

# Canadian Missionary Link

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

Vol. XXXI

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No. 2

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### THE LOVE IN THE DEED.

It is not the deed we do,  
Though the deed be ever so fair,  
But the love that the dear Lord loo-  
Hidden with lowly care  
In the heart of the deed so fair.

The love is the priceless thing,  
The treasure our treasures must hold,  
Or even the Lord will take the gift,  
Or tell the worth of the gold  
By the love that cannot be told.

Behold us, the rich and the poor,  
Dear Lord, in Thy service draw near;  
One consecrateth a precious coin,  
One droppeth only a tear;  
Look, Master, the love is here!

—Christina G. Rossetti

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Fall Term commences Sept. 27;  
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## CANADIAN MISSIONARY LINK

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VOL. XXXI. TORONTO, OCTOBER, 1915

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## MISSIONARY NEWS.

Movements towards temperance are not confined to Europe and America. In Japan there is a growing sentiment in favor of total abstinence. Temperance societies are being organized here and there, and during last year, for the first time, the regular holiday for railway employees was carried through without any intoxicating drink.

The great Presbyterian Mission in Elat, West Africa, is an example of what may come to pass in a heathen community. From a settlement of cannibals, there has come into being in nineteen years a church of 2,297 members. Not only so, but this church has 15,000 contributors by envelope to the support of its 107 evangelists and 70 village schools. The extra contributors come largely from the probationers' class. When a man or woman wishes to become a church member, he or she must go through a weekly instruction for two years; he must pay his debts, and he must become a regular contributor to the church. Surely they will do away with "rice" Christians.

The Eskimo has been considered one of the doubtful problems of missions—some have doubted whether he is worth while saving. Those who live among them speak differently—one who has been among them for forty years says that Christianity has made them as different as light is from darkness. They were thieves, immoral and dangerous—they are now, those who have become Christians, absolutely trustworthy, quiet and restrained in their lives. In one settlement the Christians

so caught the idea of their own responsibility that ten of them offered to go at their own expense for a two years' trip, preaching the gospel to tribes as yet unevangelized.

The Latin-American Congress to convene in Panama next February is not meeting with an entirely smooth path. The Board of Missions of the Protestant Episcopal Church is afraid of antagonizing the Roman Catholic Church. Some think there is no need of evangelization in South America, others that the people should be treated as pagans. Still, the preparations are going on, and it is hoped much good to South America may be the result.

The Japanese are demanding more and more reading matter, and are looking for Western literature especially. Unfortunately, very much of the unhealthiest of our literature is being translated into their language, is being consumed with avidity, and is doing incalculable harm. Many Japanese editors are protesting vigorously against this evil influence from the West, and the Christian Literature Society of Japan is making strenuous efforts to counteract it.

Billy Sunday has his counterpart in Japan. Mr. H. S. Kimura, a Presbyterian Japanese minister and a graduate of Moody Institute, came to America to study Sunday's methods. On his return to Japan he had a tent built near the Parliament Buildings in Tokyo, and has been preaching there with increasing success ever since. He

is said to have reproduced Sunday's manner very completely, and though the Japanese language does not provide him with so much slang as American speech, he goes as far as he can in that direction.

A Chinese missionary had the following questions put to him by a Sunday school class of boys, ranging in age from fourteen to sixteen years. What about the keenness of the Chinese mind? and how would the average Canadian Christian be able to give a "reason for the faith that is in him"? "1. What proofs are there that Christianity is the true religion? 2. How do we know there is only one God? 3. If Jesus was divine, was not his mother also divine? 4. Was Jesus' resurrection a resurrection of the body? 5. From whence was God? Must He not have been created?"

India and the near East have many problems, and one of them is the relationship that is to exist between the Christian churches founded by Western missionaries and the old Armenian, Nestorian and Syrian churches. One way of solving it has been decided on in Travancore, South India, when a remarkable convention was held, at which the Anglican Bishop presided, and had beside him six bishops of the Syrian Church. Serious disputes in the Syrian Church were recommended for settlement to the Anglican Bishop.

The Y. W. C. A. of India, Burma and Ceylon are to hold their quadrennial conference from Dec. 30 to Jan. 4. It is to be held in Bombay, and eager hopes are entertained for an inspirational gathering.

The Turks are inflicting awful suffering on the native Christians, Armenian and Greek, within their borders. They are being uprooted by whole communities from their villages, and transplanted in small groups to Turkish vil-

lages; their property is seized by their Turkish neighbors; they are driven by thousands to die in the deserts, massacred by the Kurds, and hanged without trial by the Turkish authorities. What do we know of the suffering of the war?

There is great destitution in Palestine, both in Jerusalem and outside. Agriculture is suffering because the men are away fighting; the tourist trade, which meant support to so many, is cut off; there have been no imports since last August, and banking has been suspended for many months.

Do any of us realize what the Y. M. C. A. is doing in the war—for our own country alone? When war was declared, the army staff in England asked for the assistance of the Y. M. C. A. In two weeks they had work under way at 150 centres with 300 secretaries, and now they have 700 centres with over 3,000 secretaries. Not only have they their work in the large training camps, but have found ways to minister to the soldiers at the front. They have now 29 Association centres behind the lines in France. Just recently Annie S. Swan has been touring among these, and reaching the hearts of the men in a wonderful way.

The Swedes carry on a mission to Jews in Roumania, and contrary to the usual conditions, these Jews hunger and thirst after the Word of God. These missionaries have large schools, and in their meetings for adults have always crowded houses.

Some time ago, it will be remembered, the Sunday school children of the United States set about purchasing the Gospels for the European soldiers. These have been received, and in Russia have been presented to each soldier with an inscription from the Czarewitch within. This will add greatly to the interest taken in them.

J. Campbell White, whose name has long been the best known in the Laymen's Missionary Movement, has this fall accepted the presidency of Wooster College, Ohio, of which he is himself a graduate, and which has the distinction of training more Christian leaders than any other Presbyterian college in the States.

The missions of the Moravian Church are remarkable in many respects. One is that while they have only 40,000 members in the home church, they have 96,459 in the foreign field. Another is that these churches won from heathenism contribute 47 per cent. of the church's annual foreign mission budget.

#### MISS EDNA CORNING.

It seems impossible to believe the sad, brief message by cable that our dear friend and fellow-worker, Miss Edna Corning, has been called home. The cablegram stated that typhoid fever was the cause of her death, but those of us who have been privileged to know her intimately, realize that she had used her strength unstintedly in the work she loved so well. It was her nature to "do with her might what her hand found to do."

She possessed a very active mind, coupled with a forceful and energetic spirit, which led her into various activities. I have heard her say that she never wanted to get into a rut, that to her a variety of interests was more restful than mere inactivity, and this principle she worked out in her life.

During the first two years in India she taught six hours a day in the Timpany Memorial School, at the same time passing with credit all of her Telugu examinations. She also resided in the school building, and bore her share of the responsibilities in such a home. Because of her capabilities as a teacher the school was raised from entrance to the standard of matriculation. She

also taught music, and in all departments took a deep and sympathetic interest in the advancement of each pupil, entering into and sharing all the joys and labors of that splendid work, which our dear Miss Folsom had for so many years borne alone.

During her first and only furlough in the homeland she did much by her addresses to arouse a deeper interest, not only in the school, but in the Eurasian people as a class, for whom she had a large sympathy and desire of helpfulness. She understood them, and entered into their lives with such genuine friendliness as to win their entire confidence and love.

Miss Corning was born in Nova Scotia, and was graduated from Acadia Seminary when about 18 years of age. She formed her Foreign Missionary purpose when quite young, but a weak heart prevented its fulfillment until she had spent some years in teaching and in Home Missionary work. She acquired the Italian language, and had been four years engaged as a city missionary in Boston, when the final call to India came to her through Miss Folsom, who so eloquently represented the great need for assistance in the Timpany School, that Miss Corning left her beloved Italians to go to a foreign country, learn a new language, and share a much smaller salary. Possessing a most attractive personality, she made friends easily, and by her sterling worth of character she "grappled them to her with hooks of steel."

A Chinese proverb says: "There are plenty of acquaintances in the world, but very few real friends." Such, however, Miss Corning has been to all who have called her friend.

Surely all the wealth of the world could not buy a friend, or pay for the loss of one.

FRENETTA LAPLAMME.

Rochester, N.Y., Sept. 18, 1915.

## THE FOREIGN MAIL BOX.

These messages come from our four Mission Stations in Bolivia—La Paz Oruro, Cochabamba, and Potosi. The writers are our three missionaries and the Bolivian evangelist, Sr. Saravia. Since Potosi is our newest station, away up in the mountains, and since most of us have not become acquainted with Sr. Saravia, his letter will be of special interest. The "reinforcements" of which Mr. Baker speaks are Mr. and Mrs. Haddow, who are now on their way to Bolivia.

From Oruro:—

Bolivia, as all other countries of the world, has been passing through a most trying period, both politically and financially. But fortunately she has been able to stem the tide and maintain a fairly normal condition in both spheres.

For some weeks before the Congress met last year on the 6th of August, there was talk of a general revolution, and the plan of the opposition was to seize the President of the Republic, and either assassinate him or get rid of him in some other way. Fortunately, he is not one to be caught napping, and before they could effect their "coup d'etat," he had imprisoned or banished most of the leaders and had placed the state under military law, thus saving the country from a serious political crisis. These extreme measures were, naturally, criticized by many who were really favorable to the Government and as a consequence there was a political restlessness for some months. Some of the would-be revolutionists tried to foment a war with Chile or some of the other neighboring republics. However, the President was for peace and did everything necessary to preserve the good will of our neighbors, thus avoiding a second danger.

At the outbreak of the war, the already bad economic conditions were greatly aggravated by the closing of many of the mines and by the return to Bolivia from Chile of many of the native workmen. These came back on account of the paralyzing of work there and because the Chilean Government refused to undertake to feed them. Here again, the Government came to the rescue and adopted many sane measures to alleviate the situation: A moratorium was declared, the raising of the prices of articles of necessity was prohibited, the Government contracted for large quantities of flour from North America and the unemployed were recommended to get back to the land and try to produce a larger supply of native products to take the place of the decreased importation from abroad. These and other measures were taken that have greatly helped to normalize economic conditions.

In Oruro, many of the owners of properties, have taken advantage of the cheap labor, either to build new houses or to reconstruct old ones. The municipal authorities have also been making many improvements. They have laid new sidewalks and a new water system, new streets have been made and a new market built. These constructions and improvements have kept considerable money in circulation and have helped many of the poor families during the crisis. Our Prefect made an attempt, which called forth a great deal of comment from the press all over the country, to prohibit the sale of all liquor from Saturday night until Monday morning. The opposition, however, was so strong that he was compelled to abandon this most beneficial reform. There have been other temperance agitations which show that public sentiment is awakening to the dangers of

intemperance and the necessity for some definite action by the nation itself.

Our work in Oruro has been more encouraging than usual. Our meetings are larger, the spirit of the church is better, our Sunday School has more than doubled in the last two years, and we now have an attendance of thirty-five. We have added two new features to our work, namely a Women's Meeting and also a Young People's Organization. We have had the pleasure of baptizing nine converts during the year and others are preparing for the ordinance in November. Several of our members are non-resident, and a few others will have to be disciplined, but in spite of these facts, we are gradually getting together a spiritual membership that we can depend upon. The outlook is the best it has ever been in connection with our work here. Our paper (*El Amigo de la Verdad*), has been continued, though with a decreased circulation and less frequently than last year. Friends in different parts of the country speak highly of its effect in their districts. Our printing press is in every way satisfactory and could be more useful if we had someone who could give all his time to editing and publishing. Our paper should come out more frequently and we should publish more tracts and a book now and again. Another of our immediate needs is a native worker to undertake work in the other end of the city and to help with the central work.

Our watchword is "Forward," and we trust that all the work of our Convention will be pressed with vigor and that our brethren in Canada will not forget that the time has come when our work in Bolivia should be enlarged and intensified. The country is as ripe as it ever will be, and every year of delay in reaching the outlying districts will mean that the task will be much more difficult.

Yours very fraternally,  
C. N. MITCHELL.

From Cochabamba:—

The work in Cochabamba has been well sustained throughout the last year. A weekly Bible class has been formed to help the younger members of our congregation. English preaching services have been held about once each month. The regular Spanish preaching services have been held, and from time to time considerable interest has been shown. At Easter we baptized two converts—a young man and a married lady. Four have been added to the church, and many others have received spiritual help during the year. Numbers of Gospels and thousands of tracts have been distributed, both in the city and in the country. Some of the native Christians help in this work. Regular visits have been made to the neighboring towns and villages. Two new places farther afield have been added to the number receiving occasional visits. From time to time we have had visitors from the country places at our services in the city. This work is encouraging. It presents great opportunities for reaching souls that otherwise would be without the Gospel for possibly years to come.

Respectfully submitted,  
JOHNSON TUNNELL.

From Potosi—A Translation of the Spanish Letter:—

On the 17th of May, 1914, my wife and I, accompanied by Mr. Mitchell, arrived here for the purpose of establishing the first evangelical mission in this city. I recognize that I have been appointed to this responsible charge with no other merits than my own willingness to labor for the Master whom I love.

Potosi is an ancient city of considerable size, made more interesting and attractive by the traditional lore of other and more prosperous days. We have here forty churches, fully a third

of which remain closed, for want of worshippers. The city enjoys a world-wide fame owing to the fabulous mineral wealth which has been extracted from the neighboring mountain, bearing the same name.

The population, which numbers thirty or forty thousand, is largely occupied in the development of the mineral wealth of this region. Having known little or nothing of the Gospel up to the present, it is unfortunately largely given over to the fanaticism and the traditional rites and festivities of the Catholic faith.

One of the first things that I did after getting settled in our new quarters was to visit the Prefect of the Department, advising him of the fact that I had been appointed pastor of the Evangelical Mission about to be established in the city, and requesting his good-will and protection. I also paid my respects to the other authorities of the city, and presented to them letters of introduction which I had brought from friends in La Paz, being well received by all.

I began my propaganda by distributing from house to house several thousand copies of "El Amigo de la Verdad," all of which were well received this first time and eagerly read. But on the occasion of my second visit, some turned me away, others enquired more fully into the real object of my mission, and either expressed their approval or else spoke disparagingly of our religion.

In the month of July I distributed among the more intellectual classes a large number of copies of a tract published by Mr. Baker, entitled: "The Reasons Why I Am a Protestant." This tract awakened so much interest in the city that finally the clergy began to arouse themselves from their lethargy, and, through the columns of their paper, gave out to the public a very bitter article dishonoring Luther, Calvin, Henry VIII., and protesting that

these men had been so unspeakably corrupt that their histories could only be written properly with mud.

In a second article they attacked me and announced to the public that, being a disciple of Luther, I had come to the city with the express purpose of perverting the people and of preaching the god of riches and matter; and that the final result of my propaganda, if not immediately put to an end, would be to encourage the grossest public immorality.

In order to defend the honor of the cause and of the Master, I found myself under the obligation of answering these two articles. I first of all sought in prayer the direction and help which I so much need, as I do not pretend to possess great literary talents, but only to be a humble laborer of the Lord. I wrote in our defense two articles which one of the Potosi papers was kind enough to publish free of charge. I felt constrained to make the second of these more vigorous than the first and referred to a recent well-known scandal which took place in the city of Sucre, where the Prior of the Franciscan Monastery eloped with a certain young lady with whom he had become acquainted in the confessional, relieving the monastery treasury at the same time of a large amount of gold. This last article heaped so much shame and reproach upon the Catholic clergy that they immediately refrained from publishing any further attacks against us.

Owing to this open opposition, I had to move more carefully for several months, seeing that I discovered that the friars were working stealthily against me, especially among the women, who are always their last resort in everything.

One of those who most persistently dogged my footsteps was an elderly lady, who also happened to be a near neighbor of ours. She never tired of



insulting and slandering us; and went to all kinds of trouble to learn all that we did and the names of those who visited us in order that she might notify the priests. It so happened one night, upon returning from the church, that she had scarcely entered her house, where she lived alone, when suddenly she fell dead at the foot of her bed before she had time to take off her wraps, and in this spot was found next morning. It is considered the greatest misfortune that can befall a Catholic to die suddenly without being able to receive the last rites of the church. Her sudden death was widely commented upon throughout the city by those who knew her opposition to us, and many said it was a visitation from God because of the lies and bitterness which she had heaped upon us.

For some time after our arrival a neighboring family visited us and became quite intimate, until one evening, when the opportunity presented itself, we confessed to them who we were and what our mission was. The gentleman himself, being an intelligent man and member of the Supreme Court of the district, expressed his approval and encouraged conversation on the topics of the Gospel. But the mother and her grown-up daughter were not so favorably disposed to us.

A few days later these two women visited my wife, when she was alone in the house, and urged her to forsake this new religion and thus take care of her life, as a certain fanatical woman in the city had expressed her desire and determination to challenge my wife to defend her religion in a duel with revolvers and thus they would decide which church was true and which was false. Mrs Saravia replied that being a Christian, she was not versed in this matter of duels and revolvers, and had no intention of trying to defend her religion with any other arms than the

Bible; and that her answer to the challenge was that she loved the women of Potosi and would pray for the conversion of her enemy.

In spite of continual opposition on the part of the clergy and the more fanatical women, we have continued to publish abroad the Gospel message. Four times during the year we have been compelled by the owners to move from one house to another, owing to the intrigues of the Catholic authorities; but in spite of these frequent interruptions I have succeeded in gathering the interested ones to my house at least once each week, in order to expound to them the doctrines of our religion. The attendance varies considerably. The chief defect of my countrymen is their sad lack of reliability; of fifty who promise only twenty-five will appear, and of twenty-five only ten. Sometimes only two have been present, but with these two we have celebrated our worship.

Among those who have shown what seems to be real interest are about fifty young men and four women. Several students are interested. Among these the most promising is a young student of law who was formerly the editor of the local Catholic paper. Many of these young men visit me from time to time and I also visit them in their homes. All of them have given me their names and addresses, which I keep preserved in my note-book.

It is encouraging to know that to-day all the more intelligent and liberal classes of Potosi recognize me as the Protestant Missionary and are now convinced that our propaganda is both uplifting and moral, so that now none of these refuse the literature which I distribute, but rather are anxious to secure it. I entertain the hope that in time a strong and vigorous church may be established in this place.

On behalf of the people of Bolivia, my beloved country, I wish to thank the Baptist Church of Canada, which has sent us the Gospel, for the blessings which we are experiencing in our own souls and for the transformations which we see taking place in the lives of others, and which finally will change Bolivia into a nation of intelligent, moral and Christian people.

Be kind enough to extend my most affectionate salutations and fraternal embrace to the brethren in Christ who reside in Canada, and request their prayers on behalf of the Mission in Potosi.

With fraternal greetings,  
(Sgd.) PACIFICO SARAVIA.

From La Paz:—

We have continued to scatter about the city a large amount of Christian literature, mostly "Amigo de la Verdad" and tracts and pamphlets received from various quarters.

During the month of May, immediately following a letter in the press from one of the Senators, advocating temperance reform, I preached a series of four sermons on the subject, the first in fact ever preached in this city against this particular vice. The papers gave free notices of the meetings, and, through the intervention of the Senator, three of the sermons were published in full. From what I could judge, these sermons caused more interest and comment throughout the city than any other series that I have ever preached, as manifested in the fact that our mission hall was filled four Sunday nights in succession.

Our Sunday School has continued with about the same interest and attendance. We have four classes, two for the Indians, one Bible Class and another class for the children. We take up the regular Sunday School Lessons each Sunday.

Mrs. S. E. Wilkinson and Miss M. B. Morton still continue faithful and steadfast with their own special work, namely, the night school for the Indians and the afternoon school for the children of the church and congregation. I doubt if our people at home have begun to appreciate the services rendered by these two devoted women. Their sphere of usefulness is, of course, somewhat limited, owing to the fact that they have not got the language very well, but in spite of this, they are able to accomplish much, in the night schools, by the distribution of literature and occasional visiting, by regular attendance, and, above all, by their unwavering faithfulness night and day and their cheerful faith and devotion. I have heard them say, "We arrived in La Paz on Thanksgiving Day of 1900, and we have been giving thanks ever since." This well expresses the spirit of their lives. The longer we know these two women the more we appreciate their real worth, and that is more than can be said of everyone.

I should like also in this connection to mention the help which we have received for three years now from Mr. J. P. Sutherland, manager of this branch of Duncan, Fox & Co., of Liverpool and London. Mr. Sutherland is one of the few men who has kept himself straight and has not forgotten the religion of his fathers in this distant land. He has made our work his own, and has given many evidences of his interest, but chiefly by leading the singing, teaching our class of boys in the Sunday School and contributing very liberally to the local expenses.

The training classes for young men are still keeping up two nights a week. We are at present studying Church History and Theology. Four are in regular attendance, three of whom offer some promise, but will need several years of training and Christian culture before

they will be capable of taking charge of a mission field.

During the year we have had seven baptisms. This is the largest number for any one year in the history of the work in La Paz. We have been compelled to exclude three former members of the church for unbecoming conduct, leaving our present membership at twenty-four, seven of whom are non-resident.

At the last of April, Sr. J. M. Rodriguez, who had been serving as assistant pastor for eleven months, left and returned to the Argentine in order that he might be with his wife, who had failed to recover her health during the year, as was hoped and expected. Sr. Rodriguez proved himself to be a faithful and earnest worker, and the church here has felt his loss keenly. He was a diligent student of the Word, a man firm and settled in his convictions and a fearless defender of the truth. Being thus relieved in some measure from the immediate pastoral duties by Mr. Rodriguez, I was able to devote myself for some months to literary work; and with the help and revision of Sr. Rodriguez succeeded in translating into Spanish a special book for the young men of the educated classes, entitled, "The Times and Young Men," by Josiah Strong. The manuscript is now in the hands of a large house in Spain, and we hope ere long to complete arrangements either with this house or some other for its publication.

I was also able to prepare the first draft of four chapters of an extensive treatise on Catholic controversy, for which I have now been reading and studying for fifteen years and hope to publish in Spanish as soon as other duties will permit. Such a treatise is urgently needed throughout the Spanish world, as no comprehensive presentation of our distinctive doctrines can be found as yet in this language.

It will be remembered that four years ago the union services in English were discontinued owing to extreme sectarianism of some Methodist missionaries. Since their removal, the following year, there has been a growing sentiment and conviction among the various workers of that mission that a very grave mistake was committed at that time, and steps should be taken towards the re-establishment of the union services.

And on the 23rd of May the first union service was held. The arrangements are that the services will be conducted for six months each year in the Methodist chapel and six months in the Baptist, the Methodist missionary to have charge while we meet in his church, and the Baptist missionary the same; the various missionaries will take their turn in preaching and the collections will be divided equally. This arrangement has been a matter of great satisfaction and rejoicing to all concerned, and we hope that the present congenial relationship will continue.

In conclusion, let me express my gratitude for the generous way in which the Board have sustained the mission in Bolivia during these trying times, and especially for the prospects which we have for the arrival of reinforcements this fall.

A. G. BAKER.

"Josiah Jones," who talks to "Solomon Wisacre," in "Missions," has announced that he thinks the best thing that could happen to the uninterested, indifferent, or hostile Baptists is to shut them up in jail, and not let them out till they had read the review of their Mission Societies over five times and could pass an examination on every paragraph. Then, he thinks, they would be ready to see this enterprise through in a big way. If he could guarantee to rouse our people to a realization of the greatness and urgency of our task, Josiah Jones might find some seconders in Canada.

## YOUNG WOMEN'S AUXILIARIES.

### THE CONVENTIONS.

The conventions are close at hand—the Eastern, Oct. 5 and 6, at Kingston, and the Western, Nov. 10 and 11, at St. Thomas. How many of you young women are planning to go? The Auxiliaries have taken a long step in advance this past year—many new ones have been formed and many old ones strengthened. And we are all hoping and expecting that the next year may see a much greater advance and witness the forming of dozens of our organizations throughout Ontario and Quebec. And certainly, there is no place like the Convention to get well-rid of that “can't-do-it” and “can't-be-done” feeling about a young women's circle in your particular church. The enthusiasm of Convention is catching, there is inspiration in numbers, there is encouragement in seeing so many girls all working with the same end in view, there is a feeling of confidence possesses one when meeting our officers and Advisory Boards,—and, most practical of all, there are so many ideas for meetings and programmes, so many new and intensely interesting aspects of work presented, that you are sure to go home, not wondering what in the world you'll have for your next meeting, but wondering how in the world you can get in everything you want to with only ten or twelve meetings a year. Come—be very sure to come—and let nothing hinder you—Kingston, Oct. 5 and 6, or St. Thomas, Nov. 10 and 11.

### OUR MONTHLY MEETING.

The series of Home Mission lessons is fairly started, and promises to be both entertaining and instructive. Remember that after we have studied “Jerusalem” for four months, we are planning for a second four months in “the uttermost parts.”

In the meantime, have we all digested our proposed Constitution? learned what we are, how we are organized, to what we give and so on. There is nothing like a grasp of these somewhat dry fundamentals to root and ground us in the faith. The “Do You Know” lists in July and August LINK and VICTOR will make splendid Catechisms.

Try to make the room where the meeting is held, pleasant. Perhaps it should not make any difference in our interest whether our meeting-room is pretty or not, but it does. An attractive club-room always goes a long way. Pictures, maps and charts not only add interest to a room, but at least the maps and charts are very helpful. Maps of Ontario and Quebec, of India, of Canada, and of Bolivia, are obtainable, as are also maps of the world-wide mission field. Charts of the mission stations and missionaries, both Home and Foreign, mean work for someone, but are most effective when made and hung.

Do not forget to try the “Watch-Tower.” It seems to be one of the most eagerly anticipated parts of the meetings wherever it is in operation. It ought not to take more than five or eight minutes, and in fact the one who gives it ought to be willing to be “rung down” until she grows accustomed to judging her time. Half a dozen bright and newsy items can be told in those few minutes and the wider outlook given to the whole meeting.

And do, oh do, remember our papers. There is no other one thing which will mean so much for our Auxiliaries or for our Mission work as a thorough acquaintance with our task and its progress. And, certainly, there is no way to get that acquaintance except through our papers. The prices of them have been placed so very low that we can all have them. An agent, or agents, who work in season and out of season, and the President, who mentions not only the importance of the papers, but who calls attention to this or that especially good article, will do the work so far as getting all the girls to subscribe is concerned, and the papers will thereafter do their best to hold them.

## THE MISSION CIRCLES.

### SHOULD THE CIRCLES FOSTER THE MISSION BAND?

Why should we have a Mission Band? There are two very strong reasons for such an organization, the more important one being its value to the individual child. His spiritual and intellectual development are carried on side by side in this work. I firmly believe that sending the Gospel to our heathen brethren, all important as that great work is, should be second in our thoughts to this work among the children. Bring a little child to Jesus and a life as well as a soul is saved. When our children belong to Christ's Kingdom there need be no fear for missions either Home or Foreign. History in our public schools is an important subject, not alone for the knowledge obtained, but because educators realize that by studying the lives of great men and women the young hearts become inspired to make their own lives great. So the study of the lives of our noble Christian missionaries in the Band will serve as a beacon light to guide its members upward and onward to achieve something worth while in their lives. The second reason why we should have a Mission Band is its value to mission work. The boys and girls of to-day are the Circle members, Christian workers and missionaries of to-morrow, so if the work is to go on they must be educated in it. How can any one of us be interested in that of which we know nothing?

To carry on Band work successfully we must have proper equipment. The "hub of the wheel" is the leader. The world is constantly clamoring for worthy and capable leaders. Why does there always seem to be a lack of these? Not because there are not sufficient capable people for such positions, but because too few are willing to spend

time, energy and talent for the needy cause.

A Mission Band leader should have a whole-hearted sympathy for missions; a strong love for little children and the power of interesting their young minds. Each of us can possess the first by study, the last two must be a part of our nature.

A child's instinct is activity both of mind and body. To interest them in Band work, keep them active. Have as many officers and committees as possible to give the older ones, at least, something to do at each meeting. Take up a systematic study of the countries we are most interested in, especially the child life of these people's. Sometimes a little tea or social hour, with some of the interesting features of these countries introduced, with an offering towards its mission work, would help financially, and also impress the lessons on the childish minds. A correspondence with the student being supported by the Band is of neverfailing interest to the boys and girls, who look eagerly forward to receiving such letters, thus giving each a personal interest in the little life beyond the seas. Last fall I had the privilege of hearing a lecture on Japan by a returned missionary, illustrated by moving pictures taken during his stay in the land. When this becomes a popular method of illustrating missionary lectures the moving picture camera will have found its proper place. Finances can be raised in various ways, mite-boxes, sale of rubbers, birthday money, etc., but it is of great importance that the children are taught to earn the money given, for a penny earned is of greater value to a little tot than ten times that amount given by an older person through the little one. In Mission Band work, as in everything else in life, it is not so much the method of procedure that counts as the love and sympathy behind that method. A poor method in the hands of a loving, capable leader will accomplish much more than the choicest one in the hands of one who is indifferent to the great need of mission work being done by every believer in Jesus Christ.

MABEL CUMMINGS.

Ottawa, Ont.

## AN INTERESTING INCIDENT.

(Rev. W. H. Porter.)

During my visit to Jamaica a year ago last winter, Pastor Clare of Clonmell became converted to the New Testament teaching concerning the children, and as a result was greatly blessed in his own soul and ministry, and a large number of children were received into the church, bringing much joy and blessing. On my visit last winter, Mr. Clare related to me the following incident, which I thought might interest and benefit some of the LINK readers, and possibly bring blessing and strength to hearts and homes, and even churches and missions, in the future. For, as the shepherd, farmer and horticulturist, etc., find,—rightly develop the young and the mature is fashioned.

A (colored) lady, rather more intelligent and well-off than most of the church members, was very painfully sick for a good while, so three of the Christian children, aged respectively 7, 8 and 9 years, visited the sister, with Bible in hand, and love for Jesus in their hearts, to cheer and comfort her. Of the visit, she told her pastor, that those little children talked and read and prayed with her so sweetly and intelligently, and appropriately, that she could only lie and weep with joy and love and gratitude; and, she said: "If the Lord should raise me up again, I am resolved to devote the rest of my life in the church to the little children."

The incident brought anew, and more forcibly than ever to my mind the saying: "Jesus was much displeas'd" because those who were hindering the little ones from coming to Him, were not only depriving Him of the joy of their sweet, early love and trust; and them of the joy that His love alone can impart, but they were depriving the church of some of its most needed and most valuable, enriching and strengthening influences and services.

In visiting an estate last winter, I inquired of the overseer concerning the raising of those beautifully majestic cocoanut palms. "Oh," he said: "We select the best cocoanuts we can for seed; and the best soil to plant them in; and plant them with particular care. And he showed me just how he did it, which was very interesting, but I fear taking the space to describe it now and

here. But, remembering that "the righteous flourish like the palm tree," I wanted to know particularly how young he took up the young plant and set it out where it was to grow! "Oh," said he. "As young as possible"—the younger it is, transplanted the better it grows."

Of course, I had proved that in setting out young trees myself, but I wanted it confirmed.

"Train up a child not, as so many would, toward the way it should go, and when it is old it will not depart from it."

Our lives, homes, churches, missions, the world, will be, as the course and character of early childhood make them.

## HEZEKIAH'S PRAYER.

(Suggested by June Issue of The Link.)

O Lord, this day oppressed am I;

My expectations droop and die:

But Thou wilt hear my earnest cry

And "undertake for me."

Beneath a grievous load I bow;

My heart is crushed with sorrow now:

But I have confidence that Thou

Wilt "undertake for me."

Thou hearest all the words I say;

Thou seest all that marks my way:

Bestow all needful help, I pray

And "undertake for me."

In grief and bitterness of soul,

I seek Thy mercies which console:

Renew my strength and make me whole,

And "undertake for me."

"By all these things" so well combined

"Men live" and are enriched in mind:

In these my spirit life must find;

So "undertake for me."

With thankful heart I softly tread

The path on which Thy light is shed;

For Thou dost banish all my dread—

And "undertake for me."

For health and strength to me restored

Thy name henceforth shall be adored:

Thee will I praise; for Thou, O Lord,

Dost "undertake for me."

—T. WATSON.

Ridgetown, Ont., 1916.

**BUSINESS DEPARTMENT.****WOMEN'S CONVENTION****OF ONTARIO WEST.  
—1915.—**

The annual Convention of the Women's Home and Foreign Missionary Societies of Ontario West will be held in the Centre Street Baptist Church, St. Thomas, on November 10th and 11th.

The annual meeting of the Foreign Society will be held on Thursday, the 11th.

**Delegates.**

The constitution of each Society allows the following:

Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the Society; that is, either life members or contributors of at least one dollar a year. Each Band has the right to send one delegate, over fifteen years of age. All are invited to attend the meetings, and may take part in the discussions, but only delegates, officers and members of the Board are entitled to vote.

The following members of the Board retire this year, but are eligible for reelection. Miss Anna Moyle, Toronto; Mrs. L. Brown, Brantford; Mrs. W. L. Kingdon, Toronto; Mrs. J. J. Cook, Mount Forest; Mrs. J. B. Kennedy, Toronto; Mrs. F. C. Elliott, Toronto; Miss H. S. Ellis, Toronto.

**A. E. FENTON,**  
Recording Secretary.

**RAILWAY CERTIFICATES — WESTERN CONVENTION**

Persons attending the Convention in St. Thomas should purchase first-class, full-fare, one-way tickets (fares for which must not be less than fifty cents.

If there are 99 or less in attendance holding certificates they will be returned to their original starting points at two-thirds fare, plus 25 cents.

If there are from 100 to 299 in attendance, they will be returned for one-third fare, plus 25 cents.

If there are 300 or more present holding certificates, they will be returned on payment of 25 cents.

If an insufficient number of certificates to make up the required number are presented, they will be validated by the special agent, if sufficient additional round-trip tickets are presented by persons in attendance at the meeting, provided the round-trip fare is fifty cents or more.  
J. R. GUNTON.

**DELEGATES ATTENTION — WESTERN CONVENTION.**

The ladies of Centre Street Church, St. Thomas, are looking forward with pleasure to the Convention, Nov. 9-12, and are planning for the comfort of the delegates.

Sleeping accommodation, breakfast and tea will be provided for duly accredited delegates, whose names are received not later than Nov. 3rd. The Billeting Committee cannot promise to billet any whose names are not in by the above date. Secretaries of Circles and Bands will materially aid the Committee in this work by sending in the names of delegates as early as possible to the undersigned.

**A. T. ELLIOTT,**  
Convener Billeting Com.

**MRS. O. C. ELLIOTT,**  
16 Mitchell Street,  
St. Thomas, Ont.

**WESTERN CONVENTION NOTICE.**

Mrs. H. E. Stillwell (née Miss Churchill), Dr. Hulet and Miss Ellis, of Moulton College, will be among the speakers at the Convention in St. Thomas.

Bolivia will have a prominent place on our programme also.

**FANNIE F. ELLIOTT.**

**SPECIAL NOTICE  
(ONTARIO WEST.)**

Will all treasurers please note that the Treasurer's books close October 20, and that all money on hand for Foreign Missions should be in the hands of the Treasurer, Mrs. Glenn H. Campbell, 113 Balmoral Avenue, Toronto, on or before that date.  
M. C. C.

W.B.F.M.S. ONTARIO, WEST.  
TREASURER'S REPORT  
FOR AUGUST, 1915.

## Receipts from Circles—

Eberts, \$5.00; Pine Grove, \$2.00; London, Adelaide, \$20.00; Bethel, \$5.00; Colchester, \$4.00; Hamilton, James St. (for Tunj Bungalow), \$73.31; Toronto Century, \$12.15; Tupperville (for Lr. Hulet), \$2.50; Bracebridge Y. L., \$2.00; Peterboro', Murray St., \$15.75; Preston (special), \$14.00; St. Thomas Centre (thank-offering 25c, second Biblewoman \$7.00), \$17.50; Dundas (for Tunj Bungalow), \$13.05; Wilkesport, \$25.00 (for Biblewoman); Toronto College St. Y. L., \$5.25; Earlesecurt, \$3.30; Toronto Calvary Y. L., \$3.05; Peterboro', Murray St. Y. L. (for student), \$14.00; Mount Forest (for new missionary), \$20.00; Tillsonburg, \$4.00; Collingwood, \$10.00; Eglinton, \$5.00; Toronto, Beverley, \$9.40; Campbellford (thank-offering), \$3.60; Gravenhurst (student \$17.0.), \$22.60. Total from Circles, \$316.46.

## From Bands—

Peterboro', Murray St. (for Biblewoman \$12.50), \$13.20; Toronto, Beverley, \$3.00. Total from Bands, \$16.20.

## From Sundries—

Hamilton, James St. S.S. class (for Tunj Bungalow), \$1.90; Wilkesport S.S. (Biblewoman), \$25.00; Mrs. D. Chisholm (for Tunj Bungalow \$5.00), \$10.00; Mrs. A. Winters, \$10.00; Miss A. W. Watson, \$25.00. Total from sundries, \$71.90.

## Disbursements.

To General Treasurer, regular estimates. . . . . \$ 963 66  
Lepers. . . . . 4 50  
To the Treasurer . . . . . 20 83

Total receipts for August. . . \$ 404 65  
Total disbursements for Aug. . . 988 99  
T'l receipts since Oct. 21, '14. 11,195 44  
T'l disbursements same period. 11,134 74

M. C. CAMPBELL,

Treasurer.

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

## TUNI BUNGALOW.

The land for Tunj Bungalow has already been bought and paid for. We have on hand towards the building itself \$1,000.

Let us make a very special effort to raise a large part of the balance before the Treasurer's books close October

20th, so that at Convention we may be able to send word to India that the building of Miss Priest's bungalow may at length be begun. M. C. C.

## THANK-OFFERING.

The Women's Home and Foreign Missionary Societies of Ontario West again unite in asking all Circles in their constituency to set apart one Circle meeting this fall (if possible) as a Thank-offering Meeting.

We are glad to welcome to our number this year many new Young Women's Circles, and we hope they will join in this beautiful custom, which for years has been followed by the older Circles.

It has been a year of rich spiritual returns on both Home and Foreign fields. Let us thank God for these blessings of the missionary fields; for personal care and guidance; and specially praise Him for the gift of His Son, our stay and joy in these troubled times.

Let no one think she has too small an offering to bring. A thankful heart is the Lord's delight, and after that "according as a man hath." But if anyone has received an abundance from which to give, let her fulfil the trust and give largely to God's cause, for the need is great.

In behalf of the Women's Home and Foreign Mission Boards,

FRANCES L. FIRSTBROOK,  
Pres. W. B. F. M. S. of Ont. W.  
CARRIE H. HOLMAN,  
Pres. W. B. H. M. S. of Ont. W.

NOTE.—As the Circles are Union, it is expected that the offering will be divided between Home and Foreign Missions.

## CONVENTION OF EASTERN ONTARIO AND QUEBEC.

The Convention is to be held in Kingston, in the First Baptist Church, on Oct. 5 and 6. Foreign Mission Day is Wednesday, Oct. 6. The Convener of the Billeting Committee is Miss Marie Halkett, 56 William St., Kingston.

## Programme.

Wednesday, 9.30 a.m.

Key-word, "Courage."

9.30—Devotional exercises, Mrs. E. H. Ayer. President's address, Hymn. Minutes last Annual Meeting. ApPOINT-



ment of Committee on Appropriation. Report of Recording Secretary, Miss Bentley. Report of Band Superintendent, Mrs. Ramsay. Bureau of Literature, Miss Dakin.

11.00—Quiet Hour, led by Mrs. Leclair. THE LINK, Miss Norton. Election of officers. Adjournment.

2.00—Prayer service, Mrs. Lowes, Kingston. Minutes of morning session. Report of Corresponding Secretary. Discussion. Reports of Treasurer. Discussion. Claxton Memorial, Mrs. Paterson. Young Ladies' Circles. Memorial Roll. Question-Drawer, Sister Belle. Report of Committee on Resolutions. Adjournment.

8.00—Song service. Devotional exercises. Foreign Missionary address. Benediction.

**NOTICE** that there is a session on Wednesday evening,—the first time the Eastern Convention has extended its time.

There will be a conference for LINK agents and their representatives, to discuss plans, present difficulties, propose schemes, etc.

#### WOMEN'S BAPTIST FOREIGN MISSIONARY SOC'Y OF ONTARIO EAST AND QUEBEC.

Treasurer's Statement for Quarter Ending September 10th.

From Circles—

McPhail Memorial (thank offering), \$17.47; Highland Park, \$2.50; Kingston First (support girl), \$15.00; Cornwall, \$23.80; Osgoode, \$65.76; Dalesville (L. M., Mrs. John Campbell), \$25.00; Barnston, \$5.00; Osnabrock, \$5.00; Breadalbane, \$27.00; Montreal, St. Paul's,

\$3.00; Plum Hollow (support girl), \$15.00; Ormond, \$1.75; Ottawa East (Bolivia), \$5.00; Dominionville, \$40.00; Rockland, \$5.00; Drummond, \$5.00; Dempsey, \$3.00. Total, \$264.28.

From Bands—

Ottawa, Fourth Avenue, \$10.00; Vancluek Hill, \$1.00; Brownsburg, \$2.50; Moe's River (student support), \$15.00; Cornwall (L. M., Miss Winnie Hcllister), \$10.00; Rockland, \$5.00. Total, \$43.50.

From Sundries—

Collection Eastern Association, \$2.25; Young Ladies' S.S. class, Brockville First Church (student support), \$7.00; collection, Canada Central Association, \$4.55; collection, Ottawa Association, \$2.50; The Jenny McArthur Estate, \$6.48; collection, Grande Ligne Association, \$8.00; Philathea Class, Winnipeg (student support), \$18.00; Interest, 65c; A Friend, for Vallure, \$117.00; Estate, Mrs. A. C. Whitfield, \$15.00; Special Board Fund, \$40.00. Total, \$221.43.

#### Disbursements.

Cheque to General Treasurer, on regular estimates . . . . .	\$ 770 00
Special, Miss Hatch's Leper work . . . . .	7 50
Extras, space in Year Book . . . . .	9 00
Minute Book and postage, rec. secretary, . . . . .	1 85

Total . . . . .	\$ 788 35
Total receipts from Oct 1st, 1914, to Sept. 10th, 1915 . . . . .	\$2,502 25
Total disbursements same p'r'd	2,979 60

FRANCIS RUSSELL,  
Treasurer.

536 Grosvenor Ave.,  
Westmount, Quebec.

## THE BOYS AND GIRLS.

Dear Boys and Girls of the "Link":

It may interest you to know that when the workers come in from all parts of our field for the monthly meeting, one hour is set apart for the interests of the work among the children, carried on through our evangelistic schools. Mrs. Scott has charge of this branch of the work and is very enthusiastic over it. She chooses a lesson for the month, often the choice has to be made according to the Bible picture cards she has. It takes 60 now, and these are pasted on white paper and a suitable text written underneath. I wish you

could have been with us last meeting. After the opening exercises, causes for thanksgiving since the last meeting were asked for. As you could not be there to listen, it seems good to pass some of them on to you. One who has a very hard, discouraging section to work and has often asked our prayers, had a note of praise this time. The teacher in the Government school used to hinder and annoy all in his power. He has been transferred and the one sent in his place is very different and puts nothing in the way of Athayya's Evangelistic School. Another man rose

and told how he and his wife and Soon-dra, the Biblewoman who lives there, gathered all their children together at his house one-day to give them a little treat. While they were singing their hymns and having a happy time, the magistrate of that district came to see about the objection of the villagers to our acquiring the piece of land adjoining that on which the preacher's house is built, and which we want to get so as to have room to build a meeting place. There is nothing very desirable about the site, as it is near the burning ground and rubbish heaps, but it was the only one that could be secured. The magistrate heard the happy singing of these children, and saw them sitting there clean and orderly, and proceeded to show the villagers how much benefit it was to have the children thus taught and how much better for this piece of land to be cleaned and used in this way. This official, speaking in this way, caused the folks to cease their protest and, more than that, some of the caste boys are coming now asking to be taught these same hymns and verses.

Yet another note of praise was, that through this work, in a new place, a number of the children had become very interested in prayer.

Another man praised God for the interest awakened in some women who had listened to the lesson of the Cross being taught to the children. They took the little picture card in their hand and looked so earnestly at it, saying: "This is the way He suffered to take our sins away." The teacher in another of these schools was so happy over the way his children had learned this precious story. They are all little folks, and as he spoke I looked forward to hearing them tell it when I go to their village on tour. A very nice thing came to my ears outside the meeting concerning this worker's two little folk and their little cousin. On Sunday morning, first thing when they wake, they think of what day it is and hurry to get their clean clothes on and get ready to go and call the other children to Sunday School, and the big people to church. Dear wee ones! It made my heart glad to know this. Do you wonder why they need to call the folks? Well, the Christians are new, they have never had the habit of going to church, the re is no bell, or Sunday atmosphere to remind them. The meet-

ings are held on the verandah (of the preacher's house. This verandah is formed by the leaf roof of the house being extended on down and the ground thus covered is raised a bit and made hard, and this makes a meeting place. We hope they will have a larger, better place some day. Your fellow-worker,

ELLEN PRIEST.

Tuni, Godavery Dist.,  
India, July 29th, 1915.

### OUR MISSION BAND.

(A Recitation.)

To Thee, in life's fair morning,  
O Lord, ourselves we give,  
That we, Thy truth adorning,  
May in Thy service live.  
We look to Thee to aid us  
In that for which we stand;  
For Thou, O Lord, hast made us  
To be a Mission Band.

Our lives and gifts and voices  
Shall be henceforth Thine own:  
Each loyal heart rejoices  
To honor Thee alone.  
Such lives as ours Thou chooseth  
For service great and grand;  
And in Thy work Thou usest  
This day our Mission Band:

Thy word in us fulfilling,  
From evil set us free;  
And make us strong and willing  
To live and work for Thee.  
Since what Thou art providing  
Is meant for every land,  
We praise Thy name for guiding  
Thus far our Mission Band.

Through us Thy great salvation  
To distant lands proclaim,  
That every tribe and nation  
May know and love Thy name.  
While earnest souls are pressing  
To go at Thy command,  
This day bestow Thy blessing  
Upon our Mission Band.

To spread redemption's story  
Our gifts we gladly bring,  
And thus we render glory  
And praise to Thee our King.  
From every snare protect us,  
And guide us by Thy hand;  
In all our work direct us,  
And bless our Mission Band.  
T. WATSON.  
Ridgetown, Ont., 1915.

# BUREAU OF LITERATURE

## WESTERN ONTARIO

### FOR SALE—

#### 1—ON INDIA.

- Children Wage-Earners in India ..... 3c.  
Sarabamma: Telugu Bible Woman... 2c.  
Foreign Mission Studies, set of four... 10c.  
Questions and Answers on our work  
in India..... 3c.  
Medical Missions in India, by Dr. Smith 2c.  
The Condition of Indian Children.... 2c.

#### 2—ON BOLIVIA.

- India and Bolivia ..... 5c.  
Studies of Bolivia by Mrs. C. N. Mitchell 3c.  
Lola, Panchita and Juan, " " " 5c.

#### 3—FOR CIRCLE STUDY AND PROGRAMMES.

- An Acquaintance Party, "The Link" 5c.  
How Not to Do It; Circle Procedure. . 3c.  
The Child in the Midst..... 40c.  
Dialogues, Miss Lecky Views, "How  
the W. F. M. S. Won the Young  
Ladies," Dialogue for Boys, etc. 3c. - 5c.  
Have You Known it All This Time  
and Never Told Us?..... 2c.

### 4—POEMS.

- Have They a Religion Good Enough  
of Their Own? By Miss Charlotte  
McLeod..... 3c.  
The Dying Indian Girl ..... 2c.  
You Never Told Us All This Time, by  
Mrs. E. A. Moor .....

### FOR LOANING—

(On payment of postage).

- India Awakening, by Sherwood Eddy.  
Paper on Bands, by Mrs. C. T. Stark.  
The Baptists of Canada, a History.  
The Heroine of Saddle Mountain, by  
Isabel Crawford.  
A Dress for "An Acquaintance Party."  
Indian Womanhood, Rev. A. S. Wood-  
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