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The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

JUNE, 1899.

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Canadian Missionary Link.

VOL. XXI. |

TORONTO, JUNE, 1899.

| No. 10

THE Convention held at Ingersoll was a great success. We have not room to give any extended account of the meetings, but hope to print later some of the addresses given. In this number we give in full the reports of the secretaries and treasurer.

BOARD MEETINGS.

The annual meeting of the Board was held in the Baptist Church, Ingersoll, Tuesday, May 16th at 8 o'clock, Mrs. Booker presiding. Eighteen members were present.

The annual reports of the Rec. Sec., Treas., LINK, Bands, Bureau and Cor. Sec. were read. The first meeting of the newly appointed Board was held Friday, May 19th, at eleven o'clock, in the same place. Twenty-one members were present, also Mrs. Walker, our returned missionary.

Miss Buchan and Miss Elliot were re-appointed Cor. Sec. and Treasurer. Very interesting letters were read from Miss Hatch regarding her work among the lepers, from Miss Simpson telling how the new bungalow is progressing, and one from Miss Stovel containing a pressing appeal for three single lady missionaries to be sent out this fall.

The officers were re-elected, also the retiring members of the Board, with the exception of Mrs. Hansel of Hamilton, who resigned her position. This resignation was accepted with much regret, and Mrs. Wolfkill, of Hamilton, appointed to fill the vacancy.

ESTIMATES FOR 1899-1900.

<i>From Regular Income:</i>	
Miss Stovel and her work	\$650 00
Miss Simpson and our share of the Zenana work ..	805 00
Cocanada School.....	700 00
Miss McLeod and her work	600 00
Miss Hatch and her work	575 00
Miss Priest and her work	668 00
Miss Folsom's salary	500 00
Towards Miss Morrow's support	392 87
Bible women (on fields where there are no single lady missionaries)	60 00
Grant to Samuloccta Seminary	360 00
Village Schools	628 00
Miss Baskerville's furlough allowance.....	200 00
Expenses of the Society	65 00
	\$6203 87
<i>Special Appropriations:</i>	
From "New Missionary Fund," balance of Miss Morrow's Support	\$132 13
From "Medical Lady Fund," for Dr. Pearl Chute's medical work	50 00
<i>From Special Gifts at the Discretion of the Board:</i>	
Special grant for books and tracts.....	150 00
	\$6535 87

A. MOYLE, Rec. Sec.

TWENTY-THIRD ANNUAL REPORT OF THE RECORDING SECRETARY OF THE W.B.F.M. SOCIETY OF ONTARIO (WEST.)

Five regular meetings of the Board, one special meeting and three meetings of the Executive Committee have been held during the year with an average attendance of twenty-five. At the first meeting of the newly appointed Board in May, appropriations amounting to \$6,573.43 were passed.

An appeal was read from the Conference in India asking that two single ladies be sent out in the fall of 1898. The sum of \$500 had been offered towards the expenses of one young lady, this would pay her salary for the first year, but \$350 would be required to pay her passage out.

It was also stated that the single lady missionaries were in great need of a new bungalow on the Davies Memorial Compound, the one they were occupying being very old, with mud walls and a thatched roof, both inconvenient and unhealthy. A new one was estimated to cost \$2,500. As there were no available funds for this purpose it was resolved to ask the women of the churches through the LINK to unite in special prayer that the regular income might increase and these special needs be provided for. Very earnest prayers were then offered by the members of the Board, and the answer speedily came. Before the LINK was printed the amount required was promised by Mrs. T. M. Harris.

Miss Buchan, Mrs. Newman and Miss Elliot were appointed to meet with the Executive Committee of the General Board. On the 27th of May a meeting of the Woman's Executive Committee was held to consider the appointment of a single lady missionary. Letters were read regarding Miss Morrow, of Grenville, Quebec; who had been corresponding with Miss Buchan with a view to work in India.

On the 13th of June a special meeting of the Board was called to meet Miss Morrow and consider her application. Miss Morrow told the story of her conversion, of her call to the work of Foreign Missions, and of the way in which she had endeavored to prepare herself for that work. A number of letters and certificates were read all of which were highly satisfactory. Miss Morrow was then unanimously appointed our new missionary to India as the necessary funds had all been promised.

At the November meeting a communication from Miss Durfee, of Boston, U.S., was read asking that a representative from our Society be appointed a member of the committee of the World's Missionary Conference. The Corresponding Secretary was appointed to act on the committee, also to represent the Society at the Convention in New York in April 1900. As a brief Historical sketch of each Society has been arranged for, Miss Buchan, Mrs. Newman and Miss Elliot were appointed to prepare one, and to have it published in the LINK and in pamphlet form for distribution.

Communications have been received from two young ladies who have the Foreign Mission work in view. One would take any preparatory course advised by the Board. Her father hopes to place her on the field providing the Board will assume her support. Surely in this we can hear the voice of God saying, "Speak unto the women of Canada that they go forward." We are glad to report a decided increase in Thank-offering contributions.

Eighty-nine Circles have contributed ..	\$607 95
Seven Bands	31 14
Other organizations	23 60
Individuals	2 00

Total amount contributed this year by Thank-offerings for Foreign Missions, \$724.69. An increase over last year of \$123.67.

The amount credited to "Other organizations" has been contributed by women in churches where they cannot sustain a Circle. They have a share in our work in this way. Eighty Life members have been added during the year. Miss Martha M. Rogers, Toronto; Mrs. Jabel Davis, Aylmer; Mrs. Charlotte Luckman, St. George; Mrs. A. W. Graham, St. Thomas; Mrs. Jas. Hales, St. Thomas; Mrs. Geo. Winter, Brantford; Mrs. J. B. Hambidge, Aylmer; Miss Ellen Priest, Tuni, India, by the Sheridan Ave. Mission Circle, Toronto. This makes our total list of Life members now 200.

Respectfully submitted,

A. MOYLE, Rec. Sec.

THE TWENTY-THIRD ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

The year opened with blessing and thanksgiving to God, who in fulfilment of His promise, "If ye shall ask anything in my name, I will do it," moved the heart of one of His servants to provide the money to support a new lady missionary in India for a year; and through another of His servants, made it possible to build the much-needed bungalow for our lady missionaries on the Davies' Memorial Compound, Cocanada; hereby causing us to abound in thanksgiving.

"He answered all our prayer abundantly,
And crowned the work that to His feet we brought
With blessings more than we had asked or thought."

ASSOCIATIONS.

The Associational returns show 211 Circles, but of these only 196 have reported to the Treasurer. Four less than last year.

Seventy-nine Circles have increased their offerings to Foreign Missions this year; while ninety-two show a falling off. Three Circles have died and one has disbanded because of trouble in the church. One Circle that organized in October, disbanded in December, because the church was doing so much for missions.

In six Associations every Circle has reported to the Director, some however were late in doing so. Oxford

and Brant is the only Association in which every Circle reported promptly, and Whiby and Lindsay is the only Association in which the returns from every Circle agree with those made to our Treasurer. We hope the time may yet come when this can be recorded of every Circle in every Association.

The largest offering made by any Circle for Foreign Missions is \$768.12 and the smallest \$2c.

With pleasure we report an increase this year in the regular income. For this, under God, we thank the collectors, to whose faithfulness this is no doubt largely due. The regular income this year is \$6,203.31, being an advance over last year of \$29.39. Still it is not yet nearly up to our highest record. Several large "specials"—particularly the gift of \$2,600 for the new bungalow—have increased the total income to the highest ever received, \$10,585.

The command, "Go ye into all the world and preach the Gospel to every creature," is moving many hearts, as is evidenced by the letters of enquiry that have been received as to the best preparation for missionary work. Especially gratifying to the Board was a letter received last December from a pastor, telling of a gifted and well educated young lady in his church who had determined to give her life to Foreign Mission work, and with the aid of her father prepare for medical or any other work the Board thought best. Having prayed for several years for a medical lady, the Board looked on this as another direct answer to their prayer and unhesitatingly advised a medical course.

Several letters from British Columbia have been received, asking for information about our women's work, methods, etc. We welcome these sisters very cordially into fellowship with our Canadian Foreign Missionary work.

At the approaching Ecumenical Foreign Missionary Conference, which will convene in the city of New York on the 21st of April, 1900, *Evangelistic Work* has been allotted to and accepted by the various Women's Foreign Missionary Societies of Canada as their subject at the Sectional meetings.

NEW LADY MISSIONARY.

On the 13th of June, 1898, after much prayer, Miss Sarah Elizabeth Morrow, of Grenville, P. Que., a trained nurse and a graduate of the Gordon Memorial Training School, Boston, Mass., etc., was appointed a missionary to India, by the Board.

Miss Simpson's furlough having expired she, with Miss Morrow, sailed from New York on the 5th of November, and reached Cocanada in safety on the 19th of December, where a glad welcome awaited them.

On Miss Simpson's return to Cocanada she resumed her former duties which Miss Murray so successfully carried on during her furlough. Miss Murray then undertook the principalship of the Girl's Boarding and Day school, so leaving Miss Baskerville free to attend to the many other matters in connection with the building and preparation for coming home.

BUILDING.

The school buildings on the new compound at Cocanada, including widows' quarters, granary, wall, etc., are completed and now Miss Baskerville has decided to

delay her home-coming, so as to overlook the building of the ladies' bungalow, the foundations of which are laid, and the walls will be nearly up before she leaves—after which Mr. Lafamme has very kindly promised to see to the finishing.

When the \$2,500 was so generously given for this building, it was with the understanding that it would be amply sufficient—not only for a six-roomed bungalow—but for the outhouses as well. To the very great disappointment of all concerned, it is found that \$600 more will be required to complete the whole.

During building operations our missionaries have moved back into the Zenana house in the old compound.

Other buildings put up are: Dr. Pearl Chute's little hospital, "The Star of Hope," at Akidu, and Miss Stovel's shed for the accommodation of her Weaver Street Sunday School.

At Ramachandrapuram Miss Hatch has been led to consider the prevalence of leprosy, as never before; and after consultation with the missionaries and others interested, has decided to build a small hospital for lepers. There are a number of asylums for lepers in the north and west; but on the east coast from Madras to Calcutta there are none. Already Miss Hatch has received money for this purpose. Her plan is, not to ask our Board for any pecuniary assistance, but simply to take what the Lord sends after she has made known the need.

We leave the missionaries to tell their own tale of the great success that has crowned their efforts; merely noting with joy the increased attention given to the study of God's Word, the progress made by the Telugu women in the matter of giving to the Lord, the Mission Circles organized on more than one field, while at Ramachandrapuram the Christian women are supporting two Biblewomen! their first missionaries.

AKIDU.

Miss. F. M. Stovel. Five Biblewomen.

WORK AMONG WOMEN AND CHILDREN.

Miss Stovel writes: The Lord has been very gracious unto all His hand-maidens on the Akidu field during the past year. Both Missionary and Biblewomen praise Him for unbroken good health and increasing joy in service.

The Biblewomen—Annamma, Shantamma, Deborah, Mary and Lizzie, have done good, faithful work. Passages of Scripture and new hymns have been taught to Christian women and the way of salvation made plain to the heathen. The five Sunday Schools for heathen children reported last year, have been kept up. For the Weaver St. School we leased a bit of land, put up a shed and have the school in hand much better than heretofore. A new school in the Bricklayers' quarter has been coupled with the Weaver school in the shed. A school in the Shepherd quarter began in the hot season with six (6) little girls and now has an average attendance of forty (40). The Lord is blessing this work among the children.

The Kolair Lake trip was made possible this year, in direct answer to prayer. At the end of September the lake was still not navigable. We asked the Father for water, and He gave it. In every village on every island, without exception, very marked was the attention given to the reading of the Word. Neither singing nor talking

had any attraction, but women sat and listened while we read passage after passage, chapter after chapter.

Our first tour in the lake, we met with vile abuse from the men, who could not understand our motive in visiting their islands and refused to allow their women folk to have much to do with us. A year later we were tolerated and listened to. Still a year later we found many here and there eager to hear our message, while at the same time others would have none of us. Last year earnest listeners everywhere, and this year a manifest hunger for God's Word. "Is not my word as a fire saith the Lord; and as a hammer that breaketh the rock in pieces?" We confidently look for a triumph of God's grace in the lake next year.

This year we got out "Luke" and "Acts of the Apostles" in bright red covers and sold them as companion books. In this way, well on to 400 copies have found their way into as many homes.

The Women's Helpmeet Circles number 10, with a membership of 120. Collection for the year Rs. 24-6-0. (About \$8.)

Number of house visits made by Missionary and Biblewomen, 2,656. Women's meetings conducted, 54. Children's meetings, 148.

MEDICAL WORK.

Mrs. Chute M.D., writes: "The medical work is as interesting as ever. The treatments this past year number over one and a half times those of the previous year. Altogether there have been 2,593 treatments, of these 880 were return patients.

"From August until the end of December, there were 33 in-patients in our new hospital.

"The medical work is gaining some influence. Through it the caste people show a greater readiness to hear the Word.

"The diseases treated are sores of all kinds and description, skin diseases, sore eyes, ear aches, coughs, colds, consumption, mumps, measles, whooping cough, chicken-pox, small-pox, every variety of stomach and bowel complaint, and often a case of leprosy. Only one case of cholera has applied for treatment during the year.

"During the year our attention has been called as never before to the extensive use of opium and mercury among the natives. In one day no less than five opium cases came to our notice."

(These cases will be published in the LINK.)

THE STAR OF HOPE.

It was a great joy to us and to the people all around the country that we were able to build a little hospital, "The Star of Hope," last hot season.

Besides the gifts from our friends at home, several of the native Christians gave a little to show their thankfulness for what they had received.

There are three rooms and a verandah. The large middle room is used as a dispensary and the other two are for in-patients. We began using it in June and a steady increase was noticed in the number of patients.

Don't imagine the rooms are anything like the bright cheery wards at home with their snowy beds.

We have't any beds, each patient brings her own cot, and as for bedding, perhaps she has a sheet or a blanket, or perhaps she has't. And likely as not she uses the bundle of rice her friends have brought for a pillow.

The patient's friends provide her food, which they cook in a little earthen pot over a fire built by the roadside. In many cases the patient is so poor that we have to lend her a cot and blanket, and provide nourishment. Mrs. Smith, or "Nurse," as the little Oraigs named her, has been and is a great help in the work, especially in nursing and caring for the indoor patients—who loves the work and is always willing to do what she can, whether it be night or day.

VILLAGE SCHOOLS.

Mrs. Chute writes: "There have been 18 of these schools in operation during the year with an average attendance of 181 boys and 56 girls. These have been only partially supported by one Society, as the villagers among whom the schools are carried on help more or less with them. Other schools are entirely sustained by the Government or the voluntary help of the Christians.

"Most of the scholars in our schools are below the second standard. The reason, as in former years, is that children are kept away by ignorant parents to help to eke out the family existence by tending cattle or make chips of cow manure with which to cook the family food, even if they can only earn one or two cents a day. Another reason is that in some cases the Caste people scare them, for they are jealous lest the pariahs should get to an equal state with themselves, and then they cannot keep them under to be their servants and do all their dirty work.

"Still the schools are making progress. This year the Akidui field can boast five studying for certificates about equal to second class teachers at home. And one man in training who has passed, as a teacher, and three others who are studying in the American Baptist High School at Ongole.

"In some of the villages there is only the shade of a tree for a schoolhouse, the hard packed earth on which some sand or ashes is strowed for a blackboard. Mr. Chute says when the sun above seems about to bore a hole in one's back, or head, or the rain comes and makes the place like a slough, these conditions are not conducive to success.

"Few of the school houses have had more than \$10 spent on them from the mission funds. Think of a schoolhouse at home for \$10! We would be comparatively contented if we had such a building wherever needed. But we are trying more and more to get the people to build their own houses. We are pushing self-support with all our energy.

"Some teachers are getting 50c. a month from me, while the highest sum paid by me is only about \$1.75 or \$2 per month."

COCANADA.

GIRLS' BOARDING SCHOOL.

Miss Baskerville reports:

"Our first year in the new compound was rather an unsettled one. We had to get accustomed to our new surroundings, and settle into our places. There was a great deal of sickness among the girls, principally chills and fever, and both Cassy and Satyavedamma, particularly the former, were often unable to come to school. Cassie was out of school several weeks altogether. Still we have felt that there was much to counterbalance all these disadvantages. The work moves on with much less wear on the missionary since we have our convenient

class-rooms and dormitories. The inspectress for girls' schools who visited us a year ago, and the lady who came again a day or two ago, spoke of our class-rooms as a 'lovely building.' At the beginning of the year we had 81 boarders, at the close only 75. Though numbers were admitted during the year, some dropped out on account of sickness, some for other reasons, and some were dismissed because they had failed two years in succession in their class examinations. This last to carry out a new rule of Conference, which we trust will tend to make the girls more diligent and faithful in their studies. Our list for June shows 102 names, but some were names of girls who did not return after vacation. We had 17 day scholars on our rolls, all girls, with an average attendance of 11.

"In the class examinations up to the III Standard, 37 passed out of 57 who tried.

"Of our 19 Primary School candidates, 4 passed the complete test, 8 finished by passing in optionals, and one passed in the V Standard.

"Last year we noted the marriage of Nalli Sarah; this year we record her death. After a lingering illness and much suffering she was called to leave her husband and baby boy. It was a joy to her to go to be with Christ.

"Into the Boarding School itself death entered for the first time. The poor little famine waif Chellamma (or more properly Silvamma) whose history was so graphically given by Mr. Laffamme in the LINK, was mercifully taken from what must inevitably have been a life of suffering. We believe she learned to trust Jesus and died with her heart resting in Him.

"Twelve of the girls were converted and received into the church during the year; seven others asked for baptism just as the year was closing.

"The two Sunday Schools have been kept up, with an aggregate average attendance of 90; it was my privilege to see a woman from the malla pilley women's Bible class baptized, through the teaching she received from other sources combined with what she received in the class. I was glad to have helped to sow the seed that brought forth fruit. Others say that they are believing, but confessing Christ in baptism is the test after all; until they can come to that one cannot feel that their faith is a saving faith, or at least it seems doubtful.

"Our open temperance meetings both in Telugu and English were very largely attended, and the people gave a good hearing to a somewhat lengthy address on the effect of alcohol on the organs of the body, illustrated by Miss Stovel's Temperance charts, and models kindly lent to us by the Rajah's College.

"It was a great pleasure to help in a Magic Lantern Exhibition given to a great gathering of women in a Brahman house one evening, in which Miss Murray and I had an opportunity of giving the story of Jesus the Saviour to at least one hundred women of high caste. We took turns in explaining the pictures, and sang suitable hymns at intervals.

"Widows' quarters, sick room, girls' compound wall, and granary have kept building operations going in a sort of intermittent fashion nearly all the year. During the hot season, when the work was somewhat regular, weekly meetings were held with the work people, which we trust were a blessing to those who heard the Gospel by that means.

"The Spirit's work in the heart of the missionary has been that of searching and sifting, and the prayer of her heart has been 'Search me, O God, and know my heart

try me and know my thoughts : And see if there be any wicked way in me, and lead me in the way everlasting.'

"Being confident of this very thing, that He which hath begun a good work in her will perform it until the day of Jesus Christ."

WORK AMONG WOMEN AND CHILDREN IN COCANADA.

Miss Murray reports :

"*Workers.*—At the close of the first half of 1898 the staff was reduced by the removal of Mahalakshmi to Pedapuram, and Chinnamma to Vuyyuru. Misses Gibson and Beggs and the Biblewoman, Miriam and Minnie worked regularly throughout the year until December, when our much appreciated worker, Miss Beggs, was obliged to take a much needed rest, her love for the work having prompted her to conceal for several months her real condition of health. At the time of writing I am glad to be able to say that her health is much improved.

"*Work.*—The statistics for the year are as follows : Number of houses on visiting list, 247 ; of new houses, 41 ; of visits made, 1750 ; of visits made to villages, 95 ; of children's meetings held, 55. The regularity of the work has been considerably disturbed in some departments by the removal of those who were familiar with it. Little opposition has been met with in any part of the town, on the contrary, the women have exhibited a willingness to hear and we believe many are secretly believing. The encouraging phase of the work has been the awakening among the Madiga women of whom Chinnamma, who came out in 1891, was the first fruits. She met with much opposition at the time of her baptism, and not until the past year have any of that caste in Cocanada followed her example.

"During all these years the Spirit of God has not been idle, but through the testimony of Chinnamma and of many others has been carrying on a hidden work which is now becoming manifest. In 1898 we had the joy of welcoming into church fellowship, among others from this caste, three women, one of whom was Chinnamma's sister-in-law.

"And it shall be said in that day, Lo, this is our God ; we have waited for Him, and he will save us : this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation."

"*Sunday Schools.*—This work received quite an impetus from the exercises of Sunday School Day, and at the close of the year five Sunday Schools were being carried on under my supervision in different parts of the town. The majority of these are former ones which have been revived.

"*Caste Girls' School.*—The school was kept open 239 days. The number enrolled was 88. The average attendance was 33.

"The disappointing feature of the work has been the removal of several promising girls, the reasons for their removal being early marriage and indifference on the part of parents and guardians.

"The encouraging feature has been the fairly regular attendance of three large girls whose names were enrolled among the first at the opening of the school six years ago. These girls have received a thorough grounding in the story of the life of Christ and in the essential truths of Christianity."

Miss Gibson in her report writes about Ruthnama who was educated in Caste Girls' School and who pro-

cesses to be a Christian, also of Seethama her sister who when the school was opened was passed the age for attending but is diligently learning to read at home. One day Miss Gibson was reading of the "many mansions" for those who are Christ's. Seethama after listening most attentively asked very earnestly if she trusted Jesus would He let her come there. The following week when Miss Gibson visited her house Seethama came with her face beaming and said "I am trusting in the Lord." Ruthnama says her sister has learned to pray and keeps telling every one she meets that she is trusting in the Lord.

"Miss Gibson gives the story of many other women, one of whom Dharnama may be mentioned. She has long heard the gospel and says she has experienced a change of heart and has passed from death unto life. Miss Gibson says "when I was reading the 3rd of John to her lately and trying to explain the new birth she illustrated it by Jacobus being changed from an unjust extortioner into a just and generous man. She had heard the story months before and had remembered the wonderful change in the man which could not be accounted for in any other way than a complete change of heart.

Another woman, a widow farther back than she can remember, somewhat deaf, ignorant and so poor that she only lights her fire once in two days, keeping the food cooked on one day until the next ; so feeble in health that she can do little to earn her living, homeless without a single relative to care for her, or she for them, has heard and received the message of God's love to man, and that Jesus saves, Miss Gibson tried to teach her the name of Jesus, but it was hard for her to learn anything new. She was however, so determined that she asked a heathen boy who belonged to the house to teach her, which he did, and now she can pray "Jesus Christ Son of God take away all my sins," she believes he has done so and is so happy that she is a wonder to her neighbors who knowing her circumstances think she has no reason for happiness, but she says to them "I am richer than you because I have Jesus Christ God's Son as my helper.

VILLAGE VISITING.

In many of the villages the gospel had scarcely if ever been preached. Of the hundreds who heard none opposed, while many heard with gladness and some hearts were really touched. In one village the Munsiff courteously conducted the visitors to his own house or yard where a number of women were able to congregate and hear, many of them for the first time, the good news of salvation.

Miss Beggs reports more houses opened. The people have gained more confidence. Those who some years ago were afraid of the visitors entering their houses are now begging them to come and teach them.

The girl pupils are making steady progress, listen attentively, some remember well and make Miss Beggs question them the next time she comes to show that they have not forgotten.

In *Village Work.*—Although the children have not learned much Miss Beggs feels that their going has not been in vain. After speaking to the children she generally goes to one or the other place in the Mala village where she can gather a few people together and sing and talk to them a little. The women are so ignorant that sometimes it is hard to know where to begin or how to keep their attention. At other times the women, and

men too, gather and listen with apparent delight as she tells them some simple story of Jesus and His wondrous love.

In the *Madiga* village where *Miss Beggs* is received gladly, some have found Jesus to be their own precious Saviour, and it is confidently hoped will soon publicly confess Him in baptism.

Among the women whom *Miss Beggs* visits perhaps *Cunnaamma* is the most interesting. Her faith in Christ is so very clear. She reads the Bible aloud every day while all the members of the household listen with great interest.

Miss Beggs feels convinced that there is many a secret believer in the Lord; and many who perceive something higher, nobler, and more elevating in Christianity.

TIMFANY MEMORIAL BOARDING AND DAY SCHOOL.

No report of *Miss Folsom's* work has been received, but from other sources we gather that although some changes in the teaching staff made it necessary for *Miss Folsom* to devote considerable time to literary work, the past year has been one of blessing, and she praises God for the work of grace done in the hearts of the girls and boys.

PEDDAPURAM.

WORK AMONG WOMEN AND CHILDREN.

Miss MacLeod writes: "The whole of the year has been spent on the *Peddapuram* field, and I am now pretty well known by the Christians here as "Our *Misamma*," although alas there are several of the Christian villages that I have not seen, and which I almost despair of seeing as they are so hard to reach. I have seen upwards of thirty Christian villages during the year. Usually I make my headquarters in some large village and visit the surrounding villages in the morning, go every afternoon into that village. In that way I get more hold of the women than I could by just passing on from village to village.

"Everywhere we go the women listen eagerly to the Word. Perhaps that should be modified for as I write remembrance comes to me of two villages where it seemed very difficult to get a satisfactory hearing. In one of these the reason was quite evident, fear, pure and simple. As I walked down one of the side streets a woman appeared in front of me, and as she seemed to know that I was not a man, I asked her if she would listen to our teaching. On hearing my voice she threw up her hands, ran screaming into her house and shut the door.

"But generally speaking the way in which the people hear is very encouraging. So many say 'We will not worship idols any more,' but we know that until they let Christ into their hearts, poor weak human resolution will not be able to stand against the tide of superstition and habit that sweeps with such mighty force over this sin-cursed land.

"About forty days only have been spent on tour but in a large town like *Peddapuram* there is so much to do, so many who have not heard, or hearing have not understood that no idle time need be spent if one never went on tour.

Biblewomen.—Since July we have been so fortunate as to have *Mahalakshmi* to go in and out among the women of *Peddapuram* and tell them the Gospel story as few of them can tell it. She was usually accompanied by

Ellamma, *Mrs. Craig's* *Ayah*, while my little *Atchamma* came with me. *Nagamma*, who was hitherto my only regular Biblewoman, still works up in the jungle.

"In July I started a little weekly class of children in the *Madiga* Petta after the model of the S. S. Class. The minimum attendance has not been much over twenty, but the average is very good. The children seem to have a real desire to learn the hymns and many times when I come away they come with me some distance singing all the way.

"They are very dirty and have such tousley heads, but as the only reward I have given them, at Christmas I bestowed a skirt each on the girls and a cloth on the boys, and now I notice there is quite an attempt to spruce up a little when I come—for before giving them their cloths, after examining them on the simple lessons I had taught them, I sent them for a bath. It was quite an occasion—I assure you.

"Every Saturday afternoon we have a prayer-meeting with the women of the compound and a few from the villages. Among these latter is an old *Razu* woman whom I believe is really trusting in Christ. She appears to be considering the question of making a public profession of that trust. She also comes regularly to our Sunday services."

VILLAGE SCHOOLS.

During '98 there were three village schools on the *Peddapuram* field. One is at *Kandrakota*, 6 miles from *Peddapuram*, where *Ratnamma*, wife of the preacher, teaches. She appears to do good work. Most of the pupils are *Shudra* children; they seem to be learning well a Bible catechism that is taught, as well as other subjects. The average attendance was 15.

The other two schools were at *Geddenapilli* and *Sillangi*. They were taught by boys who had studied at the Seminary. One of these has gone back to resume his studies. The average attendance at the two schools was 13 and 12 respectively. Another school was carried on during the first half of the year only; two others were begun late in the year, one being carried on for 3 months and the other for 2 only. These new schools seem to be doing good work. One of them is at *Pithapuram* and is taught by the preacher's wife.

BOOKS AND TRACTS.

At our last Annual Meeting we were obliged for want of money, to drop the Book and Tract work, which we had supported from the first. This we very much regretted.

Mr. Craig says:—"Although this is not supported by you any longer, there is just one little item that I must inflict on you.

"*Peddapuram*.—An Item in Book and Tract work.—In November I visited *Pithapuram*, and one day preached near the gates of the fort, in which the *Rajah* lives. After preaching I sold books and tracts. While at this work a man asked me to send some of the books and tracts into the fort by a girl who had come. I supposed that the *Rajah* wanted to see them, but it was an aunt of the *Rajah*; the latter by the way is quite a boy yet. I sent some in, and 15 were bought. Then a request for samples of all kinds of Telugu books was sent to me and I sent a preacher with a lot, including a New Testament, which the preacher urged me to put in; this was bought with 33 other books

and tracts. So the lady bought in all 40 books and tracts, including a New Testament and some portions of the Old Testament.

I trust you continue to pray for a blessing on the books and tracts, even though you do not support this work with your gifts.

RAMACHANDRAPURAM.

Work among the Women.

S. J. Hatch—Missionary.

5 Bible-women ; 2 Teachers.

Miss Hatch writes:—"In reporting the work for the year 1898, I would give thanks to the Giver of all good, because of a year of almost uninterrupted work. To Him be all the praise!

"The reception given to the women of our acquaintance in Ramachandrapuram referred to in last year's report, led to the opening of a school for girls, at which there are now about 16 in attendance, and in which lessons with illustrations on the life of Christ, singing of hymns and action songs, the first catechism, sewing, and the regular secular lessons are taught. We have rented rooms which are very central, and which were offered us on condition that we would lift the mortgage of \$50 and allow the interest to pay about half the rent.

"This seemed a Providential opening, and as I had money on hand from a friend who is anxious to extend the work among the women and children, I accepted the offer and am calling the school "The Cookshutt Girls' School," in honor of the one who has supported so much of the women's work on our field. The school has a somewhat chequered existence, as an enemy feared our influence and gave out that we were going to magnetize or hypnotize or so daze the children by rubbing some charm upon them, that they would all come over to us and we would export them to some unknown land or dispose of them in some way. This so frightened the poor girls that all but one or two dropped off, and we who were flourishing one day were left almost without a school another day. In time, however, the majority returned and through the girls new houses are opening up, and on one or two occasions the girls have gone with me from house to house singing their hymns while I have been making known the Gospel. The older ones hearing the girls sing, have shown a desire to be taught singing, too.

"I have been much encouraged this year by the opening up of work in two villages especially, where we found among the Sudras so many women who had learned to read. In one village, proud in their seclusion, and safe-guarded behind their high brick walls enclosing extensive gardens, our Boarding-school girl Lydia found an entrance to the women through becoming acquainted with the teacher of the Girls' school in that town. On our visiting Lydia, she gladly escorted us to these houses and I had my first experience of being allowed entrance through a door in the wall, which a maid unlocked for us and looked after us as we entered. Here the ladies graciously received us, presenting us with bouquets of roses and of *ohryanthemums*.

"I had passed behind high walls and immense gates before for we visit in all four Zemindaries, but though the women in these are secluded, the gates had not been

locked. As we preached the Word and sang the Gospel, the women gladly listened and some hearts seemed to be touched. Books, portions of Scripture and tracts were bought at this first house as well as at three others we visited in this town, Kulla. The four women who were with me came away with hands laden with fruits and flowers. The secluded women of another village, Pameru, were made interested through the acquaintance G. Martha the Bible-woman made with the Brahman teacher, who himself seems to be a model of gentleness and humility. We enjoyed our visit there also very much and were treated by this teacher with great cordiality.

"G. Martha and Miriam of Kurmapuram, M. Sarah and T. Veeramma of Moramanda have been working as usual in the surrounding villages, where on every side the work is opening up, and entrance being gained into new houses.

"S. Martha noted for her gentle ways and sweet persuasive manner, whose face some one once said, would make her friends any where, has been called to go with her husband to the work in Anakapalle, our new station. I pray that our great loss may be their great gain. Shantamma and Mary of Kaleru, and Rachel of Nalluru, though not paid workers are all witnessing for the Gospel in their own and near villages. Two of these are women who earn their living by cooly-work, while the other is a woman of a large family who has learned to read since she became a Christian a few years ago, who is now secretary of the Kaleru Women's Circle.

"Lydia and Satyavedam are former boarding school girls, who visit houses as they have opportunity. May those who read this pray for these women in their work of faith and labor of love!

"An exact report of the Bible women's work has not been kept. The teachers of the Cookshutt Girls' School are Sundramma and Dora, who have each given part of their time only while S. Martha has assisted in the Bible-lessons and sewing. Dora another boarding school girl has been sent for Normal training, so we shall soon hope to have trained teachers.

"The following is the condensed report of my own work: Visits to villages, 173; visits to houses, 425; meetings led, 114; Bible classes, 168; Schools examined, 33; days on tour, 94."

Village Schools—Mrs. Davis says: "There are twelve village schools on this field and the teachers are doing excellent work. The schools are well attended both by children of Christian parents and by heathen children. The Bible is a daily text book in all these schools. The training of these children is a work that has been owned and blessed by the Lord. In a few years they will be leaders among our Christian men and women. They are the hope of the mission."

SAMULCOTTA SEMINARY.

Mr. Craig who is now in charge writes:

"I am sorry that Mr. Stillwell who cared for the Seminary in '98 is not able to write about it."

"I believe the work moved forward during '98 as it had done in previous years. The classes in the Literary department did well at the examinations, except the highest class in which there were six boys. The two who did pretty well were day scholars, one a Christian, and the other a Hindu, the four boarding boys failed. On the other hand those who went up for the Primary examinations almost all passed, men, women and boys.

A man and his wife from Akidu both passed and went back to their own field to work. Two Pedapuram boys who passed are at work on that field. Some others who passed went into the 1st form of the Lower Secondary department, in which there are three forms. All the teachers in the literary department are Hindus, but a number of Christian young men are being educated to take their places.

"In the theological classes there have been three men and three women in the 1st year class, and 8 men in the 3rd year class. Mr. Abraham and Mr. Jagannani have continued to teach several subjects in the theological department, as well as the Bible to the classes in the literary department.

"Chinnamma teaches the women, who have to begin at the beginning.

"I trust that those who are now in charge of the work at the Seminary may be remembered in your prayers. The work is one of unspeakable importance. The spirit with which the coming preachers are to conduct their ministry is largely determined while they are in the Seminary.

TUNI.

WOMEN'S WORK.

E. Priest. 5 Biblewomen.

Miss Priest writes: "The word of God is a discernor of the thoughts and intents of the heart." Many times during the year has this word come to mind, as we have seen the interest of the women while listening to their own condition so faithfully portrayed in God's word.

"The same Bible-women have been my helpers. Martha and Atohama work in and around Tunni and go on tour with me. Kruparvati and Susie are a good team out at Chendoorty and the surrounding villages. Susie teaches a little school half the day, which it is a real pleasure to visit. There seems to be much love between teacher and pupils, and they learn many a lesson besides the ones they write with their fingers in the dust, or read out of their books.

"Malaksmi visits quite a number of villages around Mundoor and is quite active.

"During the touring season at the beginning of the year, our Master laid me aside, and I found it was harder to suffer His will than to do it. But He graciously sent me forth again and many have been the open doors to His message.

"The good Book says 'Faith cometh by hearing, and hearing by the word of God,' and we praise Him for every opportunity to read His word in the hearing of these our ignorant sisters.

"Eight new villages were visited, besides nearly all those seen before. Some of these are only seen once a year while on tour, while others are visited more frequently.

"While on tour in November we went to a village I had only seen once before and then we were not very cordially received. This time Susie and I walked slowly along a street, hoping some one would call us. About half way, some women invited us to a large house, and we found ourselves in such a clean yard, and the women listened so well.

"It was the first time they had heard! How hard for us who have heard the old, old story, from our childhood, to realise what this means.

"Here was this woman, the mother of a grown up family, and yet she had never heard of Him, through whom alone we can be saved. And she is only one of many in this land.

"Do you wonder the head grows weary and the heart faint at times?

"In this village we found such a nice old woman, living in a small house within the walls of what had once been a very large establishment. It is all in ruins now and the men who built it are dead. We were told that if these two men were still alive, we would not dare come to the village. But God has taken them out of the way, and we sat inside the very walls they built, all one morning, telling the way of salvation through Jesus alone, to this old woman, and a Brahmin sat not far away, listening quietly to all we said and sang. As I looked round on those ruins, and thought of their former grandeur, and the proud hearts of those who lived in them, they seemed to speak to me and say: 'This is what God will do with everything that exalts itself against Him.' What a privilege to be chosen to work together with Him in establishing His Kingdom wherein dwelleth righteousness.

"Besides the *Sunday School* in the village near the compound and one in Malapilly, and the class that meets on Saturday afternoon on my verandah when we are in the station, whenever possible, we have a children's meeting. Indeed, sometimes that is the only way the big folks can be got to listen. One morning in Pentacott, we went over to the Malapilly.

"The prospect was not very encouraging. Only a few big folk appeared, and they were all too busy to listen, so they said. But we perseveringly sat down on a stool a few inches high and began trying to persuade two or three little girls to learn a text and a hymn about the mercy of Jesus. After they had giggled awhile over the novelty of such a thing, they got up courage enough to try. As they kept on, from one side to another men and women began to gather, and it was not long before we had a big congregation.

"They got so interested in the progress of the children, and wanted to know the meaning of the hymn. They stayed until the heat and meal time sent us away.

Another encouragement last year was the number of *Gospel portions* bought. Miss Stovel's plan was adopted, and a number bound in bright red covers, and these little silent messengers are scattered here and there, and we pray that the Holy Spirit may speak through them to the salvation of some whom we may not be able to see for nearly a year.

"Villages visited by Bible-women and myself, 82. Days on tour, 30."

Mr. H. E. Stillwell reports:

"The *Village Schools* on the Vuyuru field number seventeen with more than two hundred pupils. Of these four are under government inspection and made an excellent showing during this last year. There are six others which, though not yet placed under government inspection are not a whit behind those that are. I feel that during the year we have made real advances in this work of educating the children.

"That these schools are a most valuable factor in christianizing the people seems to me to admit of no doubt whatever. They create an atmosphere decidedly congenial to Christianity and furnish an opportunity of sowing the good seed of the Word in the hearts of children who would otherwise grow up in ignorance and sin.

"Not long ago I visited one of these schools, whenever I recall the scene it is with exceeding pleasure. That row of children, clean, neat, bright, on the alert for my

questions and quivering with excitement; that concourse of Christian fathers and mothers, of Christian brothers and sisters hovering near and hanging upon every word spoken; that uncombed, unwashed, disorderly heathen crowd outside the door, a striking contrast to the groups within the little chapel. It is all worth remembering and it is worth while remembering a look of envy on the faces of those outside that spoke of a jealousy which may bring them into the Christian service and finally to the feet of that Saviour who in nowise casts out those who come to Him. We are certainly sowing the seed in good ground and ere many years shall doubtless "return bringing our sheaves with us" from an harvest of a hundred fold.

"Pray that the great grace of God may rest richly upon these schools."

YELLAMANCHILI AND NARSAPATNAM.

Bible Women.—These fields are still without a lady missionary, consequently the work is suffering.

Dr. Smith reports in Narsapatnam, Anamma and Saramma did faithful work till the latter was attacked by cholera and left me to join those engaged above in the presence of the Lamb whose she was. It will be exceedingly difficult to fill her place. Rebecca a new worker from the Cumbum field is working faithfully and securing a good hearing.

In Yellamanchili, Salome worked single handed till Lizzie, another Cumbum girl, wife of Peter, came to her aid. They report a large number of houses regularly visited, but since Miss McLaurin's departure some of the Brahman houses are closed against them.

Two Madiga women, the first converts from Yellamanchili itself, have been converted and baptized. The Malas are giving a restful hearing at present.

Village Schools.—The school at Darmasagaram has been supplied with a new building instead of its former cramped quarters. As a result the attendance has increased fifteen, ten or eleven of whom are heathen. The Bhimavaram school was closed as the teacher was at the Seminary, but has been re-opened. A building has been purchased in Ragavaram and will be opened this year.

A Caste Girl's School has been supported by the missionaries and has now an attendance of twenty-three girls who also attend a girls' Sunday School. If the school continues to grow the Women's Board will be asked to take it over. This school was opened at the solicitation of the parents of the children who furnish about one and a half rupees monthly toward running expenses.

THE APPEAL.

An appeal has come from our missionaries in Conference, an appeal to which we must give our prayerful attention, for there are many open doors which can not be entered for lack of workers. Think of over 1000 villages not touched on our fields, and multitudes of people not reached in the villages that are visited. Remember that many of these villages have a population large enough to entitle them to be called cities, and few of them should have any less distinguished name than town. Our missionaries ask for one missionary and fifty native Christian helpers to every 50,000 of the population on our fields. Our lady missionaries appeal for three more ladies. Dr. Smith specially pleads for a lady to be sent to Yellamanchili, and Narsapatnam, and also that here, in Convention and during the year we make the question of

a lady missionary for these fields a matter of special prayer to God.

In forwarding the request for three more ladies, Miss Stovel says "It seems a lot to ask, but God Almighty has done great things, wondrous things for us in the past and my faith reaches out for three fresh workers *this fall.*" Miss Hatch says "May God be with you and enable you to attempt great things for God. 'If thou canst believe, all things are possible to him that believeth.' Jesus who is the Truth has said 'verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father: 'If ye shall ask anything in My name, I will do it.'

'Ye that are the Lord's remembrances keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth.'

'I will yet for this be enquired of by the house of Israel to do it for them.'

JANE BUCHAN.

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

Treasurer's Twenty-Third Report, from April 30th, 1898, to April 30th, 1899.

ELGIN ASSOCIATION.

Name.	Circle.	Band.	Other Orgaz'n.	Total.
Aylmer.....	\$80 20	\$17 00	.....	\$97 20
Calton.....	19 25	.....	.....	19 25
Gladstone.....	21 15	.....	.....	21 15
Lakeshore Calvary.....	76 30	.....	.....	76 30
Lorne, West, Sisters of Church.....	.....	.....	1 25	1 25
Malahide and Bayham.....	22 00	.....	.....	22 00
New Sarum.....	16 90	10 75	.....	27 65
Port Burwell.....	13 50	.....	.....	13 50
Sparta.....	10 61	.....	.....	10 61

St. Thomas, Centre St.....	81 10	{ Junior Y.P.S.C.E. 10 00 }	91 10
Association Collection.....	4 90

9 Circles. 2 Bands.	\$341 01	\$27 75	\$11 25	\$384 91
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GUELPH ASSOCIATION.

Acton.....	5 00	5 00
Brampton.....	11 50	20 50	32 00
Cheltenham.....	26 10	4 30	30 40
Galt.....	30 00	.....	{ B.Y.P.U. 8 50 }	38 50
Georgetown.....	9 72	2 00	.....	11 72
Guelph, First Ch.....	34 11	17 00	.....	51 11
" Trinity Ch.....	27 00	17 00	.....	44 00
Hespeler.....	10 32	.....	.....	10 32
Hillsburgh.....	5 80	.....	.....	5 80
Nissouri, East.....	8 05	.....	.....	8 05
St. Mary's.....	5 63	.....	{ Girls' 17 00 }	22 63
Stratford.....	11 00	2 20	13 20
Association Collection.....	2 85

12 Circles. 7 Bands.	\$184 23	\$80 00	\$8 50	\$275 58
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MIDDLESEX AND LAMETON ASSOCIATION.

Ailsa Craig.....	24 50	24 50
Alvinston, sisters of Church.....	63	63
Brigden.....	.....	2 93	.....	2 93
Brooke.....	20 80	.....	.....	20 80
Brooke and Ennis-killen.....	39 90	.....	.....	39 90
Calvary (Wainstead).....	19 50	.....	.....	19 50
Courtright and Moore Centre.....	13 00	.....	.....	13 00
Denfield.....	14 15	3 50	.....	17 65
Forest.....	{ 7 61 Sen. 1 65 }	.....	.....	.....
" Young Ladies.....	{ 2 25 Jun. 1 80 }	.....	.....	13 31
Lobo.....	.....	5 00	{ Sisters of Ch. 7 50 }	12 50
London, Adelaide St.....	{ 80 18 Y.P 17 70 }	.....	.....	.....
" " Young Ladies.....	{ 26 50 Jr. 11 30 }	.....	.....	135 68
" " Ezerston St.....	9 00	8 15	.....	17 15
" " Maitland St.....	19 29	.....	.....	19 29

Name.	Circle.	Band.	Other Organ'n.	Total.
London South.	33 02	17 00	Infant Ch. 48 Y.P.S.O.E. 6 05	61 10
Talbot St.	88 65	6 87	6 05	101 97
Mount Brydges.	4 80			4 60
Niagara, West, Sisters of Ch.			1 70	1 70
Park Hill.	4 90			4 90
Petrolia.	81 75	13 00		44 75
Plimton.	7 05			7 05
Poplar Hill.	8 00			8 00
Sarnia.	40 20			52 04
Young Ladies.	8 27	4 17		
Sarnia Township.	10 50			10 50
Strathroy.	21 50			21 50
Wyoming.	21 18	Br. 4 30 Jr. 1 80		20 78
Association Collection.				2 10
24 Circles, 14 Bands.	8567 10	808 17	\$17 26	\$874 03

NIAGARA AND HAMILTON ASSOCIATION.

Beamsville.	\$17 10	\$20 00		\$37 50
Brimbrook, Ladies' Aid Society.			\$3 00	3 00
Canboro.	5 00			5 00
Cayuga, North.	1 75			1 75
Dundas.	20 00	12 00		32 00
Freslon.	11 00			11 00
Grimaby.	14 00			14 00
Hamilton, Herkimer St.	5 00		Jr. Y.P.S.O.E. 17 00	6 00
James Street.	61 18			17 00
North Church.	2 00			2 00
Victoria Ave.	21 85	10 40		32 25
Wentworth St.	11 58	17 00		28 58
Port Colborne.	14 00			14 00
St. Catharines, Lyman St.	11 07	1 00		12 07
Queen St.	26 05			26 05
Westover.	30 00	3 00		33 00
Windecker.	3 00			3 00
Association Collection.				5 00
16 Circles, 6 Band.	\$ 62 00	\$83 40	\$20 00	\$365 40

NORFOLK ASSOCIATION.

Bloomsburg.	96 25	\$14 00		\$20 25
Beaverton.	45 00	17 00		62 00
Charlotteville Centre.		6 00		6 00
Chesapeake.	3 50			3 50
Decewville.	5 50		B.Y.P.U. 6 50	6 50
Delhi.	7 75	9 00	8 75	25 50
Forestville.		2 00		2 00
Hagersville.	8 00			3 00
Harford.	17 00	5 00		22 00
Houghton, First.	25 00	8 00		28 00
Langton.	3 07	3 50		6 67
Pine Grove.	8 00	8 60		10 50
Port Rowan.	9 92	1 78		11 68
Round Plains.	4 00			4 00
Selkirk.	1 00			1 00
Wincoe.	10 30			19 05
Young Ladies.	5 50	3 25		
St. Williams.		4 00		4 00
Townsend Centre.	11 00	15 50		15 50
Villa Nova.	11 00			11 00
Victoria.	10 00			10 00
Waterford.	29 50	44 00		73 50
Association Collection.				6 24
18 Circles, 14 Bands.	\$215 40	\$136 01	\$8 75	\$360 49

NORTHERN ASSOCIATION.

Barrie.	\$21 00	\$ 7 00		\$28 00
Barryville.		10 30		10 30
Bracebridge.		Br. 8 00 Jr. 4 00	B.Y.P.U. 2 00	14 00
Burk's Falls.	10 10			10 10
Collingwood.		1 25		1 25
Doc Lake.	8 72			3 72
Fort William.	13 40			13 40
Midland.	7 00			7 00
Orilla.		1 00		1 00
Perry Sound.	6 50			7 25
Port Arthur.	13 50	17 00		30 50
Sault Ste. Marie.	4 00			4 00
Spruceville.	5 65			6 05
Stayner.	6 55			6 35
Stroud.	3 00			3 00
Association Collection.				6 03
11 Circles, 8 Bands.	\$ 8 82	\$49 30	\$2 00	\$140 75

OWEN SOUND ASSOCIATION.

Name.	Circle.	Band.	Other Organ'n.	Total.
Ray View.	\$ 1 16			\$ 1 16
Baywood.	4 00			4 00
Burhan.	4 00			4 00
Elderslie.	5 00			5 00
Fleisherton.	3 10			3 10
Keedy.	5 00			5 00
Newford.			75	75
Owen Sound.	28 00	25 00		53 00
Paisley.	11 00	8 50		20 50
Sullivan.	3 50			3 50
Sydenham, South.	3 00			3 00
Warton.	2 37			2 37
Association Collection.				5 00
12 Circles, 3 Bands.	\$38 72	\$34 25		\$122 07

OXFORD-BRAMPTON ASSOCIATION.

Beachville.	811 42			811 42
Brampton, Calvary Ch.	37 00	8 50		45 50
First Ch.	625 00		Junior B.Y.P.U. 25 00	675 00
Young Ladies.	25 00			
Park Ch.	78 00	13 70		91 70
Brownsville.	4 00			4 00
Burford.	12 83			12 83
Burgessville.	22 00		B.Y.P.U. 7 00	22 00
Burtch.	15 00	14 00		36 00
Oobles.	23 00			23 00
Ingersoll.	15 45			15 45
Maple Grove.		8 00		8 00
Norwich.	14 20	4 00		18 20
Oxford, First.	5 50			5 50
Oxford, East.	22 15	16 90		39 05
Paris.	41 20	21 85		63 14
Salford.	29 00			29 00
Scotland.	34 75			34 75
St. George.	40 55	17 05		57 60
Tilsonburg.	10 00			10 00
Wolverton.	21 40		Church 21 40	21 40
Woodstock, First Ch.	56 75		Thank-offering 4 60	61 41
Oxford St.	32 60	34 90		67 40
Association Collection.				8 85
22 Circles, 9 Bands.	\$1076 70	\$138 00	\$36 00	\$1259 21

PETERBOROUGH ASSOCIATION.

Bathleboro.	\$8 77	\$1 00	Mite boxes 6 30	\$9 77
Bewdley.		3 00		9 36
Belleville.	0 00	2 00		11 00
Brighton.	1 00			1 00
Colborne.	17 48			17 48
Cramb.	8 25			8 25
Gilmour Memorial Church.	23 00	8 00		31 00
Haldimand.	4 90	2 10		7 00
Lakefield.	18 80	8 50		27 30
Norwood.	7 00			7 00
Peterboro, Murray St.	60 55	31 81		92 36
Park St.	10 10	14 90		25 00
Port Hope.	60 80	85 10		171 00
Selwyn.	7 32			7 32
Sidney.	0 00			0 00
Association Collection.				4 04
14 Circles, 9 Bands.	\$200 07	\$156 50	\$1 30	\$438 57

TORONTO ASSOCIATION.

Atmore.	\$2 10			\$2 10
Baker Hill.		1 25		1 25
Bethel.	25 05			25 05
Dixie.		5 00		5 00
Markham, Second.	24 00		S.S. class 3 00	24 00
York Mills.	21 80			24 80
Toronto City.			Girls' Aux 82	71 15
Bowdley St.	60 75	3 67		82
Bloor Street.	187 33			244 59
Y.W. Auxiliary.	12 62	0 25		
Thank-offering.	35 38			
College Street.	52 06	Junior 4 75		71 71

some very valuable additions made to this department of the Bureau and would take this opportunity of asking our presidents and directors to notify the Bureau of helpful papers read at *Associational or Circle meetings*, that they may, if possible, be secured for this exchange drawer. "Knowledge is power," and the increase in missionary literature presents a proportionate increase of spiritual power on the part of our Baptist women of Canada, then may all our officers with the Bureau Secretary thank God and take courage.

Work at Home.

ASSOCIATIONAL MEETINGS OF CIRCLES AND BANDS.

NORTHERN—Will be held at Midland, Thursday, June 22nd. A full number of delegates is requested. Mrs. Holman is expected to speak at the meeting.

WESTERN—At Chatham, June 14th. All churches requested to send delegates.

OWEN SOUND—At Daywood, June 14th, beginning at 10 a.m. A good delegation from every Circle is hoped for.

MIDDLESEX AND LANBTON—At Forest, June 6th, at 2 p.m. Evening meeting to be addressed by Rev. R. R. McKay, of Woodstock, on the "Conquest of the World."

TORONTO—With the Memorial Church on Tecumseth St., Toronto, Tuesday, June 20th, at 3 p.m. A large attendance is desired.

WALKERTON—At Attwood, on June 7th, at 2 p.m. Will all Circles and Bands and Churches send delegates.

NEWS FROM CIRCLES.

VICTORIA BAPTIST CHURCH.—Our Mission Circle tried different plans to interest the sisters in the church who seemed to have no interest in our Circle, and no desire to hear about missions. The last plan we tried we think the most successful and the most scriptural. Perhaps it may interest other Circles. At one of the meetings, a year ago, a reading was given, called "Mrs. Pickett's Missionary Box." It was a story of how a girl filled with the Master's spirit, helped a hard-working lonely woman, who had become "saved" on Missions and life in general, to become a faithful attendant at the Circle and a liberal contributor. We tried the plan, that the Circle in this story worked upon. Instead of using barrels as they did, we made sacks of turkey red cotton, because they are cheaper. Enough sacks were made by the Circle, to distribute among the members of the church and congregation. A suitable text was pasted on each sack. Each member of the Circle was given a number of sacks to distribute among a certain number of names and

those were asked to drop in a cent or more for blessings received. On the evening of March the twentieth the Circle had an "open meeting." The sacks were brought in and a collection taken. A programme almost like one given in the North-West Baptist, was rendered by members of the Circle, assisted by some Sabbath school girls. Our president occupied the chair in a very able manner. The exercises "Have you heard of Jesus?" and "Little Lights" by the girls, were very appropriate, and much enjoyed by the large audience present. The sisters worked hard to arrange all the details of their plan, but felt that God had blessed it. The contents of the sacks and collection amounted to twenty-two dollars and forty-seven cents. We feel very hopeful for the next year.

M. M. KITCHEN, Treasurer.

HEPPELLEK.—During the year since you last heard from us we have been trying to do a little for the cause of Missions. Owing to removals and other causes our members are fewer than they were a year ago numbering only nine. We have had much sickness among our members during the year which has interfered somewhat with our work. We have raised for Foreign Missions \$10.32 and for Home Missions \$21.47 making a total of \$31.79. (Of the amount sent to Home Missions \$9.17 was to complete the Life Membership of Mrs. (Rev.) A. R. McDonald. Our Thank-offering amounted to \$4.30 and was divided between Home and Foreign Missions. The average attendance at our meetings was six. Twelve "LINKS" are taken and fourteen "Visitors." Our officers for the current year are, Pres., Mrs. Wingfield; Vice Pres., Miss McGuire; Sec., Mrs. Brownlee; Treas., Miss Starnaman.

It is our prayer that more of the women of our church may become interested in this work, and that we all may be stimulated to greater effort, that it may be said of us as of one of old, "She hath done what she could."

A. BROWNLEE, Sec.

PAINLEY.—Our "Cheerful Workers' " Mission Band held a very interesting "Experience" meeting on the evening of April 19th. For two months the members had been earning their money, and at this meeting gave their contributions, telling the various means by which the money was obtained. In this way the children contributed \$5.65, though a number of our members were absent. The faces of the children fairly glowed as they related what they had done to get their pennies. One little fellow fixed up the hen-pen, another ran errands, another delivered messages, and yet another carried in wood and water. It was noticeable that most of the girls' money was earned by sewing carpets, rags and house-cleaning. After the contributions Miss Maggie Fisher commended the children on their work and the

interest they took in their Band. Our pastor, Mr. Reeve, in a few words to the Band, asked the question, "What is a boy good for?" After receiving several answers, he told them each boy is good to make a man. Much is implied in his answer, and we hope each boy will remember our pastor's lesson. At an early hour the meeting closed with prayer and we returned home with glad and thankful hearts, for our Band is prospering and we look forward to great blessings in the coming year.

MALORY FISHER, Sec.

MONTREAL.—On the afternoon of May 8th, the Home and Foreign Mission Circle of Olivet Church, held its annual Thank-offering service. The meeting was an excellent one, as to papers, letters, music and song. The attendance was fair, while the cake and tea dispensed by a number of the church girls was good, but the "Pansy-decked basket held a smaller offering than we had hoped for, \$14.10. No doubt, the special and specially advertised Foreign Mission collection, taken at the previous days' church services, accounted in a measure for the monetary disappointment at our Woman's meeting.

L. W. W.

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

Receipts from April 16, to 30, 1899, inclusive, completing the Convention Year:

FROM CIRCLES.—Haldimand, \$1.50; Doe Lake, \$1.30; Port Burwell (50c. Thank-offering, additional) \$2.15; Ridgetown, \$8.20; Wheatsley, \$2.50; Boston, (\$1 extra) \$10.00; Fenelon Falls, \$14.00; Toronto, Immanuel Ch., \$20.15; Bloomsburg, \$6.25; Port Colborne, \$0.00; Toronto, Beverley St., \$18.72; Brookes and Eniskillen for Bura Papamma, \$17.00; Plympton, \$1.50; Brookes, \$1.00; Strathroy, \$10.00; Toronto, First Ave. (\$6.15 from lecture) \$12.15; Toronto, Sheridan Ave. (\$11.75 to complete the Life-membership fee for Miss Ellen Priest) \$16.91; Toronto, Walmer Rd., \$25.00; Bethel, \$5.32; Grimsby, \$5.00; Blenheim, \$4.00; Cramahe, \$1.80; Simcoe, (\$5.00 Thank offering) \$10.80; Simcoe, Y. L. M. C., \$5.50; Toronto, Jarvis St. Young Ladies, \$2.60. Total for the fifteen days, \$208.75.

FROM BANDS.—Guolph, Trinity Ch. for Sumpara Sun drama, \$9.00; New Sarum, for Cocannda girl, \$1.50; Woodstock, Oxford St. for (?) \$12.30; Orillia, \$1; Toronto, Walmer Rd., \$1.25; Collingwood, \$1.25; Simcoe, \$3.25; Toronto, Sheridan Ave., \$3; Westover, \$3; Brooklin, \$2.20; Norwich, \$4; Toronto, Beverley St. from entertainment, \$1.57; Haldimand, 60c; Beamsville for Netals Nukamma, \$10.00; Hartford, \$2; Billieboro', \$1; Port Rowan, \$1.70; Narnia, \$2.17; Toronto, Jarvis St., 38c.; Dixie, \$2; Houghton, First, \$3.00; Peterborough, Murray St. (\$16.46 for Toti Maryamma) \$21.63; Parry Sound, \$75c; Bloomsburg, \$6.25. Total, \$94.61.

FROM SUNDRIES.—Galt R. Y. P. U. for G. May., \$8.50; Ridgetown Junior B. Y. P. U. for a girl, \$17.00; "Saved postage money," from a Life-member, \$1.00. Total, \$26.50.

Total receipts during the fifteen days, \$329.86.

DISBURSEMENTS.—

To General Treasurer.	
Regular work	\$ 124.98
Extra:—Howick M. C. for Dr. E. G. Smith.....	1.75
Woodstock, Oxford St. for Engala Nokamma.....	4.50
Total	\$131.23

General Account:	
Total Receipts since May 1, 1898	\$10,585.00
Total Disbursements since May 1, 1898.....	\$10,170.00
Special Account:	
Receipts since May 1, 1898.....	\$6.35
Disbursements since May 1, 1898.....	\$50.00

VIOLET ELLIOT,
Treasurer.

109 Pembroke Street,
Toronto.

W. B. M. U.

MOTTO FOR THE YEAR:—"We are labourers together with God."

PRAYER TOPIC FOR JUNE.—For our lady missionaries, that they may have the power of the Holy Spirit; and lead many of the heathen women and children into the truth.

For our Associational gatherings, that by them the spirit of missions may be increased among us, and the work hastened during the year.

We call special attention to the address on "Missions in the Sunday School" by the president of the W. B. M. U. The question is a vexed one, and hard to settle. Yet should it be? If it is true as we so often hear that the "Sunday school is the nursery of the church" then the church is not fulfilling its mission if the study of missions is disregarded in the school.

"No time" is the general answer received when this matter is urged. Well, the time is all too short perhaps yet every teacher is expected to review every Sunday, and in addition, every up to date Sunday school is introducing the grading system, which means added work each Sunday if the examinations are to be successful. These things are all good, but let us have a cure list in all this machinery, we miss the true meaning of our Sunday schools. Places in which our scholars must be first led to Jesus, and then taught obedience to His commands.

We can never have too much news from our Foreign fields, and we gladly give all we can from a report kindly sent by Miss Archibald.

The hospital at Chicocole is claiming a large share of attention just now. The Union voted \$100.00 toward it last August. A letter from Mrs. Archibald on this subject came just too late for our May number of the LINK. In a private note, Mrs. Archibald says: "Another important factor in the hindrance to our securing a lady apothecary is the plague which is still spreading in this presidency. Many, if not all, apothecaries have been warned to be ready for plague duty. This is a fearful scourge, and one never knows where it will appear next.

The present death rate from this cause was never larger in Bombay."

We print this month the reports from Miss Harrison, Miss Clark and Miss Newcombe. Others will follow.

Dear Friends.—Here we are in the middle of March, but Mother Earth never puts on her white dresses for us. This beautiful, shimmering robe is a constant reminder to you of purity, of God and the home, where nothing defiles, for do you not sing, I will make them like snow? Nature is not thus suggestive here, and the other night, when Subraido was trying to explain, "though your sins be as scarlet, I will make them as white as snow," he was at a loss for words. Among the hearers there was no consciousness, that their sins were as scarlet, and how could he make them see the matchless whiteness of snow? My friends, had you no idea of your inward impurity, what desire would you have of cleansing? "Pity them, pity them, Christians at home, Hasten with the Bread of Life, hasten and come." Are you giving the starving enough to keep your own supplies fresh? Or are you withholding from them, and thus impoverishing yourselves?

Now I did not think of writing this, when I began, but was going to tell you about the middle of March, and some other things.

Just now, many of our trees are losing their foliage, and we need their shade for the heat is making itself felt, in doors, as well as out.

In this room yesterday, part of the time, the mercury stood above 91. Had you people better not get away from the fire? The atmosphere is murky at times, at others, brazen; while the glare gives you the sort of a sensation that your eyes should be protected. The crows seem to flourish in the heat, while the sparrows are determined to build their new houses in this old one of ours. However, we do not like their refuse building material now, and when their houses fall into decay, we may have to have in the carpenter or mason, to make good the damages. So there are long poles here and there, with which we drive them from the various rooms. I fancy the birdies know, that they are safer in here, than they are outside; so they stand on the window ledge and look at you, then fly suddenly past, up into the crevices of the ceiling. I have some poison sitting near by, for the mosquitoes, but fear they are like the cats, we used to hear about, and have nine lives.

Mr. Archibald is on one side of this field, where he nor any other missionary, as far as we know, has never toured before, and is finding hard soil. Miss Clark and Ethel are at Palcondah, where they get good attention, and where it seems, that some are nearly ready to come out. Miss Archibald is never idle, but fills her time with her books and visits to the people here and there. I am simply staying on, looking after the school, and doing all sorts of odds and ends, that do not appear to amount to much, but without which the establishment would not keep together very well. Just now, in moving the tent, they broke one of the poles. So I had to call a carpenter, and get him off with wood and tools. And as other repairing was necessary, a Madiga man, that is one who works in leather, and does heavy sewing, had to be sent with leather, ropes, thread, wax, cloth, etc. Mr. Archibald is nine miles away, so the men had to go there, instead of coming here.

I wonder what you think about our hospital, that is to

be? You have heard about it have you not? You know how often a small button sets large wheels in motion. Just how this idea developed, I can hardly tell. But one day a friend gave us a donation for a hospital for women and children. During the famine, in order to provide work for the starving, a building was repaired with funds sent by interested friends at home, and it was not till after the above mentioned donation was given, that we thought that this building would do for a hospital. A little agitation among the citizens of this town, proved, that they would gladly assist in the support of such an Institution under the auspices of the Mission. The next question was, who should be in charge? Should we ask for a lady from home, or try to secure the services of some young woman in this country, who had received her training in Madras, in what is known as the Lady Dufferin fund?

Dr. Browning, the Honorary Secretary of this Fund, in this Presidency, advised the latter course, and for months now, has been trying to find a suitable person for this position. But you see, that our requirements are rather out of the ordinary, as we want a thorough, straightforward Christian, if possible, and this kind is not easy to get. We are just now, in this waiting attitude, but not quiet. We are writing, inquiring and advertising. If we cannot find a suitable person in this country, will you send us one from home? The ordinary hospitals, which dot this country, are not very efficient, and as a rule, are poorly supplied with medicines. They are in no way prepared, to meet a tithe of the need, which fills this desolate land. Then the hindrances to their utilization by the people are varied in many instances, the poor stand little chance of attention or good medicine. They know this, so do not go in any fair proportion to their numbers. Then they are afraid, and full of fear about the white man's medicine, which a few good cures among them, would soon relieve. Yet the same people will come to us, and do anything that we say. It depends not a little, on, in whose hands the English treatment is. The confidence, which they often place in us, is often very touching.

Then among the better classes, few women will go to the hospital. So they suffer on alone, through the days and years, without much thought, that there may be anything else for women. And the children what can be said of them? Miss Archibald stood the other day, and watched some women burn with a hot iron, a tiny infant that was already sick. In a dozen places the iron was applied, and the tender skin shrivelled up under it. This was a new thing to Miss A. and she will not want to see it again. I have run from the cries of these suffering little ones more than once, but it is going on all the time. This, and other things just as bad. Sometime ago a baby in one of our Christian families was not well, and a Christian Dresser was consulted, and he advised the calling of a certain man, who administered native drugs. The child was not seriously ill, so I was not informed. In half an hour, after the second dose was given, the baby died, killed we firmly believe by native poison. Is there a God-called young woman, at home, who would like to do as Jesus did, and heal the sick? She could do that and apply balm to the soul also. Is there one?

A young woman from this country, is going to visit some of you this summer. Her name is Miss Eva D'Prazer, and she is not quite a stranger to some there. She is a Lady Apothecary, was converted many years

ago, at Bimlipatam, and is a fine woman all round. Now she is the one we wanted for this hospital. But she had a large work in another town, still we hope she may see her way clear to come to us. Perhaps you will talk to her about it. And if when she returns to India, this autumn, she comes here, well and good. Otherwise will you think about sending some one else? At all events, give Miss D'Prazer a warm place among you, for some of us love her very much. With our oft repeated petition for prayer, which, we trust are not vain.

C. H. ARCHIBALD.

Chicaocole, March 14, '99.

MISSIONS IN THE SUNDAY SCHOOL.

A paper read before the Primary Union by Mrs. J. W. Manning.

To every earnest worker in this garden of the Lord the question presents itself sooner or later, how can I interest these boys and girls, these young men and maidens in the great missionary efforts of the church? That a Sabbath school is not doing its best or fulfilling its highest purpose that does not have missions engrained into its work is my firm conviction.

That it is necessary to enlist the sympathies and interest of the young is apparent, and that the Sabbath school is the best place to do this can be shown. We realize that unless the Sunday schools are taught to love this work and give to its support the church of the next generation will not advance in their contributions, and the whitening fields will cry in vain for reapers. It has been urged that the teaching of missions is the legitimate and sole work of the Mission Band. We claim that both are necessary and have three specific work. A few reasons why the Sabbath school affords the best place for missionary work:

1. In this way all *attending the school* come under the missionary influence—boys as well as girls, teachers and pupils, parents and children, and sometimes the older ones require this instruction the most. In our Mission Bands comparatively few are reached, and these principally girls. This is not as it should be, but the secret of interesting and holding the older boys has not yet been discovered in our mission work. In the Sabbath school we have them all with equal rights and privileges. We are making a great mistake if the boys are neglected in mission work, and the Sabbath school is the only place to reach them.

2. A large number of our older scholars are *employed during the week* and cannot attend any missionary meeting, but all of the young people and many of the older ones will be found in the Sunday school, and their sympathies are soon enlisted when they know the needs.

3. The method of having missions in the Sabbath school gives *permanence to the work*.

The ordinary Mission Band is generally dependent upon one or two self-sacrificing women or girls who are constantly planning something new to attract and hold the members and keep up the ever-flagging interest. When these die or are married, or move to another place in many instances down goes the Band; but in the Sunday school, winter and summer, the work goes on, and in a few years the result will be plainly seen. The Mission Band has a definite work to perform in the training of mission workers, and is indispensable. But to create a general interest the seeds of missionary truth must be cast upon the broad fertile fields of the Sabbath school, where all can be reached. Now for some methods that are practical and can be used by any teacher, especially the primary teacher. I am speaking largely from my own experience, and the plans I give have been tested and proved highly successful for many years. Children must be taught missions the same as any other

subject, hence the necessity of object lessons. More especially is this the case with instruction in missions, because the things taught are beyond the sight and far away.

1. A map of the country and mission field you wish to study is a necessity. A large brightly painted one with the mission stations plainly marked. This should be in the Sabbath school and in the primary room. The teacher can make a better one for her purpose on cotton than can be purchased, putting in only what she desires to teach and adding as she proceeds.

2. Pictures of your missionaries, the houses they live in, their church and school buildings, the native heathen and after they become Christian that the contrast may be noted, native preachers and Bible women, also views of the country. These can easily be obtained; cut them from your papers and missionary magazines. Write your missionaries to send them to you, place them on the walls of your primary room and Sabbath school. One at a time, as the picture is carefully explained and left there to be referred to whenever occasion requires. You will be surprised to find how real this will make mission work to the children and how interested and delighted they will become. The era of pictures has just dawned upon us, and we must use them in the Master's work.

3. Have some definite object for the class to support. If the Sabbath school agree on a native preacher, Bible woman, or the support of a child in one of the schools, the primary class could unite, but I would fix a definite sum for them to try and raise within a given time. It greatly adds to the interest and their sense of responsibility.

4. Systematic giving.—The raising of money is not the most important part of the work by any means. However small the amounts may be, some sympathetic work should be done in the direction. That the children pay first the money for the Sabbath school, teaching them that this is not really giving. It pays for the card, paper or book they receive, the same as they pay a cent at the store and receive a stick of candy. Then give what they have earned or saved during the week for missions. Have a pretty box or basket for this special purpose, with the name of the object upon it, and after the collection is taken by one of the children, sing a verse or repeat a little prayer such as—

"Jesus bless the money brought here,

Give it something sweet to do,

May it teach some one to love Thee,

Saviour may we love Thee, too."

On birthdays encourage the children to bring as many cents as they are years old; have them come forward and the whole class repeat an appropriate verse or a sentence prayer. Remember also Thanksgiving, Easter and Christmas in a similar way. No matter how small the offering, it is the interest awakened and the habit cultivated that does the child good.

5. Frequently use Missionary Illustrations in teaching the lesson. They attract the attention as nothing else will do. Almost every lesson leads directly to this subject. Look at last quarter: "Christ the Light and Life." Speak of the millions yet in darkness. Feeding the five thousand. All were fed. While we are spiritually crammed with the gospel, thousands are starving. "Christ freeing from sin." No salvation out of Jesus, etc. Appropriate illustrations abound in mission biographies, and if you are watching in your general reading, you will find most touching incidents that just suit your purpose. Keep the mind well stored with them, and when needed they will readily come. Now is about the time to do this. It can be found and not interfere with the lesson. For years I spent five minutes every Sabbath at the beginning and it arrested the attention and was the attraction of the hour. The interest never flagged. Children love missions. Any one who has had any experience in the work knows the delight it is to talk with children, even the smallest ones on the subject. They are our most

sympathetic and interested listeners. It is the older ones who have grown careless and indifferent. Age, the love of self and the world, has cooled their hearts. I should recommend that missions be taught one Sabbath every month at least, in each class, five minutes at least, in each class, five minutes before the lesson and once in three months, ten minutes before the whole school, if you cannot give longer. Have a letter read from the missionary, telling of the work at that particular place where you are supporting the preacher or child. This can be done by fellow teachers and will bring great blessing to the Sabbath school, and especially to yourselves.

The only pre-requisite is that the teacher should be imbued with a love for this work, and such a love for Christ that they will feel they are working together with Him.

The unkindled torch never lighted another. The cold heart never warmed another soul, and how can we urge others to the service if we have never felt the kindling glow? The best way to get this is to earnestly pray for Jesus' sake, in your own class, as you can influence the whole school to adopt these methods. Try it.

CAVENDISH, P. E. I.—As we look back over our six months work we think we can note some progress. In that time one new member was added to the Band. We met regularly once a month the average attendance being sixteen. Studied the lessons published in the *Tidings* and had an exam. at the end of the last three months. The one who made no mistakes was to be a life member. To raise the money for the life members we had a social and apron sale during the winter and did so well that we had enough for two. At the exam. no one was perfect but the two who stood highest were made life members, Ruby E. Simpson and Mattie A. Simpson. Miss Clark has been so kind in writing to us two nice long interesting letters, which help us very much to understand about India, and also make a change in our meetings. We have undertaken again this year the support of Amelia our Bible woman in Chicacole and the money for this purpose is raised through our mite box offerings.

RUBY E. SIMPSON,

Sec. of "What I Can Mission Band."

ARCADIA.—The Mission Band Concert held in the Baptist church on Friday evening April 21st., was pronounced a decided success by all who had the privilege of hearing it some even going so far as to say that it was the best one the Band had ever given. After the opening exercises the younger members of the Band, about thirty in number ranging from ten years of age in the front ranks, to tots of four or five in the rear, marched into the room, two abreast, singing "We are Soldiers of the Lord." After marching twice around the body pews they formed a double line on the platform with the little ones in front, finished their singing, and then filed off to their seats, presenting a picture not soon to be forgotten. The main feature of the entertainment—"The Conquering Cross"—occupying nearly half an hour and consisting of music by the choir, recitations and songs by children dressed in costumes of various heathen nations, etc., would need to be heard to be understood. The night was all that could be desired, the house was full, and a good sum was realized. We gave the programme below:

Organ Voluntary.

Anthem by choir.

Prayer, by Pastor.

Mission band—marching and singing.

Recitation—by Miss Mamie Shaw.

Solo—by Master Donald Fraser.

Exercise—"Little Armour Bearer" by 12 boys.

Recitation—by Viola Michaels.

Music by choir.

Exercise—"Young Missionaries," by seven boys and girls.

Exercise—"The Conquering Cross."

Recitation—by Miss Ida M. Brown.

Recitation—"Little Widows," by Ella Trask.

Music by choir.

Closing address—by Master Leland Nickerson.

Music—by choir.

Benediction.

QUARTERLY STATEMENT.

Amounts received by the Treasurer of the W. B. M. U. during Quarter ending April 30th, 1899.

	F. M.	H. M.	Total.
Received from Nova Scotia, W. M. A. S.	886 04	1132 41	1719 35
" " " " Mission Bands	182 08	2 00	184 08
" " " " Sunday Schools	27 61	15 02	42 63
" " " " New Brunswick W. M. A. S.	453 02	119 02	572 77
" " " " Mission Bands	44 40	1 00	45 40
" " " " Sunday Schools	6 25	0 25	6 50
" " " " P. E. Island, W. M. A. S.	68 23	10 47	78 70
" " " " Mission Bands	21 28	14 00	35 28
" " " " Donations	5 00	0 00	5 00
			\$1629 86

Dr.

Paid J. W. Manning, Treas. F. M. Board.	\$ 603 00
" " Printing <i>Tidings</i>	8 00
" " Provincial Sec., N. S., (postage)	2 40
" " Drafts, discounts, (postage)	3 30

\$1619 70

MARY SMITH,
Treas. W. B. M. U.

Amherst, April 30th, 1899.

Young People's Department.

MISSION BAND REPORT.

It is a real joy to the Secretary of Bands to present her report this year, so cheering have been the accounts of work done, of difficulties conquered, of souls saved, of increased contributions and of energized workers.

One hundred and twelve Bands and Y. P. Societies have reported to the Secretary and though there have been a few doleful notes, the majority have been full of hope and of gladness.

The number of Bands sending money to the F. M. Treasurer during the year is 100, contributing \$908.97. Last year 81 Bands sent in \$907.20. So we have an increase of \$91.77 for the Foreign Society.

Last year 74 Bands contributed to Home Missions \$388.74. This year 79 Bands have contributed \$446.80, an increase of \$58.06. Total increase \$149.83. Several Bands have been re-organized. Two new Bands, Bardsville in the Northern Association and Bewdley in Peterboro' Association have sent money to both Home and Foreign Treasuries.

Two Life Membership certificates were issued in the Home Mission Society, one to Miss Annie Robertson, by Maitland St., London, the other to Mr. Wm. S. Cochran, by Murray St., Peterboro'. This latter Band made three Life Members last year.

The only Life Membership in the Foreign Society was

that for Miss Nellie Hatch, by Woodstock, Oxford St. Band.

In several cases the Band has merged into the Jr. Union, while two C. E. Societies have gone back to the old name and work of the Mission Band.

Woodstock First Ch. used to have a Band after Sunday School, but there came a time when hardly anyone stayed for this meeting, so now they are trying the plan of having a short Sunday School session the last Sunday in the month, and having a missionary programme for the whole school, they take an offering which goes through the Church Treasurer to the General Treasurer. They have raised something like \$25.00 this year. The programmes are interesting, and this new way seems to be working very well. The same plan is adopted in Jarvis St., Sunday School. Sickness and death have been reported in a few instances among our workers. Mr. and Mrs. Dutaud were called upon to part with their only boy. One dear girl of 17 is lying at the point of death in the hospital. One Band has lost three of its members by death. Miss Nellie Hatch for six consecutive years, President of the Woodstock, Oxford St. Band, has exchanged earthly for heavenly service. To her sorrowing sister our beloved missionary in India, and to all those who have been bereaved we proffer our tenderest sympathy.

Twenty-eight Societies and individuals have contributed to the support of students in Cocanada Girls' school, and seventeen in Samuloots, some paying the full amount \$17.00, others falling short of the required sum. Many changes have taken place this year among the students thus supported, six of the girls have married, nine have been dismissed, on account of a new rule that all who failed twice in any standard should be dismissed. Some of the Samuloots students have graduated and are now teaching or preaching in different villages.

In such cases Bands are notified and new students assigned. Although our young people have given so well to Home Missions this year, we still look over \$50.00 of the amount promised to Mr and Mrs Dutaud, our missionaries in Quebec. And the Mother Society as here-to-fore has had to supplement their offerings to make up the promised \$500. Besides the money contributed, our practical and energetic young friends have demonstrated their sympathy with many Home Mission families by sending them barrels of new and second-hand garments: rag carpet, quilts, books, papers, pictures rolls, cards and scrap books. The boys, too, have had their share in this part of the work, collecting money to buy material from friends, and by mite boxes. Several leaders speak particularly of the interest shown by the boys. In one Society the boys prepare one programme and the girls the next.

One leader in writing about a little girl's Band said: "If it so happened that the president could not be present, the little girls had a meeting by themselves, leading in prayer, and conducting the exercises as if the leader were there."

Another writes: "I am greatly encouraged by the faithful attendance of the members. There are three little children who live over two miles from the church, and they have missed only one meeting since they joined, nearly two years ago. Cold or hot, stormy weather or fair, they are always present."

One of our most successful Bands on the first of December made tiny bags of bright coloured material and distributed. These were brought in and opened at a little Christmas party and the results were most gratifying.

One member, through the "Talent System," multiplied 5c. to \$6.00. Another little girl who worked very industriously made \$8.00.

In one or two cases it is said that the children have outgrown the Band, but to offset this, we have the testimony of a president who says: "In our Band a number of the grown up young people attend and take part, and the children feel that they are not left to themselves. The oldest member is 75 years."

Surely these are encouraging illustrations of the work done by our young people, but far more gratifying are the spiritual results, which can never be estimated.

One dear earnest soul tells with gratitude that a number of her members have given themselves to Jesus and now work from love to Him. Two spoke of boys of 10 who have given their hearts to the Saviour. Another told us with radiant smile, and eyes shining through tears, of two of her members, the children of one of our missionaries, who learned to love Jesus from her conversations in the Mission Band.

This is the beginning and end of all our work! What are the few hundred dollars contributed to missions, in comparison with the value of a soul? One Soul!

Of course these young people might have been converted apart from the mission Band, but God graciously chose this means, thus putting the seal of His approval on this part of our work. And as we realize that our work in Telugu is God's work, because His blessing is upon it, even so we know that in caring for the boys and girls at home, we are obeying the command "Feed my lambs," and He says, "Ye are my friends if ye do whatsoever I command you."

A. M. TAPSCOTT,

Band Secy

May, 1890.

CHIEH-NI; MAIDEN. WIFE, AND MOTHER.

By Mrs. Sarah B. Coodrich, Tung-Cho, China.

More than fifteen years ago, in a mission school in Peking, three girls began talking about their future. Married of course they must be, for though they had heard of Chinese girls who had never married, not one of them had ever seen such an anomaly. "Wouldn't it be nice," said one, "if we could be like Miss Chapin and Miss Haven, and never marry?" "It would never do in China," another replied, "for almost every one would be sure to think we were bad, and our trying to help others to be Christians would be vain if people did not trust us. Until the Christian church is larger, and we can venture to brave public opinion, girls had better marry." "Well," said one, "I hope I can marry a Christian."

"So do I," chimed in another. "A Christian will be kind to his wife, and not beat her nor persecute her." "My mother," said Chieh-ni (Jennie), "is working at the English Legation for Dr. Williams' daughter, and every one knows about my being here at school. The other employees at the Legation are constantly trying to get her to give me away (betroth me) to some of the men there. Some of them are quite well off, and I know I should have everything nice, but I would rather beg for a living, and have a Christian for a husband than any of those men."

"I wish I could marry a preacher," said Sara. "So do I," said Ruth. "I think we should all like that," said Jennie. And then one of the girls proposed that they should go into their room and shut the door and pray that God would provide Christian husbands for them all—and best of all, preachers, if it was his will. And God answered that prayer, and in due time he sent them Christian husbands, all preachers.

A little boy one day entered the day school in Peking. He was not over-quick, but very earnest. He heard

about the boarding school at Tung-cho and began to long to go there, that he might get still more knowledge of Christ. Again and again he prayed that he might be sent to Tung-cho, and the prayer was answered. He went through the preparatory school and theological seminary, having decided to devote himself to preaching the "good news" to his countrymen. After a while it seemed as if the time had come for getting him a wife, as he could not easily go out to preach among the heathen unless he had a home. Goo day the house-mother said to him, "Literary Forest"—for that was the English of his name—"would you like to be betrothed?" "Just as you think best," was the reply. Her Western blood tingled to punch the young man. But she knew the Chinese way was for others to arrange such matters and ask no questions of the parties concerned; but she knew the Christian way should be at least to get their approval. So she told him of Hannah, who was the first of all the girls to unbind her feet at Tung-cho, and then of Jennie, Mrs. Li's daughter, in Peking, for whom Miss Chapin wanted a Christian husband. Everyone says, however, Hannah is just the one for him. She closes by saying: "Now, go away and pray about it. God will surely tell you whom to choose. If these are not either of them His choice He will tell us."

The next day the young man sauntered into the house-mother's room. "Have you decided?" she asked. "Yes; I want her"—so loth are the Chinese about mentioning a woman's name, for it seems to them indelicate. "I suppose you mean Hannah," she said. "No," was the answer, "the other one. Just as soon as you began telling me about the other one yesterday my heart gave a great leap, and I knew at once that she was the one. I did pray about it. I have been praying about it ever since."

It wasn't very convenient for the house-mother for the decision to come this way, but the necessary go-between was chosen, and word was sent to Jennie's mother, who reluctantly gave up the tempting offers for the one whose only qualification was that he was a Jesus man, and was soon to be a preacher. Jennie was, of course, first asked. She was told that "Literary Forest" would be sent into the country, to some villages away from other Christians, among the heathen to preach, and her position might often be one of hardship, and not a little persecution. Sweetly came the reply of the girl, "Yes, I am willing. It may sometimes be hard for the flesh, but it will surely be good for the spirit."

In due time the eight characters—two each for the year, the month, the day, and the hour of the birth—were exchanged. Soon the bracelets and hair ornaments were sent, and the betrothal was thus completed. Then the house-mother set to work making the bridal clothes—the green wadded trousers, the bright Turkey-red wadded upper garment, the nice, long, blue overgarment, prettily trimmed with satin and flowered silk braids. The marriage took place in the autumn, just at the beginning of Literary Forest's last year in the seminary. Very early in the morning Jennie was escorted in the richly embroidered bridal chair of red, accompanied by the inevitable musicians, who by their lively strains announced to all the joyousness of the occasion. Two elderly women, with the relationships all complete, received her into the bridal chamber, arrayed her in her bridal robes, and pulled out all the hair necessary to give it a square appearance, and thus prove her married.

When completed the young man came in and lifted the heavy red veil and saw his Jennie for the first time. Together they went to a large room, escorted by groomsmen and bridesmaids, all of whom were married, and there the wedding ceremony was performed, and henceforth, for better or for worse, they were man and wife.

Nearly fourteen years have elapsed since that autumn morning. The scene has changed. It is summer. At the "Western Hills," not far from Peking, our Jennie lies dying. For seven months she has been very ill. She had come in from their home, forty miles away, to the hills, hoping against hope to get rid of the malarial poison which had used up all her vitality. The house-mother, when beside her one evening, said: "It seems, Jennie, as if the Master would soon come for you now." "Yes," she said, "I've never been sick before but God has given me a hope to recover, but this time I have no hope. But God has given me peace instead." "Have you any wish about your children that you would like to speak of before you go?" A tear crept from out her eye and rolled down her pale cheek—for God had given her three beautiful children: Phoebe, whose house name was Little Happiness; Paul, called Great Grace; and the little three-year old Dorcas, whose baby name was Precious Pearl. She answered, "I can only say I trust them to God. He has led me to feel that the same God who has moved hearts to do for me so lovingly all these years, will surely move hearts to do for my children."

Jennie, in one of her sweet confidences, had told me how beautiful her husband had been to her, how kind all these years. "And now that I am so sick," she said, "not once has he ever murmured, but nursed me, oh! so gently." And who, watching this husband day after day, Chinaman though he was, could have imagined greater love, greater tenderness? How tenderly he watched for any sign of discomfort, so that he might be quick to relieve it! What was it not worth to see what Christ's love in the heart could do. He not only loved, but dared to show his love, which, to one unacquainted with our Bible and its teachings, would have seemed unmanly. Once when a dear missionary who was much by that bedside said to him, "You must be weary," he replied, "Oh, no! It's love's work, and that doesn't tire."

Two days before the end came, relieved somewhat from pain, Jennie was able to have a long talk with her husband. They prayed, and thanked God for their happy life together since they had learned that the secret of happiness was self-sacrificing love on the part of both. When we heard of this conversation, a remark of our Chinese teacher came to us: "Of all the married people in our church who live up to the duties of man and wife, these two stand first."

Jennie told her husband how at first she had prayed that God would restore her to health, not only for his sake and the children's, but that she might go back to their home in the "Level Valley" to labor for the women there a few years more. But He had said to her that such was not His will. They prayed for each child, especially renewing their desire before God that "Great Grace," their only son, might be a minister. And had they not chosen Paul as his baptismal name, hoping that something of Paul's consecration and devotion might be his? The children came. To Little Happiness she gave her Testament, to Paul her Bible, and to Precious Pearl a treasure dear to her. The three children knelt on

the kang near her, and with their father sang in Chinese, "In the sweet by and by we shall meet on that beautiful shore." Heaven seemed so near—and yet we wept. But Precious Pearl looked up with a smile and said: "Mamma is going to God! Mamma is going to God!"

Several times during the last few days Jennie had been urged to put on her burial clothes, for the Chinese desire is always to be well clothed for the great event of death. Many who in their lives have never had on a garment of silk are arrayed in very fine and even very gay clothing before death. Jennie always answered: "No. God hasn't told me yet. Jesus has let me see Him once, but not His face. He took my hand when I was suffering, and I felt so strong at once. I think He will let me see His face and tell me when it is time to go." We told her she would see Him on the other shore. "Yes; I know that, but something tells me He is going to show His face to me before I go, and when I see it I will be dressed."

At last, Friday night, everything was ready. Jennie suddenly opened her eyes, and said, with a strong voice: "Jesus has come. He is here. I must be dressed. Don't hurry; there is time. I want to wear no silk, but the clothes I love best." They wore the garments which she had had for several years, but had hardly ever worn. She had brought them to the Hills, thinking the message, "Come to me," might be sent while she was here. When her husband was lifting her that her hair might be dressed, she put both hands about his neck. Suddenly she looked into his eyes and said: "Don't be broken-hearted, will you?" And he promised her he wouldn't. She would have no jewelry worn, but suddenly she asked Little Happiness if she had a flower she would give her. Her husband said, "You've never cared to wear flowers all these years." "Now I'm going to my Lord I want one," she replied. She had always dressed simply and neatly. The same habit seemed strong in death. Every button must be neatly buttoned, but no waste, no extravagance. She put one hand in her missionary mother's and one in her children's, who knelt beside her. But no! her husband must be near. "I want my husband's hand," she said lovingly, as she motioned him to come nearer. "Jesus is here in wondrous robes of white, with a golden girdle, and many angels, and each one's angel is here too." Most of the very near friends on the hilltop were gathered about her. Her children were now standing at her side. She said to them: "Stand reverently. Jesus is here. I cannot describe his face: earthly words fail me. He will forgive my sins. He has forgiven my sins." Little by little her life ebbed away, and death was swallowed up in victory. "O death, where is thy sting! O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."—*Miss Herald.*

When Stanley made his journey of nine hundred and ninety-nine days across the Continent of Africa, in the course of seven thousand miles he never saw the face of a Christian, nor of a man who had had an opportunity to become one.—*Student Volunteer.*

He prayeth best, who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all.

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