

Canadian Missionary Link

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No 2



EIGHTEEN MARYS (see Miss Pratt's article)

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MISSIONARY NEWS.

The Spanish-speaking peoples of Central America are still very much left in the darkness of ignorance. In one city alone there are 30,000 Spanish-speaking people, and only one small Bible class held among them as a means of evangelization.

The Baptists of the Southern States are very strong numerically. One explanation of this is that so large a proportion of the negro population belongs to us. In all the States, it has been estimated that there are 161,113 more negro Baptists than members of all other denominations combined.

Speaking of the negroes, the following is worth noticing: "Conditions among negroes in America are not ideal, and there is much concerning them for which as a nation we are ashamed. But let us not forget that the gulf which separates the most destitute and ignorant negro among us and his brother in the wilds from which he came is an impassable one. The negro race owes to contact with the civilization of the white man a debt which it can never repay. A speaker once making this point, however, was interrupted by an astute colored brother. 'Yassir, boss, dat's true; but you didn't go to do it!'

Mission work in Africa is not yet very old in years. It is still within the memory of one man, Dr. Eugene Stock, of the Church Missionary Society, that all the great men whose names we know have done their work—Krapf, Livingstone, Mackay, and Tucker.

One of the great opportunities of the Christian Church in America lies in the presence of so many of the Eastern nations, who are here seeking Western learning. At the present time there are 1,500 Chinese alone, in American colleges. Large work is being planned and carried out for them, and surely nothing could be more worth while.

The Protestant Christians of Mexico are trying to plan for forward movements, even in the midst of the turmoil of their unsettled condition. They have recently held a Protestant National Convention in Mexico City, in which they arranged for union effort, and for native leaders to carry on as much of the work as possible.

The Methodist Episcopal Mission in India reported last year that 100,000 people came to them for admission into the church. Because of the lack of workers due to lack of funds, only 40,000 of these could be examined and received. What will become of those 60,000 inquirers?

Not only are the poor and humble hearing and studying the Scriptures in China. C. T. Wang, the Yale graduate who has resigned as General Secretary of the Y.M.C.A. in China to become Vice-President of the Senate, conducts a weekly Bible class in Peking, composed of government officials.

In spite of the confusion in Russia, surely a new day has dawned. The Jews, who have never been free to meet or discuss any questions, have

recently been able to hold a Zionist Convention, and to hold it in Moscow, the seat of authority of the Greek Church.

The African Conscience: "The Ten Tyings" is what the Bulus of West West Africa call the Ten Commandments, says Miss Jean Mackenzie in her interesting volume, "Black Sheep." She describes the toilsome effort with which these people first learn the "Tyings," and then try to practice them. They toil and sweat to make a place in their minds for the verses of the twentieth of Exodus. 'Pray with me,' a woman will say, 'that I may learn this Tying. Others I can learn, but this about the Sabbath day will kill me. What struggle of heart and anguish of spirit does the effort to follow the commandments not entail! Miss Mackenzie recounts some wonderful stories of how consciences become sensitive and highly developed through the action of God's Spirit. Here is a woman who walks three days—sleeping two nights by the way—in order to submit to the missionary a case of moral uncertainty. Alone among the villagers she belonged to 'the tribe of God.' "We are watching the walking that you walk," say her neighbors. "If it is indeed a good walking and it is a straight path we too will arise and follow after you." Her son had found an old cutlass in the forest. Is it right for a Christian woman to keep it in the house? "Does it not spoil the eighth Tying?" Hence the long journey to the missionary for moral guidance.

All do not realize how close to us are our leper asylums. Besides the two in Canada, the one in New Brunswick and the one in British Columbia, there are several in the United States; the one in

San Francisco has twenty lepers at present, the majority being Chinese. The climate of California allows them to live outside the greater part of the time, and they are as happy as they can be with their affliction. In the Louisiana Leper Asylum, the chapel is decorated with the motto, "Brighten the corner where you are," and one of the lepers who has suffered the amputation of several fingers from both hands, has tried to do so by building a beautiful desk and chest. Farther south, in the State of Colombia, there are 5,000 lepers, who live in communities, where they have their own lawyers, doctors, police force, etc.

Bolivia has only one-thirtieth of her population at school. The whole of South America is behind in its educational program. New York spends in one year more than all the South American republics combined. South America has 43,000 school teachers and two millions in the schools. Japan, with the same population, has, in contrast to this, 133,000 teachers and six million pupils.

It is reported that the wife of Sun Yat Sen, of China, has become a member of the Baptist Church at Macao, and that she was baptized near the place where, a hundred years or more ago, Dr. Robert Morrison baptized the first Chinese convert.

Some time ago a prominent Japanese professor asked a missionary friend of mine to recommend to him ten or twelve young teachers. The missionary did his best and sent them to the professor. A few days after he met the professor, who said: "Out of the teachers you sent me, only four seemed to have much life in them, and upon inquiry they proved to be Christians.—Rev. F. R. Ainsworth.

To all dear, a Christian of girls ada Gir like to them?

First (top row) little row on her before to keep ber so when a school, little la a huge carrying self. meet th to cry, people in her near to she cou sionally white f it was away f A few fears, girls in day be chievou and so her wh getting is one Bible s

Next Mary, of her she wa grand to her by her from th Mary's ance a village but s chang

THE FOREIGN MAIL BOX

EIGHTEEN MARYS.

To all of us the name Mary is very dear, and not less so to our Telugu Christians, as evidenced by the number of girls bearing that name in the Cocanada Girls' Boarding School. Would you like to become acquainted with some of them?

First let me introduce Duvvada Mary (top row, first girl, left-hand side), the little round-faced girl with the big scar on her forehead, where she was burned before her parents became Christians, to keep away the evil spirits. I remember so well the first time I saw her, when she came newly to the boarding school, attended by her brother, just a little larger than herself—he dressed in a huge turban and not much else, and carrying a stick much taller than himself. As I crossed the compound to meet them, Mary held back and began to cry. Oh, yes, she had seen white people a few times before, but that was in her village, where she had a mother near to protect her, behind whose skirts she could hide, only peeping out occasionally at the strange being with the white face and the big hat. But now it was different. Here she was far away from home, with no place to hide. A few words of welcome dispelled her fears, and soon she was among the other girls in the big compound, and the next day began her education. She is a mischievous imp, that likes lots of fun, and sometimes pinches the girl next to her when no one is looking, but she is getting on nicely with her studies, and is one of the first to want to tell her Bible story each day in class.

Next in the row you see Chindada Mary, and may like to hear something of her story. Her mother died when she was about three years old, and her grandmother (not a Christian) took her to her home, where she was surrounded by heathenism in a little village far from the mission station. It seemed as if Mary's life would be lived out in ignorance and sin, like so many others in the villages, where the light has not shone, but some things "happened" which changed the whole course of her life

Her father married Veeramma (now a Biblewoman), and a little boy came to gladden her heart and be a comfort to her after her husband's death, but after beginning school he died, and the thoughts of the broken-hearted mother turned to her stepdaughter, who was still in the far-off village. At first all her efforts were unavailing, as the grandmother refused to give up the child. But that year a great flood destroyed much of the village, and the poor old woman was quite unable to support her, so came to the mission station and gave her over to Veeramma and the missionary. To comfort the grandmother, she was given a new quaka (cloth), also a present for her husband. Thus Mary was rescued and brought under Christian influence. She is quiet and faithful, and is making good progress with her studies. Just recently an effort was made to steal her away and marry her to one of her heathen relations. She needs your prayers.

Third in the row is Mudi Mary, a fine-looking girl, whose father died when she was quite young, and the mother had to work to support herself and two children. She is now a nurse in a Government hospital.

Cheeli Mary (junior) comes from a very poor home, where she has been unkindly treated since her mother's death. Her aunt, Pentamma, brought her in to the school to rescue her from abuse. Last summer holidays she went home, but not being welcome there, was sent away to her older sister, who is still in heathenism. She was made to work very hard, and when it was time to return to school she was forbidden to come. For a time she remained there, but her thoughts often turned to the Boarding School and to the girls who were happy there. At last her mind was made up, and although it was a long trip, she decided to run away and find her way back to school. When she arrived, more than two months late, she was a pitiful-looking little object, dressed in scanty rags. During these holidays she is to stay with her aunt, who will be kind to her.

Some of you may know about Pandu Mary, one of two orphans given to Miss Baskerville by a lady who rescued them during the dreadful famine of 1900. They came to us when about two years old, two tiny tots carried from the station by a coolie in two baskets suspended from a yoke across his shoulders. Since then they have known no other home than our school. Mary's scholastic attainments are not very great, but she is a willing worker about the home, and we hope will become a useful woman.

Kakaleti Mary attracts your attention with her large pathetic eyes. She is from the Phillips Home for untainted children in Ramachandrapuram, and has been tenderly cared for by Miss Hatch and her helpers. Think what she has been saved from—her father died a leper, and her mother is now in the leper home.

Second row. Dollapalli Mary is a rollicking, fun-making girl. One of her latest accomplishments is a splendid imitation of the gramophone. She puts her head in a large metal cooking-pot, and with "quavery" voice "does the gramophone."

Next to her is bright little Dokaburra Mary, who greatly appreciates her privilege of being in this happy school because of its great contrast to her poor home, where she often did not get enough to eat, and had to help so much with the children and housework that she was hindered from attending school. Her home is a tiny mud hut with leaf roof in the midst of the heathen workers' hamlet, where the air is heavy with the nauseating odor of tanning leather, to which, however, she was quite accustomed. In that home is one poor little hunchback sister, of whom Mary is very fond. One day when she was a baby her father and mother were both away trying to earn enough money for the children's food, and this wee tot was left to the rather indifferent care of some other child, and no one knows just how, but some accident occurred which resulted in the deformed back. For a while it was so bad that the child was bent nearly double, but by the kindness and skill of Dr. Smith she has been greatly helped, and can now stand and walk.

Next comes Cheeli Mary (senior), of

whom some of you may have heard. She is the daughter of Pentamma (whose name means "rubbish"), and if you look up one of the old LINKS of 1913, you can learn more about this interesting family. The mother is now working among her own people in the very village from which she was turned out when her husband died, and we hope that when Mary has finished her studies in the school, she will go and help her mother to teach the women and children of that part of the field.

Mark Mary is a very wide-awake, vivacious girl, ready for anything in work or play. She also has large scars of burns on her forehead, temples and the back of her wrists. The little evil spirits that were supposed to have caused her ailments when a baby have evidently been frightened away by the burns, for she is well and strong now.

Next is Surla Mary, whose parents came from the caste people as a result of Mr. Barron's work on the Narsapatnam field. Mary is stout and fair—so fair that she can blush! In great contrast is the little girl beside her, thin and very black—this is Tarla Mary, daughter of the pastor of the oldest church on the Ramachandrapuram field.

Ponnama Mary and Dokkula Mary are new girls, who are just getting used to their new surroundings, and next is the sweet, gentle Morampudi Mary, who is of the third generation of Christians, and so seems more refined than some of the others.

Karla Mary is a very delicate girl, and when the photo was taken was too ill to come.

Besides these sixteen in the boarding school, we have two day pupils of the same name—Dundi Mary, niece of Mr. D. L. Joshee, of Ramachandrapuram, and little Ijjini Mary, who is so like her twin sister Annie that I can never tell them apart, except for the different colored bangles they wear on their wrists.

Eighteen Marys educated, trained and sent out to be lights in the darkness! What a great work they may accomplish in the days to come! Will you please pray that each may be faithful, both while here in school and in after life!

LIDA PRATT.

May, 1917.

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THE WOMEN AT THE SEMINARY.

We have a little band of women at the Seminary who are worthy of mention. They are the pastor's wife, the wives of our Christian teachers, compounder and theologues. The latter come from the different fields of our mission, and this year we have three from sister missions. A number of these women are attending the teachers' training classes. Two are reading in Miss Rolls' school, and five came to our bungalow to be taught sewing.

Some of these women are not very bright, and find it very hard to study. Some know very little beyond caring for their homes and their babies, and some do not know much about that, but they are doing their best, we believe, to fit themselves for service, and we like to think that when they leave us to go to take up their life-work, they will carry with them a truer conception of the Christian woman's duty and responsibility, and that they may in the truest sense share with their husbands the great work of preaching and teaching the Gospel.

The women who attend the training school are members of my Sunday school class, also a number of young girls, and Shantamma, who teaches at the Model School. Our class hour has been a very helpful one. The women have enjoyed the study of the lesson and the pictures and blackboard exercises, which we often use to make the lesson plainer.

Our Helpmeet Society meets once a month, and is attended by nearly all the women who attend our church services. We have used the topics chosen by our Committee, and although the women's response to prepare papers and talks on them was rather timid, ten

volunteered to try, and they have done nobly. The meetings have been a source of inspiration to all.

The offering was double that of last year. This money was given to the women's work of the Godaveri Association. Two delegates were sent from our society to the association meetings, and the reports brought back were both interesting and instructive.

It has been a pleasure to lead the Sunday school teachers' class on Thursday evenings—a double pleasure because the lessons were studied in English. Someone was appointed at each meeting to prepare a model lesson on the lesson for the following Sunday. If it was good enough, he was asked to repeat it at Sunday school on Sunday. Often lively but healthy criticism was indulged in, and much profit was derived. The best methods of teaching and presenting the lesson, of conducting the Review, and of how to do personal work among the pupils were often discussed.

The experience and life at the Seminary has been filled with new experiences. The number of societies and meetings, both religious and social, were at first overwhelming. It is very different from the regular routine of an out-station, where the touring missionary makes and carries out his or her own plans without many interruptions. Here we have well-organized societies, each doing a very important work, the greatest part of which is the training the young man and women are receiving. We have many beautiful and earnest Christians among them, who are even now leaders. I wish you could step into our Assembly Hall on Sunday morning and see the boys and men and women who come to church, and who listen with rapt attention as God's servant opens up some portion of the Word to them. You would enjoy a visit to the homes of our women, too. I often wish for more time to visit in the homes and to instruct them, and to entertain them in our home, but we have enjoyed many happy hours together. We have tried to help the sick, and the sorrowing have looked to us for sympathy and comfort. We hope that

some lessons have been learned that have brought our people and us into closer communion with our Heavenly Father and made us more like Jesus, our Master.

English Church.

Three or four times a week we hurry from the busy life at the Seminary and at home to mingle for a little while with our Anglo-Indian friends in South Cocanada. We regret having so little time to spend with them. They are a very earnest little band, who are determined to keep the English Church going. It is having a hard time just now. The membership is mostly women and children, but is very small. The Mission Circle and W.C.T.U. and Christian Endeavor have met regularly, also the Sunday School and Sunday evening service. We have enjoyed these English meetings, and have been glad to have a share in the work there. The Christian Endeavor Society, of which I am President, is our greatest source of hope. The boys and girls have done well. They have taken up the committee work, and become responsible for the topics. Some splendid papers have been given. This work has been a great help to the boys and girls themselves, and a source of encouragement to the older ones who attend. "Sunshine C. E." is our name, and our motto is "Sincerity and Truth."

M. C. CROSS.

NOTES.

The "Statesman" calls attention to a paper read before the East India Association in London by Miss M. Ashworth on the present state of female education in India. She has to confess that it is still woefully backward, but she dates a real improvement from the Educational Commission of 1882 and 1900, and she thinks that in the increasing desire of Indian girls for higher education lies the strongest element of hope for their country. Only by largely multiplying the number of competent female teachers can we hope to see even elementary education go forward. The number of high schools for girls was doubled in the five years between 1907 and 1912. In the latter year it was 66,

and it is only as these schools increase in number and efficiency that the needs of the poorer classes for instruction can be supplied. Of the girls of school-going age in India in 1912 only 5.1 per cent.—scarcely more than one in twenty—were at school. Bengal, which may claim to take the lead in respect of men's education, shows a still lower proportion—3.2 per cent., and the United Provinces 1.2 per cent. Burma takes the lead with 8.14 per cent., and though this is out best, it still means that there are more than ten girls uneducated for every one who is educated. Miss Ashworth holds that the future of the education of Indian womanhood lies with the educated women of the country. Only when there is an ample supply of these with high ideals and sound training will it be possible to approach the question of the education of millions of Indian girls in their own vernacular.

Amidst the clash of arms throughout the world some events of epoch-making importance are allowed to pass almost unnoticed. Little has been said about the final meeting of the Anti-Opium Society, which was held in London in April. A meeting of "thanksgiving for the cessation of a deplorable traffic, and of encouragement to similar efforts for the abolition of the moral evils which afflict mankind." The complete cessation of the sale of Indian opium in China took place on 31st March this year by agreement between the British and Chinese Governments. It has taken more than seventy years of continual agitation to bring about this result, in the face of the powerful monied interests which supported the traffic. We can remember the time when the idea that the Government of India would ever abandon the large revenue obtained by the sale of opium was laughed at in the newspapers. But a little band of Christian men, headed by Lord Shaftesbury in 1843, set themselves to bring about the abolition of the traffic, and by continuous unceasing work and prayer this has at last been accomplished. Well may the Society say it is an encouragement to similar efforts for the abolition of the moral evils which afflict mankind.—Sel.

THE MISSION CIRCLES.

MISSIONS AND THE EMPIRE.

The recent Assembly of the United Free Church of Scotland was made memorable by a speech from the Under-Secretary of State for the Colonies, inviting and even pressing the Church in the name of the Government to take over the great mission field on the Gold Coast vacated by the Germans. Such an appeal is absolutely unique, and is a significant testimony to the value set on Christian missions by those in authority. It is also a proof of the real importance of missions to the State and Empire. There is a familiar phrase about trade following the flag, and yet sometimes the flag has followed trade. Dr. Eugene Stock, one of the leading British authorities on missions, has recently pointed out that the same twofold experience has been associated with missions. Sometimes, as in India, missionaries have entered after British annexation, but at other times there have been large fields, like Africa, where the missionaries entered first, and although they went without any Imperial designs and only because of their Master's command, the subsequent extension of the Empire has been, at least partly, due to their work.

Dr. Stock gave two striking illustrations which deserve to be widely known. In the light of the magnificent services of the New Zealand soldiers in the present war, it is difficult to believe that British missionaries were in that country for twenty-five years before it was a British colony. When the colony was proclaimed in 1840, and Bishop Selwyn went out, the well-known Canon of St. Paul's, Sydney Smith, remarked that the first Maori dinner after the Bishop's arrival would be "tête d'Evêque," with "cold missionary" on the sideboard. And yet at that very time thousands of the "cannibal" Maoris were Christians. Anglicans and Methodists had been at work there, and had done such heroic service that Englishmen of all sorts felt it safe to enter, and did so in large numbers. But their high-handed proceedings caused trouble, and led to the

British Government proclaiming New Zealand a colony. When the native chiefs resisted, the only instrument the Government could use to bring peace was a missionary. More than eighty of the Maoris have become clergymen of the Anglican Church alone, not to mention other communions; Maoris are in the New Zealand Legislature, and one of the Maori contingent at Gallipoli was an M.A. and LL.D. of New Zealand University.

The same results took place in Africa. Through Livingstone's influence no less than four missionary societies commenced work in Africa, and, as Dr. Stock forcibly points out, the entire history of East and Central Africa turns upon the pioneer work of Krapf and Rebmann, whose discoveries led to the work of Speke, Grant, and others, and then to the noble efforts of Livingstone. It is literal truth to say that without the slightest idea, still less intention, of furthering Imperial design, it was through the pioneer work of missionaries that Uganda, British East Africa and a large part of Nigeria have become British possessions.

Much more could be said of the ways in which the Imperial authorities have been assisted in various ways by missionaries, and the speech of the Secretary of State, referred to above, is a natural testimony to the power of missions as known by all our leading representatives of the Empire in India and elsewhere. It shows that what the Duke of Wellington characteristically called "the Marching Orders" of Christ bring unold blessing when and so far as they are obeyed. Wherever missionaries go, they carry with them the seeds of love, peace, and grace, which uplift and transform lives and make them amenable to the highest influences. In the whole world there is perhaps nothing finer than the imperishable words referring to the Canadian missionary, John Geddes, in Anicetum, one of the South Sea Islands: "When he came in 1848 there was not a Christian; when he left in 1872 there was not a single

heathen." There are few more striking evidences of Christianity than foreign missions.—Toronto Globe.

OUR NEW MISSIONARIES.

Miss Laura Craig is the only newly appointed missionary this year of the Women's Foreign Board, and there will be several places waiting to be filled when she reaches India. She will fill one—any one—of them well; the pity is she cannot fill all. Miss Craig is a



daughter of our senior missionaries, Rev. John and Mrs. Craig, and was born in the fine old mission station of Cocanada, and brought up in one of the rawest and most "up-country," Akidu, where she and her mother and sister were the life of the station, and where the tale of their youthful escapades is still enjoyed by the devoted old Christians.

When Laura was seven the children were brought home to Canada for their education, which in Laura's case was carried on at the public schools of Toronto, Harbord Collegiate, McMaster, and the Faculty of Education of Toronto University. At school she always

did her work, and did it well, while at college she had time and interest as well for every branch of the school life, and for her fellow human beings as well as her books. In 1911 Miss Craig and her sister rejoined their parents in Cocanada, and spent five years at work in our schools there, Miss Laura teaching in the then newly-opened McLaurin High School for all but a few months of that term. She is especially interested in teaching the children and young people, and will be happy if her work should be among them.

During her stay at home Miss Craig has been a most valued helper in the Walmer Road Sunday School, as teacher of a class and convener of the Missionary Committee, while both she and her sister have responded to the never ceasing calls for missionary addresses. Brave and steady in disposition, of sincere and intelligent faith, a real student of her Bible, Miss Craig will go back to India with some experience already gained of the people among whom she is to work, and how their minds and hearts may best be reached and influenced. She takes with her the loving good wishes of those who know her, and of all who, knowing and loving the work she is putting her hand to, feel that through it they are acquainted with her.

ELSIE M. JURY.

Miss Grace Josephine Baker, B.A., has been appointed a missionary to India by the United Baptist Women's Missionary Union of the Maritime Provinces, and her appointment has been confirmed by the General Board. Miss Baker's home is Dartmouth, N.S. She is a graduate of Dalhousie University, Halifax, and has had seven years' experience as a teacher, of which five years were spent as teacher and principal of the High School at Mission City, B.C., where she gave most splendid satisfaction. Many letters have been received bearing testimony to her high character, excellent ability and deep devotion. She is leaving a salary of \$1,300 a year to go to India on much less than half that amount; yet in so doing feels that she is making no real sacrifice, but counts the call to missionary service a great honor and privi-

lege. She is booked to sail from Vancouver, October 11th, along with Mr. and Mrs. Timpany, Mr. and Mrs. Craig and Miss Laura Craig. The Women's Missionary Union considers itself very fortunate in securing one so highly qualified for the work in India.

J. G. BROWN.

GET SOMEBODY ELSE.

The Lord had a job for me, but I had so much to do,

I said: "You get somebody else—or, wait till I get through."

I don't know how the Lord came out, but He seemed to get along—

But I felt kind o' sneaking like—
knewed I'd done God wrong—

One day I needed the Lord, needed Him myself—needed Him right away—

And He never answered me at all, but I could hear Him say—

Down in my accusin' heart—"Nigger, I've got too much to do;

You get somebody else, or wait until I get through."

Now, when the Lord He have a job for me, I never tries to shirk,
I drops what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through,
Nobody else can do the job that God's marked out for you.

—Paul Laurence Dunbar.

Ingersoll.—The August and September meetings of the Women's Circle were particularly interesting because of the presentation at each of a Life Membership Certificate—one being given to Mrs. Wesley Spencer, and the other to Mrs. Jones. The presentations were made by Mrs. F. W. Waters and Mrs. W. A. Elliott.

A. MORTEN, Sec.

THE YOUNG WOMEN.

OUR FOUR MONTHS—JANUARY, FEBRUARY, MARCH AND APRIL.

We are glad to announce that the Young Women's Mission Circles are to have a course of four lessons again this winter. We think they and we are very fortunate in having as the writer of these Mrs. C. J. Doherty, of St. Catharines. Those who know Mrs. Doherty will be sure of interesting material set forth in an interesting way, and those who do not can anticipate with as much eagerness as they can muster, and be sure they will meet with no disappointment. Mrs. Doherty has not definitely decided on the subject of her lessons, but it will probably be "An African Trail," the study-book being the one of that name written by Jean Kenyon MacKenzie.

invariably after I have done my best they reply "No compris!" Any little smattering they have of our ways is conveyed in broken French. They look so very foreign and so many castes. I am very ignorant of their differences, but the Mohammedans seem to consider themselves better than the others; then come the Hindus with their sacred brass bowls they do not want anyone to touch; then the Sikhs with their long hair done up in a bob and long whiskers, very artistically rolled up and banded with elastic bands that go over the top of the head; then the poor sweepers—the outcasts—no one (Indian) will wait on them, nor wash their dishes, etc., so of course they to me are the most attractive of all.

I must tell you of Nundoo and Jawala. They came in Thursday, not terribly ill, but worn out. Nundoo made one think of a dwarf,—a small man with a kind face always smiling, grey beard, long and straggly and very wild-looking hair; large brass rings in his ears added to his peculiar appearance.

AMONG THE HINDUS IN A WAR HOSPITAL, FRANCE.

I came to the Indian ward on Thursday. It seems a much longer time ago for when one does not understand their language and they do not understand mine, I can assure you it is difficult, and

Jawala, fifty-two years of age, had short black hair, short beard, a sad, strong face, very black. As the new patients came in I was at once attracted to Jawala, who gave me such a salute and looked at me as though he knew I would be friendly. He and Nundo were given beds six (6) and five (5) respectively, and we soon saw they were real characters. Jawala helped Nundoo get to bed, filled the brass bowl with fresh water and in general waited on him until he was comfortable; then he attended to himself. His great big head-dress he removed and put on a little gay polo cap. He had on a grey flannel shirt and on top a heavy ribbed under flannel shirt; then a vest, then his tunic. I persuaded him to remove all for a pyjama suit, but by degrees he added top-articles again and all the time perspiration was dripping from his face. After tea and the ward had settled down, Jawala produced a Bible in his own language, and reverently removing his cap, he began to "expound the scriptures." I can think of no other expression, for he read a little, and then in his native tongue would explain it all to the patients. After all was over he offered a long prayer. It is over two years since I came to France, and never have I seen anything quite so touching. I crossed to his bed and had a long conversation with him. He has a fair knowledge of English with French and Indian words thrown in. I learned he is a Christian convert and devoted to the white missionary, Mr. Cole, but from what part in India I cannot say.

He had read to the men the story of the sick man carried by his friends and let down through the building to Jesus' presence, and had exhorted them all to trust Jesus and He would heal them body and soul. I asked him for whom he had prayed. He told me all, and I thought his wonderful prayer had grasped everything, when he added—and every soldier of every regiment of the Black Watch! (It seems a Black Watch Regiment was in his home town in India.) The next morning he motioned me to come to his bedside while he asked the blessing before he ate his breakfast. He was so good to all the patients, quietly attending to them and doing many little things in the ward. Friday and yesterday he had Bible read-

ings that attracted our own ward orderlies. I told our men he was an example to all of us, for he loved his Bible, and is so anxious to have his own people know the scriptures. Word came that all patients marked for the "Base" would go at 4 p.m., so with many others, Jawala and Nundoo got ready to leave. I had been greatly interested in these two men, but was quite overcome when Jawala came to me with his brass drinking bowl for a keepsake. I did not want to take it, but he insisted, and I saw he would feel badly if I did not, and took it and thanked him. Soon the ambulance came and took Jawala away. Whoever the missionaries are who taught him, I wish that they might have seen him here. His devotion to his Master, his kindness to all the patients and his unflinching courtesy to all made me think of the verse, "The fruit of the Spirit is love, joy, peace," etc., for his character seemed to embody all these rare gifts. I listened to all his Bible readings, and felt, as I often have before, how wonderful it is that the greatest of books is written in such simple language that even the humblest followers of Christ can grasp its message and be comforted."

At present we have as a patient a very well-educated Indian, speaks English fluently, is a high school graduate. He has a gorgeous quilted silk vest (pale blue), and wears it with his funny hospital suit. I had a long talk with him the other day, and asked him what he had learned in his two years in France. He told me:

1st—Neat and clean. He finds the English people very clean.

2nd—More fresh air. His wife lives in her zenana, never goes out, etc., etc., and when he sees the sisters move so freely amongst all the patients and realizes how impossible that would be in India for an Indian woman, he realizes how absurd the Indian custom is.

3rd—Higher education for women.

I was sorry he did not mention religion. I asked him what his religion was, and he said, strict Hindu idol worshipper. I asked him if he had seen our Bible, and he said he had a copy of the New Testament he reads for literature!

I am so glad I have had the experience of nursing the Indians, but it was difficult coping with their views. The

Hindus did not want to associate with the Mohammedans, and as for the poor sweepers, no one wanted to mix with them in any way. One day I asked a man to do something for the very sick Indian, and he said, 'No, me a ———,' naming some caste. I said to him in French, for most of them speak a little French, "Wouldn't you do that for a sick man? 'No I can't, my religion won't let me.'

I gave thanks our religion makes it easy for us to render service to anyone.

(Written by a Canadian nurse on active service in France, a sister of one of our members.)—Sel.

HAVE A HEART.

My little daughter, one dark, rainy day, came indoors with a wet, half-starved kitten, and on remonstrating with her to take it out at once, she became indignant and said, "You don't remember, mother, when you was a little cold cat yourself!"—The United Presbyterian.

GIRLS AND BOYS

FILL THAT MITE BOX.

How?

Get to work.

Help gather vegetables, and then ask for a share to sell.

Help with the canning and preserving, then ask for one jar to sell for missions.

Gather flower seed and sell.

Let each member of the Band take a basket of grapes and two cups of sugar to the home of the leader. These may be turned into jelly and sold.

A quart of peas brought by each child, a basket of potatoes, etc., may be marketed by the leader.

Give an out-of-door entertainment. "Santa's Allies," (Everyland, July, 1917), would build up interest and prove profitable. Price is ten cents. Order from Everyland, 156 Fifth Avenue, New York.—Sel.

WALLIE: A LITTLE INDIAN FAMINE CHILD.

It was during the terrible Indian famine, and little naked, starving orphans were swarming by the dozens about the mission school begging to be taken in. But the school was full—running over—even those in it had only a little rice every day; but still they were not starving. At nights when the

door was shut the starving dogs were on the outside. And oh! once, outside with the dogs, was poor little Wallie, only four years old. No father or mother, no sister or brother! The pitiful black, naked skeleton would peep in through the door every night—the deep black eyes, so wistful but cheery even in spite of it all, would ask:

"Any one stand for Wallie yet?" That meant that away over in a country called Canada there were kind men and women, who would sometimes write to the mission teachers, and say, "Here are fifteen dollars, take in a little orphan and feed him, and take care of him, and I will send you fifteen dollars more next year." Every day Wallie hoped that some one would stand for her. But every night, for the mission teacher, the reply was, "No, dear, no one stands for you yet."

Wallie would slip off again in the darkness, and the teacher would turn to another teacher, and say, "I can't stand it; I must take her in!"

"But we can't, dear," the other would say. "You know we have not enough rice for those we have now." Night after night would come and go, still the child kept creeping up.

"Any one stand for Wallie?" The tone was so cheery at times, then wist-

ful, and the little ribs stood out higher under the black skin, while the little arms and legs were like reeling sticks, and the big black eyes sunk in the thin skeleton face shone like stars.

"No, dear," the teachers would say sadly, "no one stands for you yet." Again the little figure was swallowed in the pitiless dark, and the teacher wrung her hands. "I cannot stand this, I cannot. If that child comes to-morrow night I must take her. I don't care what the rules are, I simply must. I know the Lord will feed her if I do, and the dogs will get her if I don't. I can't stand it, I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with a hand or foot gnawed off.

"Any one stand for Wallie?" The face was thinner, if possible, and the black eyes brighter. The sympathetic teacher, after two hours of prayer, had decided:

"Yes, dear, come in. Jesus will stand for you!"

So in Wallie danced, and was taken at once to the bathroom. The dirty little body was washed, and the matted hair combed and Wallie slept that night content that somebody "stood" for her, and that the dogs were on the outside.

In the morning she saw lots and lots of children, clean and tidy, sitting in rooms on the floor, each with his mug of rice. Only Wallie's mug was empty.

"Children," said the teacher, "we have found no one to stand for Wallie yet. Jesus will send some one soon, you know; but she has no rice at all in her mug yet. Till He sends some one, will you each give her a little of yours? You have only a little yourselves, I know, but can you each spare her a pinch?"

Up one line and down another Wal-

lie's mug passed, and when it came back to her it was full and brimming over.—Miss. Monthly.

Annabel Josephine Lee's Mite Box.

"O where is my box—my little mite box?"

Cried Annabel Josephine Lee;

"I want it to take to the meeting to-day
Where the boxes are opened, you see.
Please, father, and mother, and Aunt
Louise,

Please give me some pennies—Oh, do!
I'm ashamed to carry an empty box
And you'd be ashamed of me, too.
Somebody, I'm sure, has stolen my box;
I put it—I put it—let's see!"
So she hunted—but could not find the
box,—

Poor Annabel Josephine Lee!
But while she hunted and cried at home,
The children, with boxes in hand,
Had gathered to count the money they
had—

So proud of their dear mission band!
Pennies and nickels and dimes rattled
out

Of the dear little boxes they brought,
And grew into dollars until they cried—
"Oh, look! see how many we've got!"
No happier children were found, I'm
sure,

Than those who gave gladly that day
To send the good news across the blue
sea

To the mission fields far away.

And two little friends of Annabel Lee
Said, "We'll see why she didn't come."
But when the bell rang she angrily cried,
"I am not—I am not at home!"
She ran and she hid in a closet dim,
And when she had shut the door,
What do you think? in the corner there
lay

Her long-lost mite box on the floor!
Do you know why I've told this grievous
tale?

'Tis that your box in sight may be
That you may escape the sad, sad fate
Of Annabel Josephine Lee.

—Junior Missionary Friend.

BUSINESS DEPARTMENT.

AGENTS—SUBSCRIBERS—ATTENTION!

Until further notice, all remittances for the LINK, and all communications referring to subscriptions, should be addressed to **The Missionary Link, 705 Gladstone Ave., Toronto, Ont.** All material for publication will be sent as heretofore to Miss Jacqueline M. Norton, 50 Howland Ave., Toronto, Ont.

J. M. N.

CONVENTION BILLETING NOTICE—ONTARIO WEST.

All delegates to Convention, meeting in St. Catharines, please send names as early as possible to Mrs. H. M. Rogers, 115 King St. If any delegates find it impossible to come, please notify Mrs. Rogers as early as possible. Please do not send names of those who do not intend to come.

THANK-OFFERING.

Have we anything to be thankful for? We, of the Women's Home and Foreign Missionary Societies of Ontario West, think we have a great deal. There is first and foremost God's abundant answer to our prayer for spiritual blessings on our fields.

In our homeland every department has felt a new impulse to life. There have been more baptisms than last year on our English fields, a new and marked desire for the Scriptures evinced by our Slavic brethren, a Pentecost of blessing on our Grande Ligne and German work, resulting in 85 conversions among the students at Feller Institute, and over 400 conversions with 320 baptisms in our German churches. In India a similar blessing has come to us, our missionaries having joyfully recorded over 1,000 accessions to the churches. Truly the Lord has blessed us abundantly!

But there are other things, also, for which to praise Him. Answered prayer for the restoration to health of our missionaries on furlough, resulting in the return (at one time seemingly impossible) of Mr. and Mrs. Gullison and Mr. and Mrs. Craig to their fields this fall; the sending out of a new lady missionary, Miss Laura Craig, to India; the

finding of suitable and Spirit-filled men as leaders for such important fields at home as Kenora, New Liskeard, etc., when grim war had seemingly taken away all available men, and the work of the past was likely to be lost; the eager response to the appeal to raise the salaries of our Home Missionaries to something nearer what it should be, and the prospect of entering at last the fast-growing mining town of Timmins, where 6,000 people are already gathered; the gift of a beautiful new hospital building at Akidu, and the opening of the new extension of the Memorial Hospital at Pithapuram—all these no less than the direct spiritual blessings, are causes for deepest gratitude to God. Are you individually thanking Him for these things?

Each of you will have your own reasons for thankfulness to add to these we have enumerated, and, as is our custom at this autumn season, we, on behalf of the Home and Foreign Boards, request each Circle and Young Women's Circle to set aside one meeting this fall (November or December as may be convenient) as a special Thank-offering Meeting, when every member, young and old, may "bring an offering and come" into the courts of the Lord, to offer praise unto His glorious name. Will you not, every one of you, prepare for such a meeting, and yourselves join the company of rejoicing, grateful missionary intercessors and givers?

"Whoso offereth praise glorifieth me."
Let us arise and give thanks.

M. B. McLAURIN,
Pres. For. Society of Ont. W.
CARRIE H. HOLMAN,
Pres. Home Society of Ont. W.

BAND LEADERS—ATTENTION!

A course of study for Band leaders and Bands will appear, as before, in the January, February, March and April issues of the LINK. You will all be glad to know that our recently appointed Secretary for Bands, Mrs. R. J. Marshall, is to prepare the lessons. We are very glad indeed that she has consented to undertake this service, and you will be glad to come into touch with

her in this way. She will make next month an announcement of her subject.
J. M. N.

DELEGATES AND VISITORS TO CONVENTION.

Don't forget to get a railway certificate from the agent when you buy your ticket to St. Catharines.

One hundred railway certificates for tickets which cost 50c or more will secure a return passage for one-third fare plus 25c. If there are 300 railway certificates we return home free plus 25c.

Regular return tickets worth 50c or more will be counted to make up the required number, if necessary.

Tickets are good from Friday, Nov. 2nd, till Tuesday, Nov. 13th.

J. R. Gunton.

WOMEN'S CONVENTION OF ONTARIO WEST, 1917.

The Annual Convention of the Women's Home and Foreign Missionary Societies of Ontario West will be held in the Baptist Church, St. Catharines, on Wednesday and Thursday, November the 7th and 8th.

The annual meeting of the Foreign Society will be held on Thursday, the 8th. A conference for Directors will be held on Tuesday afternoon, the 6th, at 4 o'clock, and on the evening of the same day, at 8 o'clock, the two Boards will unite in a meeting for prayer for the Convention.

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 15 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 G. B. Alexander, Mrs. Wm. Davies, Mrs. John MacNeill, Mrs. J. Grant, and Mrs. Hugh Ellis, of To-

ronto; and Mrs. Geo. Matthews, Brantford; Mrs. J. Macintosh, Owen Sound, and Mrs. J. Wood, Peterborough.

"Nominations in writing may be presented through the Recording Secretary of the Board, and the opportunity shall also be given to the meeting to make open nominations."

A. E. FENTON,
Rec. Secretary.

THE CONVENTION—ONTARIO WEST.

Did you realize that Convention time is almost here again? Well it is, and on November 9th we have Foreign Mission day. The 8th, Home Mission day, will be full of good things, and we have some splendid attractions to offer, too. We hope you are all planning to come and enjoy them. Our President, Mrs. McLaurin, gives us her message in the morning. In the afternoon we shall hear from all our missionaries through our Corresponding Secretary's report. Miss Baskerville will speak to us, and then an hour will be devoted to helps for Band work. This will be a conference, and we hope many will come prepared to give and get ideas. In the evening we shall have Dr. Jessie Allyn, from India. She has a most interesting story to tell, and Rev. A. G. Baker will help us to realize the need in Bolivia. We are going to try to make the programme an inspiration and practical help. We ask you to plan now to be present in St. Catharines, on the 8th and 9th, to assure the success of the Convention.

PROGRAMME COMMITTEE.

NOTES FROM BOARD MEETINGS—WESTERN ONTARIO.

Owing to the holiday months intervening, the Board has had only two meetings this quarter, with a fair attendance. The President has presided at both meetings. Early in the year Mrs. W. J. Robertson was made an Honorary member, and Mrs. St. Clair Balfour, of Hamilton, resigned on account of inability to attend the Board meetings. These vacancies were filled at the June meeting by the appointment of Mrs. Inrig and Mrs. Ralph Hooper. On their acceptance, the President welcomed these well-known workers as

sharers of the duties and responsibilities that devolve upon the Board.

The reports from India (which will appear later in this paper) were presented by Miss Rogers, who has returned after an absence of many months from town, Miss Nasmith having acted as Foreign Secretary during that time.

The Treasurer's report showed that while the money had not come in as well as usual during the summer, nevertheless there were some encouraging features, the Circles and Bands keeping up their special efforts.

The LINK presented a most encouraging report—the finances ahead, and 95 new subscribers during the summer. Arrangements have been made for the supply of good material for the coming months.

The Bureau continued open during July and August, and sold considerable literature.

The Young Women's Circles and Bands are looking forward to a busy winter after vacation. The Directors of our thirteen Associations are busy preparing for Convention. Four changes in the directorships were reported: Miss Mary D. Rinch, in Elgin Association; Mrs. John McGill, Stouffville, in the place of Mrs. Goodfellow, Whitby and Lindsay; Mrs. W. C. Dennis, Bracebridge, in the place of Mrs. Renaud, Northern; and Mrs. D. A. Barnes, Galt, in the place of Miss Dayfoot, in the Guelph Association.

At the June meeting Miss Laura Craig was appointed as our missionary in India. Miss Craig returns to India with her parents, the Rev. John and Mrs. Craig, early in October. A committee was appointed to arrange for a farewell meeting.

Miss Findlay, honorary missionary on furlough, is studying medicine in Winnipeg, with a view to further service in India, under our Board. She has been doing considerable deputation work in the Northwest. Dr. Jessie Allyn and Miss Baskerville are in the homeland. We hope to greet them at Convention, for which time the committee in charge is preparing a good program.

A matter of considerable importance which is now claiming the serious consideration of the Board is the affiliation of the three Women's Boards of the

Central, Western and Eastern Sections, auxiliary to the Canadian Baptist Foreign Mission Board, with the Federation of Women's Boards of Foreign Missions of North America.

Mrs. W. J. Robertson, one of our oldest members, passed away during the summer. As long as she was granted physical strength she was a faithful attendant at the Board meetings.

At the close of the quarterly meeting Mrs. John Craig presented a framed picture to be hung in the Board Room, a photograph of Waltair, a charming spot in India well known to many of our missionaries.

A. E. FENTON,
Rec. Sec.

NOTICE TO TREASURERS ONTARIO WEST.

Treasurers of Circles and Bands are reminded that their books should close October 15th, and that all money for Foreign Missions then on hand should be forwarded to the Treasurer, Mrs. Glenn H. Campbell, to reach her before October 20th.

M. C. CAMPBELL,
Treasurer.

TREASURER'S REPORT.

August, 1917.

RECEIPTS.

From Circles—

Toronto, First Ave., \$2.75; Calvary, \$16.15; Annette St., \$9.80; Beverley St., \$7.00; Goderich, \$5.00; London, Adelaide, \$18.50; Burgessville, \$1.500; Collingwood, \$10.00; Hamilton, Park, \$5.00; Campbellford, \$4.00; Tiverton, \$7.25; Colchester, \$9.55; Bentinck, \$5.50; Malahide-Bayham (estate Mrs. Gustin Abell \$15.00), \$20.00; Aylmer (L.M. account \$11.00), \$26.00; Claremont, \$20.00; Vittoria (life membership Mrs. Jane Johnson), \$25.00; Thornbury, \$5.00; Eberts, \$6.00; Hatchley, \$5.00; London, Kensall Park, \$3.00; Forest Circle, \$4.45; Brantford, Park (L.M. Mrs. W. H. Baird), \$25.00; Peterborough, Murray St. (L.M. Mrs. V. H. Robertson), \$25.00; Pine Grove, \$2.00; Eglinton, \$10.00; Strathaven, \$5.00; Harrow, \$3.00.

From Y.W. Circles—

Toronto, College St., \$15.00; Guelph, \$3.00; Toronto, Annette St., \$5.00;

Weston, \$4.45; Owen Sound, \$7.00; Toronto, Pape Ave., \$4.35; Calvary, \$4.08; Brantford, Immanuel, \$2.25; Guelph, Y.L.W.A., life membership, in memoriam, \$25.00.

From Bands—

Springfield (life membership Miss May Haley), \$10.00; Barrie, \$1.50; Toronto, Beverley St., \$4.00; Forest (native preacher at Akidu \$16.25), \$22.17; Townsend Centre (student), \$3.50; New Sarum, \$2.00.

From Sundries—

Burtch, Phil. Class (student), \$17.00; Toronto, Dovecourt Rd., Steadfast Builders' Class (teachers at Rama), \$30.00; Port Arthur, Phil. Class (student), \$4.25; Mrs. Robt. McDiarmid (in memory of her son), \$35.00; Dr. and Mrs. S. A. Brown (for Biblewoman), \$20.00.

DISBURSEMENTS.

Regular estimates, \$1,066.67; to the Treasurer, \$20.83;

Total receipts for August, \$509.50; total disbursements for August, \$1,087.50; total receipts since October 21, 1916, \$12,565.96; total disbursements since October 21, 1916, \$14,235.27.

MARIE C. CAMPBELL,

Treasurer.

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

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Treasurer's Statement for June, July and August.

June.

From Circles—

Perth, \$5.10; Moe's River (Bolivia \$1.25), \$3.75; Dominionville, \$10.00; Dalesville, \$5.00; Smith's Falls, \$10.00; Montreal, Olivet, \$4.00; Ottawa, First, \$28.70; Osgoode (Biblewoman \$20.50), \$63.90; Ottawa, French, \$10.00; Benfrew, \$10.00; Osnabruck, \$5.00; Montreal, First, \$100.00; Brockville, First, \$42.85; Kingston, First (student support), \$15.00; Cornwall (student support \$9.00), \$14.00; Montreal, Tabernacle, \$10.00; Westmount, \$6.50; Ottawa, Fourth Ave., \$10.00. Total, \$353.80.

From Bands—

Delta, \$10.00; Kingston, First (student support), \$17.00; Smith's Falls

(support Manda Marthamma), \$17.00; Dalesville, \$3.00. Total, \$47.00.

From Sundries—

Balance on lecture, \$7.00; Miss Schofield's S. S. Class, Brockville, \$10.00; collection Canada Central Association, \$3.50; collection Ottawa Association, \$4.00. Total, \$24.00.

July.

From Circles—

Verdun, \$3.96; Grenville, \$5.00; Barnston, \$6.25; North Hatley, \$1.50; Westmount, \$7.00; Sherbrooke, \$3.60; Plum Hollow (student support), \$15.00; Ottawa, First (Mrs. Cameron's Biblewoman \$25.00, student support \$15.00), \$64.30. Total, \$106.61.

From Bands—

Highland Park, \$7.00; Ottawa, First, \$5.00; Montreal, Temple, \$10.00. Total, \$22.00.

From Sundries—

Collection Eastern Association, \$7.33; the Jenny McArthur Estate, \$6.48; A Friend (special work), \$15.00; interest, \$7.26. Total, \$36.12.

August.

From Circles—

Ottawa, Calvary, \$7.00; Vankleek Hill, \$2.60; Ormond, \$2.40. Total, \$12.00.

From Bands—

Ottawa, Calvary, \$4.30. Total, \$4.30.

From Sundries—

A Friend, for Valluru, \$88.00. Total, \$88.00.

Total for June, July and August, \$694.33.

DISBURSEMENTS.

June.—By cheque to General Treasurer on regular estimates, \$277.50; special, Miss Hatch's leper work, \$6.60; receipt cards for Treasurer, \$6.50. Total, \$290.60.

July.—By cheque to General Treasurer on regular estimates, \$277.50. Total, \$277.50.

August.—By cheque to General Treasurer on regular estimates, \$277.50. Total, \$277.50.

Total for June, July and August, \$845.60.

Total receipts from Oct. 1, 1916, to Sept. 1, 1917, \$3,361.47. Total disbursements, Oct. 1, 1916, to Sept. 1, 1917, \$4,197.61.

FRANCES RUSSELL,

Treasurer.

536 Grosvenor Ave., Westmount, Que.

MISSIONARY DIRECTORY.

- AKIDU, KISTNA DIST.**—Rev. J. E. and Mrs. Chute, Miss Mabel E. Archibald, Miss Susie Hinman.
- AVANIGADDA, KISTNA DIST.**—Miss K. S. McLaurin.
- BIMLIPITAM, VIZAGAPATAM DIST.**—Rev. H. Y. and Mrs. Corey, Miss Ida M. Newcombe.
- BOBBILI, VIZAGAPATAM DIST.**—Rev. J. O. Hardy, Mrs. M. F. Churchill, Miss Cora B. Elliott.
- CHIGAGOOLE, GANJAM DIST.**—Rev. I. O. and Mrs. Archibald, Miss Martha Clark, Miss Zella Clark, M.D.
- COCANADA, GODAVARI DIST.**—Rev. H. B. and Mrs. Cross, Rev. J. A. B. Walker, Miss Lida Pratt, Miss E. A. Folsom, Miss Georgina McGill.
- HARRAPATNAM, VIZAGAPATAM DIST.**—Rev. H. Dixon and Mrs. Smith, Miss Clara A. Mason.
- FALKONDA, VIZAGAPATAM DIST.**—Rev. W. S. and Mrs. Tedford.
- PARLAKIMEDI, GANJAM DIST.**—Rev. J. A. and Mrs. Glendinning, Rev. S. C. and Mrs. Freeman, Miss E. E. Gaunce, Miss Maude Harrison.
- FITHAPURAM, GODAVARI DIST.**—Dr. and Mrs. Harold A. Wolverton, Miss Marjorie Cameron, M.D.
- RAMACHANDRAPURAM, GODAVARI DIST.**—Rev. J. B. Stillwell, Miss S. I. Hsieh, Miss Lucy M. Jones.
- SAMALKOT, GODAVARI DIST.**—Rev. D. A. and Mrs. Gunn, Miss C. M. McLeod, Miss Janet F. Robinson.
- TEKKALI, GANJAM DIST.**—Rev. Gordon P. and Mrs. Bars, Miss Alberta Patton.
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