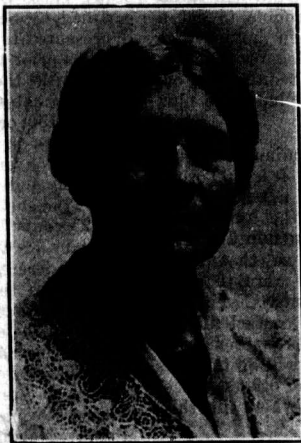


Canadian Missionary Link

XLVI

WHITBY, NOVEMBER, 1923

No. 3



MRS. JOHN McLAURIN
Who first left for India in 1869.

Canadian Missionary Link

XLVI

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No. 3

Everybody Read This

Railroad Certificates to Convention!

You all want to help somebody else to come to the Women's Convention at Walmer Road, Toronto, and receive the inspiration of the meetings, do you not? Then please listen hard, while we tell you how.

Many women and girls who live some distance from Toronto have to count their dimes very carefully between now and November 6th, if they are to come to Convention, and therefore we all want them to have reduced fare. This can be done if everybody who comes by train will **think of others** and take the trouble to get a **Standard Certificate** when buying her one-way ticket. **150 delegates holding Standard Certificates** are required in order to return home for **one-half fare plus 25 cents**.

Just stop and think a minute. This year, because the Convention is in Toronto, the Toronto ladies will not be buying tickets. This will lessen the number of delegates. **So everyone outside Toronto**, (living far enough away so that their single R. R. fare will be more than 75 cents) please **get a certificate**. Even if it means very little gain to yourself, do it for the sake of the delegates farther away ference. We are sure you will do this for Christ's sake and the sake of others. (See R. R. Announcements elsewhere in this issue).

Meals at Convention

Supper at 7 o'clock will be provided at the church Tuesday, November 6th, for all delegates arriving. Also luncheon for the two Boards on Friday. For other meals delegates will find many comfortable tea rooms in the vicinity.

C. H. H.

RAILROAD CERTIFICATES

The Railroads will give reduced rates to delegates attending the Women's Convention at Walmer Road on the following terms:

(1) Persons attending must purchase one-way regular First class tickets (fare for which must not be less than 75c) to place of meeting (or to nearest junction point if through ticket cannot be obtained), and secure a **Standard Certificate form from the ticket agent**. This Certificate must be surrendered to the Secretary at Convention immediately upon arrival.

(2) These Standard Certificates, duly certified by Secretary of the Convention, if presented to ticket agent at Toronto 30 minutes prior to time train is due to leave, will entitle the holder to return fare at following rates:

A. If **150 or more** holding Standard Certificates properly certified by Secretary of Convention, attend the Convention, they will be returned home at **one-half** of the one-way regular first class fare, **plus 25 cents**, (this 25c to be paid to the Secretary of Convention when certificate is surrendered on arrival).

B. If less than 150 holding standard certificates attend, they will be returned for four-fifths of the one-way regular first class fare, plus 25c.

(3) These certificates entitle ticket holders to purchase tickets as early as Friday, November 2nd, and are good till Monday, November 12th, giving ten days' stay (But delegates will only be **billeted** for four days from November 6-9 inclusive).

From the above it will be seen how necessary it is that **everyone outside Toronto** secure a Standard Certificate that we may have 150 certificates, and so delegates **all return at one-half fare**. When the con-

vention is outside Toronto there is never any trouble in securing more than 150 certificates, but as Toronto delegates will not this year swell the number of certificates, let **everyone else** be faithful in securing certificates that we may have the required 150. Even if it means little to you to secure reduced fare at this rate, **think of the many to whom it will mean much. Everybody help in this, please,** and secure a certificate, that the required number may be reached.

Women's Foreign Mission Board of Ontario West

CONVENTION PROGRAMME

Toronto—Walmer Rd. Church, Tuesday,
6th November, 1923

2 p.m.—Conference. Directors— Mrs. Lloyd; Bands, Mrs. Mills.

8 p.m.—Prayer meeting of Home and Foreign Boards.

Thursday, 8th November

Morning Session:—In Him was life; and the life was the light of men. John 1:5.

9.30—Devotional Period. Mrs. A. Matthews.

9.45—Annual Reports; Recording Secretary's Report. Mrs. Bigwood.

9.55—Treasurer's Report. Mrs. Campbell.

10.05—Secretary of Directors' Report. Mrs. Lloyd.

10.15—Publication Report. Mrs. Zavitz.

10.25—Link Report. Mrs. Doherty, Mrs. Pettit.

Mission Homes and Muskoka Bungalow—Mrs. Chas. Senior.

Report on Boxes sent to Missionaries—Mrs. C. Dengate.

Hymn 11—"Sing Praise to God Who Reigns Above."

10.45—Secretary of Bands' Report. Mrs. Mills.

11.15—Changes in the Constitution.

11.45—Election of Officers—Adjournment.

Board members retiring but eligible for re-election are: Mrs. Ralph Hooper, Miss Marjorie Trotter, Mrs. D. D. McTavish; Mrs. Burnaby, Mrs. A. M. Tapscott, Mrs. E. A. Cale, Mrs. W. H. Elliott, Mrs. T. S. Johnson.

Afternoon Session

"He went forth conquering and to conquer." Rev. 6:2.

2.00—Hymn 420: "The Son of God goes forth to war."

Bible Reading—Conformed vs. Transformed. Mrs. W. L. Palframan, Burgessville.

Prayer.

Hymn 215—"Jesus calls us o'er the tumult."

2.20—Minutes of morning session—Mrs. Bigwood.

2.30—Corresponding Secretary's Report—Mrs. H. E. Stillwell.

3.00—Special music and offering.

3.10—Christian Education.

3.30—Messages from Outgoing Missionaries.

Hymn 561—"Lord, Thy servants forth are going."

Prayer.

Evening Session

7.30—Hymn 565—"Thou Whose Almighty Word."

Scripture Reading and Prayer—Pastor of entertaining Church—Dr. MacNeill.

7.45—"The Bible and Missions"—Walmer Road Church Mission Band.

8.30—Music and Offering.

8.45—Address. Mr. Ralph E. Smith.

Hymn and Prayer.

This programme is subject to change.

DID YOU READ THESE?

"Every Christian gift is a forward movement toward Christ."

"Ill fares the land to hastening ill a prey, where wealth accumulates and men decay."

"The devil says it doesn't matter how much you give, just so it's in the right spirit."

Farewell to Missionaries

By Mrs. Dengate.

Once more Century Baptist Church was crowded to capacity on the evening of September 28th. Indeed an overflow meeting in charge of Mr. Frank Inrig and Dr. Maguire had to be conducted in the Sunday School room to prevent many from being turned away disappointed.

Under the circumstances many were glad to hear the announcement made that another year the official meeting of farewell to outgoing missionaries would have to be held in some larger auditorium. Mr. S. J. Moore, President of the General Board of Foreign Missions, who gave us this assurance, also expressed the appreciation of the Board and interested Baptists of the city in the work that Century Baptist Church has done in the deepening of missionary zeal through the Festivals of Missions which have been held in the past years.

It was inspiring to hear the great hymn "All Hail the Power of Jesus' Name" as it was sung at the opening of the meeting. Mr. Haverstock, the pastor of Century Church, read the Scriptures and Mr. Hind, pastor of the Guelph Baptist Church, of which Mrs. Vickerson is a member, led in prayer.

Mr. H. E. Stillwell, General Secretary of the Foreign Board, introduced the missionaries who were soon to leave for Bolivia. Mr. and Mrs. Haddow are to return to their work after a two years' furlough, during which time Mr. Haddow has been further preparing himself for his new work as principal of Reekie College, Oruro.

Mr. Haddow spoke of the good which came to the work in Bolivia through the visit of the General Secretary, and expressed the appreciation of the missionaries there for the results shown in the increased interest taken by the Baptists of Canada in their Bolivian Mission. He asked for supporting prayer that the new work of training Christian workers in a thoroughly Christian School to be carried on in Reekie College should be richly blessed and that

the ideal for the schools—Christ, the centre of all things, should be realized.

Mrs. Haddow spoke of their joy in the restoration of her health, which meant so much to them. She and the children return with Mr. Haddow, which would otherwise have been impossible. She made a very strong plea for consecrated, trained nurses for the mission work and told of how at present the missionaries themselves are without any nursing assistance unless a nurse from some other mission is available.

Mr. and Mrs. Vickerson have already sailed for South America since the meeting, when many saw them for the first time. He is from Prince Edward Island, and a graduate of the Ontario Agricultural College, Guelph. He looks forward to real missionary service as a farmer, teaching the down-trodden, ignorant Indians of Peniel Hall Farm how to get better and bigger crops from the riches at hand.

Both Mr. and Mrs. Vickerson were very active in Christian work in Guelph, and earnestly requested the prayers of the "Home" folk that they may have wisdom and guidance in the new work to which they are going, and keenness in acquiring the language. Mr. Reekie, the pioneer in the Bolivian Mission, led our hearts in a petition for blessing on these four as they go out to their great tasks.

There was an opportunity given for real expression of interest in foreign missions when the offering plates were passed and at that time our thoughts were turned to the Giver of all good and perfect gifts by the solo sung by Mr. Atkinson, "Behold Me Standing at the Door."

Mrs. Matthews, President of the Women's Foreign Board, introduced Miss Lucy Jones, of Ramachandrapuram, India. She spoke of the new study book, "Glimpses and Gleams of India and Bolivia," and told of how it describes Miss Jones and her field as "self-forgetful" and "the fruitful," respectively.

Miss Jones spoke of testifying to the Saviour whom we know and of each one's

duty to be in the place that the Father has planned for them. She went on to tell of visiting a silver mine during the summer and seeing the men at work. Instead of each one working with a pick-axe the miners drill deep holes in the rock, place dynamite in them and having lit the fuse leave the rock to be broken up by this hidden power. Thus in the mission field the missionaries and workers drill the holes and put in the Word of God and we who are at home should see that the power needed to complete the work—the Power of the Holy Spirit—is released through our constant prayers.

Dr. and Mrs. Wolverton were introduced by Mr. Stillwell, who told of how they had started out for India eight years ago about the time Mr. and Mrs. Haddow left for Bolivia first.

Dr. Wolverton told of the transformation in one man who became a Christian, of a request for a Christian teacher from one village that had to be denied because of lack of money to pay another worker, and of the great need for men for the mission fields. Out of our twenty-two fields in India there are eight without a missionary family. Pray that men may be led to that great task.

Mrs. Wolverton spoke a few words about the great influence that a Christian home exerts in a community. She, too, asked that we remember to pray that their home may truly be a great blessing to all those about them.

When introducing Miss Kate McLaurin, Mrs. Matthews spoke of how the old families become the aristocrats of a community. Miss McLaurin belongs to the oldest family in our Canadian Baptist Mission.

Miss McLaurin emphasized the privilege of working in India, particularly during this period of transition in so many phases of Indian life and thought. Christianity has saturated the Hindu thought and Christian ideals are adopted even though the religion is not accepted. What is often considered sacrifice on the part of missionaries who have loved ones becomes a privilege in view of the vast opportunities

and through the love of God in one's heart the sacrifice becomes a sacrament.

Mr. Moore told of how just fifty years ago, less one month, on October twenty-eight, eighteen seventy-three, the cable was sent to Mr. and Mrs. John McLaurin, then working under the American Baptist Board, to open up a Mission for Canadian Baptists. Once again Mrs. McLaurin is preparing to go to India, this time to be present at the Jubilee of the Mission to be held in Cocanada next year.

Mr. Moore announced that in connection with the Jubilee celebrations here, there would be three days of meetings in Massey Hall and Dr. Joshee—a protegee of Miss Hatch and Mr. John McLaurin, a son of the pioneers, are to come from India to do deputation work.

Mrs. McLaurin was greeted with a Chat-aqua salute when she rose to speak. She voiced a great hope that when the "shouting and the tumult die" after the Jubilee celebrations next year that there may be some tangible results to commemorate the event.

One thing that had been in her mind was a merging of various Baptist papers and magazines in the Dominion into one really good missionary denominational periodical that would be valuable to all our Baptist people.

The second suggestion, Mrs. McLaurin said, was much nearer her heart and of greater moment than the other and that was the necessity for having a home for missionaries' children here in Canada. Out of the depths of her own experience she pled for the parents' and children's sakes that some definite home be established in order that the worry and anxiety of finding a suitable home be abolished.

To many it seemed a very fitting suggestion as a Jubilee memorial, and one worthy of our people. Mr. Moore made a practical suggestion to all owners of motors that a tenth of the running expenses sent to the treasurer for this particular object might make it possible by next spring to make definite plans for the home. Others who

have no ears might send special contributions which would indicate the desire of our people to do this needed thing.

The key-note of the evening seemed to be a desire for prayer on the part of those who do not go forth, that those who do go, may be greatly blessed and imbued with power. Let us take up this burden gladly and do our share in the great work of the Kingdom.

GLIMPSES AND GLEAMS OF INDIA AND BOLIVIA

This piquant and inspiring book commends itself by its attractive appearance and informing contents. Open it anywhere and read a paragraph. You will surely read also the next paragraph and the next, and the next. By a succession of word pictures the main features and characteristics of the life and work at our stations are vividly presented. There is not a dull page.

Rev. H. E. Stillwell, our F. M. Secretary, has written about it:—

"I have no doubt whatever but that the 'Jubilee Mission Band book' will be a great success. It is written with unusual brightness and contains just the matter which is needed by those for whom it is intended. The book contains a wealth of vivid and interesting information which supplements both 'Beacon Lights' and 'Canadian Baptists at Work in India' and will doubtless be used considerably outside of Mission Bands. It contains such a store of interesting and helpful information to be found nowhere else that Women's Aids and Circles, Young People's Societies, Sunday School workers, ministers, and others will, once it is purchased, find it indispensable.

Glimpses and Gleams has the most beautiful pictures we have had yet and more of them. It is certainly a very pretty and useful book and ought to have a very wide vogue. As I have said before it has a tremendous wealth of material scarcely found anywhere else."

Miss Edith Dale, Secretary of the Bu-

reau of Literature, 66 Bloor St. West, Toronto, writes:

"I read 'Glimpses and Gleams' while I was away on my holidays. It is certainly a grand book. The pictures are educational as well as interesting. No one knows better than I the need of such a book for Mission Bands. Some of the remarks I have heard are: 'Now Mission Band Leaders cannot complain about not having material. Aren't the Questions at the end of each lesson a great help, and I am so glad the appendix was added to explain the pictures.' Was delighted to see that 300 copies were sold at the Maritime Province Women's Convention. It was no wonder. Anyone can sell diamonds."

A FAREWELL NOTE FROM MISS ARCHIBALD

Author of the India Section of "Glimpses and Gleams."

Dear Sisters:

In a letter from Lizzie's wife, just received, she says: "I am looking for your coming as the hart pants after the water brooks and I am sure the Lord Jesus Himself will be with you through all your journey."

Now was that not a nice message from far away Chicacole? And who is Lizzie, did you ask? He is the man who is learning to run my tin Lizzie, and I want you dear friends to pray for Lizzie and his wife that they may be filled with the Holy Spirit and give a glorious testimony for Jesus to the hundreds who will come to see the great box that goes of itself. Please do not forget this, my earnest request—pray that all who accompany me on tour may be filled with the Spirit and a passionate love for the Saviour who brought them out of such dense darkness into His marvellous Light.

My other request is that you pray especially for me. It never seemed harder to return than this time. I have had such a delightful furlough in this charming land, where one does not have to be careful of this and that, but where one feels safe and free and light, and where the atmosphere

is not heavy with idolatry, superstition, sin and Christless living. Yes, friends I need your prayers as never before. I know that this kind goes not out but by prayer and fasting and that we never can get the victory among the 300,000 people living in the 400 villages of the Chicacole field unless *you strongly hold the ropes* and pour out your souls before God that the windows of heaven may be opened and that the blessing from on high may descend, touching the weak, wavering souls, making all things new. Hallelujah! He is willing to use the weakest instrument for His own glory. Pray that we may yield ourselves to Him and that there may be nothing in us to offend. Pray that we may say: "Yes, if my right hand offend I will *cut it off*, rather than be a hindrance into the Kingdom of the precious souls for whom Jesus died."

I wish I could have visited you all and tried to introduce the New Mission Band Book, "Glimpses and Gleams." Will you not appoint some one in your vicinity to see how many will give 25 cents for this book of 230 pages, fifty new pictures, map, questionnaire, and an artistic cover with a smiling baby and Telugu Script and two missionary hymns. You will specially enjoy the lessons on Bolivia by Mrs. Mitchell. Yes, find out how many will take the book and send your order to 66 Bloor St. West, Toronto. It is now or never as the supply will soon be exhausted. Who will volunteer to sell the book and who will volunteer to lead the Mission Band? Where is there a more educative, evangelizing agency than the Mission Band? Does it not train our youth in giving, in leading meetings, and when they learn about the little idolaters far away will they not yield their own hearts to Jesus?

The Wolvertons, McLaurins, Miss Jones and I sail from Montreal November 10th, (D.V.) Remember us specially, please, as we sail along.

Lovingly yours in the glorious hope of His appearing in power and great glory.

Mabel E. Archibald.

PRESENT CONDITIONS WITH REGARD TO WOMEN

Mrs. J. L. Taylor.

A few years ago, when on furlough, I talked of the *possibilities* of India's women. To-day, I come to tell of *actual* things that have happened. In the January "Harvest Field" an Indian writer says, "Caste, disabilities of widows, child marriage, dowry system, marriage customs, position of women, untouchability and many other things which need immediate reform in India, are being discussed all over the country and many progressive reforms have been suggested and attempted in different parts." After speaking of caste he says, "There have been similar movements to permit widows to re-marry, and raise the age of marriage for girls, and remove all unnecessary and expensive ceremonies during marriage, birth, death, etc. *The position of woman is steadily improving.* There have been movements to give them the same liberty as men. In some parts of India they are given the full privileges of citizenship which even the West has only now given. The movements in this direction have been very rapid during the last few years."

Before I speak further of these changes may I utter a word of warning to those who have the responsibility of sending young missionaries to India, and to those under appointment to the field.

All the women of India are not touched by these movements. Only a mere fraction, some few thousands of India's 155,000,000 women know anything about them. The rest, in villages and wards of the city, live the same life as has been lived for centuries. In Canada, people in villages read and keep in touch with their fellow countrymen. India's village women cannot read. It follows, therefore, that the work of *most* of us will be what mission work has always been—the working for and winning these village women. India's women need leaders, but not folk who think themselves leaders. They want comrades.

I would like to remind you, too, that modern women's movements in India are

not confined to any particular caste or creed. They are not led by missionaries. They are found among Hindus, Mohammedans, Parsees and Christians.

What is the present condition in regard to education?

Provision is made by law for the Primary Education of girls. In a native state where we live, (it is more backward than British India), a law was recently passed "allowing girls to attend the village schools for boys, and when ten girls were attending they could demand a separate school for themselves." Comparatively few avail themselves of the privilege, but the number is steadily increasing.

Then High Schools are provided in the large cities, and Mission Schools maintained for Christian girls have many non-Christian applicants. In Indore, the remarkable thing is the large number of Parsee girls who attend and raise no objection to the Bible teaching given.

In regard to higher education three things are to be noted—

1. The splendid Christian colleges for women in Lucknow and Madras and the medical colleges at Ludhiana and Vellore.

2. The government is providing fine women's colleges in some places. In Madras Presidency there are, Lady Harding's training schools and Baroda Women's University. But there is still need for schools with a Christian atmosphere.

3. Where women's colleges are not near at hand, the women are beginning, in ones and twos to attend the men's colleges. This is especially true of Baroda and Indore Colleges.

What is the present situation in regard to social reforms?

1. Treatment of widows. (a) There are not quite so many child widows as formerly, the reason being, that the average age of marriage is higher. The Agarwala banias, a conservative merchant class, recently at a caste convention, suggested that girls be not married until they are twelve years of age.

2. Widows are re-marrying. This has been allowed by law since 1856, but the law

was a dead letter for many years, because of public feeling. At the present time, however, the Bombay Presidency Social Reform Association maintains a Widow's Home solely for Hindu widows who seek re-marriage. The most intensive work in this reform, however, "is carried on by Punjab Vedhva, Vivaha Sahaik Sabha. The Sabha has created a regular net work of agencies all over the Punjab and parts of the United Provinces. In 1921 they secured 317 widow re-marriages. A comparison of figures shows the growth of this reform. In 1917 there were 12, in 1921 there were 317. It is interesting to note that these were usually marriages with men of their own caste or of good caste.

There are many institutions for training and teaching widows as teachers, social service workers and so on.

The Poona Seva Sadou, is the first organization of its kind in India, and between 700 and 800 women are enrolled in its classes, but these are not all widows.

3. Demand for opportunity for self expression. (a) The women in India are organizing in clubs and societies. In Indore there are the Purdah Women's Club and the graduates' Club, (caste was not considered).

Two deputations of women went to interview the Viceroy.

(b) Demonstrations.—Madras leads in most of these reforms, and there, recently, several hundred women marched through the streets carrying banners.

The Challenge.

1. Many are accessible now. Win them. They may soon reach the place where they feel they do not need us. This phase of India's womanhood demands your prayers.

2. Teachers and doctors are needed. Christians now occupy government posts. In Javra Hospital there is a Christian doctor and a Christian nurse. Christians are also to be found in the Residency School in Indore; Ujjain City, Girls' School and Indore Post Office. Let us continue to train our Christian girls that they may lead others.

3. The emancipation of India's women

is fraught with a grave moral danger. India's womanhood needs your prayers that they may be wisely guided. Immorality is the vice of the East. What a temptation for women who have been sheltered by caste! Ought we not to provide hostels and homes for them?

4. Do not let us relax our work in the villages so that when the movement reaches them they may be Christians first with Christ to help them. —Missionary Messenger.

MY FAITH

Above all things, I longed for Faith.

I longed to feel the great truths of God with such a joyful certainty that I could live and speak them with convincing power.

So I prayed earnestly for Faith, and waited day by day for a wonderful Radiance from God to come surging into my heart.

But it did not come.

Instead came Fiery Trial, and Anguish, and Despair, and the shattering of my very soul with a sudden, crushing blow of self-revelation. I felt I could not live; nor could I pray to die, because in shame I hid my face from God.

Yet, even there, in my unutterable remorse and shame, when I did not even dare to pray—even there, in the blackness of Death, I knew in my inmost heart that God was going to save me; and though I turned my face from the Light, and only cried, "Oh, how could this have come to me!"—even then I knew that somehow, in His mercy, He would give me Life and Peace again.

And He did. He lifted me, in His infinite compassion, and drew me up into the light. And when I felt once more the sweetness of Life about me, and could lift my eyes to His face again, He asked me, smiling:

"What is that in your hand?"

I looked to see what it was I clasped so tightly; and there it lay—that which I had sought so long: the little shining white jewel of my Faith.

"Whence did it come?" I cried, trembling.

He smiled again, and pointed behind me to the Shadows.

For I had brought it with me from the Depths.

—R. W., India,
In "Maritime Baptist."

"SISTER JANE" AND HER PART IN THE TELUGU REVIVAL

By J. W. Weddell, D.D.

"I being in the way the Lord led me." It is wonderful what happy surprises come to you in the ordinary round of pastoral calling. Here is one of recent date, and I venture to share it with others. I was getting acquainted with my people in a brief acting pastorate at Iowa City, Iowa. There are 6,000 students, but in this case my feet led me far from the college campus to the outlying part of the city, where I was seeking for some of the Lord's "shut-ins."

"Looking for the lost sheep of the House of Israel," we sometimes call it, but often it is the vagrant shepherd that is lost, and knows not the way.

A knock at the door brought the kindly face of an elderly mother in the faith, who spoke regretfully of the absence of the main members of the family, where she—though the grandmother of the household—felt herself to be comparatively a visitor, and certainly a stranger to myself and others. But she invited me in—I suppose it was the anxious, questioning look on my face.

We talked of the testing weather and the difficulties of church attendance, especially to the old. "I am ninety years old," she said, "and I sometimes wonder whether it is best to stay or go." "But," said the pastor, as is a pastor's wont, "the Lord has spared you to this gracious length of days for some good purpose, and there are friends at home who certainly cherish you."

She looked up modestly and said, "Yes, I have friends; perhaps you knew my

brother, John E. Clough." "John E. Clough," I exclaimed, "our great missionary to India. Is it possible that you are 'Sister Jane'?" "That is my name," she said. "And you are the one that encouraged him to go to school and fit himself for his work?" "I had a little part," she said.

"Mother," I said, "our people love you, and if the people of the East or the country at large could see you and hear you they would fill any house to enjoy the privilege," and we knelt in prayer to thank God for His guiding hand.

But before I left, though she demurred from publicity, she told me that I might tell to others for their comfort and joy.

"I remember the time," she said, "back in the early sixties when Everett (that was what she called him) was walking the floor one day in our northern Iowa farmhouse. I said, 'What is the matter, Everett?'" "Oh," he said, "I want to go to school, but I don't see how I can do it and leave things here." It touched my heart deeply, and I said, "You mind the child a bit." And I went down to the field and talked to Mr. Merritt, my husband.

"Husband," I said, "Everett feels that he ought to go to school and prepare himself for other work. Can't we manage it? I would go without tea or anything to have him go." He came right up to the house and said to my brother, "You get ready and go to college and we will take care of things." That is what led to Everett's going to Burlington.

"We helped him along but he did not let us know how hard it was for him sometimes. Yet he got through, and after awhile went to the work abroad." "God bless you, mother," I said as melted and thrilled I said good-bye. "You had a part in that work, and who can tell how great a part."

—Missions

Be sure to buy and read "Glimpses and Gleams of India and Bolivia."

TREASURER'S REPORT FOR SEPTEMBER 1923.

From Circles.—Sault Ste. Marie, Wellington St., \$1.30; Toronto, Central (Biblewomen) \$50.00, \$124.85; London, Talbot St. (Laura Allyn), \$125.00; Jerseyville, \$5.00; Brantford, Shenstone Memorial, \$23.00; Marchmount, \$5; New Liskeard, \$5.00; Belleville, \$8.00; New Hamburg, \$3.00; Gravenhurst, \$6.00; St. Williams, \$5; Calvary, Wyoming (Laura Allyn), \$6.66; North Bay, \$2.25; Hagersville, \$5.50; Hamilton, James St. (Life membership Miss Kate G. MacPhee), \$25.00; Toronto, Indian Rd. (Venkiah \$3, B.W. .60), \$4.40; Fingal (Biblewoman), \$12.00; Stratford, Ontario St. (Life membership Mrs. H. McDiarmid), \$25; Stratford, Memorial, \$10.00; Toronto, Waverley Rd., \$10.00; St. Marys (for Miss Priest's car, \$5), \$10.00; Glammis, \$10.00; New Dundee (for Miss Priest's car, \$11.25), \$20.65; Toronto, Parkdale, \$17.22; East Nissouri, \$4.00; Fullerton \$10.00; Fairbank, "Happy Hour" (student) \$8.50; Watford, \$6.00; Kingsville, \$27.44; Toronto, Walmer Road, \$46.50; Toronto, Boon, \$10.55; Toronto Jarvis, \$16.50; Goshen, \$11.50; Gilmour Memorial (Lepers \$3.05), \$21.55; Port Rowan, \$2.15; Cobalt (Miss Priest's car \$1.50), \$11.50; Toronto, Parkdale, \$1.50; Toronto, Jones Ave., \$10.00; Lakefield, \$4.50; London, Maitland, \$6.00; Toronto, Dufferin (Biblewoman \$6.25), \$11.93; London, Talbot St. (Life membership Miss Elizabeth Muir), \$57.30; Walkerville, \$6.35; Toronto, Silverthorn, \$1.90; Sault Ste. Marie, Wellington St., \$2.62; Oshawa, \$6.00; Arkona (Laura Allyn), \$15.00; Claremont, \$10; Stayner, \$5.00; Acton, \$4.25; Stratford, Ontario St., \$66.50; Port Elgin, \$10; Burk's Falls, \$6.25; Burlington, \$5.00; Toronto, Bethany, \$6.00; Toronto, Calvary, \$15.00; Toronto, First Ave., \$6.25; Eden, \$10.00; Langton, \$4.00; Salford, \$10.00; Beachville, \$5.00; Stouffville, \$5.00; Bloomsburg, \$9.75; St. Catharines (per Mrs. Rogers for Biblewoman \$35), \$39.85; Cramahe, \$5.00; Thornbury, \$3.00.

Young Women's Circles.—Simcoe, \$6.25; Toronto, Jarvis, \$12.25; Ingersoll (Life membership Miss Dora Mae Waters), \$25.00; Stratford, Ontario, McLaurin Circle (Biblewoman), \$8.00; Hamilton, James St., \$1.80; Hamilton, Immanuel (Pearl Scott \$15.00), \$19.65; Toron-

to, Memorial (for Biblewoman), \$35.00; Toronto, Castlefield, \$5.00.

From Bands.—Hamilton, Stanley Ave., \$10; Malahide-Bayham, "Sunshine," \$7.00; Stratford, Memorial, \$10.00; Aylmer, Junior (student), \$5.00; Dunnville (student \$14.00), \$15; Scotland, "Beacon Lights" (Life membership Mrs. Bruce Harris \$10.00), \$25.09; Glamis, \$5.00; Blenheim, \$3.15; Burtch, \$6; St. Marys, "Little Gleaners," \$1.47; Guelph, Meadowview, \$10.00; Brantford, Immanuel, \$7.00; Hamilton, Wentworth, \$10.00; Toronto, Bethany, \$5.00; Burk's Falls, \$2.20; Georgetown, \$8.50; Brooke and Enniskillen, \$6.75; Jerseyville, \$1.00; Bloomsburg, \$1.25.

From Other Sources.—Hamilton, James St., Phil. Class (Xmas prizes at Vuyuru), \$5.00; Brantford, Park, Phil. Class (student), \$17.00; Poplar Hill, \$23; Sarnia, Central, Phil. Class, \$20; Miss M. G. Buchan (Biblewoman \$12.50) \$15.50; Mrs. W. J. Trowhill (student), \$20.00; Mrs. R. R. Johnson (Biblewoman), \$30.00; Miss Julia A. Berry (Lepers \$5.00), \$10.00; Grandview S.S. (for Lepers), \$1.50; Thunder Bay Assoc. Coll., \$10.00.

M. C. Campbell, Treas.

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

MISSIONARY DOLLS

The stamped Missionary Dolls, advertised previously in the "Link," may now be obtained for \$1.20 per dozen. One sample made up will be sent for 25 cents. Stamped dogs may also be had at 8 and 10 cents each.

Address Mrs. Margaret Bartheaux, Middleton, Nova Scotia.

QUARTERLY BOARD MEETING

A Quarterly Board Meeting was held on Friday, September 21st, with the President, Mrs. Matthews, in the chair.

Miss J. M. Norton gave a short report of the camp at Muskoka, of which Miss Eunice Whidden was director. There were about forty girls of eighteen years and upwards who seemed to receive the Bible teachings with eagerness and interest. Miss Lucy Jones represented this Board.

Mrs. Dengate represented the Board at the Summer School in Couchiching where there were over one hundred girls registered. This was for Sunday School leaders of all denominations, but only two were Baptists.

Mrs. Dengate also attended the Campdown interdenominational C.G.I.T., which was a very interesting camp. There sketches portraying the life in India were given at an evening council.

The Treasurer, Mrs. Campbell, reported that although we still owe on the estimates she expects to close the books without a deficit.

Miss Priest wrote her gratitude for the money to buy a car, but said she would first have to prepare a place to garage same, so motion was made and carried that if more than the cost of the car was received, same would be applied toward a garage.

Mrs. Stillwell reported that Miss Gladys Campbell and Miss Cook have applied to the Board, and it is possible that both may be sent out next Fall.

Mrs. Lloyd reported that there had been three changes in the Directorate which may be noted in the "Link." That a conference of Directors will be held Tuesday, Nov. 6, at 2 p.m., followed by Conference of the Bands. Questions may be sent in any time before the meeting.

Miss Dale reports 840 books and leaflets sold at Associations, also 10 life membership pins and \$7.10 worth of lace. The Guelph Association was the first in sales. 700 copies of Miss Archibald's book are now stored in the Literature Department, and every member of Circles and Bands should have a copy.

Secretary of Bands, Mrs. Mills, reports a steady growth. 21 new or re-organized Bands have been reported so far, and we anticipate good news at Convention.

Mrs. McTavish, of the Furlough Committee, stated that Miss Lucy Jones had attended 38 meetings in 6 Associations, Miss Archibald one at York Mills, and Miss Pratt 30 meetings. Motion was made and

(Continued on page 46)

Our Work Abroad

REEKIE COLLEGE, ORURO, BOLIVIA

By Rev. H. E. Stillwell, B.A.

The Name

"Reekie College," in its name, perpetuates the memory of the Canadian Baptist Foreign Mission Board's pioneer missionary in Bolivia, Rev. A. B. Reekie, in the same way that the Timpany Memorial and the McLaurin High Schools at Coanada commemorate the names of two of the Board's pioneer missionaries in India. Western Baptists will be interested to learn that, before going to Bolivia in 1898, Mr. Reekie, who is now living in retirement in Ontario, held student pastorates at Boissevain and Ninga, Melita, Pilot Mound and Manitou and Riverside in the great days of the late Rev. Alexander Grant.

The Principal

The Principal-Elect of this school is Rev. Alex. Haddow, who is now on furlough in Canada but who is to sail from New York on November first to take charge of the school and to erect the college building proper, including, as it will, a chapel, class-rooms, dormitories and the dining-room. Mr. Haddow is a graduate in Arts and Theology of McMaster University, has had over six years' experience as a missionary in Bolivia, is easy and accurate in his use of Spanish, has fine teaching gifts, has had a year or so of teaching experience in the Methodist Institute in La Paz, and, on account of these and other qualifications, was suggested to the Board for the principal's post by his fellow-missionaries in Bolivia. He came from Dundee, Scotland, while still in his teens and his speech still betrays the land of his birth.

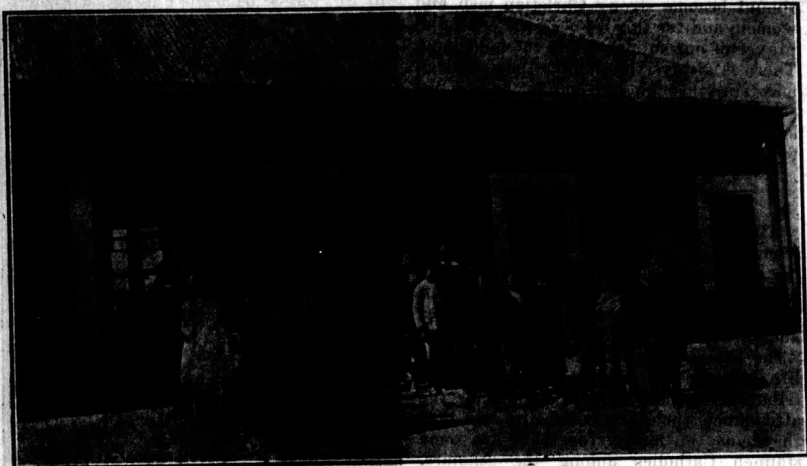
The Beginnings

The Board is fully convinced that a new epoch in its work in Bolivia began in January last, when, after twenty-five years of effort without a single mission boarding school in which to train workers, the four lowest grades of Reekie College



Mr. Reekie

were opened, at the end of her first year in the country, by Miss Alice Clarke, who will assist Mr. Haddow after he returns. As her account of the promising opening of the school concerns the beginning of what will undoubtedly be history-making in its issues, it is felt that it should be quoted in full. "We opened the school," she writes, "with only one room, but that a very beautiful room, a real credit to the Mission. Mr. Buck had the walls of the four small rooms in the rear part of the house on the hill—in the front part of which Miss Slack and I live—knocked out, the result being one large, bright, airy room. The sun comes in on one side in the morning and on the other side in the afternoon—a great asset in this country," where, in the fireless houses, it is often chill within when it is warm without. "We have blackboard all around the room—much to the surprise of educationalists here. Two or three yards seem to be all for which teachers here have any use. The Canadian desks are also a source of much admiration, as is all the material which we received from home. I very much enjoyed showing the plasticine and peg-



Primary Department of Reekie College

boards, etc., to the Principal of the big boys' school in this town. He was very much interested in learning the use of each article, and his remark afterwards was that they could have better order in their school if they had something like that with which to work."

The First Thirty-Five

"We have had practically no difficulty in getting sufficient pupils to attend our school. The fact that we teach English seems to offset the fact that Bible subjects are taught. We received the children of church members first, and then children from the city until we had thirty-five in the first four grades. It did not seem wise to accept more because of the necessity of individual work here, where children come with such varying degrees of knowledge. The fact that we had to turn so many away leads us to think that we will not have any great difficulty in filling the school, as new teachers come, and we have accommodation for larger numbers. I found the children very far below home

standards according to their grade. However, they have the ability to learn, and the majority are going ahead nicely with the ordinary school subjects, reading, writing, geography and grammar."

The Bible

"We have opening exercises such as are held in any school at home with the reading of the Bible and prayer; and, in addition, one of the subjects of the daily curriculum is the study of the Bible. We have been taking up in a very simple way the Life of Christ, as recorded by Matthew, and, when we had finished the book, I gave an examination. The class as a whole did very well on the memory work and the general answers, but it was the Bible story which interested me most. I had them relate the story which most appealed to them in the Life of Christ. With the exception of the account of his birth, no two children chose the same story."

The Ever-Present Aim

"We are very anxious that the children

should become strong Christian men and women, and for this we need the continual prayer of our supporters in the homeland. There is always the danger that children may slip through our hands, having received the benefit of our educational training but not having had their hearts opened to the call of the Saviour."

The School's Influence

That the school has already begun to exert an influence on the Mission work in the station is clear from this statement by Mr. Buck, referring primarily to the attractiveness of the remodelled and larger audience room in the church at Oruro: "The Sunday School has taken on new life. The opening of the College has contributed its share toward increasing the attendance, though it cannot be said that they come en masse, for there are some staunch Catholics among the scholars. But every now and then Miss Clarke provides a song by her school at the Sunday School session, and most of her children turn out for that. Thus, little by little, we hope to win the pupils of Reekie College."

A Great Encouragement

The Foreign Mission Board, pressed, as it has been, for funds to meet the regular work in India and Bolivia, has been greatly enheartened by the fact that thirty-seven Sunday Schools in Toronto are this year undertaking to raise the funds, some twelve thousand dollars in all, with which the needed chapel, class-rooms, dormitories, dining-room and equipment may be provided. The Board is assured that the College will have behind it the earnest prayers and financial support of a great host of well-wishers in its Dominion-wide constituency. It is commended to Canadian Baptists everywhere as a great forward step in the evangelization of Bolivia.



Mr. and Mrs. Haddow

NOTES BY THE FOREIGN MISSION SECRETARY, REV. H. E. STILLWELL

Among the nine who are going to India and Bolivia soon, to return to former mission fields or as first time recruits, are: Rev. A. Haddow and Mrs. Haddow. They return to Bolivia.

Mr. Haddow comes from Bonnie Scotland, having been born at Shiresville, in Perthshire. After completing the public school course, he went to work in a coal mine, where he was converted just before he was thirteen years of age. Later he served his apprenticeship as a machinist in Coatbridge, Scotland.

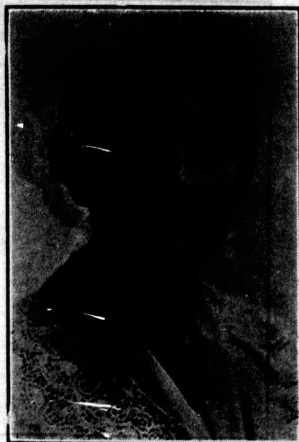
Arriving in Canada in 1903, he spent his first three years in the new land working in the Canadian General Electric Com-

pany's shops in Peterboro, Ont. In the fall of 1906 he went to Woodstock to prepare himself for work in Bolivia. After spending three years there and six at McMaster University, he was graduated as a Bachelor in Arts and Theology. Reaching Bolivia at the end of October, 1915, he served six and one-half years there, living all that period in La Paz, except for a few months at Oruro, when he first arrived in Bolivia.

Mr. Haddow had the joy of baptizing a number of promising young Bolivians during his service in La Paz. It was in the last months of his term there that the Roman Catholic Church tried to dispossess the Mission of the site it had purchased from the municipality. How prayer proved the solution of this difficulty everyone knows. Mr. Haddow's early training has been of considerable avail, one instance of this being the laying of water pipes on Peniel Hall Farm, fifty miles from anywhere, and where no one else but himself knew how to do it.

Mrs. Haddow

Mrs. Haddow was born and educated in Toronto, but for some years before her marriage and departure to Bolivia had lived in Peterboro. Trained from childhood in Bible knowledge by her parents, who were Plymouth Brethren, her independent study of the Scriptures led her later on to join the Park Baptist Church, Peterboro. To qualify herself thoroughly for the mission field, she took training as a nurse and there are many in La Paz who think of her with gratitude because of her gracious ministry in times of sickness. In this service of love, she contracted smallpox of so serious a nature that only the devoted nursing of Miss Mangan and her husband saved her life. Much weakened in health, she reached Canada two years ago on furlough. Now, having recuperated, she turns back to Bolivia with her husband and their four small children. This time they proceed to Oruro, where Mr. Haddow will assume the principalship



Mrs. John McLaurin

Our beloved Honorary President, soon to leave for India.

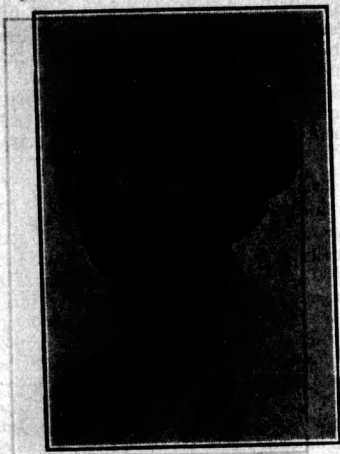
of Reekie College, for which Toronto Sunday Schools this year are raising funds. It is hoped that he may be able to begin the building of the College in the first quarter of 1924.

INDIA

Mrs. McLaurin—Miss McLaurin

At an ever-memorable meeting in Ingersoll in the autumn of 1867, Rev. and Mrs. A. V. Timpany were solemnly set apart by the Baptists of Ontario and Quebec as their first missionaries in India. Two years later, in 1869, Rev. and Mrs. John McLaurin were similarly sent forth for work in India.

Mrs. Timpany and Mrs. McLaurin were sisters—daughters of Rev. John Bates, of glorious memory, and sisters of Rev. S. S. Bates, Educational Secretary of McMaster University. Both families served at first under the American Baptist Board, Mr. Timpany at Ramapatam, where he be-



Miss Kate McLaurin

gan the Theological work which has ever since been carried on there, and Mr. McLaurin on the famous Ongole field, while Dr. Clough, the man who baptized 2222 converts on one day, was on furlough.

Start Canadian Work

On October 28th, 1873, a cable was sent to Mr. McLaurin by Ontario and Quebec Baptists, reading "Go to Cocanada on the basis of your letter." This cablegram was the outcome of a decision of the Baptists of Ontario and Quebec to inaugurate an independent mission among the Telugus and, in obedience to it, Mr. and Mrs. McLaurin reached Cocanada on March 12th, 1874, and opened the desired mission. Hence, on March 12th, 1924, fifty years will have passed—the jubilee will have come—and preparations are afoot for its proper observance.

Dr. and Mrs. McLaurin served Canadian Baptists in India until 1887, when the former's health made a return to Canada imperative. After acting as Foreign Mission Secretary at home a few years, he

and Mrs. McLaurin returned to India, where, for reasons of health, on the part of the husband, they labored under the American Baptists in an India hill station at literary work. Dr. McLaurin, full of years and honor, passed to his reward at Toronto in 1912.

Began in 1869

Mrs. McLaurin, who first went to India 54 years ago as a young bride, happily remains, and is planning, in company with her daughter "Katie," to return to India in November next, to be present at the celebration there of the jubilee year of the arrival of herself and husband at Cocanada.

The Daughter's Career

Her daughter, Miss Kate S. McLaurin, went to India in 1893, and so completes 30 years of missionary service this fall. Probably few missionaries surpass her in her fluent and accurate use of beautiful Telugu, such as is "understood" of all classes of the people. Apart from her service at Yellamanchili for two years, she has spent all her time in India on the adjoining fields of Vuyyuru and Avanigadda, the latter being her last appointment.

Her Telugu and literary gifts were recognized when she was appointed as editor of the high class inter-denominational magazine for Telugu women, Vivekavati, and there her editorial work won high and general commendation. During the last year she has, at the request of the Foreign Mission Board, written in such a way that it all lives again before the reader, the Ontario and Quebec section of a Jubilee History of the India Mission, Rev. M. L. Orchard being the author of the Maritime Section and the Union Section. This book, which will be beautifully illustrated with a number of rare historical cuts, and tastefully bound in cloth, is to be ready for the Christmas trade.

Be sure to buy and read "Glimpses and Gleams of India and Bolivia."

The Young Women

LETTER FROM MISS SCOTT

Here are some of the souls to be saved. Every Sunday the older boarding school pupils go out in groups of three to the villages. They gather the little waifs together anywhere and teach them the way of salvation. The parents stand about and listen eagerly as long as no one talks to them.

These folks are very superstitious. When they saw the camera they fled in terror, thinking there was an evil spirit inside of it. After much persuasion they consented to stand and were amazed and delighted when their forms did not change. This is the second exposure. Can you see how excited they are?



Notice the fancy hair dressings of the men. The fronts of their heads are shaved, and the long hair at the back is done up quite artistically. They always have this tuft of long hair so the gods will be able to pull them through to the next world at death. One of the women is carrying a water pot. Find the two women who are carrying babies astride their hips. The bracelets are of colored glass. The women's ear and nose ornaments do not show very plainly. The thatched roofs of the houses hide the mud walls. Above the house glimpses of palm trees may be seen.

What a difference in bearing between our Christian boys and the heathen ones! Charles is holding a picture roll sent by a Canadian Sunday School. Jonah, who is nearly out of this picture, has been reading a story from his Bible and is beginning to explain it. The third boy, Nicodemus, was not present that day. Does it pay for Canadian Baptists to educate these boys when they do this kind of work?

A. Pearl Scott.

P.S.—Some kind Canadian friends send us used picture post cards. When these little chaps learn a Bible story or two, the Lord's Prayer, a hymn or two, and a few Bible verses, they are given these cards as prizes. They work very hard to earn such

a treasure. When the "prizes" are distributed, how little black eyes do shine!

Egerton St., London.

On October 4th the young women of Egerton St. Church were invited by written invitation to our regular Circle meeting, for the purpose of organizing a Young Women's Circle.

After a short programme given on our work in Toronto the meeting was handed over to Mrs. Baldwin. She explained the Circle work and what wonderful service we can do both at home and abroad.

The new organization is called Hayward Young Women's Circle, after one of our members who was preparing for the Missionary field and God called her home.

Our pastor's wife, Mrs. A. Burgess, was appointed superintendent. Mrs. Chas. Malone, President; Miss V. Coombs, Secretary. Agent for Link and Visitor, Mrs. Clancy. With a membership of about 20 they will meet the last Thursday of each month.

We wish the Hayward Circle God-speed.
Mrs. Wm. Watson, Secretary.

GOING! GOING! GONE!

WHAT?

—The New Mission Band Book—
"GLIMPSES AND GLEAMS OF INDIA
AND BOLIVIA"

Artistic Cover, Map and Appendix. 21
Lessons on India with Questionaire.

Three lessons on Bolivia—8 parts and
dialogue.

Over Fifty Pictures from real life.

PRICE—Only Twenty-five Cents.

BUY NOW!

WHERE? From the Bureau of Literature. It will be on sale at Convention.

QUARTERLY BOARD MEETING

(Continued from page 39)

carried that Miss Robinson must not do deputation work as her throat is in bad condition.

Mrs. Senior reports that Dr. Wolverton and family, also Miss Jones, occupied Muskoka Cottage during the summer. The \$10 given by the brother of Miss Jones bought oilcloth for the kitchen. A pump given by our President has been installed by Mr. Stephens, who will also look after the building of a new wharf this Fall. What would the Board do without Mr. Stephens? A parcel received from the Stanley Avenue Circle, Hamilton, consisting of 6 pairs of towels and 6 pairs of pillowslips, has been sent to the cottage.

A child's cot, which was needed by Dr.

Wolverton, was installed in the Ellsworth Home through the kindness of Mrs. Wm. Davies, Jr. Some blinds and curtains needed were supplied at the cost of \$4.80. Expenses last quarter were \$28.15.

Mrs. Dengate reports sending out six large boxes, containing about 250 parcels to India. Not knowing exactly what the expense would be in India, the Missionaries had to pay out about \$50.00 on these boxes, which is hardly fair to them, so that hereafter there probably will have to be a charge of 15c. a pound and 20 per cent. on the value of the parcel.

Mrs. Doherty reports that 7300 copies of the "Link" were printed last month, and Mrs. Pettit reports \$298.83 received last quarter.

Miss Rogers stated that she had received money enough to obtain a typewriter for Miss Pratt and Miss Robinson.

Mrs. Dengate again spoke of the need of an Assistant Director for Young Women.

Jessie W. Bigwood,

Secretary.

Lachute, Que.

The ladies of the Mission Circle and congregation of the Lachute Baptist Church, gathered at the home of Mrs. Alex. Beers on the evening of May 17th to say farewell to Mrs. G. Victor Collins, their president and pastor's wife.

After some beautiful duets were rendered by members of the Circle, Mrs. J. S. Giles read a beautifully worded address expressing their appreciation of Mrs. Collins' work among them, and their regret at her going from them, also asking her to accept as a token of their love and esteem a gift of money. In thanking the ladies Mrs. Collins assured them it did not need the address or gift to prove their love and loyalty, they had ever shown it in the five years she had been among them. After a lovely solo, dainty refreshments were served and a social hour spent before saying good-bye.

K. Ball.

Our Mission Bands

A MISSION BAND in EVERY Church in Our Convention in FOUR Years.

SPECIAL ANNOUNCEMENT!

Mrs. N. Mills, Mission Band Secretary, has changed her address. Send all correspondence to Drawer 541, London, Ont., until further notice.

A MISSION BAND RALLY MEETING

In connection with the Memorial Baptist Church, Stratford, there is a Mission Band bearing the name of "Live Wires," under the leadership of Mrs. Baggett, and they certainly live up to their name.

This autumn your Secretary had the privilege and pleasure of attending their Rally Meeting which was preceded by a banquet provided by the Leader and interested friends of the Band.

When the supper was over it was quite a surprising experience to see the older girls of the Band, (from 12 to 15 years of age), clear the tables, remove the cloths, put the tables away, sweep up the crumbs and arrange the room as it was before the supper was prepared. One couldn't help feeling that the training in this one line alone was well worth while.

At 7.30 the Band members and their friends assembled in the auditorium and a splendid program of choruses, recitations, songs and exercises was given. It was a revelation to hear those fresh young voices in the missionary hymns and songs.

The S. S. Supt. presided and it was certainly most encouraging to note the happy relationship between the Mission Band and Sunday School.

This Mission Band has grown quite rapidly and at the present time has a membership of over 75.

Such a merry, laughing, chattering group of boys and girls sat at the supper table! One had to raise one's voice considerably to be heard across the table. But when the program was under way, the order was simply perfect and the little message from the Band Secretary was listened to with eager interest.

Several members of the Ontario Street Baptist Church Mission Band were in at-

tendance at the meeting besides the parents and friends of this splendid Band.

Be sure to see the picture of these "Live Wires" in the Mission Band Picture Gallery at Convention.

A. S. M.

RAISING MISSION BAND FUNDS

Every boy and girl would rather earn or save the money they give to missions than to have it given to them just to put on the offering plate.

Each month we are going to try to suggest some way in which our boys and girls may really work and plan to increase their missionary gifts.

Everyone loves flowers, so this month, though it is a bit late, we are going to tell you how to make some money by forcing bulbs to bloom in pots, then selling them in the winter or early spring. *Attend to this at once.*

How to Grow Bulbs

Use new pots thoroughly soaked in water or old pots washed clean. Use a good loamy garden soil with a little sand to make it porous. Place a piece of broken pot over the drainage hole and about an inch of coarse soil in the bottom, with the fine soil over this.

Do not press bulbs into the soil. Put in sufficient soil for the bulbs to rest upon at the proper depth; place the bulbs and fill around with more soil. The soil should come to within half an inch of top of pot, and the bulb should protrude slightly when the soil has been firmed around it.

Water well and put away in a cool, dark place to make root growth. Cover with an old sack and keep the soil moist. The cellar is usually a suitable place.

Roman Hyacinths require four weeks; Daffodils, Narcissus and other Hyacinths require from 8 to 12 weeks, and tulips require three months of this cold treatment.

Do not bring to the light until well rooted which will be indicated by roots showing through the drainage hole and by the growth of the flower spike at the top. Bring

gradually to the heat and light and *keep quite moist all the time.*

These should be ready sale for these spring flowers. Who will be the first to try it? A.S.M!

Notes.—Send to 66 Bloor Street West for suggestions for your Christmas meeting. See M. B. programme material in this month's "Visitor."

PRACTICAL WORK

Have you a "Busy-Work Meeting" in connection with your Band? If not, why not begin now? Here is a jingle you may use for an invitation. It can be sung to the tune of "Pack up your troubles":

Pack up your scissors in your old hand-bag and run—run—run!

If you will go to Busy-Work Meeting, you will have some fun.

What's the use of idling!

It makes you cross and glum—

SO

Pack up your scissors in your old hand-bag and run—run—run!

One Band has just completed an Auto-graph quilt containing 400 names.

It consists of 42 blocks, each one 12 inches square. On a double square in the centre appears the name of the Band and the Church, to which it belongs, and on each of the other blocks are ten names. Some interested friends of the Band helped with the quilting.

Another Mission Band fills huge Christmas stockings to send to our Home Mission stations. Imagine if you can the joy these stockings bring when received at Christmas time and one curious parcel after another is opened. Then the joy of the Band members in the preparation is just as great, so it is Christmas joy at both ends.

Wouldn't you like to send some Christmas stockings to one of our Missions among the New Canadians in Toronto or Hamilton? There are Mission Bands all over our Convention who are planning to

send a nice Christmas parcel to one of these Missions. There is Miss Phelps at Royce Ave., Miss Mabey at Memorial Institute, Miss Whitelock at John St., and Mrs. Lipinski, in Hamilton, whose hearts would be rejoiced to see many parcels coming to these Missions for distribution at Christmas time, to make a Happy Christmas for many more of our New Canadians.

Then after Christmas the Bands will again be busy pasting pretty post-cards, making puzzles, bags and scrap-books to put in that parcel that will go to India next summer.

And what about Bolivia? I have heard that handkerchiefs are very acceptable, and I'm sure that our missionaries could use surgical gauze, bandages, adhesive plaster, etc. Did you see the notice about the parcel for Bolivia in the October issue of the "Link," page 6? Read it.

ASSOCIATIONAL MISSION BAND RALLY IN HAMILTON

September 11th was a red letter day for the Mission Bands of Niagara-Hamilton Association in general, and Hamilton Mission Bands in particular.

A call had gone out from the Band Director of the Association, inviting all Band Leaders and one or two representatives from each Band to attend a Mission Band Rally to be held in Stanley Ave. Baptist Church, Hamilton, on the above date.

Invitations were also extended to Churches where no Band has been organized, with the result that brand new Bands may soon be reported.

The auspicious day arrived at last. Mrs. F. C. Hornsey, Leader of Stanley Ave. Mission Band, had left no stone unturned to make each one feel the cordial welcome extended, and the front of the church looked like a veritable garden, with its profusion of beautiful fall flowers and foliage.

At 2.30 p.m. Mrs. H. F. Veals opened the first session of our Rally with a short

prayer service, and all felt the presence of God, for hearts seemed to throb with the one desire of letting the Holy Spirit lead us.

This little prayer service proved to be just the preparation needed for the first subject to be discussed, viz.:—"The Devotional Period in our Band Meeting." Some of the questions raised during the discussion were—What is meant by "Devotional Period"? Do we spend enough time in thought and preparation for it? Do we pass it over lightly? Do we bring it within the grasp of the Band members? Do we impress upon the boys and girls the reality of God? This was the most important subject under discussion and the result is sure to be an inspiration and a help to all present.

Other discussions followed on "Music in the Mission Band" and "The Value of Practical Work in the Band" in which many took part and 5 o'clock arrived all too soon. A very helpful and interesting session was brought to a close with an earnest prayer by Mrs. W. F. Spidell, of Caledonia.

At 5.30 all the Band Leaders and friends sat down to tables laden with dainties and good things to eat, all being provided through the gracious hospitality of the Stanley Ave. Mission Band.

By 7.30, Mission Band members from the different churches in Hamilton had assembled in the auditorium about 300 strong and a rousing song service was held under the leadership of a lad of 14 years, a member of the Wentworth Ave. Mission Band. It was certainly an inspiration to hear those boys and girls sing!

The evening session was opened with prayer by one of the older boys from the Stanley Ave. Mission Band, after which a hymn was sung.

Following this, the boys and girls of Wentworth Ave. M.B. presented a dramatized story of "Ruth" which was beautifully given.

A prize had been offered to the Hamilton Mission Bands for the best poster advertis-

ing the Rally, and at this point in the programme, the prize was presented to the Stanley Ave. Band in the form of a copy of our new Foreign Mission study book, "Glimpses and Gleams."

After the offering had been received, a roll call of the Bands brought two-minute responses from each Band and proved to be one of the best parts of the programme.

Then a dear, wee girlie from Victoria Ave. Mission Band delighted the audience with a song, following which was the debate between King St. and Stanley Ave. Mission Bands. The subject was, "Resolved that Home Mission work is more important than Foreign Mission work," and the judges decided that the negative side had won.

A most profitable and enjoyable meeting, and one which is sure to bear fruit, was brought to a close with prayer led by Mrs. F. C. Hornsey.

Several suggestions grew out of this first Rally, one of which was that district Rallies be held by grouping together churches in close proximity.

Another suggestion was that members from an organized Band should go to a church where no Band existed and present a missionary programme with a view to showing the importance of this work among the boys and girls. Many Hamilton Band Leaders signified their willingness to help in this way.

Elsie Richman, Band Director,

Niagara-Hamilton Asso.

Oh, do not pray for easy lives! Pray to be stronger men! Oh, do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the Grace of God.—Phillips Brooks.

The Eastern Society

ANNUAL CONVENTION OF THE WOMEN'S BAPTIST HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN ONTARIO AND QUEBEC

Phoebe A. Walford, Convention Reporter

Someone has asked why the Prince of Wales on his tour of Canada had from his numerous titles chosen Renfrew as his in-cognito. We will probably never know why, but we do know that the name "Renfrew" will ever have a sweet memory for the 75 or more delegates who have come to share in the 48th annual convention of the Women's Circles. Enough praise cannot be given to the group of brave women who entertained over three times their number of delegates in their homes and who provided such bountiful luncheons and teas at the church. Delightful Christian fellowship was not overlooked and we feel that a new link has been formed in the chain of circles who have entertained the convention.

The reports had all a very hopeful tone, though improvement was asked for in the response of the Mission Bands and in the reading of the denominational papers.

The president's message expressed appreciation for the loyal support of the officers and the Circles.

The whole work of missions is based on "Fidelity" and this principle was exemplified in the early work of the pioneers of the "Lone Star Mission." Next year will be jubilee year of our Canadian Baptist Telugu Mission, and the cablegram which led to its formation was exhibited. Our work has been upheld by the prayer of the loyal supporters. Prayer should have a larger place in our Circle work. We should give to the Lord's work the best of our time. Our Master had only twelve men and how faithful they were to their trust! Let us take up the challenge that is presented by the great need and trust that He who led us in the past will lead us in the coming year.

The officers elected for the coming year are as follows:

President, Mrs. H. H. Ayer; 1st Vice-President, Mrs. C. G. Smith; 2nd Vice-Pres., Mrs. G. Reckert; R. S., Miss Edith Bentley.

To replace the retiring members of the Board:

Mrs. Reynolds, Mrs. A. Ernest Walford, Mrs. Masse, Mrs. G. P. Watt, Mrs. Raynor, Mrs. Maguire, Mrs. Fitch.

The devotional exercises were led in the morning by Mrs. H. W. Jackson, of Delta, and in the afternoon by Miss Ina Muir, of Westmount, while Mrs. G. R. Maguire, of Westmount, had charge of the quiet hour at noon, using as her text, "They told Him." Miss Maguire assisted with the solo, "The Rugged Cross."

The corresponding secretary, Mrs. P. B. Motley, gave a very complete report of letters from missionaries which will be given in full in the "Link."

Mrs. John Kirkland, Treasurer, read her report showing a balance of \$48.43. She requested that the Circles make an effort to send in the money earlier in the year. The appropriations call for an increase of \$550, or a total of \$7,453.

The Young Women's Circles have undertaken an increase of \$200 over last year's gifts. Mrs. A. M. Kennedy read the memorial roll of 15 names of members who have been called away during the past year, and an appropriate hymn was sung.

Mr. and Mrs. R. H. Findlay gave a very interesting illustrated lecture on "Our Unfinished Task," a very concise account of the beginning of our missionary work in India with pictures from India and Bolivia. Forty-four lady missionaries are supported by the ladies but the forces are so inadequate! There is a crying need on every field for more missionary families and medical missionaries. The whole lecture was a most stirring appeal.

Dr. Wolverton, of Akidu, India, was the speaker on Thursday evening. He opened his address by answering the question of the disposal of the Forward Movement funds. Since this fund there had been no necessity of reduction in estimates, but the

work has expanded so rapidly a slight reduction had been made this year. \$25,000 has been set apart for a new Theological Seminary to which Rev. J. B. and Mrs. MacLaurin are to go. All the mission buildings have been put in good repair and some new ones added. In answer as to the needs of the medical work, Dr. Wolverton suggested bandages, sheets, pillowcases and towels of all kinds, baby jackets and pneumonia jackets, also cards and picture rolls for decoration. The new hospital in Akidu opened in 1920. Medical work has been going on 30 years. At present there are seven hospitals, four or five dispensaries, eight doctors. In these were treated 49,000 outpatients, 3,000 inpatients, 95,000 treatments in dispensaries and 4,000 operations. The doctor then gave some very interesting experiences from one day's work in the hospital and closed by saying that the great need in every village is for workers who will live among the people and follow up the gospel teaching received while in the hospital.

The following resolutions were passed:

1. Resolved, that this convention extend our deepest sympathy to those of our friends who have lost loved ones during the year, and we pray that the consolation of Him who doeth all things well may be abundantly theirs for evermore.
2. Resolved, that we put on record our thanks to Mr. Findlay for his assistance with the lecture, Mrs. Findlay for operating the lantern, also to the editors of our denominational papers for the space granted therein.
3. Resolved, that we the delegates of this convention wish to express or put on record our appreciation and thanks to the pastor and faithful women of Renfrew Baptist church for the hospitality and kindness we have received at their homes, or that of the sister denominations, and all the young people who rendered help at the meals, also to those who assisted with the music, also to the young ladies who so kindly came from Ottawa to give us the pageant.

4. Be it resolved that we endorse the sentiments expressed by our Home Mission president in her annual address when she deplored the present-day trend toward modernism. As a convention we desire to go on record as believers in the inerrant word of God, the deity and lordship of Jesus Christ, His atoning death being the only hope of the salvation of the world.

THE 47th ANNUAL REPORT OF THE RECORDING SECRETARY OF THE W.B.F.M.S. OF EASTERN ONTARIO AND QUEBEC, OCT. 11th, 1923

During the past year the Board has held four regular and 2 special meetings, the average attendance at the regular meetings being 23, a gain of two over last year.

The special meeting in the Osgoode Church Oct. 11th, 1922, was held for the election of a Treasurer, Assistant-Treasurer, Corresponding Secretary, Assistant Corresponding Secretary and Superintendent of Supplies. Nominations were called for, and the result of the ballot was that the following persons were elected:

Mrs. John Kirkland, Treasurer; Mrs. David Currie, Asst. Treasurer; Mrs. P. B. Motley, Cor. Secretary; Miss Barker, Asst. Cor. Secretary; Miss F. Tester, Supt. of Supplies for Foreign Work.

The special meeting of Oct. 5th, 1923, was held, to hear the annual reports and consider the estimates for the coming year.

Monthly prayer meetings were held and the Days of Prayer observed, as usual.

The February meeting was devoted to special prayer for La Paz, Bolivia.

A large open mass meeting was held in Olivet Church, on the evening of Dec. 5th, 1922, addressed by Dr. Helen Barratt Montgomery, Rochester, N.Y., President of the Women's American Baptist Foreign Missionary Society of the Northern Baptist Convention.

The subject was "Lighted to Lighten".

Dr. Montgomery made a deep impression on her hearers.

The meeting had been widely advertised by a committee, and was largely attended by members of other denominations, as well as Baptists. The offering amounted to \$65.00. In order to give the members of the Board an opportunity of meeting Dr. Montgomery personally, a supper was served preceding the lecture, in the Olivet School room, to which representatives from sister societies were invited.

At the December meeting, the question of appointing representatives from the Board to the different Associations was discussed and it was felt that a visit from Miss McLaurin would be of great value to the circles. This matter was carried out and in June, Miss McLaurin attended the Eastern Association meeting in the Verdun Church, Montreal, and also made a tour of the Circles in the Ottawa Association.

Miss Pratt visited some of the Circles in the Eastern Association and Miss Washburn, of Smith's Falls, represented the Board at the Canada Central Association.

It was a great delight to have Miss McLaurin and Miss Pratt at the Third Quarterly meeting on June 15th, 1923. After the regular business was conducted, Miss Pratt spoke briefly of the 20 years she had spent in Cocanada, India. The remainder of the afternoon was given to Miss McLaurin, who spoke on the changes taking place in India, Educational, Political and Religious. As this was an open meeting of the Board, there was a large attendance from the various Circles of the city.

On Monday evening, March 5th, an illustrated lecture in the Olivet Church was given by the Rev. H. E. Stillwell, Secretary of the F. M. Board, Toronto, entitled "My Trip to South America." There was a large and appreciative audience. The offering amounted to \$51.00.

At the March meeting, it was decided to send a box, containing useful articles for our Missionaries, to India by freight.

Reports have been received from the Superintendents of Bands, Bureau of Literature, Young Women's Circles and Supplies.

Most interesting letters have been received from our Missionaries in India, as well as Quarterly and Monthly reports.

At the December meeting Mrs. Ernest Walford, of Westmount Young Women's Circle, was appointed a member of the Board, to fill the vacancy caused by the removal of Mrs. O. C. S. Wallace to Baltimore, U.S.A.

In June, 1923, Mrs. John Linton, of Point St. Charles, was appointed a member of the Board to fill the vacancy caused by the removal of Mrs. F. L. Orchard, to Amherst, Nova Scotia. One other member, Mrs. Harwood, resigned from the Board, having removed to Toronto.

The Board has undertaken to dispose of 100 copies of the study-book for Bands, entitled "Glimpses and Gleams of India and Bolivia," prepared by Miss Archibald and Mrs. Mitchell.

A Cause for Thanksgiving

As the season advanced and we were nearing the time for closing the books, and realizing that we were nearly \$1000 in arrears, a special meeting of the officers and several members of the Board was held on Sunday afternoon, September 23, for prayer and supplication to our Heavenly Father, that if it was according to His will, that sufficient funds might be supplied, in order to close the year without debt. We are rejoiced to say, that in a few days, the Funds received by the Treasurer, were sufficient to meet all our appropriations to date.

Respectfully submitted,

Edith C. Bentley, Rec. Sec.

THE MONEY QUESTION

It's not what you'd do with a million,

If riches should e'er be your lot,

But what you are doing at present

With the dollar and a quarter you've got.

—Selected.

FORTY-SEVENTH ANNUAL REPORT OF THE CORRESPONDING SECRETARY

Madame President and ladies:—

We have grown so accustomed to hearing the phrase "The East moves slowly" that unconsciously, we look for little or no change in the conditions of our work from year to year; and yet there are many of us who can remember when perhaps, only twenty years ago, the general tenor of our reports was vastly different from what it is today.

We remember when the burden of our prayer was that the door would be opened for the Gospel—that the caste women would be allowed to receive our missionaries into their homes, to teach them—that the parents could be prevailed upon to send their little girls as well as the boys, to school—that the village people would not be afraid to come openly and freely to the meetings and, generally, for the breaking down of the caste system which was the great barrier to the entrance of the Word.

We do not need to pray after that manner today.

The caste women are everywhere eager to learn and welcome the missionary, and even the low-caste Biblewomen, to their homes.

The children are flocking to the school in larger numbers than we can accommodate—there is now no lack of an audience when the missionary tours the villages. We hear of crowds everywhere, crowds at the open-air meetings, pleading for regular systematic teaching.

Yes, the East is moving. "The old order changeth, yielding place to new; and God fulfills Himself in many ways."

Now the cry everywhere is for trained workers, and more trained workers, for, as education is spreading into the villages, the teachers of all grades must be relatively better educated to cope with the growing need.

The wives of our teachers must be train-

ed Christian workers, so there must be a girl's training school, where these girls may take a course, after they pass through Boarding School.

The Biblewomen must be able to teach, speak and sing, so there must be a Biblewomen's Training School.

There must be Industrial Schools where boys can be trained to earn a livelihood for at present India offers little to those who have the courage to break away from the traditions of the past.

And it is another significant fact that the subject of Devolution is receiving the careful attention of our missionaries and a "method, sensible and systematic is shaping itself for the transferring of a larger share of the responsibility to the Indian church."

Such are some of the changed conditions of our work today, and we will hear more about them as we follow the reports from our missionaries.

Akido

Boarding School—Miss S. A. Hinman

"Most of our readers know that we single lady missionaries have homes of our own out here. Just why we should need them and how we use them may not be so clearly understood. Miss Selman and I rejoice in the McArthur Bungalow, and as I spend more time in it, I have special reason to be grateful for it. As a basis for this report I propose to propound the riddle: "When is a home not a home?"

1. When it is a prayer hall. Each Tuesday at 2 p.m. the Christian women of the neighborhood may be seen seated on mats in our little drawing-room where they sing, learn a Bible lesson, and then pray. Did I tell you when at home of the woman who from sheer self-consciousness burst out laughing when trying to pray? You should hear her now.

Each morning at 7.30 the two Biblewomen and our helpers at the bungalow gather in my room for family worship. We have a hymn, study the S. S. lesson and take turns in leading in prayer.

2. When it is a training or Normal School. On Friday afternoon after school the teachers and others gather in the drawing room to study the lesson for the following Sunday. We often forget the passing of time and go on for over an hour and a half. Since Lizzie, the Medical Assistant's wife, has come here, we have started a primary department in our Sunday School. When the class is partly over Lizzie takes the teachers of the new department into my rooms for special hints. Before going to their Evangelistic Classes on Sunday morning at about seven o'clock the larger pupils come here to the verandah to have the lesson outlined, and to ask God's blessing on the work.

3. When it is a School. To be free from the diversions of other classes which meet in the Assembly room of the school, the 7th standard pupils come to our verandah every forenoon at 10.30 for their Bible lesson. As a result of this class four girls and five boys have definitely surrendered their lives to the service of God.

4. When it is a Dispensary or Hospital. Those suffering minor aches or pains or those wishing leave to go to the Hospital for more serious troubles come early in the morning—and if necessary again in the evening after their supper. I can see no point in concealing from you the fact that each noon as soon as school is out we have an itch-parade. Fight it as we will, itch, like the poor, is ever with us.

Heart attacks! Do not be surprised to hear of me wandering in my sleep and being found half-way over to the Girls' Boarding School with a mustard plaster in one hand and the smelling salts in the other. During the past few weeks we have been frequently called out about 9.30 p.m. by the clanging of the girls' gong (a piece of angle iron suspended on their verandah). As their gate in the wall is locked at dusk this is their only means of letting us know something is wrong. Some of these cases have a suggestion of hysteria, other are sure-enough heart-at-

tacks, and are really fearsome. One dear girl, suffering very much, must have seen sympathy on my face. "It isn't pain, mother, it's just that I can't breathe and it's only on this one side" pointing to her left. Poor child, one heart of her kind is enough. We had three girls in succession with such attacks one evening. The mustard plaster was swiftly rotated from one to the other. I trust, never again.

5. When it is a refuge in a rain storm. When our children were about to come to the annual Evangelistic Rally, down came a pour. This did not dampen the ardor of the hundred and thirty of them. There was no other place but the verandah to entertain them. Caste distinctions were forgotten in the effort to get into a dry place for the wind kept driving the rain in farther and farther. Never had better plans been made for sports and games but they were simply impossible. So we had contest singing, gave prizes to those who deserved them, and a treat of a sour orange, parched peas, and a picture for each. When a Jull came we sent them home happy, rather relieved to be free from the awful hub-bub. But I wish you could have heard some of those little caste children singing "Thou art the only Saviour."

6. When it is the show-place of the village. At no hour of the day are we surprised by the arrival of a group of men, women and children, or altogether. When their relatives come to visit them these Akidu villagers bring them here to see the wonders of an English Bungalow. We parade them through the house and they insist on seeing every room. A closed wall-cupboard door suggests that there is something hidden. They gasp in surprise at such glories and we have heard them remark among themselves "They have just had it all cleaned and white-washed for the feast." Their eyes wander about in search of something which might represent the "music-box piano" of which they have heard. When the first chord is being struck, it is great to catch the expression on their faces.

If I can find any one of the delegation who can read, I always send them off with some tracts, praying as I do that God will bless the Word to their salvation.

7. When it is an enquiry and class room for Baptismal candidates. On Thursday afternoon when the elders are in prayer meeting, the enquirers' class meets on our verandah. Again Sunday afternoon this class of thirty to forty children gathers voluntarily. We first lead them to the Saviour, then we teach them the "all things." When on Easter Sunday twenty-six of these children were baptized we felt the joys of harvest.

8. When it is a confessional. If any one piece of furniture I own is nearer heaven than the rest it is my low splint stool of the hour-glass model. Could it speak, it would tell the story of many a burdened soul who has come to pour out some deep sin. No, I do not pose as a priestess, but burdened ones sometimes feel they want to tell me, and have me join with them in asking God's forgiveness.

I have by no means told you all the uses of our home. I haven't mentioned how every noon for a few minutes it is a stationery store, and a post office where the needed pencils, pens, post-cards, etc., are sold. I haven't told that it is on occasions a banqueting hall, when a rice and curry dinner is served up on the flat roof. That on moonlight Friday nights, the children, after having their food served at their respective boardings, come over to our compound with their bowls of rice and curry where we all sit on the ground and have a picnic supper. Yes, we are thankful for this your home and ours. Pray with us "God bless our home."

Akidu—Medical—Mrs. J. E. Chute, M.D.

Mrs. Chute returned to India last December and was met by Miss Selman with her boat, and "although it was past midnight we just had to take a peep, by moonlight, at the old surroundings. How good it was to see the lights turned dim in the hospital and to know that Dr. Eaton was

carrying on. Under the old bridge was the ford where so many had been baptized, but just now we thought of it as the place where our laddies, now so far away, had learned to swim.

It was not until our return from Conference, that we really began medical work. There was no time to finish unpacking and settle down. Dr. Eaton and family had left for Chicacole, and patients kept coming, who required attention and soon the work was in full swing.

The Harris Memorial had been opened while we were on furlough. We hardly knew ourselves in the new hospital with so much room, so much fresh air, and so many conveniences.

And there are still the new wards to be built, also helpers' quarters, cook-house and store-room. In the meantime, a shed is used as a cook-house. The women's waiting room is used as a ward for caste women—it is full most of the time. The doctor's office has become the men's ward and a treatment room is a ward for Christian women, while the verandahs are used for special cases.

In less than three months, there were more than 650 new patients, besides many who returned for medicine or further treatment, and also 55 in-patients. One of these was a little Brahmin woman only twenty years old, yet the mother of five children. For some days we thought she was her husband's daughter.

Once when going our rounds, we found that our patient had brought her doll with her and had placed him on the window-sill near her bed. It was the elephant-headed god, with four arms and four legs, to show his power, yet the poor thing had to be propped up to keep it from falling. We asked "Can he see?" "No?" "Can he hear?" "No." "Can he use his hands?" "No." "Can he walk?" "No." Then we told of God Who could hear and Who had sent us to help them. The women began to be ashamed of their god—and one said "Oh, we just brought it for the baby to play with."

These people are sick, body and soul. There is a wonderful opportunity to tell those who are with us for days the story, but so often the pressure of just ordinary work hinders the giving of the Gospel."

During Dr. Eaton's regime, the native woman helper, a very beautiful girl, died, and was much mourned by the community. In this extremity, Mrs. Eaton, who had had wide experience in war hospitals, came to the rescue, and took over the nursing. Though an arduous experience Mrs. Eaton declared it the happiest she has had so far in India.

Now Mrs. Chute asks us to pray that a good trained nurse be secured, also, an earnest tactful woman to help in Evangelistic work.

Avanigadda—Mrs. H. B. Cross

At the close of the year, the impression on my mind is one of longing for those who have heard the Gospel many years; the many secret believers who understand the way of the Cross, and yet are afraid to step over the gulf. We sometimes say it is no use, and yet figures show us that our Christian community is increasing, and there are inquirers everywhere.

The visiting, exhorting and teaching have gone on steadily, since last April—women of all classes have listened and learned. Every church on our field has been visited and the caste women of all sections are eager to learn.

We often hear of the crowds of India; this field is no exception. We never lack for a crowd, especially in camp, but we value more the quiet personal talks with the thoughtful ones.

We made special efforts to visit the regular homes on our lists, and met the nice, clean, friendly caste women—their welcome is genuine, but we want to win them to Christ.

The Christian women are increasing. I wish you could see them. Perhaps you would think them noisy and their ways very strange, but we love them. There are always the babies to set on the missionary's knee, and the older children

who recite their verses and receive the prize.

Our S. S. work is under three heads—one is the Boarding School, then the small village schools taught by the older students, and third, the regular school conducted by pastors and teachers. A large number of the children are from non-Christian homes.

We have examined nearly all of these and conducted nine rallies. Some give regular collections, and some take the grade examinations. The prize school of the evangelistic class enrolls 51 scholars, average attendance 35, carried on entirely by the boys from the Boarding, with a little help from Mary the Biblewoman.

Our Christian Endeavor is already one year old, and doing splendid work; the meetings every Tuesday night are looked forward to with great interest.

Our Staff: Jane is old and growing childish, but is daily ministering to others. Mary and Martha have carried on the burden of the work with two months' help from Santoshamma, and now another Martha has come—a large, robust woman of twenty-five, recently widowed, and very sad, but wonderfully brave. She has been over the whole field and made herself very useful—pray for her. Three that are training are doing well, they join us during the holidays when we hope to get better acquainted with them.

Mrs. Cross is greatly encouraged by the many messages from the homeland, and from the assurances of our constant prayers on her behalf.

Narsapatnam—Miss Clara Mason

Miss Mason's year was made memorable by one of those events common in India but seldom penetrating into the peaceful life of our mission.

An uprising among the hill tribes—a midnight alarm—safety with the Government officials, and then, being the only white woman in the town, in military phraseology "ordered to evacuate".

She was hastily taken to Tunj and after a few days there filled gaps in several sta-

tions, nursing the sick, and helping the various missionaries until she was allowed to return to Narsapatnam.

"Last year I wrote my report for the most neglected field in our mission with the expectation that now a new day was dawning for Narsapatnam, for were not Mr. and Mrs. Gunn in temporary residence and were there not many encouraging features in our work? And so, when the Gunns left never to return, and when on September 27th I was ordered out of the Station on account of the Rebellion, it seemed a strange providence, indeed."

We can well picture the anxiety in the mind of Miss Mason, as separated from the people she had labored among for so long, she thought of the weak and wayward souls, so much in need of her help, and guidance, and we can also picture her joy when on January 15th, she was given permission to resume touring in the unaffected areas. So she had "three glorious months of touring assisted for a time by the consecrated help of Miss Murray and Miss McLeish. At Uratla the Christians gathered from the near districts, and confession of sin and reconciliation to God made the season one of great blessing.

"I toured from nine different centres, thousands heard the Gospel, many for the first time; the interest was something wonderful, people coming for miles to see the unusual sight of a white woman, a tent, and a Victrola. Some preached at the tent, while some toured the villages and in the evenings great crowds came to outdoor meetings, staying till 11 p.m.

How the people listened, and how they begged us to stay longer! Many are interested and many believe but shrink from the suffering involved by an open confession. In Malta, six were baptized, one being the son-in-law of a Mala priest spoken of last year. He had recently returned from Mesopotamia, having served in the great war. Four elder brothers, priests, bitterly opposed his conversion, but after he had an awful fight with the powers of darkness he finally conquered

and has come to Narsapatnam to be grounded in the faith. Please pray for him that he be strong in the Lord and useful in His service.

Sitamma, a girl whom I rescued and have educated for five years, has recently married a teacher in a village ten miles off where no Christian ever lived. We do pray that this new home may be the light in that dense darkness.

Kanamma, who was faithful to the best of her ability, died last May, but being dead yet speaketh. I have found in distant villages groups of young women singing the hymns she had taught them.

On April 12th, after 6½ months' absence, the commanding officer gave me permission to return to my bungalow. I found Satan had gained the victory over some of the Christians. How sad it all is! Do pray that our Christians may be victorious in their lives, and give a good witness for Christ."

Vuyuru

Girls' Boarding School—Mrs. A. Gordon

Mrs. Gordon returned to India last fall and was again given the care of the Boarding School. The very hearty welcome she received vindicates how very much beloved she is by missionaries and natives alike.

"As you all know, Miss Lockhart had charge of the school for three years, under whose guidance and help the work progressed splendidly. This term we have 116 boarders and about 45 outside students, all happy and comparatively free from sickness. Many are asking for baptism, and will soon be examined.

The half-yearly Bible examinations show splendid results—the course was not an easy one, embracing parts of the books of Daniel, Esther and Malachi, and next term they study Genesis and 1st Corinthians. Every morning one half-hour before school and on Sundays, this special course is studied.

All seven girls in 8th standard passed. Two have gone with their husbands to training school, the other five to the Girls'

Training School at Nellore, a two years' course. May God richly bless them as they prepare for greater service among their own people. After their training they will be married and then the missionary locates them in some village, where, if there is no school, one is established. They work among the children, the men, and the women, to show them the higher and nobler life which is found in Christ Jesus as they themselves have experienced while staying in our Boarding School.

The children carry on their usual evangelistic schools on Sunday morning. There are ten groups who go to tell the old, old Story of Jesus and His love to those who do not know Him. About two weeks ago we held our yearly rally and one hundred and fifty children were present. Their hearts were gladdened as they received presents from home.

We know our friends are remembering us before the Throne of Grace because you promised us you would do so. We pray for you too. May God help us all to serve Him better. I need more patience and more love, and more of the spirit of my Master."

Vuyyuru

Women and Children—Miss Bessie Lockhart

Miss Lockhart, while not regretting the time spent in charge of the Boarding School, is nevertheless delighted to be free to tour again with the Biblewomen through the very many villages in this large field.

"Last year, I asked the women of Canada to pray that our Christian women be led to give themselves to the work of teaching their own people. Already seven have offered, four of whom we have received into the Boarding School to learn to read. I have had great joy in them, for all have shown by their lives that they realize the great work they are called to do. In the holidays, they work in the fields, in order to support their children and earn something toward their own expenses. We give each two outfits, that is,

two quakas and two skirts, if they need them. They really should go to the Biblewomen's Training School, and now that it is being removed to Tuni, so much nearer us, perhaps it will be possible. The other three have asked to be taken on in July.

Our regular staff of touring workers is reduced to three faithful, conscientious women. Amelia's poor health has kept her out of the work, and Santoshamma was sent to the Palkonda Training School to be a good influence over the beginners. The three regular women though hindered by much sickness, have visited 125 villages, 600 caste homes, and preached to many many women.

The whole caste work is most encouraging. Much of the superstition and the aloofness is quite done away with—on all sides there is the open door; the entire field is being permeated with the Gospel. Wherever we find former patients of the hospital, there we see special eagerness to hear again the story of salvation. The shortage of workers makes it hard to do much intensive work, yet in several castes, the women learn two or three hymns and several Bible stories at each visit. O for more workers to enter in and teach!

Christian Women.—I have had fifty meetings with the Christian women when they recite their verses and Bible stories. This work is exceedingly interesting, for we can see that our women are learning. In the villages where there are trained and educated workers' wives the work is in a prosperous condition. Forty out of fifty workers can read and write, twenty of whom were trained in our own boarding school. I believe that the present greatest need in our Christian work here is for educated, trained and consecrated young women as wives of the village teachers. Our Indian Church like all other society, has its wisdom and stature corresponding to that of its women. The solution of the problem of literacy must inevitably be found in the village school.

If the woman in that school is such as to inspire the little girls and the mothers with ambition for better things, the whole educational outlook will be changed. In our baptized membership of over 3,000, I can find only 28 village women who can read and write.

We are concentrating on keeping hold of our girls after passing through the Boarding School, so that we can marry them to our own village teachers. We urge them to take a course of training and then teach for a year or so, in order to develop in them a feeling of responsibility that they should give out something of what they have been so freely receiving. As a rule, parents wish to marry them at once, and it is quite a struggle to get them away to school unwed. One good scheme is to make the parents or prospective husbands pay all back fees if the girl is married right out of school. This has already been successful in the case of an orphan, whose suitor was so dismayed at such a prospect that he allowed his fiancée to proceed to school whither she went with happy, smiling face.

As for Sunday School Work—Where could I stop? They have surpassed themselves. It is impossible to give prizes now to every child who knows the lesson and they remind us of the days when Testaments were given for correct memory work but it is impossible where there are so many.

The influence of these schools is very great. I often call it the Children's Crusade for they are leading their parents to Christ.

This year they have taken a great step forward by contributing regularly copers, or grains of rice for the support of a little girl in Miss Clarke's orphanage. Their faces beam when they know they are the father and mother (a well worn phrase here) of some friendless child, and they are far happier at giving this, than receiving the much prized Canadian present. If the children learn to give, the independence of the Indian church is on

its way. The Christian women, too, are giving better—judged by the standard of living and wages at home it would be really about one dollar per member.

Schools.—Our Caste schools have had the most encouraging year since co-operation times. Two Biblewomen work faithfully, giving half time to the school and half time to Bible work in the villages. Last October in our Evangelistic campaign the Valluru girls invited the Boarding girls for a day's work there, and each caste girl took a Christian home to dinner with her, after which three bands of workers went from house to house, preaching Christ. It was a great day for us all. Amelea, the old Biblewoman, kept saying "Oh, if Miss McLaurin could be here—if she could only see! O, the tears she and Dr. Hulet have shed over this hard village!"

Will some of the Circles at home please write for special people to pray for, and I now name three objects for which I ask special prayer.

1. That more and more of our Christian women hear God's call to work among the eager caste women.
 2. For the two Hindu headmasters of the caste school. They seem near the Kingdom.
 3. For a break among the caste women.
- Take as your motto: "Is anything too hard for the Lord?"

Vuyyuru, Medical—Dr. Gertrude Hulet

New Hospital.—Those who contributed to the Forward movement will want to know how the new building is progressing. I wish I could report the work completed for much time and effort have been spent upon it. But building in such an out-of-the-way place as Vuyyuru is no easy matter when the procuring of materials was almost an impossibility. A stone contractor of Bezwada, whose wife was seriously ill, brought her to us for treatment. Because her life was spared he felt under obligation to secure the stone and lime for us. With help from the Government overseer we were able to be-

gin the actual building, but heavy rains delayed the work and caused some damage. However, on March 23rd, the corner stone was laid by the collector of the District, to whom was given a prettily engraved silver trowel, the gift of the overseer. Rev. Dr. Gordon, the genial chairman, took no small pains to inform the Indian people that the money for the building was given by the people at home, purely as an expression of Christian love, based upon the principles of Christ and that those principles were the only force that could uplift and save humanity. The collector, in his remarks stated that he was greatly impressed by the extent and value of the medical work done by our Mission.

The selection of the name "Bethel" was no small consideration. Our patients, when they recover in the hospital, are too apt to think that God is in that place only, we wish them to realize that He longs to be with them in their homes, in all their lives. We ask your earnest and continued prayers that this fact may be increasingly realized.

Hospital Spiritual Building.—It may be that many are too ready to confess Christ because of bodily healing, but surely an awakened interest in Him at such times God can use as a step to a faith that walks not by sight. A poor boy, the prodigal, he was called, had run away from loving parents only to fall into divers troubles and finally ill health. With a tubercular hip, and a penitent heart, he came to us for treatment, his father pleading with us to make his boy well. The application of splints is against all the theories of the natives and when results were slow in coming it was difficult to continue the treatment. But soon an improvement came, to the delight of the father, and when harvest time came, with the alluring bait of a few weeks' good coolie work, he begged to take the boy home, bed, splint and pully. After testing his skill in applying the treatment, they were allowed to go and the boy made a complete recov-

ery, returning to visit us in two months so completely changed and improved that I failed to recognize him. Both father and son have become Christians.

Lately the elder brother was brought to the hospital seriously ill with pneumonia. It was a long and hard fight—the skeptical parents beset with superstitions and fears almost succeeded in taking him home, but he recovered and their gratitude has led them all to become Christians. These are only two out of quite a number of cases, where definite conversion has taken place.

There have been several couples in the hospital to whom we have tried to teach the sanctity of the home life, and the responsibility of parenthood. We have been greatly encouraged by results already evident. Pray especially for us in this sphere of effort.

A recent visit from Mr. Gullison was made memorable by a young caste man eating with us at a meal given by our compounder—the first time that any caste man on this field has openly confessed so much faith, though frequently caste women take tea with us.

Lately, our head nurse, Mary, spent her week's holiday in the homes of several caste women, at their pressing invitation, living among them as one of themselves. It is only a few years, that she, an out-caste, would not have been allowed to cross the threshold of their doors. The same hospitality has been shown to Gesudds, our head compounder, and Prasadam. All three were presented with gold pin and pendant in gratitude for services rendered.

During the past year the dispensary attendance was 21,180 which averages nearly 60 per day. The maternity cases were 155 and number of in-patients 845. This means heavy work day and night for our staff consists of only three experienced workers and three in training. But the service has been given unstintedly and cheerfully, a continual surprise and object lesson to the patients under their care.

This report would not be complete without thanking those who have been upholding us by prayer. We also want to thank those who have sent scrap books and dolls for the sick children; and those who have sent such nicely made articles for our maternity work, and for the nice warm quilts. Our number of very poor patients is large and we are grateful for any help in this way, or for the maintenance of cots."

Yellamanchili—Miss Murray

Miss Murray reminds us that this is her thirtieth year of service—a splendid record indeed. And we rejoice in the rich fruition of her full ripened faith and wonderful consecration. Her letters breathe a spirit of such close fellowship with the Master, that we are confident her work will bring forth fruit an hundred fold.

"We started in the cool fragrance of a new day, Elizabeth, Sanyasamma and I. As we trundled over the rice-fields in an ox-cart driven by our own special farmer boy our hearts were light and happy.

Exchanging greetings here and there we passed on to a tiny outcaste hamlet about four miles from Yellamanchili. The object of our search, a man of about twenty-seven, lies on his cot in the sunshine. He is one of the trophies of the year—the picture of health at his baptism a few months ago, but ailing frequently since. Our coming affords a stimulus, and soon we are seated in the shade with the family. His demure-faced little boys sing several Christian hymns, with more than usual accuracy, their father having been something of a teacher. His bright, busy little wife still unbaptized, pauses in her morning's work and delights us by singing softly with the children.

His mother, uncle, and others, join the circle and repeat again and again the text "Christ also hath once suffered for our sins . . . that He might bring us to God."

An interesting young relative expresses the desire to serve Christ. A besmeared unshaven Hindu holy (?) man walks into our midst, sits down, but soon rises

and hurries away rather than repeat the holy name of God.

The sun is soaring, and we slip away to a slovenly little group of houses nearby, and are soon busy with the untidy women and children when, unexpectedly, childish voices join with ours in the hymn. The little sons of the Christian have followed us.

God gave us the hearts of the children that day, and on leaving we committed the hungry little souls to their little Christian neighbours for teaching.

We face homeward, and encounter a group of bright-eyed herd boys gathered for the noon hour in the shade of a great banyan. For a good half-hour, my helpers teach them one of our hymns, and we sell a few Gospel portions.

At high noon and under a blazing March sun we reach Kondiah's home. Kondiah is a splendid young man, whom God saved about five years ago. Here he suffered for Christ. This year, he and his wife graduated from the Union Theological Seminary, after a three years' course. And his wife? Three years ago a raw heathen girl from that village by the hill, now a Christian woman of some culture, a true help-mate to her husband. They are but the first-fruits. Others are seeking. Let us find them.

Kondiah's parents are at dinner, so we are led to the shade of a very common house further in the village. Preparations for the Hindoo new Year—an idolatrous festival—are in progress. Houses have been cleaned and decorated. Various grains are being sunned and ground for the feast. Yonder, a barber is shaving heads. An interested few, mostly Kondiah's relatives, including his mother, gather to hear the gospel, among them a young boy of thirteen or so, all shaven and bathed for the occasion. The text is "He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we are healed."

The boy repeats it with impressions of

pained surprise. "He suffered all that for us! Then it is a sin to perform this feast. I am ready and on my way to do it. The farmers (his masters) will be angry. They will beat me. They will refuse me work. They will shut me up in my home. But I will never do it again."

Just then the idol-procession halted close beside us with dancing and noisy beating of drums. With closed eyes, or averted looks that little company sang on "I believe, I believe O Jesus Lord" until the procession passed on and that common little spot became the very gate of Heaven.

Suddenly, darting forward, the boy's mother placed on his forehead a little paste of saffron and rice in honor of the goddess. Hastily brushing it off, the boy dashed away and we saw him no more.

We lunched at two o'clock, then resumed our homeward journey, scattering the good seed as we had opportunity, and halting at sundown for our last call. Once more it is the "common people" who receive us gladly.

See those school children running with a chair!

Here, also, seven months ago, a choice family entered upon the shining narrow way. The husband, rather a refined man, with some education, had long resisted the claims of Jesus Christ, but finally, through losses, was led to see his mistake, and to confess his Lord in baptism. His excellent wife, though sympathetic, still hesitates. His fine little daughter is now a promising pupil in our Boarding School, and we hope to secure for her a legal separation from the unworthy uncle, to whom she was married in early childhood. Her little brothers attend the mission school nearby and sometimes with relatives and friends attend the Sunday morning services in Yellamanchili.

"These be His goings of old!" "Not many wise men after the flesh, not many mighty"—but the darkness falls, and we are still two miles from home, so we say salaams, and go, not a little satisfied, that numerous tracts, and ten precious little

Gospel portions, abide along the day's trail."

This beautiful recital of a day's journey forms a wonderful word-picture of the service rendered, like an offering of sweet Saviour by this devoted servant of God.

Through the scenes depicted here, we can trace years of patient sowing of the seed, watered with tears and prayers, until now it is the children of the second and third generation of Christians whose young lives are being carefully guarded. To these the problems of Christian living in the face of a non-Christian world presents tremendous difficulties. Many failures in this class have revealed the need of great care in foundation work. Great stress was laid upon this thought in the last Evangelical campaign, when the theme chosen was 'The Two Foundations', and the text for memorizing 1 Cor. 3:11. O, pray that the young lives of this community may be built upon the true Foundation, and thus young life conserved for the service of the Lord Jesus."

The lack of a resident missionary on this field opens to Miss Murray many avenues of service not always the privilege of a single lady missionary, and sometimes crowds out the personal visitation. "Two recent very tragic events in the Brahmin community make us long for time to devote to the women in their homes, who are neglected, because of the general work."

The Caste Girls' School, under Lily and Sarah has a powerful rival in the Government School, but pray that it still may continue to exert an evangelizing influence.

Ruth's little school is kept up as we can get teachers—it was taught both night and day for several months and continued, through the hot season, by a student.

Miss Murray presents many requests for prayer for all the different phases of her work and for herself that she be more and more filled with the spirit of Jesus Christ, and more and more conformed to His image.

Miss McLeish.—"It is just dawn and I sit on the roof of the Bungalow, with my

face towards the East. A slight touch of red skirts the rim of the clouds nearest the horizon, the promise of the rising sun. A few moments ago it was dark and silent. A verse of Scripture comes to mind "But unto you that fear His name shall the Sun of Righteousness arise with healing in His wings."

The landscape is beautiful with its broken ranges of artistic hills on every side, and its long stretches of green fields dotted with clumps of palm trees but "darkness was upon the face of the whole earth."

In my mind's eye I can see thirty-three villages within a radius of four miles, and peeping out from the tree-tops, and from the hill-sides, the roof of a temple appears. On a nearby hillside, what looks like a telegraph post rears itself high above the Temple. Not many weeks ago, it was ablaze with light all night long, and all the people in the village were beating drums, and rejoicing in the deity inside, but now it stands dark and useless. Now and again a priest makes an offering on behalf of some poor blind soul in as great darkness as he himself, to the god.

"And a thick darkness covered the whole earth." Can anything ever pierce these dark minds? I hear a voice "Get thee out from thy country and from thy father's house, into a land which I will show thee." Yes, Lord, I have come and I have preached the Gospel to intensely interested crowds, in every one of those thirty-three villages this year, and my predecessors have been preaching for twenty-five years. I hear another voice—"My word shall not return unto me void." Yes, my face is toward the East. Am I as sure that the Sun of Righteousness will rise over this Spiritual darkness, as that yon earthly sun will rise in a few minutes? I fear my faith is not often so confident. No, I do not believe it has ever reached that height.

But the sun is rising—again my mind's eye falls on the town below. It sees a little chapel, where last Sunday gathered a small company of about fifty people who

lifted their voices in praise and worship to God, the Light of the world. From whence come they? From five of those villages now closed in darkness. Again I see some schools taught by Christian teachers who will shortly gather with the children and I hear them singing "There is truly no one but Thee, Jesus."

Now it is time for prayers. Every day the praises of God ascend from the corner of our verandah. Truly the Sun of Righteousness is rising.

During the month of March in blazing sun and weariness, we tramped to fifty-three villages, and strove with all our might to plant the seeds of righteousness in the dark earth of thousands of hearts. In Tallapallem Camp there were many encouragements. We had hopes of a good Sunday service when those who were thinking seriously would come and have a personal talk. But on Saturday I fell ill and had to come into the station. And a great many people came but there was no missionary there to welcome and encourage them. Will these souls, who are feebly reaching their hands to the Light, step back into darkness?

Dear reader, I beg of you to water with your prayers, the good seed sown. Oh! that showers of blessing might fall over the Yellamanchili field these coming months, and that the Sun of Righteousness might arise soon!"

Conclusion

As we think over these reports we are impressed with a sense of the tremendous need; and our hearts oft times fail us as we consider the greatness of the work and our feeble efforts to accomplish it.

Our Missionaries have found the one unfailing source of strength—the power house of prayer—and we know by their many requests that they are counting on us to share with them the problems and difficulties of the work, and to be constantly before the Throne of Grace on their behalf.

I quote from a very recent letter from Miss Murray: "In praying for us pray

that we may be able to discern the things that are vital, or in the words of Bishop Chelmsford: 'Turn to the deep things of God: leave, in these perilous times, all secondary matters alone: they can wait. The King Himself has waited for too long for the whole-hearted consecration of His disciples to His great work.'"

Respectfully yours,

Helena Motley,

Corresponding Secretary.

Westmount, October, 1923.

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

Treasurer's Statement From September 26, 1922, to September 25th, 1923.

| Receipts. | |
|---|------------------|
| Balance on hand Sept. 26, 1922 | \$ 987.60 |
| Total Receipts from Circles | 5171.75 |
| Total receipts from Bands | 698.62 |
| Collections taken at Conventions and Associations | 97.77 |
| Individual contributions | \$638.00 |
| Other contributions | 584.08 |
| Interest | 9.68 |
| | \$1131.76 |
| Dominion Bond | 1000.00 |
| | \$9087.50 |

| Disbursements. | |
|--|-------------------|
| Miss Murray | \$ 1160.00 |
| Miss Hinman | 1640.00 |
| Miss Lockhart | 1720.00 |
| Miss McLeish | 315.00 |
| Avanigadda, Mrs. Cross | 404.00 |
| Narsapatnam, Miss Mason | 484.00 |
| Vuyyura, Medical, Dr. Hulet. | 188.00 |
| Akidu, Medical, Mrs. Dr. Chute | 632.00 |
| Palkonda Training School | 25.00 |
| Bolivia | 200.00 |
| | \$ 6569.04 |
| Miss Hatch's work | 21.50 |
| Slabs for Akidu | 30.00 |
| Furniture for Rest Room at Cochabamba | 165.00 |
| Less rebate from India | 78.00 |
| | 138.50 |
| Federated Boards of W. M. of North America | 12.80 |
| Travelling, etc. | 106.60 |
| Printing, stationery and mailing | 185.99 |
| | 255.39 |
| Balance in Bank | 1109.57 |
| Cash in hand | 15.00 |
| Bond | 1000.00 |
| | 2124.57 |
| | \$9087.50 |

Detailed Statement of Receipts from Circles, Y. W. Circles and Bands.

| Eastern Association. | | | | |
|----------------------|---------|--------|-------|--------|
| Name | Circles | Y.W. | Bands | Totals |
| Barnston | \$20.00 | | | 20.00 |
| Beebe | 15.65 | | | 15.65 |
| Bulwer | 4.50 | | | 4.50 |
| Cotticooke | 136.60 | | 36.00 | 172.60 |
| Dixville | 85.50 | | 15.35 | 60.85 |
| Montreal— | | | | |
| Olivet. | 329.96 | 44.00 | 9.00 | 382.96 |
| 1st Church | 600.00 | 219.43 | 15.00 | 834.43 |

| | | | | |
|-------------------|--------|--------|-------|--------|
| Point St. Charles | 34.50 | 47.38 | 2.54 | 84.42 |
| Temple | 98.00 | 142.00 | 63.00 | 298.00 |
| Taheremack | 10.00 | 20.00 | | 30.00 |
| North Hatley | 9.00 | | | 9.00 |
| Quebec | 111.00 | | 88.00 | 199.00 |
| Sawyerille | 17.15 | | 4.50 | 21.65 |
| Sherbrooke | 47.00 | | 18.00 | 65.00 |
| Verdun | 108.50 | 16.00 | 23.90 | 142.50 |
| Waterville | 2.65 | | | 2.65 |
| Westmount | 349.33 | 117.00 | 21.00 | 487.33 |

\$1924.34 \$603.81 \$285.39 \$2813.54

Ottawa Association.

| Name | Circles | Y.W. | Bands | Totals |
|---------------|---------|--------|-------|---------|
| Duckingham | \$22.00 | | | \$22.00 |
| Clarence | 78.50 | | | 78.50 |
| Cornwall | 58.70 | | 6.00 | 62.70 |
| Dalesville | 40.00 | | 8.00 | 48.00 |
| Dempsey | 11.00 | | | 11.00 |
| Grenville | 25.00 | | | 25.00 |
| Kenmore | 31.50 | | 9.00 | 40.50 |
| Lachute | 40.00 | | 15.00 | 55.00 |
| Ormond | 19.00 | | 5.00 | 24.00 |
| Osnabruck | 10.00 | | | 10.00 |
| Osgoode | 65.45 | 27.50 | 28.00 | 120.95 |
| Ottawa— | | | | |
| 1st Church | 426.73 | 152.95 | 44.00 | 623.68 |
| 4th Avenue | 225.15 | 71.50 | 6.80 | 303.45 |
| Calvary | 30.00 | | 18.00 | 48.00 |
| Eastview | 8.00 | | | 8.00 |
| Highland Park | 86.50 | | 5.00 | 90.50 |
| McPhall | 122.46 | 58.50 | 18.00 | 199.14 |
| Parkdale | 30.00 | 24.25 | 29.83 | 84.08 |
| Rockland | 50.40 | | 27.25 | 77.65 |
| Rivington | 12.00 | | | 12.00 |
| Thurso | 42.71 | | 31.70 | 74.41 |
| Vankleek Hill | 37.00 | | 14.00 | 51.00 |

\$1469.10 \$314.70 \$265.68 \$1049.38

Canada Central Association.

| Name | Circles | Y.W. | Bands | Totals |
|---------------|---------|------|---------|---------|
| Allan's Mills | \$18.00 | | \$20.00 | \$20.00 |
| Almonte | 18.00 | | 10.00 | 28.00 |
| Athens | 15.00 | | 17.50 | 32.50 |
| Arnprior | 35.15 | | | 35.15 |
| Brockville | 225.55 | | 8.15 | 233.70 |
| Carleton | 18.00 | | | 18.00 |
| Delta | 28.00 | | 4.50 | 30.50 |
| Drummond | 20.00 | | | 20.00 |
| Kingston | 79.00 | | 18.00 | 97.00 |
| Lanark | 7.00 | | | 7.00 |
| Perth | 98.50 | | 30.00 | 123.50 |
| Phillipsville | 36.25 | | | 36.25 |
| Plum Hollow | 28.00 | | | 28.00 |
| Renfrew | 30.00 | | 2.50 | 32.50 |
| Smith's Falls | 186.35 | | 32.00 | 218.35 |

\$807.80 \$142.65 \$950.45

Grande Ligne Association.

| Name | Circles | Y.W. | Bands | Totals |
|--------------|---------|------|-------|--------|
| Grande Ligne | 15.00 | | 5.00 | 20.00 |
| L'Oratoire | 20.00 | | | 20.00 |
| Marierville | 13.00 | | | 13.00 |
| Roxton Pond | 4.00 | | | 4.00 |

\$52.00 \$5.00 \$57.00

Summary.

| Name Association | Circles | Y.W. | Bands | Totals |
|--------------------------------------|------------------|-----------------|-----------------|------------------|
| Eastern Association | \$1924.34 | \$603.81 | \$285.39 | \$2813.54 |
| Grande Ligne Assn. | 52.00 | | 5.00 | 57.00 |
| Ottawa Assn. | 1469.10 | 314.70 | 265.68 | 2049.38 |
| Canada Central Assn. | 807.80 | | 142.65 | 950.45 |
| | \$4252.24 | \$918.51 | \$698.62 | \$5870.37 |
| Number of Circles contributing | 22 | | | 22 |
| Number of Y. W. Circles contributing | 1 | | | 1 |
| Number of Bands contributing | 12 | | | 12 |

Comparative Statement

Total Receipts for 1919-1920 \$6597.28

| | |
|------------------------------------|---------|
| Total Receipts for 1920-1921 | 6698.17 |
| Total Receipts for 1921-1922 | 6638.16 |
| Total Receipts for 1922-1923 | 7099.90 |

LIFE MEMBERS FOR YEAR.**Circles****In Memoriam—**

Miss Irma Guioi, McPhail, Ottawa.
 Mrs. Wm. Murdock, Dalesville.
 Mrs. J. C. Smart, Brockville.
 Mrs. Robt. Williams, Brockville.
 Mrs. Robert Smart, Brockville.
 Mrs. Emma Fawthorpe, Cornwall.
 Mrs. G. K. Tyler, Coaticook.
 Mrs. E. Morgan, Coaticook.
 Mrs. E. A. Wilson, Clarence.
 Mrs. D. McArthur, McPhail, Ottawa.
 Mrs. W. J. Taylor, Highland Park, Ottawa.
 Mrs. Alfred Raynon, Temple, Montreal.
 Mrs. N. Mulhall, 1st Church, Ottawa.
 Mrs. L. M. Weeks, 1st Church, Ottawa.
 Mrs. E. A. Clark, 1st Church, Ottawa.
 Miss Mabel Maine, 1st Church, Ottawa.
 Miss G. A. Johnson, Smith's Falls.
 Miss Lena Beal, Smith's Falls.
 Miss M. Grierson, Arnprior.

Bands.

Miss Rosemary Poitras, Thurso.
 Miss Helen Thomson, Thurso.
 Master Frank Hodgins, Verdun.
 Master Ralph Wentworth, Quebec.
 Miss Winnie Ruthman, Quebec.
 Master Chas. Belford, 1st Church, Ottawa.
 Master Douglas Morrell, 1st Church, Ottawa.
 Miss Helen Belford, 1st Church, Ottawa.
 Miss E. Stuart, Osgoode.
 Mrs. H. Bryant, Smith's Falls.

Audited and found correct.

Alfred Walford, L.L.A.,

Auditor.

Montreal, Oct. 5th, 1923.

REPORT OF SUPERINTENDENT OF MISSION SUPPLIES FOR THE YEAR ENDING SEPTEMBER 30, 1923

Fifteen parcels were reported as being sent to India, quite apart from the boxes in July. They were from the following Circles: Brockville, Ottawa First Church Band, Tabernacle Montreal, Rockland, Perth Sunday School, Westmount and Olivet Montreal.

In the month of April letters were sent to over thirty of the larger Circles and Bands, stating that the Foreign Board intended sending out a box to India, notifying them if they wished to enclose parcels to forward them to Olivet Baptist Church before the 15th of June. Twenty-three Circles and Bands responded to the appeal, and seventy-one parcels were received. These (with the exception of a few which arrived too late) were packed in two large cases and shipped to the Rev. H. Dixon Smith, Cocanada, and a letter was

sent asking him to attend to the distribution of the parcels. A total sum of \$58.71 was received with the parcels, \$21.55 of which was intended to be used to pay the duty, and the remainder \$37.16 to pay freight charges and other expenses.

The parcels which did not reach us in time to go into the cases, were forwarded by mail, and to each of the recipients was sent a sum sufficient to pay the duty. As we had no means of knowing what expense the Rev. Mr. Smith would incur in the distribution of the parcels, he was asked to notify the Board what it amounted to, so that the sum might be refunded him.

Total amount received \$58.71.

Disbursements:—

| | |
|--|---------|
| Duty | \$21.55 |
| 2 cases at 75c | 1.50 |
| Cartage | 2.00 |
| Correspondence and charge for money orders | 1.92 |
| Insurance | 2.80 |
| Ocean Freight to Madras | 15.00 |
| Postage on parcels sent by mail.... | 7.52 |

Making a total expenditure of \$52.29, and leaving on hand \$6.42. Out of this will have to come the freight from Madras to Cocanada and whatever expenses the Rev. Mr. Smith has to incur in distributing the parcels.

This has been an experiment this year, and we shall be better able later on to tell whether or not it should be repeated next year. The Superintendent of supplies would like to remind all those sending parcels that it would be a great relief to the missionaries if they would provide for the payment of the duty on the parcels.

One of our lady missionaries, in reply to a letter on the subject, said that a sum equivalent to a quarter of the value placed on the parcel is sufficient to pay the duty. This can be sent in the form of a money order.

Respectfully submitted,

Florence Tester,

Supt. of Mission Supplies.

Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 96 St. George St., Toronto, Ont.

All matter for publication should be sent to the Editor.

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50c. a year in advance.

LITERATURE DEPARTMENT— Women's F. M. Board, 66 Bloor St. W., Toronto

Do not send cheques if you live outside of Toronto. Send money orders.

Telephone N. 8577—F.

OTTAWA ASSOCIATION

The 35th annual meeting of Circles and Bands in connection with the Ottawa Association met with the church at Westboro, Ontario, on Tuesday, June 19th. Despite the heat there was a record attendance of delegates and visitors. The directress, Mrs. E. Richards, of Westboro, occupied the chair. Mrs. Kirkwood, Buckingham, gave the keynote to the session in the Scripture message from I Peter 4. Mrs. Abra, Westboro, extended a cordial welcome to the visitors, to which Miss Evelyn Carkner made a suitable reply.

The summary of reports given by the directress was most encouraging. Amount raised by Circles and Bands for Home Missions, \$2,177.40; by Circles and Bands for Foreign Missions, \$2,144.46. Total amount raised for Home and Foreign Missions, \$4,321.86, an increase of \$675.74 over last year.

The report of the Nominating Committee was accepted as follows: Directress,— Mrs. E. Richards, Westboro; 1st vice, Mrs. E. C. Haskin, Ottawa; 2nd vice, Mrs. W. B. Tighe, Ottawa; corresponding secretary, Miss Claire Thomson, Thurso; recording secretary and treasurer, Mrs. J. C. Stuart, Osgoode. Mrs. G. R. MacFaul brought the message from the Home Mission Fields. The missionary papers and literature were impressively presented to us by Mrs. A. N. Frith, Westboro. Her theme was "Give

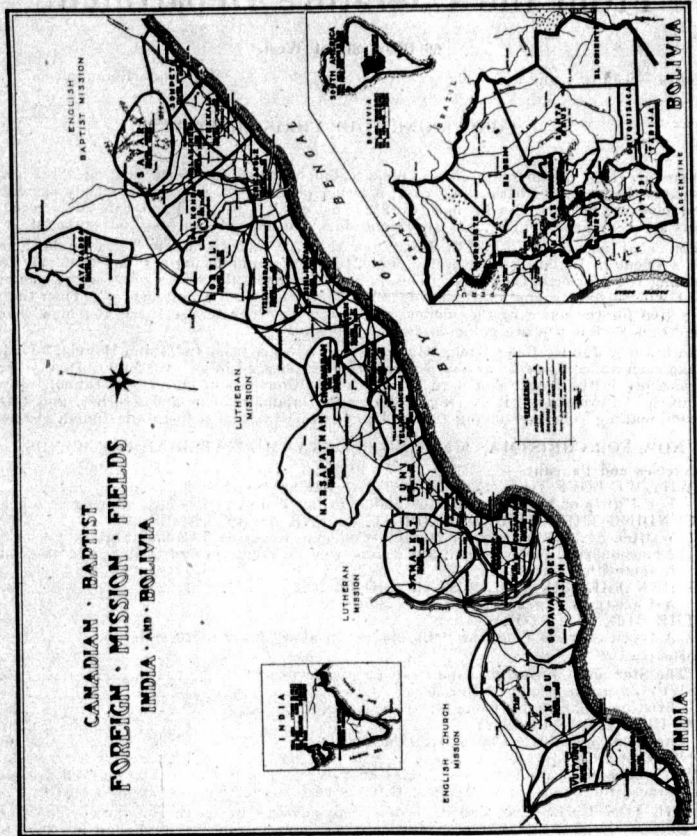
Heed to Reading." Miss Washburn, of Smith's Falls, brought the message from the Foreign Board. The conference on Band work, led by Miss Thomson, Thurso, proved very interesting, several Band leaders offering suggestions for programs. The evening session was opened by a song service, led by Dr. Derby, accompanied by the Westboro Orchestra. Rev. A. N. Frith conducted the devotional exercises.

The report of the Young Women's Circles as given by Mrs. E. G. Blackader, showed an increase of one Circle in the Association. Y. W. Circles in the Association number six, with a total membership of 123, contributing over \$5 an average Circle member. A very instructive and interesting Home Mission address was given in the form of a pageant by the Y. W. Circle, of Parkdale.

Miss Kate McLaurin, missionary, received a hearty welcome as she came to the platform. She spoke on "Women's Part in India's New Day," showing the wonderful transformation of character in these women when they receive Christ.

Many others contributed to the success of our meeting. Mrs. Crosby, the Home Mission Treasurer; "New Canadian Chums," given by the children of the Parson Memorial Mission, under the careful supervision of Mrs. Bursto; the exercise by the Westboro Band, "Say It With Dimes," and Mr. Roy Carson. The offerings of the day amounted to \$34.55. Mrs. J. C. Stuart, Recording Secretary.

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CONCERNING YOUR CHRISTMAS GIFTS

There are Life Membership Pins. What could be nicer for those holding these certificates than a pretty little Pin? And it is inexpensive yet good value. They are gold and blue enamel and can be had for 85c. post paid, also the Band Life Membership Pins are very pretty. They are silver and dark red enamel and cost 75c. postpaid.

Then what about the "Link?" Don't you think a subscription to it would be good for a friend? We have some pretty neat little cards announcing the fact that you are sending it (4 for 5c.); they read: "This is just to tell you that the 'Link' for the coming year will be sent to you as a monthly reminder of love and good wishes." Then there is a line for the name of the sender. Of course in order to use these you must send the "Link." But you are going to do that anyway.

And the new Jubilee Band Book, "Glimpses and Gleams from India and Bolivia," would make such a nice present for any person who is interested in our Missions. This is 25c. Also there is the lace. You need to see this at Convention, but if you cannot, write to us for information. It is from India, both Dummaguddem and Crochet, and this, beside making your lace-loving friend happy, will be a real help to our Indian sisters.

NOW FOR CHRISTMAS MEETING PROGRAMME MATERIAL FOR BANDS.

Exercises and Pageants—

WHY WE LOVE TO BRING CHRISTMAS GIFTS TO JESUS3c.

For 7 girls or boys, 12 years or under, to be recited just before offering is taken.

SENDING THE CHRISTMAS SPIRIT TO FAR AWAY LANDS5c.

Written by Miss Mosely, of Moulton College. Requires 7 Canadian girls, 1 herald, 2 missionaries, 7 women and 9 children from different foreign lands. This is good. In quantities it is 3c.

WHEN THE CHRISTMAS STAR SHONE10c.

A Christmas pageant requiring 7 children.

THE OLD, OLD STORY,2c.

A typed exercise from the "Missionary Speaker" for 2 to 10 children.

Stories:—

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Why Zaraphae Changed Her Mind5c.

*Christine's Christmas Thought3c.

*A CHRISTMAS ROSARY3c.

Christmas For Little Chaps Over the Sea3c.

*My Best Gift.....3c.

The leaflets with an * are for Circles or Y.W.'s. The last two thus marked are too advanced for Bands, and "My Best Gift" is very suggestive for Circles (story).

RE COSTUMES—We find it necessary to advance the price for our costumes on account of the general wear and tear, thus we have to make this change in order to cover expenses. Herewith is a full list with prices: 14 Telugu (Indian) costumes, 15c. each; 1 Bolivian costume (5 pieces) for 20c.; 1 Bolivian Poncha (for men or boys), 10c.; 1 Bolivian Shawl, 10c.; 1 Chinese costume (silk, very pretty and good), 45c. These are usually sent by express as the Bolivian ones especially are very heavy, but we can send the cotton ones, (Telugu) when there are 6 or less cheaper by mail. The persons who rent them pay the carriage both ways. The Chinese dress when rented alone can be sent by mail, but it is necessary to register it, therefore about 15c. should be added to above price for carriage.