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Canadian Missionary Link

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CANADIAN MISSIONARY LINK

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THE FIELD IS THE WORLD.

We of the sisterhood of Western Ontario Baptists, with our foreign mission budget of \$16,000, which we expend in the Madras Presidency of India and in the Republic of Bolivia, belong to a vast army of men and women workers, scattered all over our own Continent of North America, over Great Britain, over Europe, Australia, New Zealand, and even now over China, Japan, India, the Nearer East, Africa and South America. This vast army gives in money its millions, and works in almost every corner of our old world. What an inspiration it would be if we could catch a glimpse of how it fares with them all in this New Year of 1916—the successes, the failures, the joys, the discouragements, the happiness, the sadness, and, above all, to what degree the kingdoms of this world are becoming the kingdoms of our Lord and His Christ. Should we feel "Missions" is a small thing—a thing for our spare moments, our spare coins, an 'aside'? Never again. It would be an absorbing passion, the thing towards which and for which our best efforts would be directed, and our most determined endeavors tend.

China.

There, in the Far East, is that mighty nation of China, its people restless, inquiring, unsatisfied, waking to a realization of their possible future. There are missionaries there from North America and from Britain by the hundreds, on the coast, in the north, in the south, in the far interior, on the borders of Thibet. And they are doing something.

There are great forces to be overcome—Confucianism, materialism, the worship of education and of the national spirit. But, to overcome them, there is growing intelligence, there is religious freedom, and the number of Christian leaders—preachers, teachers, doctors, nurses—is increasing by leaps and bounds. The Adult Bible Class Movement has reached China and been organized. Last year 7,000 high Government officials enrolled in Bible Classes. The Christians are establishing in some places Industrial Schools, giving, out of their poverty, at the rate of \$5 a member, so that the children may have a chance. Hospitals are being opened; street evangelists are preaching; activity of every sort is to be seen, trying to help China become a Christian nation as quickly as she is becoming an economic and social force.

Japan.

And with Japan the case is somewhat the same. Though there is still very much land to be possessed, the forces of Christianity are gaining, gaining. Among those decorated by the Emperor at his recent coronation are four Christians, and one of them a woman, the President of the Japanese Woman's Temperance Society. There is just lately opened a splendid new Baptist Tabernacle in Tokio, costing \$35,000, the finest institutional church in the country.

The Y. W. C. A. of Japan have also opened a fine new building, which combines club, school and hostel, and cost \$25,000. The Y. W. also held a Summer

Conference in Japan last summer, where over 100 were present. Of those who were not Christians, over two-thirds decided for Christ during that week.

India.

India is changing rapidly. The war has developed a strong sense of loyalty to Britain, in contrast to the unrest of the past few years. The people are losing their old subservience, and rising to some sense of their national consciousness. The social reform is making rapid strides. Religious unrest is showing itself in the new sects that are arising, and in the remarkable mass movements to Christianity. The Christian colleges of India are doing a mighty work, both for men and women, the most important part of their task being the preparation of the native Christians for real leadership. The Indian churches are moving more and more towards self-support and extension work. The movement towards a federation of all Protestant churches is again being pushed, with some success, and has been assented to, among others, by the English Baptists.

Korea.

The Korean Church still remains the modern ideal missionary church. One missionary has just written that it is nearer the ideal church of apostolic days than any he has ever seen or heard of; and the reason is that the people are steeped in the Bible. No amount of time is too much to give to its study—and it tells. The corner-stone of the Arthur T. Pierson Memorial Bible School has recently been laid in Seoul by Robert E. Speer.

Armenia.

But there is also the Near East—and very tragic is its story now. Our interest centres in Armenia. The worst we hear cannot be the half of the tale of sorrow and suffering and heartbreak and

despair. That story of the men from village and town and country, torn away from their families, shot, drowned and burned; of the women and girls deported, marching miles and miles, the only alternate being the giving up of their Christian faith. The older ones are killed, and the younger ones saved for further persuasion. The Missionary magazines have wonderful stories of heroism. Of one company of school-girls, torn from school and friends, and subjected to the hardships of a forced march, only one yielded in her allegiance to Christ, and she was immediately married to a Turkish officer. The missionaries, in great danger, have followed and succored their people, with marvellous self-forgetfulness. Wonderful to relate, many of the Mission Schools are open, and where the population is left, they continue to send their children.

Persia.

Persia is in a most unsettled condition—wars and rumors of wars stirring up dormant fanaticism and hatreds. Mr. Shahbaz, whom many in Canada know, has returned to America with a sad tale of loss and disaster. He and his wife searched for days for their little son, and when they found him, weakened and terrified, they had to watch his life flicker out, and leave him behind while they came here by way of Archangel, Russia, and around by Iceland. And yet there is light in the darkness. The Moslems have not been roused to a holy war, as we feared they might be. Medical missionaries have been wonderfully protected in their work, and it is still true that the Bible is the best selling Book in the Moslem world, next to the Koran.

Palestine.

And Palestine—the Turk still rules; the people are hungry; the soil is untilled for lack of men; the missionaries

have had to leave, and still there is hope. It looks as if at last Palestine would be freed from Moslem rule, and it may be will become once more the home of the Jew. Do we realize there are 550,000 Jews fighting to-day on the fields of Europe? and Jew fighting against Jew! In spite of age-long oppression, the Jews have risen to the call of their several rulers, and are fighting for the countries which have done so little for them. And not only do they fight. Sir E. Goschen is a Jew. Lord Reading is a Jew. Sir Rufus Isaacs, the Lord Chief Justice of England, is a Jew. M. Hyman, the Belgian Ambassador to England, is a Jew. Karl Marx is a Jew. Herr Liebknecht is a Jew. Henry Morgenthau, is a Jew. Surely their time for recognition is coming.

Africa.

We have not mentioned Africa—"Gods' last, if not the greatest, challenge to the Christian Church." Heathen customs are changing; schools are prospering; systematic giving is being taught, and even the interned British missionaries in German East Africa are using their time in translating the Old Testament. Still the awful trade from America in rum goes on, ruining the people body and soul.

Europe.

What of Europe? Blood-soaked, war-torn, heart-broken Europe! Have they thought for missions still? British societies vote "No retrenchment," and the British and Foreign Bible Society is doing marvellous work, even keeping open its depot in Berlin. The Swedish, Norwegian and Finnish societies are suffering from lack of funds; French and German ones from lack of funds and because of their missionaries being called to the colors. Work in Spain goes on, but persecution is being felt somewhat keenly. Baptist work in Italy, especially the publication work, is meeting with much favor.

South America.

South America—the Neglected Continent—the Continent of Opportunity. In Brazil, our Baptist work is forging ahead. In Sao Paulo the preaching halls are crowded and the Bible Classes growing in interest, and the converts taking more responsibility. A new church is to be erected in Rio de Janeiro. The Evangelical Union of South America works in Argentine, Peru and Brazil. They have 36 Missionaries on the field, 20 of whom are married. All the interests of Latin American work—South American and Mexican—are looking forward to the Congress, which will be held in Panama this coming February—a Congress similar in aim and program to the Edinburgh Conference, and to be followed by sectional conferences in the different Republics. Peru is the only one of these which has not now religious toleration.

North America.

And what of North America? The Christian activities are too many to enumerate, and we know many of them; but we do not realize them, and we do not grasp the pressing urgency of pushing them, not for America's sake alone, but for the world's sake. The Northern U. S. Baptists have inaugurated their big Five-Year Programme, and are perfecting plans for it—one million additions to the churches by baptism, a net gain of 1,500 missionaries at work, and an income of \$6,000,000 for missions and benevolence. The Baptist women are now planning to use Mrs. Rockefeller's generous legacy of \$300,000. Mr. W. B. Millar's acceptance of the position of General Secretary of the Laymen's Missionary Movement, in succession to J. Campbell White, is a noteworthy incident. Mormonism is not asleep, but is pushing its claims—political as well as religious—and is a growing menace. The Lake Mohonk Conference, which dealt with the Indian question, made many recommendations, urging the further recognition of the legal status of the Indian and increased attention to his education and religious need.

And so 1916 commences—a vast work to do, many agencies trying to do it; vast problems; vast discouragements; but, too, a vast army of Christians to attempt it, and limitless resources at their command.

THE FOREIGN MAIL BOX.

FROM THE TIMPANY MEMORIAL
SCHOOL.

Miss Edna Corning.

Whereas, our Heavenly Father has been pleased to call from the busy sphere of her earthly life our fellow-worker, Miss Edna Corning,

Resolved, that we, the members of the Committee of Management of the Timpany Memorial School, place on record our deep appreciation of the whole-hearted service she rendered in connection with the school, of her untiring zeal and intense devotion to its every interest; of her undaunted heroism in the face of many difficulties and disappointments, and of her abounding liberality, both in money and in the use of her many talents.

Resolved, further, that we extend to her parents and the other members of her family our sincere sympathy in their great sorrow and loss, and assure them of our prayers that the God of all comfort may sustain them in this severe trial.

On behalf of the Committee.

LIDA PRATT,

Secretary.

FROM THE LETTERS.

Akidu.—Miss Hinman has some of her former Akidu pupils at the High School in Cocanada, and while in that city at Conference lately, she gathered these boys together for prayer, and suggested that they meet as a prayer circle every Sunday, and send her a letter afterwards to tell of their progress. The following letter is one week's report from B. Nicodemus, the one made responsible for the Circle by Miss Hinman, and it shows the spirit of earnestness in this lad; and alas, also shows that all the church members who "don't want to come to pray" are not in Canada.

Dear Madam,—I am very well up this time. How are you? I want a letter come from to you. I am reading very well my lesson. I will try to learn English very well. There are eighty boys in my class. I am very sorrow last week about the pray, because some boys did not come to pray. But this week two boys more came to pray. When I see that two boys I am very glad. But three boys did not come to pray, for it I am very sorrow about they. When I ask why did ye not come to pray? They said with me we didn't want to come to pray. When they told me this way I am very sorrow. Please you will pray about they. Don't forget about they. I will take very careful about this.

Your obedient,

B. NICODEMUS.

Obiscole.—Neither has Canada a monopoly on the temperance agitation. In a recent issue of the "Baptist Missionary Review" a magazine printed in India, two articles deal with the need of temperance propaganda, one along the usual lines, and the other pleading against the use of liquor in hospitals,

dispensaries and the like. Mrs. Archibald reports from Chicacole that "the temperance work moves on, and it is good to see the Brahmin pleaders and others go in among the Rellies and teach them the truth about the matter, and implore them to put intoxicants away. The Temperance Society meets monthly, and the work is bringing the Christians into closer contact with the Hindus, and these are learning that the former may possibly have a few useful ideas.

the little children to come unto me, and forbid them not for of such is the kingdom of heaven." In one village, a dear, bright little girl of about five, who was perhaps attending Sunday School for the first time in her life, suddenly left us, and we thought we had lost her. She went away a few steps, lifted her tiny sister, retruned, sat down and remained until the end. Two others followed her example in obedience to the text. Would that such prompt obedience were more common.



The McLaurin High School—Cocanada.

Yellamanchili and Anakapalle.—Miss Murray and Miss McLeish spent September and October at the latter place, and were fortunate enough to have the use of the Mission Bungalow during that time, which had been rented until next April. Miss Murray says it is a good place for the wet season, as there is plenty of work near at hand. She gives another glimpse of work in the following:

My dear children learnt the Saviour's call to the little ones: "Suffer

At the camp, Miss McLeish taught children early and late, and enlisted others in the work. Mr. and Mrs. Scott are spending a few day's work with us. On Sunday afternoon Mr. Scott addressed, in English, a meeting in our chapel for educated Hindus, on the subject, "The Saviour of the World (John 4: 42)—A Sweeping Statement Examined." The address was a powerful Gospel message, which was well received. Among those present were the District Munsiff, the Union Chairman,

the Head Accountant, the Sub-Registrar, and several teachers from the Board Secondary School. About thirty school-boys were present.

Cocanada.—It is generally known among us now that we have one missionary enlisted for active service. Rev. B. E. Smith of Cocanada has obtained an officer's commission, and is now with his regiment at Rawalpindi, North India.

Miss Baskerville in a recent letter tells of wonders being wrought in India—"miracles of healing" in answer to prayer. "I have been much impressed lately by the report given by the workers, that three women have been healed in answer to prayer.

"One was a case that came under my own observation. A woman of the Naidu caste living very near the big Mission Compound, who has been visited by our workers for years, was one day preparing for a journey, and was sewing some things up in sacking, using one of those huge needles made of steel, and almost as thick as a bone corchet needle. I don't know just how it happened, but her hand slipped as she was pulling the twine through, and the needle jabbed into one of her eyes. She suffered terribly with it, and when I went to see her I was certain that she would lose her eye and be disfigured for life. You may imagine my astonishment when I went to see her early this year, to find that her eye was nearly well, and except for a slight droop of the eyelid, no disfigurement was noticeable. She told me that she had asked God to heal her in Jesus' name, and He had heard her prayer.

"Another case was a woman in Joganaiapuram, who had been treated in the hospital for a watery tumor, and had received no permanent benefit. She testifies that she was healed through prayer to Jesus. Miss Beggs confirmed

the report of the Biblewoman, who spoke of it in our last workers' meeting. "Perhaps you remember the story of Sarah of Muramanda, who heard a preacher reading the passage describing the case of the woman who touched the hem of the Saviour's garment? It was before her own and her husband's conversion, and she had been suffering for five years with sores on her wrists and ankles, which seemed incurable, and of the nature of leprosy. She was much impressed with the wonderful cure, and though she understood very little, she began to pray that Jesus would heal her. She claimed that it was revealed to her in a vision what she should do, and following the directions given her, she was healed. In three months' time the sores were all gone, never to come back, though the scars are still to be seen.

"Sarah sometimes comes to visit her daughter Mary, who is one of my Biblewomen, and though old, feeble and half-blind, her zeal for the Lord has not abated. She usually joins us on our round of visits, and I love to have her tell her wonderful story—to prove that 'His touch has still its ancient power.' It is different from reading His miracles from a book, and much impresses the women. Among those in Mary's list is an elderly woman, who had lately developed something of the same nature as Sarah's old trouble. Returning from the Associational meetings in Tunj, Sarah spent a few days in Cocanada. I asked Mary to take her to the woman's home and ask her to tell her experience. She did so, and at our last workers' meeting Mary reported that the woman had been healed. She said: 'The Lord told your mother what medicine to take, but He healed me simply in answer to prayer.'

Waltair.—Miss Blackadar has recently received news of the death of her father in Nova Scotia. The grief is

THE MISSION CIRCLES.

SOME MISTAKES ABOUT FOREIGN MISSIONS CORRECTED.

Miss Lucy M. Jones.

In my visits to your homes and Circles questions have come up that I wanted to answer, but could not for lack of time. As I leave you for another term of service in India, I have tried to leave with you a solution of at least some of your problems.

"What would you say to him?" they ask the missionary. "One of our wealthiest members, when a missionary meeting is announced or an offering for Foreign Missions is requested, says, 'Give? Why, I would like to help send the Gospel to the heathen, but while ninety cents of every dollar given stays in Canada to pay home expenses, I prefer giving to poor people at home.' Please tell us how much does stay at home for secretaries and other expenses?"

Our Foreign Mission receipts and disbursements are not kept secret. The treasurer's reports are published in the Year Book and Annual Foreign Report. These are also printed separately and distributed at each Convention. It should be easy to secure a copy. With the report before him, your wealthy member will find it necessary to reverse his proportion. At least ninety cents of every dollar goes to the foreign field, and is there expended for missionaries' allowances, for salaries to native pastors, evangelists, teachers, colporteurs and Biblewomen, for supporting our boarding and other schools, for our hospitals, for supplying Bibles, tracts, etc. Ten cents or less, he will find, is expended in the homeland to carry on communication between the far-away missionary and the churches at home, to supply missionary information to

churches, Sunday schools, Mission Circles and Bands, Young People's Societies and individuals, to plan and encourage advance, etc. Our paid workers at home have the missionary spirit. Without them the needed funds could not be raised, nor so economically expended. We ought to spend more at home. Were it not for the unusual ability of our paid leaders, and for the busy women and consecrated business men, who give, not only money, but freely of time and strength to planning and executing our work, a larger home expenditure would be imperative.



Miss Lucy M. Jones, en route to India.

Another says: "We do not wish to suggest that our missionaries are extravagant, but to us at home it seems strange that they should require more than one servant. And why should their bungalows be so large? Could our missionaries not live more like the people, and save expense? Won't you kindly explain?"

"The Bishop's Conversion," by Ellen Maxwell, can be purchased for fifty cents. It makes unusually interesting and even amusing reading, and at the same time explains the hundred and one little things that those interested in

missionaries and their surroundings wish to know. It shows the lack of home conveniences, such as telephones, water systems, gas, electricity, butcher boys and baker and grocer wagons. It explains the peculiar customs of the In-

"But," says another, "you have already spent seven years in India. Surely you have done your share. With so much work to do at home, why should you go back again? Perhaps you like India better than Canada."

India, with its fruit and shade trees, its mountains and rivers, has much natural beauty. Many of the people of India are congenial and lovable. The journey to and from India gives pleasure by its glimpses of new places and people. But these alone would not be sufficient to induce the missionary to leave congenial climate, comfortable homes, friends and loved ones for a trying climate, unpleasant surroundings and exposure to disease and loneliness.

Much of the first term which a missionary spends among the Telugus is occupied with the study of their language and customs, and with adjustment physically, mentally, and even spiritually, to the new climate, habits and conditions. The missionary looks for-



Dr. Gertrude Hulet
now returning to Vuyyura.

dian people, which prevent the man who cooks, from drawing water, the man who dusts and sets the table from sweeping. The missionary has work which can be done by no other. This book shows how the enervating climate and increasing demands on the missionary's time, make it wise, whenever possible, that others be paid to do any work which they are able to do. When one remembers that the more than one, or even many servants' combined salaries do not total more than that of one Canadian servant, and that the missionary pays these salaries from his or her own allowance, servants in India may not seem such an extravagance. This book also shows how necessary in the almost constant heat is the large airy bungalow, and how, where the air gives no vitality, self-denial in food and other comforts would be a mistake.



Dr. Marjorie Cameron
reached India in September last.

ward to the second term as the time when, by God's help, fewer mistakes may be made and better service rendered.

There is certainly plenty of work at home for those who cannot go where the need is greater. Let us compare the need numerically. Has any pastor at home so many as five thousand people for whom he and his church officials and workers alone are responsible? I think not. The missionaries, with their very few native helpers, are responsible on the average for at least ten times that number.

If any man or woman of prayer wishes to compare the need of India in depths of sin and sorrow with that need in Canada, let him or her read Amy Wilson-Carmichael's books, "Things as They Are" and "Overweights of Joy," and enter in a measure into the inner difficulties and heart trials of the missionary. The joy of obedience to the loving Saviour who loves the Telugus as He loves you and me, is the missionary's compensation.

THE BAPTIST WOMAN'S MISSIONARY SOCIETY OF SASKATCHEWAN.

Mrs. H. C. Speller, President.

The Baptist Woman's Missionary Society of Saskatchewan has no outstanding feature by which it can lay claim to notoriety, except it be that we are the "least in the Father's house," but we trust that the spirit of the Lord is in our offerings and that they shall not be in vain.

Up till the year 1909, the Saskatchewan Baptist women had no independent missionary organization. Their missionary work had been done under the auspices of "The Baptist Woman's Missionary Society of Western Canada,"

one of the vice-presidents of that organization being a resident of Saskatchewan.

At the Convention of the B. W. M. S. of W. C. convened in Moose Jaw in 1909, it was resolved, that four Provincial organizations be called into existence at the regular annual meetings of the four Provinces in 1910. The organization in Saskatchewan took the form of a Board of Woman's Work of Saskatchewan Baptist Convention. The Board consisted of seventeen members, with four officers. We had at that time 15 Mission Circles, making a contribution that year of \$361.85.

After two years we changed our name to "The Woman's Auxiliary" of Saskatchewan Baptist Convention, and the following year, when the Baptist Woman's Missionary Society of Western Canada merged into the Board of Woman's Work of the Baptist Union, the word Society was substituted for Auxiliary, so that the woman's organizations of the four Provinces might be similar in name, as they are in aim and object.

The first three years of organization we nearly doubled our contributions to missions each year, but last year, owing to financial conditions existing in the West, we merely realized the amount promised to the Budget.

We assume a certain amount of the Budget of the Baptist Union as our portion, so do not have separate Mission funds or special missionaries that we support, only as it is an extra over and above the amount we promise to the Budget.

Our officers are: A president, three vice-presidents, recording secretary, corresponding secretary, treasurer, Circle organizer, Band superintendent, superintendent of Bureau of Literature, and Life Membership Certificate and Mission Box superintendent, with a Board

of not more than twenty-four members elected in three classes.

The annual meeting is held at the same time and place as the general convention, and this year the Board of Management, falling into line with the sentiment of equal rights in this province, provided a place for the president's address on the general convention programme.

We nominate our representatives to the Baptist Union, pass them on to the General Convention to be appointed. These, with similarly appointed delegates from the other provinces, make up our Board of Woman's Work of the Baptist Union.

Our funds are made up from the free-will offerings of the Circle members, supplemented by thank-offerings and life membership fees.

Our contributions are equally divided between Home and Foreign Missions, unless otherwise specially designated, the foreigners in our own provinces giving ample scope for our best endeavor in Home Mission work.

Our work is small as yet,—we have only a very few large Circles. Long distances and small churches make organization work difficult, but we are making some progress each year.

We encourage thank-offering meetings once a year at least, and Crusade month with an objective of every woman member in the church a member of the Circle, and some of our Circles have attained their ideal.

We try, too, to keep in touch with isolated Baptist women in the Province by correspondence.

We have at present 22 Circles, with a membership of 309, and 7 Mission Bands.

SISTER SASKATCHEWAN.

HERE AND THERE.

Osnabruck.—The Women's Mission Circle held an open meeting in the church here on Thursday evening, 21st October. The pastor presided. The speaker of the evening was the Rev. Neil Herman, of Ottawa, who delivered a lecture on "The Judgment of the Nations, and the Great Battle of Armageddon," which was both interesting and instructive, and was listened to with rapt attention by the large gathering of people. During the evening a solo by Miss Florence Zeran, and a duet by the Misses Hazel and Irene Burton were much appreciated. A collection was taken, amounting to \$10.75.

The ladies of the Circle held their Annual Thank-offering Meeting on Thursday, November 4th. The president, Mrs. N. Warner, was in the chair. After the opening exercises, Miss Morgan gave us a preliminary talk on "Red Cross Work," which is now organized in the district, with a large membership. Three new members were enrolled. Supper was served, and a thank-offering taken. The treasurer stated that this would be the record year for giving in the Circle. We look forward to the future with hope.

SEC.

London, Talbot St.—On November 4th the Talbot Street Mission Circles entertained the Baptist Mission Circles of the city. The afternoon session consisted of talks from the presidents of the different visiting Circles on their work, aim, winter programme and methods, which were found to be very helpful and practical. An entertaining feature was a dialogue on "How Not to Do It." It proved both amusing and instructive. Tea was served at 6.30, to which the gentlemen were invited. Over 200 partook. The evening session was addressed by Rev. J. H. Bayl, of Adelaide Street Church. His subject was

"Co-operation," and was very helpful and much enjoyed. Several musical selections added to the enjoyment of the evening.

T. R. L.

Western Association.—Advantage was taken of the proximity of the Convention this year to the western counties to secure one of our missionaries to visit a few of the Circles who were desirous of having one at their Thank-offering Meeting. Thus it came about that the Director carried off Miss Mould with her for a few days, and on November 17th was present at the meeting at Essex, where she gave a thrilling account of her work at Palkonda. There was a good attendance, the thank-offering amounting to a little over \$16.00.

On the following evening Kingsville Circle and Band and Young People's Society united in a Thank-offering Meeting. The elements were in an unfavorable mood, which had a negative effect on the audience, but in spite of rain, the meeting was quite interesting. The president of the Circle, Mrs. J. Vissard, occupied the chair. The Band gave a selection of music, and Miss Muriel Vissard sang a solo very pleasingly. Miss Mould was in fine form, and kept her audience in a listening attitude for a considerable time. Miss Ritchie also spoke, giving some echoes from the Convention. The thank-offering amounted to \$11.45, and more is expected to be added to it.

JANE RITCHIE, Director.

HOW ONE SUPERINTENDENT IMPROVED A CRADLE ROLL.

By Elizabeth F. Guphill.

Our Cradle Roll had grown very small, nearly all the children having passed the six year limit. There were plenty of children in town, so the Superintendent decided to improve that Cradle Roll right away. There was no Sunday School Cradle Roll, so the problem was to have a Roll that would unite the best features of both. This is how she solved it.

There is enthusiasm in numbers, so instead of a lone Superintendent, this Cradle Roll is managed by a committee of three, and the other two members of the committee are the teachers in the Primary room in the Sunday School—an ideal combination when you wish to unite the Rolls.

First, we divided the town, one taking the houses one side of the river, those on the other side. Every home connected in any way with our church, and all those not connected with any church, was visited; that is, if it contained a child under five years old. We found the mothers glad to enroll the babies as Little Light Bearers. To each child was given the little mite box, but the dues are not emphasized, some children, where there were more than one in a family, being told to save ten cents, or more if they chose, others saving the fifteen cents. Many saved a quarter or more, and two little boys saved nearly a dollar each.

The names were given to the Superintendent, who sent to each child an enrollment card, and also enrolled them in the little record book, keeping an account of the birthdays. On each baby's birthday he receives a pretty card from her, with a little birthday wish in rhyme. The children (and mothers as well) appreciate these. In fact, many of the little ones know the Superintendent as "the Post Card Lady."

We have one of the Wall Rolls, with spaces for names, hanging in the Primary room of the Sunday School, with the little emblems, a rose for the baby who begins to come to Sunday School, a train of cars for the baby who moves away, and a cherub for the baby who dies. Fortunately, we have not needed to use any of these, as all our little members are very much alive.

We take the little paper, "The Golden Now," for the mothers of our babies. This is sent them from the Sunday School by the children, as far as may be—the others being taken to the mothers by one of the committee.

When the little ones are four, we invite them to come to the Sunday School—some coming even younger. Here, of course, they bring pennies, some for Sunday School, and some for our own special little girl in Sinclair Orphanage, but until they come to Sunday School no pennies are asked for, save those put in the little mite-boxes.

In June, we held our Rally, but owing to the presence of sickness in town, only about thirty-five babies were present. These had a royal time, however, playing together, and we had their picture taken. To each little member was given a Cradle Roll pin, of which they were very proud. We had ice cream cones and wafers, passed by the little girls who had just graduated from the Primary class. These little girls also helped to entertain the babies. Each child brought its mite-box, and took home a nice clean one. No programme was attempted.

We now have a membership of eighty-seven, and expect to have a hundred before next Rally Day. Of course the names come in slower now. To each is sent a card of welcome, as well as the enrollment card, also the little pin.

Next June we shall have several little six-year-olds. We plan to keep these, if possible, as Advanced Light Bearers.

We shall give them the new enrollment cards, also the little pin Mrs. Hartley has had made for the A. L. B.'s, and otherwise keep them together with the L. L. B.'s.

No attempt was made to collect the money from the mite-boxes of those who were not present at the Rally, as we do not want them to think that the money is the first object of the Cradle Roll. The first object is to get the babies themselves, to train them as future members of the Sunday School and Mission Society, and interest them in the little brown babies so much less fortunate than themselves.

We are just working out our plans for them, but hope to make the Cradle Roll count for something in the Kingdom of Christ. These little ones are the hope of the church, and no work done for them is thrown away. "Of such is the kingdom of heaven."—The Missionary Helper, North Berwick, Maine.

YOUNG WOMEN'S AUXILIARIES.

THE MISSIONARY TASK PROGRAMME I

Bible Lesson: Exk. 37: 1-10; Zech. 4: 6.

Aim: "To give every man, woman and child an intelligent opportunity to accept Jesus Christ as Saviour."

Motive: "The whole world lieth in wickedness, and we know that the Son of God hath come."

Jesus Christ has been in this world 1915 years, and yet there are 1,000,000,000 souls who do not know Him.

1. Asia: Offers vast fields; half the human race lives here; less than 10,000 missionaries scattered through this territory.

(a) The near East: Turkey, Persia, Arabia; 40,000,000 souls under Mohammedan religion.

(b) Central Asia: Bewildering races and languages; 23,000,000 under Mohammedan teaching.

(c) India: 147 languages; 2,378 castes; no two can intermarry; one

woman in six a widow; 750,000,000 never heard of Christ; Mohammedan and Buddhism.

(d) China: 439,000,000; two million Christian church members; more non-Christians here than in the whole world, with India excepted. Christless western civilization making great advances; cigarettes, liquor, atheistic literature, etc.

(e) Japan: Civilized, Westernized, but not Christianized.

2. Africa: 843 languages and dialects. "With its southern part accepted as Christian, Africa presents the greatest solid mass of paganism on earth." In proportion to area and number of missionaries, each has a parish of 36,000 square miles.

3. South America: "7,000,000 square miles of opportunity"; 49,000,000 are nominally Roman Catholic, with the attendant ignorance and deep-seated immorality of a priest-shackled country.

4. North America: United States, 35,000,000 over 10 years of age outside

the church. Immigration: In last ten years, three times as many people have come to America as Moses led out of Egypt. Mormonism; Negro problem.

Canada: 7,081,000 population; 900,000 Protestant church members; 110 languages spoken. Great problem of immigration: "Surest way to Canadianize the stranger is to Christianize him." Canadian Baptists' share of non-Christian world, 6,000,000!

5. Prayer.

6. Discussion. Is Asia's faith equal to her need? How do you think Immigration fits into God's plan? Is Canada's Christianity strong enough to meet her share of the task? Is your Christianity adequate to your share? Is China's return to an Empire a step forward or backward?

N.B.—Assign these four topics to five girls (dividing the first between two), and allowing three minutes for each girl to speak, looking up other facts besides those given. Four girls should be ready to speak on the point for discussion, so as to bring them to the attention of the meeting.

This may be given as an impersonation, each country represented by a girl in costume.

Map of the world should be prominent.

Many of these facts would make excellent posters.

Daily papers, weekly and monthly magazines, as well as Missionary publications, contain much helpful material for this meeting.

Business notices should be considered before programme.

Offering should be taken after programme.

HARRIET STRATTON ELLIS.

GREETINGS FROM THE SECRETARY.

New Year's greetings to the Young Women's Auxiliaries from the recently appointed Secretary, Mrs. C. A. Stark, 108 Park Road, Toronto. That this

year may be the best in the history of each Auxiliary is, I am sure the desire of every member.

The fact that all are banded together in an organization will be most helpful, for "Union is strength." The Secretary will be pleased to answer questions or give help in any way possible, to those who wish to organize, or to those already organized.

May the year 1916 be one of advance all along the line. May we "Go forward in His Name," and do great things in our Young Women's Auxiliaries.

Yours, in the Master's service,
MABEL STARK.

OUR OBJECTIVE.

We are glad Miss Ellis is going to help us to a wider knowledge of the whole wide world and its needs before we settle down, perhaps next year, to intensive work. But, no doubt, many will want to know something about that definite objective proposed for Young Women's Circles, as the object of their Foreign Mission contributions. To give that information, we will have a short letter in each month for four months, explaining in a very brief form each clause of our five-fold objective. This letter can be read and "inwardly digested" by those of each Circle who take the "Link." For those who do act, it will be brief enough for the Programme Committee to include it in each evening's programme.

You will remember that our objective is five-fold: (1) The support of a native worker in Bolivia; (2) the maintenance of an entire grade in the Cocanada Girls' Boarding School; (3) the support of the nurses in Dr. Hulet's Hospital in Vuyuru; (4) the maintenance of a certain number of beds there; (5) and the support of Misses Beggs and Gibson, Zenana workers in Cocanada.

That is to say, we are to have a part in every branch of work undertaken by our India and Bolivia Mission: educational, medical and evangelistic.

J. M. N.

THE GIRL THAT LOST THINGS.

It was a girl that lost things,
Nor only from her hand;
She lost, indeed—why, most things,
As if they had been sand!

She said, "But I must use them!
I cannot hoard them all!
Indeed, I did not lose them,
I only let them fall!"

And first she lost her thimble—
It fell upon the floor;
Her eyes were very nimble,
But she never saw it more.

And then she lost her dolly—
Her very doll of all!
And that was far from jolly,
But worse things did befall.

She lost a ring of pearls,
With a ruby in them set;
But the dearest girl of girls
Cried only, did not fret.

She lost her way, far wandering,
But no ill did betide;
Brook-like, she, but meandering,
Came home on t'other side.

And once she lost a kiss,
It was upon the stair;
But that she did not miss,
For sure it was somewhere!

Just where she lost her heart, too;
But did so well without it,
She took that in good part, too,
And said not much about it.

But when she lost her health,
She did feel rather poor;
Then in came loads of wealth
By quite another door!

And then she lost a dimple
That was upon her cheek;
But that was very simple—
She was so thin and weak.

And then she lost her mother,
And thought that she was dead!
And there was not another
On whom to lay her head!

And then she lost herself—
But that she threw away;
And God upon His shelf
It carefully did lay.

At last she lost the world—
But that she did not mind!
Away from it she whirled
In a black and stormy wind—

Away to the land of lost things,
The land of lovely saving!
And there she found—why, most things,
And all things worth the having.

For first she found her mother,
And for very joy she cried;
And then she found that other
Who kept her heart inside.

And then she found the kiss
She lost upon the stair;
She had it back, I guess,
But to keep it did not care.

And she found herself all mended,
New-fitted clean and white;
And she found her health new-blended
With a radiant delight.

So, if you cannot keep things,
Be quiet till to-morrow;
And mind you don't beweeep things
That are not worth your sorrow.

For the Father great of fathers,
And of all the girls and boys,
Us in His arms all gathers,
And cares about our toys.

—George Macdonald.

BOYS AND GIRLS.

MISSION BAND PROGRAMME.

How many of our Mission Bands would like to take a trip around the world? The next best thing is to hear how Jack and Janet Howard enjoyed such a journey. Mr. Howard was not well, and the doctor wanted him to have this trip, so Mrs. Howard and the twins went with him. Twelve days on the ocean brought them to Naples, and from there they took a steamer for Egypt. What stories has mother told you about that land in Bible times? The steamer landed at Alexandria. The wharf was crowded with noisy, shouting Arabs, all eager to carry luggage or act as guides. A tall Arab, dressed in a blue cashmere robe, with a red fez on his head, handed Mr. Howard a letter from one of the Missionaries, introducing "Ibrahim" as a faithful guide; so he was engaged at once. He took our travelers to a queer little train which, in three hours, landed them in Cairo. Jack and Janet sat on the hotel terrace, watching people go by. Women in black robes, with veils over their faces up to the eyes; big men, riding on little donkeys; boys with trained monkeys; pedlars selling drinking water in brass jars; and such dirty little boys and girls everywhere!

Early next morning Ibrahim hired a carriage for sight-seeing. The American School for Girls was visited by Mrs. Howard and Janet. As men or boys could not enter, Jack went with his father to the "Nile Press." It is a wonderful thing in Egypt to have a school for girls who were never taught to read or write until the missionaries came. After these girls graduate they will become teachers in other schools, or get married and make their homes better for the Christian education. Moslems often send their daughters to

this College, even if they study the Bible instead of their sacred book, the Koran.

Janet would have liked to stay here longer, but the cab came back to take them to the Nile Press. She was not quite sure who the Moslems were; so Mrs. Howard told her they were the followers of Mohammed, who lived in Arabia about 1,300 years ago. At that time the Arabs worshipped the sun, moon and stars; but Mohammed told them there was only one true God, and that he was His prophet, to teach them aright. His followers called the sword "the Key to Heaven," and tried to kill everybody who refused to believe in Allah and his great prophet, Mohammed of Mecca. One-eighth of all the people in the world are Moslems, and have no room in their hearts for Jesus Christ. Five times a day the call to prayer rings out from their temples. Jack and Janet used to watch the Arabs kneeling in the street, with their faces towards Mecca, saying, "Allah is great. Allah is the one true God, and Mohammed is his prophet."

When driving back to the hotel, Jack noticed rough drawings of carts and trains over the doorway of whitewashed houses. Ibrahim said they meant that people living there had been pilgrims to Mecca.

In Egypt there is a small church of Christians, called the Coptic Church, said to have been founded by St. Mark many centuries ago. Lately there has been quite a revival among them, and they are trying to convert their Moslem neighbors to Jesus Christ. Janet saw strings of amber beads hanging in the native shops. Each had ninety-nine beads to use as a rosary in repeating the ninety-nine beautiful names of Allah.

One day they rode through a native village, with its mud huts huddled together like chicken-coops. Flies swarmed everywhere, even sticking around the eyes of the dirty children playing in the streets.

The twins bought "Turkish Delight" and curios in the native shops. Jack visited the Moslem University, where 13,000 students were committing the Koran to memory. No other book is studied here.

Other towns and mission schools were visited, also the Orphanage in Cairo. One of the leading doctors in the East is the daughter of a thrown-away baby girl, who was rescued here by the kind missionaries.

The Howards had no more time to spend in this interesting old land, so took steamer for Ceylon. Who knows where it is? Someone wrote a poem, which begins: W

Oh, this beautiful Island of Ceylon,
With the cocoanut trees on the shore.
It is shaped like a pear with the peel on,
And Kandy lies in at the core.

Our travellers had to sail through the Suez Canal, over the Red Sea, and through the Indian Ocean. The sun grew hotter every day, so they were glad to wear their hats made of pith, and smoked glasses, besides sheltering themselves under green umbrellas from the dangerous Eastern sun. After landing in Ceylon, the Howards went by train and rickshaw to Kandy. There are a great many Buddhists in Ceylon. Jack learned that Buddha is said to have lived 1,000 years before Mohammed. One could spend many a day hearing all the strange things he believed and taught. His idea of happiness was the absence of all feeling, called "Nirvana," and he thought people could die and be born again as wild animals, snakes, or insects; so his followers kill nothing that lives, for fear

of murdering their dead relations who live in other forms now. Buddha had no room for Jesus Christ in his teaching, or about the heaven being prepared for all who love Him as their Saviour.

Ceylon is where Eliza Agnew came as Missionary, and did such a wonderful work for forty-three years without one furlough to the home land. She was only eight years old when she asked God to make her a Missionary, and she did not forget her prayer or change her mind. She gathered a large boarding school for girls. The natives called Miss Agnew "the mother of a 1,000 daughters," because so many hundreds of these girls became Christians, and spent their lives teaching others of Jesus.

Jack and Janet were delighted with their drives over this beautiful island, with its curious trees, flying foxes, tea-gardens and rice fields. They also saw small mission schools, which are doing a good work. Then they went to Colombo, only eight degrees from the equator, to take steamer for India. It is so hot here people have to have a "punkah" swinging over their tables and beds to stir the air, and keep troublesome insects away.

We must wait until next month before going with Jack and Janet to India.

SISTER BELLE.

56 William St., Kingston, Ont.

Oasim Anim Bey, a Moslem jurist in Egypt, gives the following as his opinion concerning women: "Man is the absolute master, and woman his slave. She is the object of his sensual pleasure, a toy, as it were, with which he plays; whenever and however he pleases. Knowledge is his; ignorance is hers. The firmaments and the lights are his; darkness and the dungeon are hers. His is to command; hers blindly to obey."

BUSINESS DEPARTMENT.

TREASURER'S REPORT FOR OCTOBER, 1915.

Receipts from Circles—

Beachville, \$3.00; Wallaceburg, Sr., \$8.25; Hamilton, Victoria Ave. Y. W. (for Tuni Bungalow), \$5.00; Bracebridge, \$7.00; Toronto, Walmer Rd. Y. W., \$9.00; Brantford, First (for Miss McLeod), \$50.00; London, Adelaide, \$29.15; St. Thomas, 5th Ave., \$2.25; Lindsay (Biblewoman, \$25.00), \$33.00; Snelgrove, \$7.00; Toronto, Walmer Rd. Y. W., \$8.05; Toronto, Walmer Rd. (life membership, Mrs. E. R. Hooper), \$1.00; Port Elgin (student), \$4.25; Gilmour Memorial (lepers, 65c.), \$13.60; Thamesville, \$5.00; Cheltenham (thank-offering, \$6.67), \$8.67; Toronto, Pape Ave., \$4.05; York Mills (special, for Bolivia, \$10.00), \$26.33; Courtright & Moore Centre, \$6.00; Petrolia, \$3.97; Barrie, \$10.00; Southampton (thank-offering, \$6.00), .50; St. George Y. W., \$1.30; Toronto, Christie, \$5.00; Brampton (Biblewoman, \$2.00), \$8.10; Aurora, \$4.00; Whitby, \$5.50; Zone Centre, \$5.00; Toronto, Bloor St., \$53.32; Toronto, Indian Rd. (Biblewoman, \$4.75; Venkiah, \$9.00; thank-offering, \$10.81), \$30.36; Clinton, \$10.00; Wilkesport, \$1.45; Windsor, Bruce (life membership, Mrs. M. E. Hobley), \$25.00; New Sarum, \$5.00; Chesley, \$4.25; Hamilton, Wentworth, \$6.00; Peterboro, Park, \$12.00; Preston, \$2.50; Springford, \$9.00; Sarnia, \$11.85; Toronto, St. John's, \$3.05; Toronto, Danforth Ave. Y. W. (Biblewoman), \$6.25; Toronto, Bloor St. (per a member, \$50.00), \$69.42; Stratford, \$15.00; Stouffville, \$7.30; Mount Forest, \$2.33; Kincairdine, \$5.00; Hespeler, \$20.00; Grimsby (thank-offering, \$5.00; special, \$5.00), \$20.00; Giammis, \$5.00; Forest, \$3.25; Colborne, \$6.00; Campbellford, \$6.84; Forest (for Miss McLeod, thank-offering), \$81.00; Brantford, Shenstone Memorial, \$18.50; Burlington, \$5.00; Burgessville (thank-offering, \$11.75), \$20.00; Burk's Falls, \$3.80; Daywood and Leith, \$9.00; Denfield (thank-offering), \$15.25; Ponthill, \$5.00; Haliburton, \$4.75; Hamilton, James St. (Tuni Bungalow, \$2.70), \$33.95; Ingersoll, \$16.00; Lakeview (special, Co., \$3.10), \$16.80; Lakesfield, \$4.35; Niagara Falls, Jepson St., \$17.00; Orangeville, \$3.55; Parry Sound (thank-offering, \$6.80), \$13.60; Pine Grove, \$1.50; Strathroy (life membership acct., \$17.75, \$39.75; St. George, \$7.85; Tyrrell, \$1.50; Villa Nova, \$26.80; Woodstock, First, \$4.00; Toronto Circles, Ossington Ave., \$15.38; Danforth Ave. Y. W., \$3.63; First Ave. Y. W., \$5.50; Dovereourt Rd., \$18.19; Century, \$6.55; Memorial, \$3.00; Christie, \$5.00; Danforth Ave. (thank-offering, \$8.65), \$18.90; Walmer Rd., \$69.75; Beverley, \$10.25; College St. Y. W., \$17.65; Olivet, \$7.50; Olivet Y. W., \$2.00; St. John's Rd. Y. W., \$4.00; Waverley Rd., \$25.15; Annette St., \$5.25; Calvary, \$9.70; Jarvis St. (special, \$1.70; Miss Robinson's passage, \$35.00), \$213.91; Immanuel, \$19.40; Parkdale, \$6.98; Foret Ave., \$22.52; Century, \$2.65; Dovereourt Rd. Y. W., \$9.00; Aylmer (thank-offering, \$26.00), \$45.00; Acton, \$6.00; Bloomsburg (thank-offering, \$4.00), \$7.50; Brantford, Calvary, \$6.50; Berlin, King St. (life membership acct., \$10.00; thank-offering, \$15.50), \$37.50; Brooke and Enniskillen, \$2.85; Calvary (Wanstead), \$2.25; Canboro, \$2.50; Courtland \$5.00 for lepers from Mrs. Bery), \$11.40; Farewell, \$2.00; Guelph (life membership, Mrs. John McGill), \$35.00; Guelph Y. W. (student), \$8.50; Hamilton, Wentworth St. Y. W., \$15.00; Hartford, \$8.00; Houghton, First, \$5.50; St. Catharines, Queen St. Y. W. (student,

\$17.00; \$20.00; Scotland (life membership, Mrs. Morgan Silverthorne, Mrs. W. E. Hooker), \$58.10; St. Mary's (thank-offering, \$2.15), \$6.20; Earls court (thank-offering, \$4.00), \$5.90; Victoria, \$4.50; Waterford, \$36.00; Walkerton, \$15.25; Wiarton, \$5.50; Westover (Biblewoman, \$16.00), \$24.00; Orillia, \$13.00; Markham, First, \$3.50; Listowel, \$3.50; Leamington, \$5.75; Port Colborne (Tuni Bungalow, \$12.50), \$23.50; Midland, \$8.00; Beamsville (Biblewoman, \$25.00), \$37.00; Tiverton, \$6.10; Malahide, Bayham, \$5.00; Owen Sound (thank-offering, \$11.41), \$17.91; Sault Ste. Marie, \$5.00; Brantford, Park, \$44.45; Georgetown, \$4.98; Guelph Y. W., \$3.00; Hamilton, Stanley Ave. (special, for Miss Zimmerman's woman and boy, \$37.00), \$48.35; Nissouri East, \$20.00; Port Burwell, \$4.00; Pieton, \$5.10; Ridgetown, \$7.95; Sparta (life membership, Mrs. J. H. Doolittle), \$29.78; St. Catharines, George St. \$2.31; St. Thomas Y. W. (\$12.00 Life Membership acct.), \$14.90; Peterboro, Murray St. Y. W. (student, \$3.00), \$5.50; Port Hope (Tuni Bungalow, \$21.00; lepers, \$7.00), \$49.40; Norwich, \$16.75; Hamilton, Victoria Ave., \$8.00; Oxford East, \$7.60; Galt, \$5.50; Fullerton Y. W., \$1.00; Delhi (special), \$2.15; Campbellford, \$3.00; Almas Craig (thank-offering, \$12.50), \$15.75; Brooke, \$4.50; Beamsville (Biblewoman, \$25.00; Tuni Bungalow, \$25.00), \$50.00; Calton, \$10.00; Boston (thank-offering, \$9.25), \$15.00; Langton (thank-offering, \$2.45), \$5.00; St. Thomas (Biblewoman, \$17), \$29.25; Burtch, \$8.00; Chatham (Biblewoman, \$25.00), \$34.00; Dunnville, \$6.25; Iona Station, \$4.00; Kennilworth, \$9.50; Otterville ("A. Deenamma" \$17.00; Paris, \$14.14; Peterboro, Murray (mite money, \$20.37); Tuni Bungalow, \$5.25), \$36.32; Toronto, College St., \$39.95; Dundas, \$8.25; Aylmer (tea money, \$1.50), \$6.50; Cramahe, \$8.50; Jaffa, \$1.00; Delhi, \$5.00; Toronto, Ron-

cesvalles, \$11.10. Total from Circles, \$2,685.18.

From Bands—

Whitby, \$5.00; Delhi (student), \$9.00; Burlington, \$2.50; St. Catharines, George St., \$7.00; Thamesville, \$3.25; Berlin, Benton St. ("M. Mangamma"), \$17.00; Fort William ("K. Rose"), \$15.00; London, South (Biblewoman, \$25.00; Student, \$20.00), \$45.00; Port Hope, \$2.35; Petrolia, \$2.50; Walkerville, \$2.50; St. Catharines, Queen St. (student), \$10.00; Georgetown, \$10.00; New Sarum, \$1.50; Berlin, King St., \$2.50; Peterboro, Park, \$1.50; Peterboro, Murray St., \$21.50; St. Mary's student, \$3.00; Toronto, St. John's Rd. (K. Ruth), \$4.00; Strathroy, \$3.00; Jerseyville, \$4.50; Guelph, \$6.00; Brantford, Park, \$18.75; Toronto, Jarvis St., 85c.; Bedford Park, \$1.00; Hartford, \$3.67; London, Adelaide, \$2.00; Orangeville, \$1.25; Parry Sound, \$6.25; St. George, \$10.40; Townsend Centre (G. Ruby), \$8.50; Toronto, Dovecourt, \$15.50; Clear Creek, \$15.25; Flamboro, \$2.75; Gladstone, \$12.50; Scotland, \$2.02; Toronto, Beverley, \$2.00; Norwich, \$15.00; Meaford (student), \$18.00; Leamington, \$2.00; Brantford, Park, \$13.35; Cheltenham (from mite boxes), \$5.00; Galt (student), \$2.50; Gilmour Memorial (student), \$17.00; Hamilton, Wentworth (student), \$10.00; Snelgrove, \$1.25; Sarnia, Brock St. (M. Q. Fund for lepers, \$2.30), \$6.00; Stouffville, \$7.50; Springford, \$11.50; Sparta, \$8.50; Port Arthur (student), \$4.25; New Dundee, \$3.00; Iona Station, \$5.00; Boston, \$1.75; Burgessville, \$7.00; Chatham (student), \$6.35; Campbellford, \$1.50; Vittoria, \$2.00; London, Adelaide St. Y. P. (to complete payment of native teacher), \$18.33; Georgetown (Life Membership acct.), \$2.50; Hamilton, Stanley Ave., \$5.00; Cobourg, \$13.25. Total from Bands, \$467.32.

From Sundries—

East Zorra, 16th Line, Ladies' Union,

\$16.00; Sarnia, Brock St., Cradle Roll, lepers, \$1.15; Toronto, Indian Rd. Y. L. B. C. (Edla Alice), \$4.25; Investment, Miss Davies' gift, \$10.00; Investment, in trust, \$8.75; Miss E. A. Richards, \$2.00; Brantford, Park, Philathen (\$15.00 for E. Sarah, \$10.00 for R. Ratnam) \$25.00; Union Circle Meetings, \$17.96; Mrs. John Stark, \$50.00; Miss Edith Stark, \$10.00; Y. W. Union, Circle Meeting, Toronto, \$11.31; "A Friend," (for Biblewoman), \$50.00; Miss Barbara Mould, \$4.00; Miss H. S. Ellis, \$10.00; Berlin, Benton St. Primary (S. Mayanna), \$17.99; "E. N.," for Tuni Bungalow, \$3.00; Union Meeting collection, \$5.60; Mrs. John McNeill, \$250.00. Total from Sundries, \$481.02.

Total Receipts for Oct. 1-21st, \$3,633.52.

Disbursements—

To General Treasurer, to complete payment of revised estimates, \$1,002.26; for Tuni Bungalow, \$1,608.78; extras, Miss Zimmerman's woman and Loy, \$37.00; lepers, \$42.35; to the Treasurer, \$20.83; postage, war stamps, \$8.00; extra postage LINK, \$24.50; exchange, 47c. Band Secretaries' account, \$2.60.

Total Disbursements for period, Oct. 1-21st, \$2,836.79.

Total Receipts for Convention year, \$15,611.03. Total Disbursements for Convention year, \$15,411.03.

Receipts from Oct. 21st to 31st: Circles—Wicklow, \$5.00; Simeco, \$13.25; Atwood, \$1.50; Toronto, Rhodes Ave., \$7.00; From Bands—Wicklow, \$1.25; London, Egerton, \$2.50; Owen Sound, \$5.00. From Individuals—"A Friend," \$25.00. Total, \$63.65.

MARIE CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave., Toronto.

TREASURER'S STATEMENT FOR QUARTER ENDING DEC. 10, 1915. EASTERN CONVENTION.

From Circles—

Maxville, \$8.30; Sherbrooke Young Ladies (support Lillamma), \$10.00; Ottawa, Fourth Ave., \$4.00; Beebe, \$14.50; Montreal, Olivet, \$29.50; Kingston, First (thank-offering, \$12.75), \$19.75; Kingston, Union St., \$15.50; Philipsville, \$15.00; Thurso, \$20.00; Moe's River, \$15.00; Smith's Falls, \$25.00; Delta, \$15.00; Osnabruck, \$7.00; Grand Ligne, \$10.00; Renfrew, \$5.00; Ormond (thank-offering, \$4.80), \$13.30; Westboro, \$8.50; Montreal, First, \$70.00; Plum Hollow (thank-offering), \$7.00; Montreal, Temple, \$10.00. Total, \$322.35.

From Bands—

Osgoods (L. M., Mrs. A. M. Stewart, \$10.00), \$15.00; Westmount, \$5.00; Rockland (support, girl), \$3.00; Coaticook (student support), \$17.00. Total, \$40.00.

From Sundries—

Collection, Kingston Convention, \$16.79; Mrs. Hopton (support Biblewoman), \$10.00. Total, \$26.79.

Disbursements—

To General Treasurer on regular estimates, \$533.00. Speaker's expenses to Convention, \$11.00. Total, \$544.00.

Total Receipts from Oct. 1 to Dec. 10, 1915, \$389.14. Total Disbursements same period, \$544.00.

FRANCES RUSSELL,

Treasurer.

536 Grosvenor Ave.,
Westmount, Que.

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