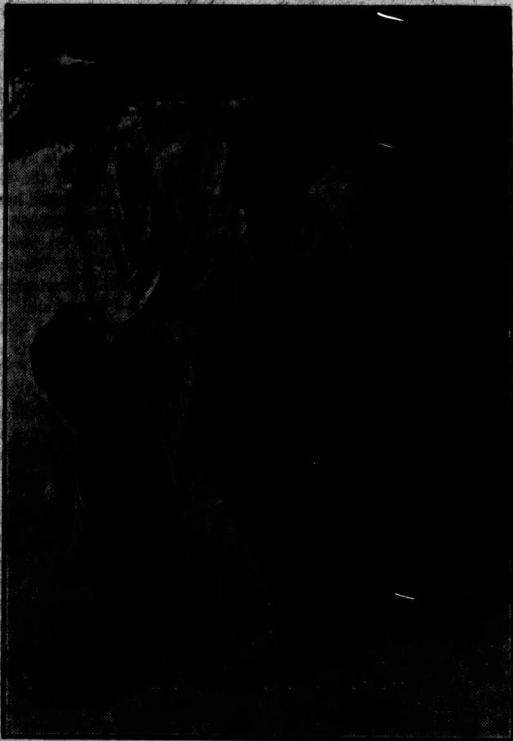


Canadian Missionary Link

XLV

WHITBY, MARCH, 1923

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Does Bolivia Need Us?

Notice in answer to that question the striking picture of the hundred-year-old Indian woman given on the first page.

"The Stirring Story of Senor Montano," in the Young Women's Section and Miss Booker's letter show the kind of work our missionaries are doing in Bolivia.

The studies on Bolivia prepared by the Chairman of our literature committee for Young Women's Circles and Mission Bands should be widely used. Keep the Links with these studies until you want a program on Bolivia.

Mr. Buck, the writer of the "Story of Senor Montano," is stationed at Oruro.

SOMETHING ABOUT ORURO

The City—Oruro is situated at the foot of a series of low, brown hills, with streets as monotonously flat and level as those in La Paz are uncomfortably uphill and down. It lies 12,122 feet above the sea-level and, during July, August and September, the winds are very bitter and violent. The beautiful central plaza or square, in which is the finest post office in all Bolivia, does much to relieve its rather dismal and unattractive appearance. The city is an important commercial centre, around which are grouped at varying distances a large number of great silver and tin mines. Although we were given to understand that all the people of Oruro understood Spanish, we are not certain but that, as our missionaries gain a more detailed knowledge of the city, they will find that there are a great many Indians who have not enough knowledge of Spanish to enable them to understand the presentation of the Gos-

pel. If our doubt proves to be well established it will mean that one of the lady missionaries here should give herself to the acquirement of the Indian tongue in addition to Spanish. Apart from the recent entrance of the Salvation Army, with two lady workers, the evangelism of its nearly 30,000 inhabitants is left solely to Canadian Baptists. In addition to his work among the native people, the Board's missionary must marry and bury and generally minister to the English-speaking colony, the majority of whom, by their lives, are a positive hindrance to the spread of the Gospel. Our Mission is well-established here, with two fine properties worth \$20,000, one well located on Washington St., one block away from the Central City Square, and the other on a low hill overlooking the city.

The Church—The church in Oruro is the oldest in the Mission, as it was here that Mr. Reekie began his work. It has now a membership of thirty-three, with a congregation about double that number and a Sunday School of forty pupils. Under the warm evangelistic touch of the present missionaries, Mr. and Mrs. Buck, the cause is steadily growing. There are no workers here equal to the Ruiz brothers of La Paz, but there are at least two men who minister to the congregation with acceptance in the missionary's absence. The membership as a whole is fairly mature in Christian experience and, having had a good many years careful Bible teaching, constitutes an instrument through which a great work may be done in Oruro for the extension of the Kingdom of God.—From "Canadian Baptists in Bolivia."

Dr. Zwemer at Walmer Road

Dr. Samuel M. Zwemer, of Arabia, Egypt, America, visited Toronto the week of January 14th. Dr. Zwemer has been long recognized because of his wide and accurate knowledge, because of his long experience, and because of his consecrated interest, our greatest missionary authority on the Moslem World—and therefore this week brought to the church hosts of Toronto another opportunity to see a vision of the needy world, and another necessity to answer a challenge of their duty towards it.

Dr. Zwemer addressed gathering after gathering for five days—University students, individuals, churches, denominational rallies, mass meetings, men's and women's clubs. On Monday evening, January 15th, the Baptists gathered in Walmer Road Church, a great audience filling area and galleries to hear an address announced as "The Mohammedan World in Relation to India." The minister of Walmer Road Church, Dr. MacNeill, presided, and with him on the platform were Rev. H. C. Priest and Rev. H. E. Stillwell.

Dr. Zwemer's opening words were an acknowledgment of the consecration of his mother, and the prayers of his father, as being the influences which sent him into the mission fields. With this and a sentence or two showing his intimate knowledge of, and interest in our own mission fields, especially India, he turned to his subject, which, with no apology, he changed to "The Whole World in Relation to God." He based his address on, and quoted many times in the course of it, "Thy will be done," and "Lo, I come; in the volume of the Book it is written, I come to do Thy will, O God." To get any understanding of the subject and the texts, one must clearly understand what is the will of God

and what this world is in which we pray that it shall be done.

So many assert it to be a pessimistic world. Certainly Luthrop Stoddard does when writing his much-read books, "The Rising Tide of Color," "The New World of Islam," and "The Revolt Against Civilization." A pessimist has been defined as a man who blows out the candle to see how dark it is, and surely these books give facts, but give them without the light of the candle. They forget that the yellow race, depicted as so threatening, is not the yellow peril, but a golden opportunity, and the black race is not only a rising tide, but God's image carved in ebony.

It is certainly a world disappointed from war. What country is happier for the war? France, Germany, Italy, Austria, Turkey, Belgium, Britain—not one. To quote Robert Louis Stevenson, the human race is "still living on islands shouting lies at each other across seas of misunderstanding."

It is a desperate world. Zionism, Islamism, Bolshevism, commercialism, all rising as cures for desperate ills, and all striking at one another with deadly enmity. And it is a sorrowing and suffering world. "How long, O Lord, how long?" goes up the cry of heart-agony from individuals and nations—from the shifting populations of the Mohammedan countries, from the tortured Armenians, from the orphans more in number than ever before in the history of the world, from the 150,000 Christian young women with their holy memories forced into Moslem marriages.

And yet it is also a world of marvellous opportunity and accessibility. Surely so when a famine in the Antipodes changes the price of wheat in Chicago; when an earthquake in Chili is registered on the seismograph here.

At least one benefit from the war is the building of railroads and the automo-

bile roads which make accessible Abyssinia, Indo-China, Morocco, India, where "Thy will be done" is not yet the prayer. Do we say it is all not yet accessible?—that the time is not yet? The trouble is—we have forgotten to wind up the clock, and we have forgotten the key is in our pockets. Else we would have known it is not only an accessible world, but a responsive world.

And what is the will of God which must be done in this world? Was this a petition implying passivity? On no fewer than a dozen graves in Keswick Cemetery in North England, is carved this prayer—that looks like making it a pillow when it was intended for a power-house. Gladstone did not so conceive it, nor did Lincoln, nor did Roosevelt, nor yet John Hay, when he wrote:

"Wherever man oppresses man,
Thine arm lay bare,
Thy will be done."

Not only is it an active will, but it is one plainly declared in such words as "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

His promises are also another expression of His will,—“The light of the knowledge of the glory of God shall cover the earth as the waters cover the sea.” Surely such a promise is, as an architect once said, a blue print of God's plan. It covers social life, family life, civic, national, and international life.

And again, God's will can be known from His character. If He is holy must there not be a passion to spread that holiness? If He is merciful, then how can such as the blind and the mentally defective, be neglected,—that is so long as we say "Our Father," and thus claim an inheritance of His nature, and claim it in common with others.

God's will is shown too in His program of evangelism. The programmes of the world are many,—Zionism with its lim-

itations; commercialism and nationalism with their selfishness; imperialism with its oppression,—but God's will and programme are evangelism.

How are we to know His will? We do know His will,—we are living in His world,—are we willing to do it? It is easy to sing, "I'll be what you want me to be," "I'll do what you want me to do," but if we attempt to carry it out there will be in our lives many results to make us wonder,—and one of them will be that the shadow of the cross will fall on our bank-books, and such figures will be written as will astonish us. The clear-cut, logical address, outlined above, was given with forceful voice, with sparing gesture, with embellishment of verse by Drinkwater, Oxenham, Hay, in language where the "inevitable word" seemed always to be the one chosen, and above all, with tremendous earnestness of conviction.

Dr. Zwemer preached a stirring message, one to awaken the sleeper, arouse the sluggish, and stimulate even the eager. "How shall we escape" if we fail to carry away a new interpretation of "Thy Will be done,"—shall it continue to be a pillow or shall it become a power-house?

Jacqueline M. Norton.

If we were as anxious about enlisting the prayers of Christians as we are about securing their money, and if we made the obtaining of funds as much a matter of prayer as we are in the habit of making this a subject of discussion and planning, we would have all the money needed for carrying on our missionary work.—John R. Mott.

CORRECTION

In January "Link" Burk's Falls Circle was credited with a Thankoffering of 5c. This should have read Burk's Falls (Th. Off. \$5.05), \$8.50.

Our Work Abroad

OUR OWN PEOPLE

By Rev. J. B. McLaurin

THE IMPORTUNATE WIDOW

Indian experiences are a very helpful commentary on the Bible. Boys at home are apt to be a bit resentful over the exclusion of dogs from the glories of the heavenly city, bearing in mind the faithful and friendly collie or terrier that is the companion of many a Saturday tramp to the woods and through the fields. But when India shows us dogs as they were in Palestine, devourers of filth and purveyors of infection, the word appears differently. We do not get the full meaning of the sifting to which the impetuous apostle was to be subjected so long as our ideas of threshing are those of a huge machine with whirring wheels and gaping maw, that pours out the separated and cleaned grain in a stream which takes our best efforts to store away, from an invisible and efficient interior. But when we see the rice pounded in mortars, sifted in basket-work trays, and falling on the pile of grain while the light, futile chaff is carried off in golden clouds, the beautiful aptness of the illustration impresses itself upon us.

Personally, I can testify that I never really knew what an importunate widow was until I reached Kishkindapalem. This place is approached over the sands of the bed of the Kistna river in the summer, or across a mile or two of swiftly flowing, coffee coloured water in the flood season. At this point in its course, the river has many islands, small and great, that stand up like castles with their steep clay banks when the river is reduced to a few small streams by the heat, and are practically awash in a heavy flood. Although there are varied ways of approaching this island and its villages, however, there is no known method of dodging the widow. Her usual custom is

to hold off until the thanksgiving collection, which is a red-letter day to all the churches on the island. All meet at the central village, and the services consume most of the day. After the ingathering, a certain part of the money is distributed, and first of all a few honoured disbursements are observed. Amongst these are the gifts to the poor of the congregation and chief in this privileged class is the widow. With superb confidence and a suggestion of ostentation she places her two-anna bit on the table, well knowing that her rupee never falls to materialize later. She sits near the front, secure in her position of privilege, and in her surety that what has always been always will be. I used to sit and tremble as I tried to imagine the possible consequences if some upstart pastor or missionary should attempt to alter the congregational stars in their courses. Nothing less than an earthquake, I am sure.

After the service, when you return at sunset to the tent, she will be waiting for you. Take your time, ignore her, do not speak to her, go into the tent and wash your hands. There is no hurry. She can and will wait all night if necessary, but she expects and will have her second rupee. Did not the great men of the past—Bensen, Cross, Stillwell, even Dr. Brown of the shadowy former time, give it to her? Perhaps they did. Perhaps, like their unworthy successor, they gave in after a trial of strength, a contest of patience with importunity. All the time one stays indoors, if being in a tent can be called indoors, the widow is dilating on her straitened circumstances and your inexplicable "anger" to an interested circle of villagers, or, if no better audience offers, to your servants. When the victim again emerges, he endeavours to explain to her, with studied self-control, his perfectly sound principles as to indiscriminate charity. Has she no relatives

who can support her? But she knows the answer to all these objections already, thanks to her fencing with several relays of missionaries. She has no relations, no friends but the missionary. If such giving is wrong, why did the former missionaries,—ah, they were true fathers and mothers,—do it? Is there nothing she can do? Yes, she can starve, if her natural supporter will not aid her. Baffled at last in argument, the padre picks up a book, places a chair near the P.W.D. lantern that has now been lighted for the benefit of all the flies and moths of the vicinity, and invites his visitor to go home in a voice of awful finality. She waits sitting humbly by the tent door. He pretends to read, but his mind is not on the printed page, but travels in circles, wondering how long she will stay, whether it will do to lead her off the premises by an ear, how much longer he can stick it and waiting nervously for the next shuddering sigh from his tormentor.

The announcement of dinner comes as a welcome relief. The widow knows her place, she will not force her attention on you at your meal-time. But she is there, just around the corner. The usual evening meal of the touring missionary is made to last as long as possible. The Indian hen and the tin can, that have had so prominent a part in the evangelization of rural India do their part in turn, and the nourishing and uninteresting pudding comes and goes. Then, as the Protector of the Poor and Father and Mother of 5,000 assorted followers escapes again to the outer air and seats himself after brushing the fauna off his chair and examining the back of it for a possible scorpion, a shadow steals out of the shadows and a sorrowful,—professionally sorrowful voice begins just where it left off. Consequently there is only one thing to do, as the unjust

judge found out, and that is to capitulate. The rupee is brought and handed over. With expressions of undying gratitude the widow disappears. She holds no grudge,—do not all the white folk act thus? Scientific charity has received another black eye, but the sufferer is rid of the importunate widow for another year.

FROM INDIA AND BOLIVIA

A letter from Mrs. Cross will explain itself, so it is quoted in full:

"Will you kindly put an item in the Link for me concerning some parcels that have come during the year containing cards and bags. Three parcels, I think,—one or two from Ontario and also one from Victoria, B.C., with no name on. If I knew the church I could write, but there is nothing to signify who sent them. Please say thank you for me, and to all who have helped us in this work by sending these things for the children. I was getting anxious because none had come for some time. I was afraid we would not have them for the meetings that take place from now on: (letter was dated Dec. 18th), but every mail brings them now, so we are grateful.

"Cards and bags,"—simple little articles, are they not? And yet, never have we heard of any Missionary being over-stocked. The demand ever out-runs the supply. In the letter following, from Miss Laura Allyn, the reader will find another demand which will be gladly met by friends here who are always eager to "send something which is really needed:"

"About the patients,—we have the same amount of nasty cases and about the same ordinary ones. A few days ago, a woman came with very bad swelling all over her body, very little red blood, and a continual pain. She looked so sick and could scarcely be patient, while I fixed her bed for her. Today her hus-

band came to tell me he was taking her away home. When I objected because the Doctor had not given her permission he said 'oh, well, we will take her anyway,— we are afraid to stay.' In ordinary cases I would have tried persuasion and I did until I saw it was useless. He was absolutely paralyzed with fear. Why? Not because she was any worse, but because he had consulted some priest who said her star was not good, and she wouldn't live. I told him we were doing our best, but if he took her home, she would perhaps die from the long journey. 'Then what can I do if she does?' says he. So after a few words to the girl and a little prayer for her return to us, I said goodbye, and she was off. We have a Brahmin lad who is the only son of a widow. For days we watched him and prayed for his life for his mother was so anxious. Now he is better, and for days he has had one demand,—a doll. And we haven't one. We could use many. The celluloid ones are lovely for sick children because they are light and cleanable. Please send some dolls to the sick children. Picture books are nice but dolls are more durable. They are easily crushed in the mail, however, and unless well packed, need to be sent to the morgue at once. Dr. Findlay spent her noon hour making a rag doll, only to find another laddie in the same ward wanted one too!"

Rainy Days in India

Now a brief glimpse at rainy days in India. Miss Baskerville, writing of her Caste Girls' school in Cocanada, says:—"I have always told the children that they must not come to school in the rain; if it is raining at school time they must wait until it is over, and if it doesn't stop, there will be no school. The poor little ones have nothing to protect them,—no waterproofs or umbrellas, and with their thin cotton garments, it would

take only a few minutes to soak them to the skin. When they get wet they get colds and fever, and it is much better to lose a half-day from school than that they should get wet and be sick for days. I must say that we have been very little hindered by rain either in the mornings or the afternoons since I have been in the work."

From Miss Booker

A friend has very kindly given us the privilege of reading some letters written by Miss Alice Booker, and we cannot resist the temptation of sharing this privilege with Link readers. Many of us are only of late beginning to understand the work in our Bolivian Mission, and everything from Miss Booker's pen is of special interest. The first quotation is from a letter written while on a visit in La Paz, the city which has been so constantly in our minds of late, as we prayed for the removal of the obstacles which have hindered the completion of the Chapel there. Miss Booker writes:—

"The street through which we go to town is the widest and prettiest, with a long park up the centre, and very nice houses along it. As one walks home from town, one gets a fine view of the wonderful and beautiful clay formation round about La Paz, and towering up behind these, that beautiful snow mountain, Illamani, often partially shrouded in clouds. I love to watch the people on the streets,—all kinds and conditions—Indians in ragged clothes, or ponchos, with their bare feet, and their trousers slit up the back of the legs almost to the knee; the beggars; the Chola women in their peculiar costume; the young soldiers striding along on very fine horses; young men walking together and gesticulating wildly. Then you will see a couple of young men meet and throw their arms about each other in a fond embrace, and a stranger will think,—there are two

great friends who have not seen each other for some time,—but nothing of the kind,—they probably see each other every day. Often in the street an auto will come along and be apparently blocked by a large flock of llamas. In another street one will see a long line of pack donkeys making their way along. The streets are mostly narrow and I never know which way to turn,—am always dodging people. One afternoon, right after dinner, we went up the hill to an Indian section, where there was a big Indian fiesta. Of course we see lots of fiestas (at Peniel Hall Farm), but this was the biggest I have seen. It was in celebration of the coming of the Holy Spirit at Pentecost, and it seems almost a sacrilege to even mention such a thing when one has seen the awful celebration. We climbed up on a mud wall and overlooked the whole scene,—the immense crowd of people, the dancing Indians dressed very brilliantly and masked, the little church, and away in the distance, those great mountain peaks just peering over the edge of the "bowl" in which La Paz is situated. It certainly was a picture I shall not soon forget.

The following is from a letter written in August, two weeks after the Mission Conference which was held in Cochabamba.

"During Conference we were busy morning, noon and night. We had special services every night for the natives, and I was glad to become acquainted with the native church. There are two or three promising young men who may make workers some day with training. One thing we did at Conference was to decide on Wednesday as a special day of prayer for our Mission, when we Missionaries will have special prayer. Out here on the Farm, we have a little prayer-meeting nearly every day with the Ruizes, just after dinner. I wonder if you

will make it known that each Wednesday is our special day of prayer? I think it would be a great help if our friends at home would unite with us on that day. After a perfect orgy of fiestas, we will now have peace and quietness for a couple of months, and a chance to have a good night-school. We had 26 out last night and we will probably have a much better attendance still. The boys love to go out on fine nights, and when nothing else is on, come to school. I do like these times when everything goes along peacefully."

Seldom does a letter come from any Missionary without the request for prayer. Dear friends here at home, let us be very faithful in this our share of the task of making known the Gospel in the sections of Bolivia and India for which we are responsible.

B. C. Stillwell.

BIMLIPATAM

On the 19th October we received two men by baptism, one a Goldsmith, the other a Panchama. Recently we have had two or three other baptisms. One was a bright young Brahmin, a member of our teaching staff. He was kidnapped, and with the connivance of the Police, taken to Vizianagram. Later he was rescued and returned to us. His wife forsook him and vowed she would never come to him again unless he renounced Christianity. This was a sore trial to him for he loved his cultured wife and he knew that she loved him dearly and very earnest prayer was made for the both of them. All communication with her was cut off, save via the Throne, and she went away to Yellamanchilli. After two and a half months' silence she wrote and urged him to come for her at once. In a vision a white man with a long beard had appeared to her saying, "Will

ye not listen to me?" Her relatives did everything in their power to keep her, but she paid absolutely no attention to them.

The One who had called her husband was calling her, and she would listen and follow Him.—Field News.

Among the Circles

Perth.

Copy of resolution of condolence from the Circles, read at the annual meeting, on January 4th, 1923: In the year that has just closed, 1922, we have lost three faithful members, and the Home and Foreign Mission Circles desire to place on record the deep loss they have sustained by their removal from us.

In May Mrs. James Irons passed away. We miss her very much, her prayers and her spiritual talk being a great power.

In September, Mrs. John Flintoff was suddenly called home. She attended the Circles as long as she was able, and was always ready to do what she could.

In December Miss Elizabeth A. Macnab, Home Mission Circle, Secretary, left us to be with Christ which is far better. Her sterling qualities and valuable services will be long remembered.

In her quiet way she went about doing good—not only in the Circles, but in the church, her willing hands found something to do.

"We shall meet but we shall miss her."

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CIRCLES TAKE NOTICE!

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A great many Circles and Bands sent in parcels last summer, but some did not

manage to get in their things to the packer on time. Two large packing-cases crowded full were shipped on August ninth and the Office of the American Baptist Foreign Mission Society very kindly consented to have their business managers in New York and Madras look after the boxes at those places. We very much appreciate their help.

The third large case in which were all the left-overs and late parcels was shipped on October fourth with Mr. Dixon Smith's heavy freight. This last has probably reached its destination by now, but no word has come of it yet.

In regard to the first two boxes the following extract from a private letter written on December 7th by Miss Craig, may be of interest.

"On Monday the great event was the arrival of the boxes from Canada. I stayed up at noon till they were unpacked. It must have taken you two a long time to pack them. We have sent some of the packages out to their owners and hope that we shall be able to send more before long as the guest room is pretty well filled with them. The parcels that were not addressed to anyone we opened and sorted out the things. It took me a long time to do it. They would be distributed later.

Last year nearly everyone remembered to write the name and address of the sender of their parcel, but some forgot—or put an incomplete address which was almost useless. A little care and time on the part of each one sending a parcel will save much time and trouble for the one who has all the parcels to acknowledge and pack.

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This year we plan to send boxes by

freight again, but intend to get them off a month earlier if possible. We should like to have all the parcels in by the end of June. And may I suggest that the Circles send their parcels, when possible, to their own special missionary for the year. This would insure a better distribution of supplies as last year a few ladies received a great many parcels and others none at all. Personal gifts for the missionaries should be clearly marked.

Try to have the contents of your parcel as nice as possible for it is not worth anyone's time and money to pack and send trash or discarded, torn books to any place. Remember that most of these things are to be prizes or gifts for children and older people and make them pleasing as such.

Small scrap-books made of cambric or colored lining in which are posted brightly colored pictures, used post-cards pasted back to back with the written side covered with white paper on which a verse may be written in Telugu, pretty bags made of remnants or samples of strong materials of good sizes, with hem and double draw strings, dressed dolls, mounted colored pictures, Sunday School cards and picture rolls, skirts, jackets, and quilts are all acceptable and usable. The skirts and jackets are specially made of cotton materials according to the pattern and style used in India.

We do not yet know the exact amount required to defray the expenses but the Women's Foreign Board sanctioned the setting of the approximate rate of ten cents a pound. That will not cover all the expense, for we have heard that quite a sum had to be paid in duty on the contents of the boxes, so that this year we shall increase the rate in order to more nearly cover expenses. Should anyone feel they would like to send in an extra contribution to be sent to India to help pay the duty of about fifty dollars on last year's boxes, it would be most

gratefully received and sent on by the one in charge of this work.

Please read the following points carefully and Remember:

1. Anything small enough to go in an envelope can go by letter post and would be better sent that way.

2. Canadian bills are of no use in India. Send money by postal money order.

3. No one wants rubbish or dirty, torn books. Make all things neatly and prettily and see that they are clean.

4. Pack your parcel as compactly as possible and pack breakable things carefully for parcels are packed in the large cases as they come from you. No parcels were opened last year except when specially requested or when they were so poorly tied up that they had to be done over.

5. Write the name and address of sender distinctly on outside wrapping of parcel.

6. Address your parcel to the missionary for whom it is intended, care Mrs. C. W. Dengate, 508 Markham St., Toronto—and prepay cost of freight or express to that address.

7. This is important. Have your parcel weighed and send to Mrs. Dengate a letter stating weight of parcel, and enclose a postal note for the amount of your share of the expense reckoning it at the rate of at least fifteen cents a pound or a fraction of a pound.

Also in your letter state the contents of the parcel, and if they are made of used or new material with cost value of the new only. This value is needed for the invoices of contents on which duty is reckoned. Do not place the value higher than actual cost, for we do not wish to pay more duty than absolutely necessary.

Parcels may be sent in any time after Easter up to the end of June. Get yours here on time.

Edith Dengate.

The Young Women

JUST BETWEEN OURSELVES

For a very long time now "The Link" has been troubled because it has felt that it has not given you, the Young Women's Circles, all the help in your work that it would like to do. Several times your paper thought the problem was solved and that it would be able to give you a strong department, but each time ill-health stepped in to hinder the one chosen to take charge of these pages from taking up the task.

In our thought of you we have wondered just how the work of the young women is progressing. Do you who are leading feel discouraged with your work? Are you able to reach the uninterested ones? Do you feel the need of more inspiration and guidance to help you "carry on?" Do you think a young women's Superintendent would be of value, as we have Mrs. Mills, Superintendent of Mission Bands? If these questions stir any answers in your hearts, will you write of your difficulties or ideas on anything pertaining to young women's work, and send to the Young Women's Department, Canadian Missionary Link, 95 St. George St., Toronto. We may be able to help each other in this way.

Two little booklets have been published recently by our General Foreign Mission Board. These have been especially prepared for young people. We are going to try to help any of you who wish to do so to plan programmes for your meetings from these books. As young people we feel very strongly that part of our meetings at least should be devoted to real study, when we are through with a course, we should have some definite knowledge of what we have heard at our meetings. Some of your members may urge you not to take up study. They will say "I don't like to study," and so on—but do not let these murmuring dissuade you. These same girls will

become interested if you give them a part to do.

The Study.

The two booklets mentioned before are "Canadian Baptists in Bolivia," and "Canadian Baptists at Work in India." We will first take up "Canadian Baptists in Bolivia," by Mr. Stillwell. Now this is a report of Mr. Stillwell's recent trip to Bolivia, and gives a splendid presentation of our work there as it is to-day. It does not tell about the beginnings of our work, and so we must have some other helps before we begin our study.

A few years ago we had so little to help us in our study of Bolivia, but gradually the supply of leaflets has increased until we have now quite a list. The leader of the Young Women's Circle should have all of these before beginning a series of meetings on Bolivia. She should read them all too, so her mind may be full of the subject and she will be able to add much to the interest of the meeting from the knowledge she has of the work. The list of helps obtainable is as follows:

Studies of Bolivia, 3c.; Juan 3c.; Pan-chita and Lola 5c.; and "Angela and Pascual", 10c.; all by Mrs. Mitchell. "Bolivia," a sketch of Bolivia, by Mrs. C. T. Clark, 5c.; "The Call of South America to North America, 3c.;" "A paper on the history of our work," to loan, 5c.; "The Call of South America, 3c.;" a hymn to the tune of "From Greenland's Icy Mountains," Canadian Baptists in Bolivia and "The Stirring Story of Senor Montano," both free; also a map of India and Bolivia, \$1.10. The map will be published in "The Link" regularly now, and these could be mounted on pasteboard and each member have one.

Your first meeting should be of a general character, covering the country,—its people, its need and a short history of our work up to the present time. ...

Hymn, Devotional Exercises, Business. Let these first be chosen with care, and the business conducted in a correct way.

Devotional.—If there is one thing that we all need more than another, it is to realize that our faith in Christ must be interpreted in terms of our every day lives, or we become a hindrance to the advance of Christ's kingdom. With this thought in mind we might take as our Bible lesson this month the 13th chapter of I. Corinthians. To live this chapter is to be a "living epistle known and read" by all with whom we come in contact. For this part of your programme you might ask one of the women of the Mission Circle to present the Bible Reading, speaking for a few moments to you.

1. Using the maps—Bolivia, the Country, its history and physical features.

Note.—For this number have one of your members prepare in her own words from "Bolivia," by Mrs. Clark, and from "Studies of Bolivia," by Mrs. Mitchell, just the parts which touch on these subjects.

2. The People of Bolivia. Three Classes.

Note.—If possible have three different members dress to represent—The Spanish (simply fashionable Paris styles), the Chola, the Indian (see January Link for pictures and February Link, page 147, for correct names of pictures). Have each in her own words describe how she came to exist. Get this from "Bolivia" and "Studies."

3. What as Baptists have we tried to do for Bolivia from 1898 to 1922? Get this from typed paper for loaning (5c.). All these helps are to be obtained at our Literature Department, 66 Bloor St. W., Toronto.

Try in all your work to say your parts. Reading papers kills a meeting, and the one taking part does not receive the same benefit as from something mastered sufficiently to be presented orally.

The Stirring Story of Senor Montano of Llalagua Bolivia

By Rev. Percy G. Buck, Oruro, Bolivia

Note.—Rev. Percy G. Buck, a missionary of the Canadian Baptist Foreign Mission Board, went to Bolivia in March, 1919, and has resided there since that time. In addition to being in charge of the work in Oruro, he also has the oversight of the Mission at Llalagua, (pronounced Yal-yow-a), which is about ten hours distance by railway. Mr. Buck is a graduate in Arts and Theology of McMaster University.

THE GREAT DISILLUSIONMENT PART I.

His Home Life

We shall call him by his Christian name, Macedonio, until he is old enough to merit the more dignified appellation, Senor Montano (pronounced Senyor Montanyo). He was born of "pious" parents, that is to say, the piety of his parents was not the result of deep spiritual communion with God, but rather a slavish fidelity to the dictates of the Church of Rome. This has ever been recognized by that church as the only piety necessary for the common people. The priest of Rome cares more for this kind of religion than for that which enters deeply into the things of God. So it was that the home of young Macedonio was in no way out of the ordinary, but rather one in which reigned the usual spirit of fidelity to the cause of Rome, one similar to the many into which other children were born in the same year of our Lord, 1881.

His Mother's Wish

He grew up respecting and obeying the so-called representatives of God, the priests, marvelling much at the holiness which he believed must accompany such

an exalted calling. It is not then to be wondered at that Macedonio quite readily consented to his mother's wish—the wish of every Bolivian mother—that at least one of her sons should become a priest of the church, and in this present case the mother's wish was that Macedonio himself should be the fortunate one. Already two uncles were occupying this position, and naturally their influence was all on the side of the church. Finally at about the age of sixteen Macedonio found himself looking forward to the time when he too would be a priest as his uncles were.

In the School of the Priests

As he was still young when he made his decision to enter a seminary, he had not yet been out in the world to see things for himself. Also he had begun to learn a trade, which kept his mind on material things. He soon found out that it was much more according to his mode of thinking and living to be free like other men; and, when at last the mother's decree was made known that he enter the seminary and study for the priesthood, it was not an eager lad who responded. Nevertheless he went and entered the Franciscan Monastery in Cochabamba.

Once inside he decided to make the best of the situation, and, after about one and a half years of service as "mozo," or general servant, he accepted the habit of the novitiate. He now entered upon the more serious side of his preparation. He had to "dig into" Latin, sacred history and Catholic fundamentals. All that he received from his teachers he received without the slightest doubt, never allowing even its shadow to cross his thoughts.

Disillusioned

After about six months of this new life he began to use his eyes and ears, and as we say, put two and two together. His careful observation rewarded him

with several very bad shocks. It is said of Luther that he was very happy when he learned that his fellow priests were intending to send him to Rome on some business pertaining to their society. He always thought that, as Rome was the centre of the Catholic religion, it must also be the home of the most holy men on earth. It was a sad and disappointed priest who walked the streets of the "holy city," seeking for its professed holiness. Instead of being the most holy place on earth, he considered it the most wicked. This discovery was indeed a severe blow to his faith, and no doubt helped to drive him to something more real and comforting. Rome had its way of saving souls, but God had another, to which Luther at once applied: "The just shall live by faith." Our young friend's experience in the seminary in Cochabamba was not very unlike that referred to above. He saw how the other men of the seminary vied with each other in acts of evil, from the eldest of them to the youngest. A bottle of especially good wine at each plate at two out of three meals was one of the lesser evils of the place. His young ears were frequently offended by the repulsive language to which he had to listen. His mind became defiled by the vicious and immoral suggestions and counsels which he received from those who should have known more about the holiness of the Christian life. He was even tempted to give in and follow the habits of not a few of the young priests to live an unchaste life with some of the worst characters of the city. Fortunately, however, his better self asserted itself to save him from ruin, and he forthwith determined to get out of the place as soon as possible.

The following is an example of the evils of the place where men were being trained to serve God in the most efficient manner. He was returning one morning from his usual duties at the

morning mass when he was arrested by the sound of terrible groans of agony which came from the room of one of the oldest professors of the seminary. The man had drunken to excess and was suffering from severe hemorrhages. The superior of the seminary forbade all reference to the incident among the inmates themselves and especially to any outside of the monastery.

Montano Leaves the School

Once having decided to leave the seminary, he was not long in translating his resolution into action. He accordingly informed his aunt, who was now his guardian, of his intention and before she was able to advise him to the contrary, he presented himself at her home.

Cast Out

It was much easier to convince himself that he had acted according to the dictates of conscience than to convince his relatives, especially his parents. He was not at all ready for the reception which awaited his arrival at their home. They reminded him of the fact that he was a "fratre perdido" (lost priest), and as such they could not receive him into their home, for that would countenance his heresy. Not until he repented of his awful sin and returned to the seminary could they receive him again as their son. His aunt was quite in accord with the decision of his parents. He had expected it from her, but not from his own father and mother. Then, too, they added, he had no trade to follow, and it was quite impossible to maintain him even if they overlooked his sin of apostasy. The only advice they could offer was to go and suffer the consequences of his rash act. As he did not know the Lord he could not cast himself upon His mercy and protection and upon that divine love which exceeds even the love of a mother. He accepted their advice and "got out" of the country. He eventually

landed in Chili, the land of much work at that time, and secured employment in one of the nitrate establishments of that country.

The Bible Unknown

Up to this time he had never seen a Bible. His Sacred History course was based upon a very thorough abbreviation of the Gospels from which he was unable to gather any real spiritual light. It is true that many years before he had heard of the existence of a sect of Masons—so the Protestants are called everywhere in Bolivia—who sold Bibles. One of his lay-uncles, out of curiosity, bought a copy from the colporteur, but when a priest heard of it, he forced him to return it without permitting him to read it. This was Macedonio's only connection with the sacred Scriptures, quite second-hand, as will appear, and not at all enlightening.

THE WAY OF THE CROSS LEADS HOME

PART II.

The Witness of a Protestant Fellow-worker.

In leaving the Franciscan Seminary in Cochabamba, Montano had not forsaken the faith of his fathers. He still was a faithful believer in the distinctive teachings of the Catholic Church, and intended to remain true to his early Catholic training. So it happened that on the first morning of his work in the nitrate factory, he began his duties by repeating the customary formula: "In the name of the Father and of the Holy Virgin Mary!" His quiet prayer was not really meant for other ears except those to whom it was addressed; but human ears heard the words and human lips responded. "Why do you say 'Holy Virgin Mary!'" asked the young Protestant at his side. Macedonio had the ready answer on his lips: "Because she is the

mother of God and able to help us." His companion replied, "It is true that Mary was the mother of Jesus, but she has no power whatever to save." Very much shocked by this sacrilegious statement, the young Bolivian simply asked, "Why?" "Because not she, but Jesus Christ her Son, died on the Cross for our sins." This reply staggered him, but, like a true Catholic, he tried to defend the cause. Many hours of serious interviews followed from time to time, in which he found himself quite at the mercy of his Protestant friend. Things began to appear differently now and he even rejoiced secretly that this friend of his had invited him to share his room. He wanted companionship, and even though he did not admit it openly, he desired to know more about the great truths which had been so long withheld from him. His friend had a Bible which he could read; and there were tracts lying about the room which all helped to impress his young mind in favor of the Gospel. There was also a Gospel song book and for the first time he learned to sing some of the beautiful and impressive songs about the Lord Jesus and His great sacrifice on the cross for our sins. One song especially had a great influence over him:

"Sing them over again to me,
Wonderful words of life!"

At the Gospel Meeting

It is quite common in Bolivia to have a fairly large group of listeners at the door of the Mission Hall. By no means do they wish to be noticed; and if one asks them to enter they misinterpret it as a command to leave altogether. From this safe vantage point of the door, Macedonio listened for the first time in his life to the preaching of the Gospel, the theme being, Jesus Christ our Saviour. He was not alone; there were a number of others who also heard the same message and received the same invitation to

accept Jesus as the only Saviour of their souls. He beheld his friend present at the meeting and consented to accompany him to the next service and take a seat just inside the door.

Pilgrim's Progress Shows the Way

Senor Montano soon found that the friends one makes among Christians are better than those from the world. His new companions rallied around him and made him feel at home. One of them loaned him a copy of Pilgrim's Progress, the reading of which made a deep impression upon his life; in fact it ultimately led to his conversion. He saw there how Christian approached the Cross and how at the Cross his burden of guilt and sin rolled from off his shoulders, leaving him a free man forever. He saw also how his own heavy burden of sin could be lifted from his soul through faith in the Lord Jesus Christ and His atoning work on the Cross. He came as he was to Jesus for pardon and found freedom and happiness. The way of the Cross led home for him.

DEFEAT AND VICTORY

PART III.

Loss of Christian Joy

Macedonio was now twenty-four years of age. Times became slack in Chili and he and his friend had to part for a while. He was not yet able to stand alone against the downward drag of the old life and consequently found himself drifting away from the blessed joy of the Gospel. When again the opportunity presented itself to return to Chile to work he was delighted to find that his former companion had also returned. In this companion he found encouragement in time of trouble. Together they attended the services of a Methodist Church in which he had at first heard the truth proclaimed. This good fortune, however, lasted a short period only and again they

had to say "adios" (good-bye). For the next six years it was a hard struggle for him against the forces of evil; the hard tramp across the desert of trial being occasionally relieved by the refreshing oasis of Gospel services.

Marriage and Backsliding

He was married in Chile, religiously and civilly, in 1911. His wife's family demanded a religious ceremony with all the feasting and drinking which accompanies a marriage in South America. To his credit, he tried to abstain, as much as possible, from the un-Christian hilarity of the occasion. Several years after his marriage he took his wife and three small children back to Bolivia. He at once sought out the Methodist place of worship. He had no trouble in finding it, but at the same time found the place where the Baptists held their meetings. Not sensing that they might not both be Methodist he attended both as the inclination led him. Being once more among his people, he soon let slip the precious liberty of the Gospel and found himself once more a slave of sin, not infrequently being under the influence of the national drink. But here again, he confesses, the arms of a loving God were ever about him to lead him out of his sin into the Father's pardoning love.

Victory and Family Worship

Once more he was obliged to leave Bolivia, and leaving his wife and family with his parents, he started for the Chilean border. Once out of the reach of his friends he was able to live a better life; at least he recognised that he had sinned grievously against his God. This time his repentance had a traer ring in it, for through tears he looked to the Father of pardon, and at once applied to the Methodist Church to be accepted as a probationer. Having taken this new step in his reconsecration to God he called for

his family to rejoin him in his new home. On their arrival he at once began family worship, in spite of the opposition which his wife offered. She showed no interest in his efforts for her conversion. On the other hand she did all she could to counteract his good intentions. She went to confession as often as she could to show her utter indifference, and even opposition, to the power of her husband's prayers.

MONTANO AS A BAPTIST

PART IV.

His Immersion

When he returned to Cochabamba in 1919 he made it his first business to find again the Methodist chapel. He discovered that its doors had been closed, and was directed to another place, which was none other than that of the Baptists. He still did not know that this cause was not in the hands of his own denomination, so he at once asked to be given some definite work in the church. Rev. A. B. Reekie was the missionary in charge at the time, and many were the serious talks which he had with Senor Montano over the subject of Baptism by immersion. Even though he lived out of town about six miles, he was a most constant visitor at the services of Mr. Reekie, until finally convinced with respect to the position held by the Baptist denomination, he asked to be immersed as a testimony of his faith in Christ as Lord of his life. He was baptised then by Mr. Reekie on Oct. 12th, of the same year.

Tempted But Steadfast

It must not be thought for a moment that all this did not cost him sacrifice. The contrary is the case. While still in Chile he received several letters from his comparatively rich aunt in Cochabamba, offering him one-half of her property, which portion would have amounted to about three thousand dollars. The con-

dition upon which she would give him this would be a complete renunciation of his faith in Christ, that is to say, his way of looking at this faith, and be once more received into the bosom of the Catholic Church. His reply was always the same, namely, that he could no longer consider such a step possible, for it would be a straight denial of his Lord and Master; and no amount of wealth could persuade him to take such a reverse step. No, she need not worry herself any more about him! He was well satisfied with his choice, and was ready to suffer any hardship for the sake of Him who suffered all for him on the Cross. When he returned to Cochabamba in 1919 she at once gave him work on her farm, and did everything possible to influence him to accept her offer, but in vain. When she saw that he was immovable in his purpose she forcibly thrust him into the street and shut the door upon him. She could not resist, however, hurling after him all the names she had ever heard for such as persisted in what she considered to be positive error. But he has never regretted having turned his back upon an offer that was to have taken the place of Christ in his life. Had he counted the world's riches of greater value than the reproaches of Christ he would not be serving the Lord Jesus in the splendid way in which he is doing at the present time.

A Winner of Souls

The result of this rejection was that he left Cochabamba for good, turning his face toward Oruro, where he remained for only a short time. A Christian contractor on a railway helped him to secure work in the mines at Casavi, where he is at present living and working. He was not there long until he began to seek for souls, finding a few anxious ones at the very beginning. These banded themselves together and held meetings in his

home. But the devil had his devotees in the same camp and these were instrumental in driving the people of God out of the premises of the mining company to the nearby village of Llallagua (pronounced Yal-Yow-a), where, in a rented room, he conducts at least four meetings each week, besides attending to his daily work in the mines. As a result of this work eight have been baptized and others are awaiting the ordinance. Funds have been supplied for the purchase of a site and, as soon as one can be secured, the little group of believers hope to erect a chapel in which to worship God. The missionary at Oruro periodically visits them and encourages them in the faith.

The Reader's Responsibility

This short sketch of one of God's redeemed ones purposes to call forth more prayer from God's people that the number of these may be increased speedily, and that soon there may be no part of Bolivia of which it must be said that as yet no messenger of the Gospel has declared God's Word there. If there was a man of Macedonia calling to the children of God in the early Christian church, "Come over into Macedonia and help us," there is also the man from Bolivia calling to the Church of God in Canada to help and save from the awful power of sin.

"Sudden, before my inward open vision,
Millions of faces crowded up to view,
Sad eyes that said: 'For us is no provision,

Give us your Saviour, too!'"

"Give us," they cry, "your cup of consolation,
Never to our outstretching hands 'tis passed;

We long for the desire of every nation,
And, oh, we die so fast!"

Booklet published by Canadian Baptist Foreign Mission Board, 1922.

Our Mission Bands

A Mission Band in Every Church in Our Convention in Four Years.

The Mission Band Lesson.

Dear Band Leader.—One thing I have always forgotten to say when speaking of our work on Bolivia. Of course we should have a map always before us when taking up the study of any country. A small map for \$1.50 can be obtained at 66 Bloor St. West, Toronto. There is a fine large colored map, costing \$4, which we can get at 223 Church St., Toronto. Then "The Link" is publishing a map of India and Bolivia just now, and these can be mounted on pasteboard, and when using the maps each member can have one of her own. There is a new story fresh from the press and a hymn. We are publishing these this month in "The Link." The story may be obtained free, and the hymn, 2 for 5c., at 66 Bloor Street West. For the complete list of helps for these lessons see the Young Women's Department in this issue.

In the last two lessons we have tried to suggest ways of getting the Band members to see the country, and to know the people amongst whom we are endeavoring to work. Now the next thing we should do is to review the history of what we as Baptists have been able to accomplish in the last 25 years.

1. Our scripture to-day might take the form of one child telling the story of Paul's vision, when the man of Macedonia appeared to him asking him to come over and help them.

2. Then the first number of the programme could be, "The Call of South America to North America." This should be abbreviated for Mission Band use. The Band Leader could cut out any parts desired. Someone who can recite well should be chosen for this part. She could wear a band on her hair with the letters "South America" on it. Now what about our response to this appeal?

3. Questions and answers on the history of our work in Bolivia.

Have one member of the Band ask the questions, and let others answer, having committed the answers to memory beforehand. You will see that there are questions for older and younger children.

Question 1. When did Canadian Baptists begin work in Bolivia?

Answer. In 1898.

Question 2. Who was the pioneer missionary?

Answer. Mr. A. B. Reekie, B.A.

Question 3. Is there anyone who knows anything about Mr. Reekie's call to the work?

Answer. From the time that Mr. Reekie was a little boy he was interested especially in South America, and the country which appealed to him most was Bolivia. Everything he could find about this dark continent he read and studied. This was surely God's way of preparing his heart for the call which came to him so clearly as a young man. He came to know as he grew up that Canadian Baptists should do work in Bolivia.

Question 4. Did the Board take up this work at once?

Answer. No, it took a great deal of persuasion on Mr. Reekie's part to convince the Board, and at last they gave Mr. Reekie permission to go through the convention, and told him if he could arouse interest and raise money amongst the churches, he would be sent as our first missionary.

Question 5. Did Mr. Reekie become discouraged at this reply?

Answer. No, he went out speaking everywhere, and he succeeded in getting enough money to pay his way, and in 1898 he arrived in Bolivia alone to begin work in that discouraging country. He started work at Oruru, about which we shall hear more later.

Question 6. Was Mr. Reekie the only missionary for very long?

Answer. No. Mr. and Mrs. Archie Baker went out in the fall of 1900. Miss Gile went with them to be a teacher. They all stayed in Oruru for language study, and then went to La Paz. Here Miss Gile left our work to be married to an English resident of La Paz.

Question 7. What work did Mr. Baker do?

Answer. He started a school. He influenced the Government to make laws allowing protestants to worship in that country. He started preaching services and did much to establish work in La Paz.

Question 8. Who were the next missionaries?

Answer. Mr. and Mrs. Routledge.

Question 9. Where did they work?

Answer. Mr. and Mrs. Routledge helped to establish the school in La Paz. Then Mr. Baker's eyes failed and he had to come home. Later, Mr. and Mrs. Routledge left our work altogether, and as there was no one to carry on the work, the school was closed and we have never been able to regain the ground lost at that time. The Methodists of the United States now carry on the school work in La Paz.

Question 10. Who were the next missionaries?

Answer. Mr. and Mrs. Mitchell. Mr. Mitchell started work in Cochabamba and later established a permanent work in Oruru. He actually gave his life for Bolivia. He remained to work when he should have been resting. He is loved and honored in Bolivia to-day by Christians whom he led to the Saviour.

Question 11. Who are others of our missionaries?

Answer. The others are all on the field now and we shall learn about them at another meeting.

4. The leader should try in a brief way

to impress the main facts brought out in these questions and answers.

We publish here a hymn which may be used and a recitation which would be suitable with any programme.

Jessie Dryden Zavitz.

THE GOOD LORD JESUS

There was a little girl who played
In a street of Galilee

And when the Good Lord Jesus came
The children ran to see.

The first to reach the Master's side
And take His hands was she.

The Good Lord Jesus lifted her
And set her on His knee.

Since then from all the world around
The loving children run,

And Good Lord Jesus holds them all
As then He held the one,

White children of the silver moon,
Brown babies of the sun.

Lord Jesus, for Thy little ones,
Thy will on earth be done!

Amelia Josephine Burr.

From "Everyland".

THE CALL OF SOUTH AMERICA.

(To the tune of "Jerusalem the Golden,"
or "From Greenland's Icy Mountains.")

Dedicated to Rev. and Mrs. Theodore
S. Pond, of Venezuela, formerly of Tur-
key and Syria.

From Argentina's mountains,

And Chili's deepest mines,

From Inca lakes and fountains,

'Neath southern palms and pines;

From many a young republic,

Bound still by error's chains,

They call us, call us, call us,

To free their fair domains.

Venezuela and Colombia

With jewelled mines untold,

Brasil, Peru, Bolivia,

With all their wealth of gold,

Still lack the life God-given,

The Living Bread they need,
The manna sent from heaven,
Their starving souls to feed.

E'en tho' the fragrant spices
Of tropic woods beguile,
Men's ignorance and vices
Degrade their lives the while;
Before a dead Christ's image,
They kneel in hopeless fear,
With penance and with homage,
They fall their lives to cheer.

Shall we whose hearts are singing
The Resurrection song,
Shall we not send it winging
To those who've mourned so long?
To every tribe and nation
In Latin lands' domains,
Send forth the proclamation,
"The Living Christ now reigns!"

"BUSY BEES" AT WORK.

We are so pleased to note the brief account of the re-organization of our Mission Band at Orangeville. We feel quite sure that the red seal is on to stay.

Our "Busy Bees" are quite deserving of their name, for our President and other officers, not omitting my assistant, Mrs. Mason, are so faithful and painstaking.

When we began our meetings in November, we had seven members, while now we have eighteen, and our offerings average thirty cents.

Just now we are making panels of bright blue chambray, with rod and hanger at top, and fringed at bottom. These are to be covered with pictures on both sides and are to go with our parcel which we are planning to send to India for next Christmas.

We are taking up the study of "India" in our meetings, and using as a text book the one by Mr. Orchard called "Canad-

ian Baptists at work in India." It is perfectly splendid.

This "Hive" sends greetings to all other Bands, and would like to know what you are doing. We want to help each other. Pray for us.

In His Service,
Nellie M. Jones.

SOME CHRISTMAS SOCKS.

Mrs. D. N. Cameron, Leader of the Mission Band at York Mills, sends the following:

"Since our wonderful Conference on Band work at Peterboro, I have felt much more zealous for the work of the Band.

On December 31st, we held an "Open Meeting" in the church, when the "grown-ups" were there and sat through it all.

Two weeks before Christmas I had given to all the boys and girls small, bright-colored socks in which to bring their offering for this particular meeting. I reminded them that probably every one of them would be getting some money gifts, and I asked them to give some of it to Jesus for work for Him.

At the meeting we had a small Christmas tree, quite empty, and when the time for the offering came, each one went up and hung a sock on the tree. There were thirty socks, and the tree looked so pretty. When the socks were all on the tree, one of the boys prayed for a blessing upon this offering, which, when counted later, was found to be \$6.07.

We are now trying to get Associate Members for our Band, and I think there will be no difficulty in getting the grown up folks who attended that day, to join as Associate Members. Our President is a lad of about seventeen years."

SHE READS THEM.

This is from an enthusiastic leader:
"The Link came to-day while I was

right in the midst of my Friday's sweeping and dusting, but when the LINK or VISITOR arrives, whatever I may be busy with is stopped for a few moments, at least, while I take a peep through the pages to see what has happened or is likely to happen along missionary lines. I just wish they came every week, they are so full of good things."

Note.—See this month's "Visitor" for the programme material and Mission Band News.—A. S. M.

EASTER EXERCISE.

This exercise can be given by several members of the Band. Five countries are represented, Canada, China, Japan, India and South America, besides at least four Canadians.

Arrange to have suitable music while those taking part come to the platform, also when they leave it.

The hymn which the Canadians sing, can be sung to tune 190, in "Sacred Songs and Solos," or 12, in "Canadian Baptist Hymnal." Different countries may be dressed in native costume.

Arrange group with "Canada" in the centre, two "Canadians" on either side. "China" and "Japan" on one side; "India" and "South America" on opposite sides.

Canada—
Have you heard the sound of the Easter bells, far and near?

Have you heard the words their music tells, sweet and clear?

"Christ is risen! their accents tell;
That is the song of the Easter bell.

Canadians (Sing)—
We sing aloud for joy,
He lives for evermore;
Sing every girl and every boy,
Till heard on every shore.

1st Canadian (Recite)—
Joybells, ringing, ringing over the land,
Find here an echo in our Mission Band.
China—

This is the Easter song for you,

It is for everyone?
We cannot sing the Easter song,
Oh, bring us the message—Come!

Canadians (Sing)—
Our Jesus lives to-day!
Though on the cross He died,
And all who sleep shall hear His voice,
The grave shall open wide.

2nd Canadian (Recite)—
Easter the first fruits of life from the dead,
Whispered by blossoms from each wintry bed.

India—
This is what Easter means to you
In Canada's land so free;
But what does it mean to the poor Hindu
Who dwells far over the sea?

South America—
This is what Easter tells to you,
You know the story well,
But our ears are deaf, we cannot hear
The voice of the Easter bell.

3rd Canadian (Recite)
Sad hearts, list to the wonderful story;
Jesus changed the gloom to glory.

Canadians (Sing)—
Rejoice each heart and sing
That Jesus Christ is risen!
Let all the earth with music ring;
He lives to-day in heaven!

Japan—
This is what Easter brings to you;
Its message is very sweet,
I wish all children in fair Japan
Could its happy news repeat.

4th Canadian (Recite)—
Sound the name of Jesus over land and sea!
Jesus Christ the Saviour lives for you
and me!

Canadians (Sing)—
Be glad this Easter day,
That Jesus lives above
To hear us when we pray
And show us all His love.

Canada (Recite)—
 Go forth ye people all,
 Your prayers and silver give;
 Till all the world shall hear the call
 That Jesus Christ doth live!

Campbellford.

In November the Mission Band of the Campbellford Baptist Church held a social evening and handkerchief shower. Instead of taking a silver collection we collected handkerchiefs. Miss Booker, one of our missionaries in Bolivia, had expressed a desire that some one would send handkerchiefs, that the children did not know what a handkerchief was. Miss Booker said that the inexpensive ones would be the best with perhaps the bright colored borders to catch the children's eyes.

We thought perhaps some other Mission Bands would like to send some. We do not know whether they are needed in India or not, but they evidently are in Bolivia.

Mary Shore, Secretary.

ARE YOU INTERESTED IN BAND WORK?

Read these "Extracts from letters" received by Band Sec'y.

A Band Director says, "When I was first asked to take this position, I felt the job was too big, and I had to think hard before I said "Yes." But, oh, the blessing has come already with the extra work. Our Director is so good to me and helps me all along the way. I just love her! My health is better than it has ever been. I rejoice in the work, for what blessing can be greater than to work among the girls and boys? I just want my Saviour to lead me and I will follow where He leads.

Will you let me tell you about our

Christmas Meeting? It was held the week before Christmas and when I wakened very early, my heart sank within me as I looked out the window and saw that a snow storm was raging! I just went to my knees and said, "Not my will, but Thine, oh Lord, be done." I went to the Church early for we hold our meeting at 9.45 a.m., and sure enough, these faithful boys and girls were beginning to arrive! They looked more like snow men, with ice frozen to their clothing from head to toe. By 10 o'clock we had 75 present, and talk about your happy times! Though the storm still raged without, our hearts sang His praises as never before, and I thanked Him that He ever lead me into this blessed work.

A Band Leader says: "Well, we got started on Wednesday and such enthusiastic girls, I never met. They take you right off your feet with energy. Something that impressed me so much, and what I have never seen, heard or done before, was the way the children pray. Before we started our meeting, or rather the organization of the Band, I just said very simply, "Suppose two or three of us say a little prayer for this work we are going to start and ask God to bless it and to show us the way we can be most helpful."

Well, would you believe it? Those girls just literally fell over each other in their eagerness to pray. Out of twenty-two I think about eighteen stood up and offered prayer. Just a couple of sentences perhaps, but oh, such earnest voices! It brought the tears welling up quickly to my eyes. We have about thirty-eight girls in our Band and expect them all to our next meeting. We are to have two meetings a month because the girls feared, as expressed by one of them that, "We can't keep the interest of our Band up if we don't have more than one meeting a month."

Business Department

FROM THE TREASURER

RECEIPTS FOR JANUARY, 1923

From Circles: Toronto, First Avenue, \$25.95; Wheatley, \$5.75; London, Egerton St., \$5; Woodstock, First, \$16.90; Galt (Th. Off. \$21), \$25.60; Welland (Th. Off. \$6), \$11.40; Sault Ste. Marie, First, \$12; Brookes and Enniskillen, \$4.60; Fort Frances, \$3.50; Toronto, Dufferin St. (Biblewoman \$6.25), \$11.58; Meaford, \$2.60; East Niasouri, \$7.80; Boston, \$4.50; St. Thomas Memorial, \$9; Mount Forest, \$14.01; Toronto, First Avenue (Life Membership, Mrs. A. Myers), \$5; Harrow, \$5; Toronto, Beverley St. (student), \$17; Peterboro, Murray St., (Th. Off., \$45), \$55.25; Hamilton, Victoria Ave. (Th. Off., \$23, Biblewoman, \$6.25), \$39.10; Toronto, Bethany, \$7.50; York Mills (Th. Off. \$17.80), \$21.55; Toronto, Boon Ave., \$6.15; Toronto, Bloor Street, (\$60, care Mrs. Cross for two students), \$225.99; Brantford, Immanuel, \$9.50; Whitby (per Mrs. Richardson, for life membership of Mrs. J. T. Priest), \$25; Cochrane, \$5; Midland, \$8.50; Hespeler, (Miss Priest's car, \$15.50), \$34.75; Southampton (student), \$5; Toronto, Danforth (Th. Off. \$10.08), \$19.16; St. George, (Dr. Hulet's salary \$3.18), \$16.82; Toronto, Century (Miss Priest's car, \$29), \$47.70; Ailsa Craig, \$7; Fort William, \$2.50; Toronto, Memorial Institute, \$25; Toronto, Indian Road (Venkiah \$3, B. W. \$5.10), \$18.55; Sarnia (Th. Off. \$23.75), \$59.97; Toronto, Walmer Road (Life Membership, Mrs. F. Tracy, add. Th. Off., \$2.58), \$46.28; Hamilton, James St., \$19.80; Brantford, First, \$40; Woodford, \$5; Stratford Memorial, \$10; Burch, \$15; Gilmour Memorial, \$8.55; London, Adelaide, \$22; Campbellford, \$4.88; Stouffville (Th. Off. \$7), \$11.60; Waterford (Miss Priest's car) \$34.70; Guelph (Th. Off.) \$25; Toronto, Calvary, \$10.93; Sarnia Township (Life Membership) \$25; Leamington, \$25; St. Catharines (B. W.

\$25), \$35; Toronto, Central (Miss Priest's car, \$16), \$117.50; Toronto, Jarvis, \$17.68; Tillsonburg (Life Membership, Mrs. Robert Beckett), \$17.94; Kitchener, Benton, (\$25 for work in Bolivia), \$70; Glamis, \$3.10; Grimsby, \$5; Brampton, (Miss Priests' car), \$5; Cheltenham (Miss Priest's car \$5), \$17.50; Wilkesport, \$2.50; Yarmouth, First, \$10; Brantford, Calvary, \$17.25; Burford (Life Membership, Mrs. Charles Johnson), \$25; Fenelon Falls, \$8.71; Stayner, (Life Membership, Mrs. Edgar Robinson), \$25; Lindsay (Miss Priest's car), \$20; St. Williams, \$6; Brantford, Park, \$20.75; Hamilton, Park, \$3.50; Caledonia, \$7; Hamilton, Hughson, \$3; Haldimand, \$6; Scotland (Th. Off. \$25), \$31.85; Toronto, Olivet, \$8.75; Toronto, Parkdale, \$9; Bracebridge (Th. Off. \$8.09), \$17.75; Kitchener, King (Miss Priest's car, \$28), \$37.40.

From Young Women's Circles—St. Catharines, \$1.90; Barrie, \$10; Leamington, \$142; St. Thomas, Centre St. Y. W. (Life Membership, Mrs. E. Newham), \$25; Toronto, Pape Ave., \$2.80; Toronto, First Avenue, \$6.65; Toronto, Central (Th. Off. \$11.30), \$18.50; North Bay, \$6; Galt (Teacher), \$40; Toronto, Bloor St., (Th. Off.), \$28.18; Aylmer, \$9.50.

From Bands—Bentinck, \$2; Aylmer, \$5; Walkerton (student), \$20; Barrie, \$6; Blind River, \$25.48; Sparta (Life Membership, Miss Norah Harvey) \$7.50; Boston (Tr. Off.) \$11.50; Vittoria, \$12.50; Mount Forest, \$3.83; Leamington, \$12; St. Mary's, \$3.28; York Mills, (for Miss Priest's car), \$6; Brantford, Riverdale (Life membership, Miss Merle Madgwick), \$10; Toronto, Boon Ave., \$7.71; Wheatley (Life Membership, Mrs. J. D. Macgregor), \$15; Toronto, Walmer Road, \$25; Toronto, St. John's Road, \$9.43; Hamilton, Kensington, \$2.50; York Mills, \$2; Peterboro, Murray, \$10.75;

(Continued on page 194)

The Eastern Society

Dear Readers,—In pursuance of my plan to bring before you each month our fields and their needs I write you to consider Naraspatnam, "the neglected," so named because it has no missionary family, and only Miss Mason with her Biblewomen giving to a thirsty and hungry people the gospel of our salvation. Our promise for this work is only \$484. Do not let us add disappointment to her difficult task.

Vuyuru \$1720. This large sum is required for the maintenance of our large boarding school. One year ago we built a wall around the buildings to safeguard the girls who are coming each year in greater numbers. Can we deny or hold back from them what the Lord has given to us so bountifully. Read Miss Lockhart's reports and let each one ask herself, "Am I doing all I can to send what is needed for the uplift of these girls physically and spiritually and to fit them to go back to their village homes carrying the good news they have learned at school."

M. KIRKLAND,

26 Selby Street.

THE PRE-EMINENT LORD

"That in all things He might have the pre-eminence." Col. 1:18.

Some one has said "There are Christians and Christians" but they may mainly be divided into three great classes:

1st. Those who give Christ a place in their lives.

2nd. Those who give Him a prominent place in their lives.

3rd. Those who give Him the pre-eminent place in their lives.

A figure of speech that is frequently used in the Bible is the comparison of the human body to a house. Let us think of it in that way while we study this lesson together.

Christ says: "Behold I stand at the

door and knock. If any man will open the door I will come in and sup with him and he with Me." Now to be a Christian at all means that the door at which Christ has been knocking has been opened. The place accorded Him after He has entered determines to which class of Christian you belong.

The great majority of Christians belong, we fear, to the first class. They have admitted the Saviour. They have the joy of knowing that their sins are forgiven, and so He is gladly given a place in their houses, but there are doors that are not open to Him.

On one door he sees "No admittance", on another "Reserved", on another "Private" and so on. He is grieved and saddened. What is the matter? Just this: So many Christians allow other interests to have the larger place in life, love of pleasure, of power, desire for wealth, anything that occupies a larger place in life than Jesus does. Do we not all know something of this and of how earthly delights prove disappointing at times when we most sorely need help?

2. The place of prominence in the house. To this class belong those who sacrifice much, who are really desirous of doing much to extend Christ's Kingdom. Perhaps the whole house is given over to Jesus except one little room which is kept securely locked. The experience of Dr. F. B. Myer fittingly explains this class. He tells how he had been longing to enter the fuller life. He came to Jesus and offered Him all the keys of the rooms in his house, except one little key which he wished to reserve, just one little insignificant key. We are interested in learning that the full joy and fellowship which he was so desirous of obtaining did not come until he had surrendered that key.

3rd. The pre-eminent place. Let us

look at our text again. There are three words that we should particularly note. In the centre is He the Christ. He wants to be the centre of our lives, the circumference of our lives and control all our thoughts, our words, our actions. Then the little word "all" means so much. It means everything, nothing too great or too small to be left out.

Pre-eminence is our other word. It means undoubted superiority.

Who are they who come under the third class? They who have surrendered all, body, soul, spirit, they who have given up all the keys of every room in the house and to whom Christ is all in all. Our thoughts fly to those whom we know belonged to this class. First of all, we think of Paul. He says "I count all things but dross that I may win Christ." Those all things had meant much to Paul before his conversion. He had been proud of his birth, of his learning, of his honourable position in life, but after he met Jesus, these things were only dross. From the very moment Damascus, he made Christ pre-eminent.

We think of Peter and wonder to which class he belonged. We think he could not have belonged to either the second or third or he never would have denied his Lord with oaths and curses.

Our thoughts go to that interview which Jesus had with the heart broken and repentant Peter, and we wonder if it was then that Peter made His Lord pre-eminent or was it after Pentecost. From Pentecost we find the vacillating disciple turned into the loyal follower.

Thomas did not give Jesus the pre-eminent place, until Jesus tenderly said to him "Reach hither thy finger and behold My hands and reach hither thy hand and thrust it into My side and be not faithless but believing." Thomas took his place in the third class when he cried "My Lord and my God."

Because we are women our thoughts naturally turn to the women of the Bible and we immediately think of Mary and Martha. We think that Martha must have belonged to the second class. She surely gave Jesus a prominent place in her home. We are told that she received Him into her house, and we know that Jesus loved to go to Bethany, that He loved Martha and Mary and Lazarus. From the whole story we conclude that Martha attended very carefully to the physical needs of Jesus, but Jesus wanted more than that. In the story of the feast that they made for Him in Bethany we are told that Martha served and that she came to Jesus and asked Him to bid Mary who was sitting at His feet help her. The wonderful reply of Jesus teaches us many things, "Martha, Martha, thou art careful and troubled about many things, But one thing is needful and Mary hath chosen that good part which shall not be taken away from her." We learn there that Mary's Lord was pre-eminent.

We might go on thinking about other dear saints whom God has permitted us to know, but the question for each of us is "To which class do I belong?" We all believe that lasting peace, joy and comfort can be gained only by making unconditional surrender. Are any of us holding back a key? We can at least ask Him to make us willing to let Him have complete possession of us, body, soul and spirit. Then it can be said of us that "She hath chosen that good part which cannot be taken away from her."

May the love of Christ constrain us that we shall count it our highest joy to hand over to Him all the keys.

Janet McL. Metcalfe.

This Bible lesson is based on a sermon preached by Rev. Mr. Yalland of Thurso, Que.

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RECEIPTS FOR JANUARY, 1923

(Continued from page 181)

Wallaceburg, \$4.25; Toronto, Boon Ave. (Life Membership, Mrs. E. J. Zaxitz), \$10; Port Arthur (student), \$8.50; Burtch, \$10; New Liskeard, \$1.25; Blind River (Miss Priest's car), \$3; Baddow, \$17; Woodstock, First, \$6.

From Other Organizations.—Port Hope B.Y.P.U. (Biblewoman \$35, Miss Priest's car \$50), \$85; Toronto, Parkdale, Mrs. Murray's class (student), \$18; Selkirk Ladies' Aid, \$5; Huntsville Ladies' Aid, \$5; Port Arthur Bible Class (student) \$4.25; Toronto, Century, Mr. Senior's class (student), 4.50; Toronto, Dovercourt Road, "Steadfast Builders," (teachers), \$40; Burtch, "Kindly Komrades" (student) \$17; Toronto, Indian

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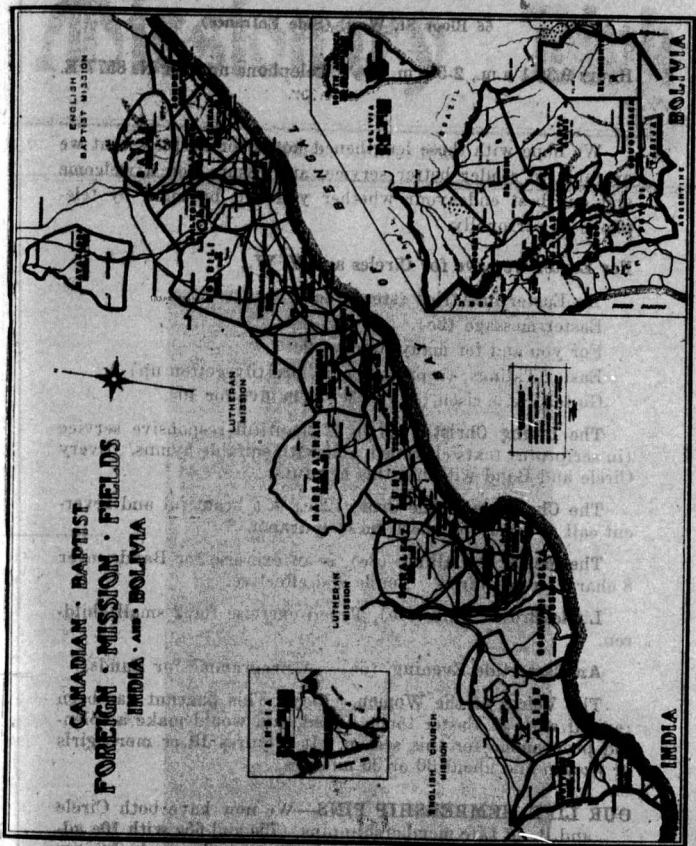
From Individuals.—Miss Jennie M. Beapre (Biblewoman), \$30; Dr. M. F. Langton, (student \$25, Biblewoman \$25), \$42; Miss Gertrude Howell (for Biblewoman of late Miss Howell, Cobalt), \$35; Miss Ivy Hamby (Biblewoman), \$25; "A Link Reader," \$25; Miss Julia A. Berry (Lepars \$5), \$10.

From Miscellaneous—Investment, Miss Davies, \$10; in trust, \$3.75; S. M. S. P. S. O. (Miss Priest's car) \$5.

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For Easter we have for Circles and Y. W.:

An Easter in Africa (story) 3c.

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For you and for many, (story) 2c.

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Little Brown Bull, (1c), Typed exercise for 2 small children.

An Eastertide Evening, (5c). A programme for Bands.

The Voices of the Women, (15c). This pageant has been revised with an Easter touch added, and would make a splendid programme for this season. It requires 10 or more girls or women and about 30 or 35 minutes.

OUR LIFE MEMBERSHIP PINS—We now have both Circle and Band Life membership pins, (75c and 85c with 10c additional by mail). This would be a good way to honour a worthy member of your Band or Circle at this season.