

Canadian Missionary Link

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BASKET MAKERS—A Scene in India.

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WHAT ABOUT A STUDY CLASS ?

This is a plea for the Mission Study Class. For years past there has been issued each autumn a Mission Study Book—sometimes more than one. These study books are filled from cover to cover with information, with interesting records, with stories of triumph and of desperate need. They are written for text-books, for study-books, and are admirably adapted for their purpose. They have been used by hundreds of womens' organizations over the whole continent, but, much to our loss, to a very, very limited extent by our Canadian Baptist women.

Why is this? Are we less interested in our task of missions than others? Are we less in earnest about our Masters' Kingdom? Surely that cannot be so. Are we less able to put ourselves down to hard work? Do we lack in power to apply ourselves, to concentrate our attention on a subject? Surely that is not the case either.

What is it, then? Why do we not adopt, with greater enthusiasm and more widely, that which has proved so acceptable and productive of good other-where?

"They" sometimes call us "slow," sometimes "unprogressive," sometimes "pitifully unprogressive" for all these sins of omission. Are the descriptions true, or at least partly so?

Probably the reason most Circles would give for not joining the ranks of the Study Circles is "lack of time"—the members would have a heart-to-heart talk about their busy, busy lives, the effort it is to get to a meeting, not to mention any preparation for it, and

with rapidly-growing sympathy for themselves, and a pucker between their eyebrows, would depart for home, fully convinced that those people who want to study "just ought to lead my life for a while, and they would find out."

Not at all. As a matter of fact, there are very, very few of us who do not find our hearts and hands more than full, to whom the days are not all too short for that we have to do, to whom at times a desert island with nothing to do but pick our dinner of berries, would look like a desirable haven of rest.

But there are two things to be considered. One is, that in all our activities we must learn to put first things first. There is nothing which can be of more importance to any of us than an intelligent appreciation of the progress of the Kingdom, and a burning enthusiasm to fulfil our obligation towards that progress in the most effective manner. Anything which will conduce to that end is worth while.

Our usual form of Circle meeting follows the path of least resistance. One or two who have either grasped the idea that study brings its own reward, or who have not been able "to get out of it," give helpful addresses and inspirational readings. And the audience drinks it in, and enjoys it. But most of us are mentally lazy, unless forced to be otherwise. And we will have to acknowledge that, half an hour later, around the tea-table, we cannot give any connected idea of what our speaker has tried to impress upon us. "Why, she said—she said—. Well, I don't know just how she put it; but it was splendid anyway. And the conditions

are just awful." Exactly so. They are. But our enthusiasm regarding the remedying of them will never be a sustained one; our ministry of prayer for the "world that lieth in the Evil One"; our gifts of the money necessary to carry on the work; our duty of training the future ambassadors of Christ for their work—will never, can never, be what it should be, what it might be, what we are responsible for making it, until we KNOW—know God's world, know the men and women in it, and know what they need,—not with a general, hazy and indefinite knowledge, but with a clear, intelligent and well-formed judgment; not until our missionary education ceases to be "pouring in" and begins to be "drawing out" as well; not until we are willing to give our best energies to it.

And another thing is that it does not take so much time as we think it is going to. A fifteen-minute reading, a reversion to schoolgirl methods of closing our books and making ourselves review the contents of the chapter read—that is the preparation. Then the meeting takes no more time than the other kind of meeting, but is of a different character—a quiz, a discussion, a comparison between this country and that, between this need and the other.

We shall soon find ourselves growing in power to grasp and retain. We shall find our impressions crystallized into convictions. We shall find our enthusiasm and devotion no longer a flickering flame, a will-o'-the-wisp, but a burning and a steady light to show us the path of most efficient service for God and His needy children,—a path which will lead us finally to the City Beautiful.

Why not try it? Why not "throw away every weight" that is hindering us, and try ourselves as students? Let

us start with "The King's Highway," as is outlined in this paper, and give the new method a fair test. Remember, "the old order changeth, yielding place to new." That is true of Mission Circle meetings as of other things in life.

WOMEN IN INDIA.

The New Leaven.

A correspondent writes to The Times: Among other ideas which can at this moment claim to be universal is the doctrine, or set of doctrines, embodied in the so-called "Women's Movement." This is something much wider and more significant than the organized efforts now being made in many countries to secure for women a certain definite political status. It involves a new self-consciousness on the part of women, a deliberate encouragement of those obstinate questionings which have never been wholly silent in their hearts, a reconsideration of their functions, duties and rights, and a resolution to claim freedom to carry into action whatever may seem to be to the purpose.

In earlier days such a movement might have been confined to the limits of the country where it first became active, or at least to Europe and North America. But now that the world has contracted into "one neighborhood," there is no nation left untouched by its spirit. From Japan, China and Mahomedan countries came accounts of unprecedented feats performed by women in the recent times of upheaval, of violent and sudden cleavage with tradition of their claim to share even in the military activities of their nations, and what is, perhaps, more deeply and permanently significant, of their thronging into schools and universities and submitting to long and laborious training for unfamiliar work.

It is, of course, only the few that can muster courage and energy enough for such enterprises, but though the older women may condemn and disown them, these pioneers, crude and headlong as their actions may be, receive the enthusiastic admiration of the younger women and dominate their imaginations.

Hardships of Life.

India, which is peculiar in all things, has its own way of responding to these new and restless impulses. There is no tumult or violent action, and little violence even in words. The immense majority of Indian women are totally uneducated—the rate of literacy among them is about 1 per cent.—and it is not in their natures to consider questions of general interest. Their outlook is either intensely personal or remotely abstract, and the Pax Britannica keeps from them any sense of national danger. The hardships—and they are many and oppressive—of daily life, they accept with unresentful submission, though not without deep suffering. To recognize that a state of things is deplorable is in India by no means the same thing as to try to alter it.

Yet, as education makes its way into the lives of Indian girls, there springs up at once a desire to understand the cause and cure of the miseries of women. The inevitable undermining of Hindu belief removes the traditional explanation that they are now suffering for the sins of a previous incarnation. Nothing is further from the intention of their teachers than to foster discontent; but just as education arouses in men questionings as to political liberty, so it arouses in women desire for social freedom; and though the burdens of tradition and custom lie perhaps more heavily on Indian women than on any other human beings, yet individuals among the

students are slowly rising to their feet and looking around on an undiscovered country.

Student Organization.

These young student women are of the utmost importance. They are watched with wistful admiration by the thousands of illiterate and ignorant women who, in some strange way, are troubled with a vague restlessness and a dim sense of hope in some change to be wrought in them. They are themselves only half conscious of their immense influence and of the problems which lie before them. They represent a power which, if misdirected, may bring disaster, but which may prove to be the regeneration of India. If left without help and guidance they may turn to a selfish disregard of the duties entailed by privilege or take refuge in a cynical despair. So far, the people who have done most to welcome and foster the new spirit of independence, and to give it sweetness and dignity, are the Christian women missionaries. Though they are far from being "feminists," their influence and example inevitably tend to create a new ideal of self-respect and moral strength for the girls of their schools. They possess as no others possess, the confidence and affection of those young women, and, having a standard of comparison, they are better judges of their powers and weakness than any of their own nation can be. The unconscious assumption of every woman missionary that the value of freedom lies in the power to do service is what has made the first beginning of the Women's Movement in India take the direction of philanthropic effort rather than political agitation.

But the "new woman" of India is only a small part of the whole missionary problem, and the ordinary woman missionary is occupied with many other

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But the "new woman" of India is only a small part of the whole missionary problem, and the ordinary woman missionary is occupied with many other

duties. It is, therefore, necessary that some should be set apart especially for the very important and significant work of shepherding the women students, making friends with them, helping them to develop powers of leadership and inculcating the Christian ideal of service. This work has been undertaken by the Young Women's Christian Association, whose "student secretaries" are in touch with all the elder school girls and all the women students of India. The association is admirably organized, and long experience in other countries has trained its officers for the peculiarly delicate and difficult task of inspiring a new motive

in the sensitive but weak-willed spirit of India. The student secretaries are university women from Great Britain and America, not so far removed from their own undergraduate life that they have forgotten its delights and its dangers, well-versed in the feminine problems of their own countries, but scholarly enough to be willing to learn from those whom they are to teach, energetic and sympathetic, but standing on a steady basis of Christian principle. Their work is admirable, and future generations will look back to it as to one of the great formative influences in the history of Indian progress.—Sel.

THE FOREIGN MAIL BOX.

FROM MISS JONES.

Dear Readers of the LINK:

You would have enjoyed our Easter Sunday, with its beautiful white flowers in the church, and the bright, helpful services. You would have enjoyed being with me at my welcome meetings. You would have sorrowed over the change in Andrangi since the death of Cornelius, the teacher. You would have rejoiced at the apparent growth of the Christians in Kapelalshwarani, where Korati, Joseph and Ruth were working. Perhaps you would have enjoyed, as I did, the curry and rice which Suramma and Sundaramma, my caste friends in Narsipudi, served to me in their new home on my first visit. You would have joyed and grieved alternately with the teachers and myself over the coming and going of our caste pupils, over their growth in Bible knowledge, over their defects in arithmetic, over their sicknesses and recoveries. All this you would have done had the LINK been informed of these events and conditions as they transpired. Forgive me for my delay in telling you of these and other

things. The mosquitoes must take at least some of the blame, for I seldom feel like writing, except in the evening, and for a long time these little visitors have been most annoying after sunset. To-night is no exception.

Now, what shall I tell you? First, I have a new bicycle, a free wheel, and very comfortable. A gift from friends in Waverley Road made the purchase possible. My old wheel, which had given me much pleasure, was given in part payment, and I have a balance on hand which may purchase a travelling cart. The free wheel reduces the effort in bicycling to a minimum. I expect to make good use of my new acquisition in the coming months. Rain, heat and my own indisposition have prevented its usefulness during the last two months.

You have probably heard of the special evangelistic effort that is being made here this fall. Look and pray for great results. On our field our teachers, preachers, Biblewomen and ourselves worked especially among the Christians during the month of September. Our

aim was to have every Christian memorize Matt. 11: 28, that loving invitation of Jesus, and also the first verse and chorus of "Serve Christ." This month we are trying to reach those who have not yet learned, but specially by encouragement and inspiration to persuade each Christian to teach this verse and hymn to some one non Christian. We are praying and hoping that a number outside of our paid workers may taste the joy of service, and long for more of it. On some fields they are working this month for definite results. We are planning that work for November. It occurs to me that some such definite programme might be worth a trial in our Canadian churches.

Some of you, including the Steadfast Builders, Dovercourt Road, Toronto, are especially interested in the Caste Girls' School. Miss McGill had been able to keep up the school strength, though some of the Brahmin girls had been replaced by girls from lower castes. The rival school then secured an enterprising and capable Head Master; he did his best, not without success, to attract our girls, and some who were especially dear to us left for the other school. Our Head Mistress, Vedamaniskyam, had gone to Guntur for training. English was one of our chief attractions. Now that Vedamma was gone, none of the other teachers were able to do much with it. I planned to take it myself, but was not able to be very regular in attendance. Bonu Martha, who had been so successful in the Infant Class, was married in June. Her substitute, Amaravati, while faithful, lacks Martha's tact and energy. A month ago things looked pretty dark, when, behold, the rival school Head Master left, and our school is finding its own again. Some of you may remember hearing of Sathamma, the little girl whose home

surroundings exposed her to much temptation. She is still keeping sweet and pure. Every morning she attends school for extra sewing, and in the afternoon assists in teaching the little ones. Continue in prayer for Sathamma.

Our boat was for some time undergoing repairs. For that and other reasons, I have done little touring. Still, I want to tell you about the two weeks I spent near and on the Bank Canal last month. As I wished to accomplish a good deal in a short time, I had four women and one young girl with me for Bible work. Our objective was Kapelaishwarapuram, where Korati Ruth, one of our Biblewomen, had just been widowed. On the way we called at Jonnada. I well remember my first visit there. It consisted of a walk through the different streets, where not a single door opened to us or our message. I sought in vain for a shady place to rest. What a change since then! Both the Biblewomen and myself were welcome in many more homes than we had time or strength to visit.

Kapelaishwarapuram is one of Miss Hatch's open towns; so while I visited, comforted and doctored Ruth, who was suffering with high fever as well as grief, the Biblewomen found open doors for more than two days' work. It was touching to see the devotion shown by the Christians to their widowed teacher. Her young son, a boy of fourteen, is taking charge of the school until his elder brother graduates, when Mr. Stillwell plans to give him his father's position. If Ruth recovers her strength, the family should be very useful in this large town.

We took a sick child to the Dispensary at Kotysilli, and drifted down the canal to towns which had been visited but seldom. In one, our only recollection

tion was of two requests to depart—one given politely, the other as rudely as possible. On this visit I was invited to the school, held in part of a Brahmin house, and taught by Brahmin teachers. At another Brahmin home I was garlanded and the women were treated politely. As in Jonnada, homes were opened to us beyond our expectations.

Dear Sisters, what has made the change? The Kotapilli Dispensary has had something to do with it, no doubt. But some of you dear ones have been praying for these towns that during my furlough had no opportunity to hear the Gospel, and our God has heard prayer.

Yours, in His service,

LUCY M. JONES.

THE NEW ELLIOTT BUNGALOW— TUNI.

Dear LINK:—

Many loving messages you have been the bearer of through the years, and, true to your name, you have linked the dear friends over there to the Telugu people and to the different departments of the work here. Many times my heart has been cheered by you, as I have felt the loving interest that throbbed in the messages you brought. Now there is a report of progress for you to tell to the many who shared in providing the money to build a new home for me. The stone walls are built up ready for the verandah roof, and the middle ones are girder height. We are having such a rainy spell just now that the work on the flat roof must wait a few days anyway; but there is enough work to keep the coolies busy in the way of clearing up and getting ready for the home stretch. I have been learning many things during these months, and shall enjoy my new home all the more because of having watched it grow and having had a share in the responsibility. Shall I tell you some of its great ad-

vantages? First, it is up off the ground 2½ feet. How I shall enjoy that! Then it is to have a flat roof, and we can go up there in the evening time and look far away. My outlook has been so limited in the old bungalow, and there's something in me loves to see far. The plan of it is so convenient and provides for getting all the breeze that's going. Mrs. Scott and I are counting on enjoying the long verandah in the evenings, with nothing between us and the breeze. Dr. Smith has been so kind and helpful as chairman of our Building Committee, and when you get a photo later on of the Elliott Bungalow you will not wonder that we think Dr. Smith is one to conjure by, when it comes to building a bungalow, as well as in ministering to sick bodies.

But there are other things you ought to know. There was a time when the talk in our Tuni bazaar regarding the war was not as confident of victory as it might be; but one day someone said: "Well, the British have no fear of defeat. See how bravely the Missama Garu is building her new bungalow." So you see it had a mission in this way. Also, in another way it has borne testimony. When the Hindus think of building a house they have to consult with and pay the priest to find out an auspicious day to begin each part, and there must be sacrifices offered. We began with a praise and prayer meeting, and each day's work is begun with prayer. So far, no one has been injured, although twice there were things happened that might easily have been the death of someone. One was when the well was being dug, and the long trunk of a palmyra tree broke. The way the water was drawn out was by this long trunk being fixed something like a teeter, with a big bucket made out of the root of the tree fastened to one end.

Men walk up and down and bring this bucket up, and others are ready to empty it, and free it to go down the well again. That long pole broke while the men were on it, and it is a miracle that the one who fell with the broken piece did not go right down on to the bucket; but God's hand guarded him from ill. The second was when one of the heavy stones on which the iron girders are to rest was being lifted and passed from one to another, it slipped and fell. There was just time for the man below to dodge his head, and the only hurt he got was where it struck his hand and leg as it went down.

The other day one of the Hindu masons was talking to me about these things and said he: "It is so different to working on a building for Hindus. Not even a thorn has pricked us. It's because you pray to the true God that all has gone on so safely."

Lots of scorpions have been killed, and the other day a big snake, 7 feet 2 inches, was killed near the building! In so many ways our Father is fulfilling His promise to me in the beginning, "Certainly I will be with thee."

One more item of interest to you, and then I will close. The man in charge of the work is a Christian, and one night he was impressed to ask the work-people if they would like to give a weekly offering to God's work when he paid them on Saturday nights. They all agreed very willingly, and so far their offerings have come to over three dollars. One of these has gone to the Bible Society, one to the Y.M.C.A. work among Indian soldiers, and they want the rest to be used to buy a clock for our Tuni Church. A number of the coolies are Christians, but only one of the masons. I am looking forward to the day when there will be news of the house-warming to tell you, not that we shall need any "warming." Just now we should be very glad of some "cooling," for this is real September weather, so sultry and muggy.

With loving greetings to all the dear friends who are partners in the bringing of the Kingdom among the Telugus.

From your fellow-worker,
ELLEN PRIEST.

Columbus.

Behind him lay the grey Azores;
Behind, the Gates of Hercules.
Before him, not the ghost of shores,
Before him only shoreless seas.
The good mate said, "Now we must pray,"

For lo! the very stars are gone;
Brave Admiral, speak. What shall I say?"

"Why, say, 'Sail on! Sail on! And on!'"

"My men grow mutinous, day by day,
My men grow ghastly, wan and weak."

The stout mate thought of home. A spray

Of salt waves washed his swarthy cheek.

"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"

"Why, you may say, at break of day,
'Sail on! Sail on! And on!'"

They sailed and sailed as winds might blow.

Until at last the blanched mate said:
"Why, not even God would know

Should I and all my men fall dead.
These very winds forget their way,

For God from these dread seas is gone.

Now speak, brave Admiral, speak and say"—

He said: "Sail on! Sail on! And on!"

They sailed! They sailed! The spoked mate:

"This mad sea shows his teeth to-night.

He curls his lips; he lies in wait

With lifted teeth as if to bite:

Brave Admiral, say but one good word.

What shall we do when hope is gone?"

The words leaped like a leaping sword:

"Sail on! Sail on! Sail on! And on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Oh,

that night

Of all dark nights! And then a speck,

"A light! A light! A light! A light!"

It grew, a starlit flag unfurled!

It grew to be Time's burst of dawn!

He gained a world; he gave that world
Its grandest lesson: "On! Sail on!"

THE MISSION CIRCLES.

THE CHILD IN THE MIDST.

For the Careful Consideration of Many Circles.

What do we consider the most important work in the world? Teaching and training the boys and girls. In opening a Home for Children recently, the Lord Mayor of London said: "Had I my life to live over again it should be consecrated to work among children." No other branch of Christian service yields greater results, for this touches the future. What a child is to be, he is now becoming. Boys are the stuff men are made of, and girls are of equal value.

"A diamond in the rough is a diamond sure enough,
For, before it ever sparkles, it is made of diamond stuff;
Of course someone must find it, or it never would be found,
And then someone must grind it, or it never would be ground.
But when 'tis found and when 'tis ground, and when 'tis burnished bright,
That diamond's everlastingly just flashing out its light."

No sculptor moulds a statue so superb as a growing life; no artist ever painted a picture to compare with a lovely character; no architect can rear a building; no poet can write an ode; no inventor design a machine worthy to stand beside the completed living, loving achieving product of good teaching. We have often heard these truths, but if we really believed them, would there be such great difficulty in getting good leaders for our Mission Bands? How much attention is paid to the training of ministers and teachers as to the

truths they are to teach; but how little as to the vitally important ways of getting these truths into the minds and lives of our boys and girls. Jesus took a little child and set him in the midst of His disciples, and the child of to-day is the central thought of the world. Yet some good people will say to our workers: "How can you have patience to lead a Mission Band?" It does mean work. But all that is worth doing in the world, all that results in anything, must be spelled with these four letters, W—O—R—K. It is joy unspeakable to know that we are co-laborers with God in bringing a lost world to Christ.

What is the definite aim and purpose of every Mission Band leader?

1. The early conversion of the boys and girls.

"One small life in God's great plan,
How futile it seems as the ages roll;
Do what it may, or strive what it can
To alter the sweep of the infinite whole.

A single stitch in an endless web!
A drop in the oceans' flow or ebb!
But the pattern is rent if a stitch is lost,
Or marred where the tangled threads are crossed.

And each life that fails of the true intent

Mars the perfect plan that the Master meant."

2. Encouragement in Bible study; the truths taught in God's Word concerning salvation, and Christ's command to preach the Gospel to every creature.

3. To give thorough instruction as to the need of our Home and Foreign Mission fields.

4. To train the young in Bible methods of giving.

5. Training future leaders in missionary work. The real purpose of a Mission Band is to make and develop followers of Jesus Christ. Therefore the essential qualifications of the leader must be an earnest Christian spirit and a real love for little children.

More than one hundred years ago an old family mansion was ablaze with light one evening. Long tables were laden with good things, and glittered with array of silver and glass. But where was the guest to whom all the honor was to be paid? He had been admitted by the servants more than an hour ago, but had not yet appeared in the spacious parlors. Sounds of childish glee came from the nursery, where the anxious host found General George Washington telling stories and singing songs with the children. He had the true love for boys and girls, even though he was the brave soldier all delighted to honor.

Let us determine to make our Mission Band a success, taking for our motto, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." We need the hearty co-operation of the Sunday School and Mission Circle, also of the parents in encouraging their children to attend, and once in a while walking in themselves to see what truths are being taught and how their boys and girls are behaving. The greatest thing a wise man can do is to give a heart-to-heart talk to children; yet how little this art is studied! How weak and flabby are the addresses often made in "talking down" to children and they do not listen to or appreciate them. We must respect the purity and keenness of their fresh, unspoiled lives, if we would win their loving attention. Children are very out-and-out in their

opinions, and appreciate this in others. "This one thing I do" is the secret of success; and if we lack wisdom, let us ask of God, and it shall be given us. Let us patiently remember that older people find it hard sometimes to be attentive and reverent in their meetings, and sympathize with a restless child. We must teach our Band to give as well as to get, for the success of the meeting is really in their hands. Make them feel their responsibility! In every group of boys and girls is abundance of energy, and the problem is just how to direct it aright. Encourage the boys and girls to pray, even if only one or two sentences. If the meetings are full of prayer they will be full of power. Teach them to give freely, cheerfully and systematically their own personal gifts to the Lord. Let us, as leaders, talk over the details of each meeting with the Master, and then remember there is no use praying for success unless we work for it. A prisoner once carved a wonderful set of chessmen in his moments of leisure. People asked his secret, as they admired the beautiful pieces, and he replied: "It was soft, living wood from which I carved. The men were all in it, and I carved them out." To-day we Band leaders are carving in soft, living wood, as young lives are taking shape in our hands, and these will soon harden as we form them. How are we carving? The mother of the Wesleys, when asked the secret of her successful training of her large family, answered: "If nineteen times telling a truth had on effect, I told it the twentieth just as earnestly." Let us work with love, patience, tact and confidence in the One who is our great Leader, that when our work is finished we may come to Him and say, "Here am I and the children that Thou hast given me."

Ottawa.

E. E. McC.

McMASTER UNIVERSITY Y.W.C.A.

The women of McMaster University Y.W.C.A. approach the New Year with a feeling of humble gratitude for the way in which God has led them during the past year. With His help, we have been enabled to hold up the standard of the Cross, and we have endeavored by means of general meetings, prayer-groups and study classes, to bring our students to a knowledge of God in Christ Jesus and to His discipleship in all departments of life, as well as to extend His Kingdom.

During the first week-end of the College term we held an interesting and profitable Cabinet Conference under the direction of the President, Miss Clark. The officers and chairmen of committees met at Moulton College, through the kindness of Miss Ellis. At the afternoon sessions, plans were made for the year's work, and in the evenings we had inspirational gatherings, Chancellor Mc Crimmon and Dr. Brown being our welcome guests.

The Bible Study classes this year were under the supervision of Professor Farmer, who acted as the Normal Leader. The student leaders conducted the classes, which had as their topic of study, "Colossians." Many testify to the inspiration and help they received through the diligent study of this portion of God's Word.

The centre of all our activities, however, has been the Year Prayer Meetings. For a half-hour every week, the girls of each year gather for prayer and intercession. At this time, when the world about us seems so full of disturbance and unrest, we have felt the need of all men for the strengthening and steadying power which alone can come through prayer. Many of our men have

heard and answered the call to service, and we have heard the call to pray.

'For what are men better than sheep and goats,

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friend?

For so the whole round earth is every way

Bound by gold chains about the feet of God."

We would request the interest and prayers of our fellow-readers of the LINK in the work of the Y.W.C.A. and the other Christian organizations of McMaster University.

GATHERING UP THE FRAGMENTS.

These are days of economy practices. The Red Cross is collecting rags and papers and cast-off materials, and is making thousands of dollars for its work. Can we not gather in a good many more small sums for our great work of Missions? Won't you try organizing a Circle somewhere near you? If the place is too small to hold monthly meetings, have one annual meeting, where a thank-offering is taken; and have four quarterly collections. Obtain subscribers for the LINK and "The Visitor." Brooklin did this last year, and the result was over fifteen dollars for our treasuries. Was it not well worth while?

JESSIE E. ZAVITZ.

HERE AND THERE.**Bracebridge—**

The Woman's Mission Circle held their annual Thank-offering in the church on Thursday, Nov. 30th. There was a large attendance of members and friends. When the Thank-offering bags were being opened, accompanying verses of Scripture were read by the President, Mrs. Wm. Denniss. The offering amounted to \$10.30. A programme of reading and singing was given. Mrs. W. E. Morrow gave a report on Home Mission Day at the Convention, and Mrs. Wm. Denniss on Foreign Mission Day.

Refreshments were served, and the meeting closed with prayer by Rev. W. E. Morrow.

Mrs. A. B. Coombs, Secy.

Thamesville—

The Circle held their annual open meeting Oct. 27, 1916. A good programme consisting of missionary hymns, solos, duets, readings and dialogues was given. Rev. J. T. Marshall, B.D., of Chatham Baptist Church, gave a missionary address, explaining just where our Baptist fields, with their schools, churches and colleges, are, and told of the good work that has been, and is still being carried on faithfully by our men and women missionaries, showing the need for missionaries and funds to carry on the work on a larger scale. Rev. J. T. Kirkwood gave a short address. A freewill offering was taken, amounting to \$11.45. Refreshments were served in the basement, and a very pleasant social time enjoyed by all. The success of the entertainment was largely due to the excellent help of Pastor and Mrs. J. T. Kirkwood.

Mrs. D. A. Watson.

Perth—

It was our privilege and pleasure to have with us at the Women's Foreign Mission Circle Mrs. C. L. Timpany, one of our returned missionaries from India. Mrs. Timpany gave a most interesting address, and had a fine collection of

curios. She described the schools and seminaries which have been established, and told of the progress made by the students. From her address her audience gained a clearer idea of the customs and manners of the inhabitants. Mrs. Timpany is bright and a very pleasing speaker, and notwithstanding her youthfulness has had considerable experience in the missionary work. A standing vote of thanks was given her at the close of the meeting, in appreciation of her excellent address.

A. A. Robertson, Sec.

Salford—

On Nov. 9th the ladies of the Salford Baptist Church were invited to the parsonage to take tea and spend a social hour with the pastor's wife, Mrs. Pollock. During the evening a Mission Circle was organized, with a membership of thirteen, and we expect more to join in the near future. The following officers were elected: President, Mrs. Jas. Nixon; vice-president, Mrs. W. N. Foster; secretary, Mrs. Fred. Page; treasurer, Mrs. Warren Harris. It was decided that the Circle meet the first Thursday of each month.

MRS. FRED. PAGE, Sec.

Kingsville.—Our Thank-offering meeting was held on Friday, Nov. 17th, in the church, with a good attendance. The President, Mrs. Everett Wigle, conducted the meeting in a very pleasing manner, making mention of the many things that are a cause of thankfulness. Miss Ritchie, Director, gave a very graphic and interesting report of the Convention, while the pastor, Rev. J. W. Hisey, gave a short sketch of some of our Home Mission fields. Miss Hasel Nelsen gave a recitation with pleasing effect, entitled "Give ye them to eat." Miss Ruby Taggart sang very sweetly "Hark, it is the Shepherd's voice," while Miss Ethel Fitch was very practical in her recitation of the "Missionary Hymn." After the offering, which amounted to \$16.00, refreshments were served. Our Circle is in a very healthy condition, each one endeavoring to do what she can.

Jane Ritchie.

THE YOUNG WOMEN.

THE KING'S HIGHWAY.

Lesson II.

A very successful way of presenting this, or any other chapter, is by the "progressive treatment." Instead of one person responsible for the material, select four from the Circle or from the Women's Society or congregation or anywhere you can find bright, interested women, each one of whom will familiarize herself with a certain part of the chapter and give it in her own way, using any plan or feature her wit may advise.

Pictures, posters and blackboard can all be used splendidly—the "eye-gate" is a powerful ally.

If the meeting is in the church, the four corners of the lecture-room may be assigned to the four teachers, and chairs arranged about tables.

As the girls come, give out slips with numbers on them. If the average attendance is 20, write figure 1 on 5 slips, 2 on five, 3 and 4 likewise, and when the times comes, the girls can go to the tables having same number as their slips.

At the end of 10 minutes, a signal is given and each group progresses to the next table, until each group has met the four teachers. If the Society be small, there could be one class, but have the four teachers.

At the close the classes come together, and an exchange of facts and thoughts may be enjoyed, questions may be used or voluntary responses. Short prayers would naturally and easily follow and close the program. This meeting lends itself to a private house, or if two members live near each other, they could share parlors and dining-rooms. One would gather in the first house where teachers 1 and 2 remain, and one meet

for closing in the second house, where teachers 3 and 4 have been.

This makes a break, and keeps the girls fresh and rested.

In teaching Chapter II. I would stress the condition of India's women, and try to show how the salvation of India is in their hands.

Also bring out the fact that India must be taught and nursed by her own people and in her own schools. The missionaries are only to plan and begin the reformation; the people themselves must develop it.

Read "Things as They Are," "Over-weights of Joy," by Amy Carmichael; "The King's Highway," Chap. II.; "India, the Glory and Despair of Missions."

Bible Lesson: Ezek. 47: 1-8; Romans 6. **I. The Sewer.**

(Sketch very briefly population and language.)

1. Idolatry; pgs. 51-52.
2. Demoralizing Globe Trotters; pg. 53-54.
3. Caste; pgs. 54-55.
4. Physical Burdens of Women; 56-57.
 - (a) Child Motherhood; pg. 58.
 - (b) Child Widowhood; pgs. 57-59.
 - (c) Ignorance and Seclusion, pg. 57.

(Use blackboard and poster, and make these facts live.)

II. The Filter.

A. Hospitals, pgs. 76, 79, 80.

1. The Hospital as a Teacher; pg. 77, 78, 79.
2. The Hospital as a Leveler; pg. 80. Dr. Scudder's Party. The Converted Automobile.
3. Need for Native Women Doctors, pg. 82, 84.

(Use our own Drs. Hulet, Chute, Clark and Cameron. See last Annual Report, pages 122, 123.)

B. Schools, pgs. 69-72.

"One woman out of 144 has barest rudiments of education."

5% of girls of school age in school, 900,000 in all, according to American standard, should be 34,000,000.

"The Christian schools for girls are the best in India, they must supply the leaders of next generation."

1. Great need of trained native teachers, pgs. 73, 74.
2. What some Indian women have done with education, pgs. 72, 75.

"Illustrate with our own schools at Cocanada, etc. Annual Report, pgs. 124-125.)

III. Irrigation System.

The value of human waste.

1. The Outcastes, pgs. 63, 64.
2. The Mass Movements; pgs. 63-68.
3. The Faith of These Converts; pgs. 66, 68.
4. A Walk Through Nagercoil, pg. 62. If it is not convenient to arrange for the three groups, then I would advise putting all of the time on I. and II.

GIRLS AND BOYS

The Land of the Golden Man.

Lesson II., Chapters 3 and 4—Indians of South America.

I.—The Incas. Pages 21 to 25 of Study Book. Map Talk—Location, Capital, Cuzco; population, language. (1) Temple to Sun; (2) Temple to Moon; (3) Palace of Emperors; (4) Government; (5) Cultivation of land; (6) What Incas lacked (Page 25). (Each sub-topic described by a Band member.)

Story of Tupac Amoru—A. Modern Moses.

II.—Indians of Western S. A. (1) Story of Lantaro—pages 32-33; (2) Map exercise—Page 34. Conditions today in: Colombia—Indians very poor. Chili—Aruceanians being conquered and killed by King Alcohol. Ecuador, Peru, Bolivia—Pages 34-112-113—homes, food, clothing, occupation.

III.—Our debt to Indians of South America—Pages 36—also footnote, pages 110-114. Exhibit of products.

IV.—Mission work—Page 38. Chili—Work of South American Miss. Soc. of England. Bolivia—Work of Baptists of Canada. Name stations and missionaries. Stories of Panchita and Juan (impersonated in Indian dress.)

Helps for the Programme.

In preparation for the lesson, hang on the wall a map of South America, a poster containing the names of the two heroes, Tupac Amoru and Lantaro, surrounded by a laurel wreath, and a list of names of our mission stations and missionaries.

Before the lesson proper begins, interesting facts concerning South America may be given in the form of the museum sheet on page 110. "South America has theest in the world." Highest waterfall, longest river, etc. See footnote, page 111.

For No. 1, models of Incas' temples, etc., might be made of cardboard boxes, gold and silver paper and watercolor paints. However crude, objects fix the lesson in the child's mind. Eye-gate is a better entrance than Ear-gate. Have stories of Tupac Amaru and Lantaro told, not read.

For No. II., show picture of Indians, page 29. A set of six dolls printed on artists' paper, ready to be colored with watercolors or crayon, can be secured for 10 cents from the Missionary Education Movement, 156 Fifth Ave., New York. One is Sinchi, an Inca Indian

boy of Peru, whose story is told in *Everyland* for Jan., 1917, a number devoted to South America.

A hut made of wood or cardboard, thatched with straw (see picture) would interest. Show picture of llama and describe use (page 113). Have Band members tell of food, homes, clothing and occupation of Indians.

For III. cut from magazines pictures of dentists, doctors, nurses, suggesting use of cocaine, quinine, cocoa, etc.

IV.—Drill well list of our stations and missionaries. See Mrs. Mitchell's leaflets, "Studies of Bolivia" and "Lola, Panchita and Juan," from which impersonations in this issue are arranged.

FANNY M. PEARCE.

Panchita: I am a Cholo, which means I am part Spanish and part Indian. When I was a baby I was bound up from toe to head in a long, narrow bandage, and then, wrapped in a shawl, I was slung on my mother's back, where I lived most of the time till I could walk. Mother keeps a little shop, and behind the shop, in one room, we all cook and eat and sleep. We keep a rooster tied to something in one corner and a sheep in another, and our tame hen wanders about from living-room to shop and back again, and lays her egg on the family bed. On a especially big feast day mother used to sell lots of chicha, and at night all the neighboring Cholos would come to the shop and make merry all night long. Sometimes they would drink for two or three nights in succession. Then I would have to mind the baby and do the cooking, and step lively at it, too, and even then get many a whack from mother, who was drunk. On Sunday we would dress up in our best and go to mass at 6 o'clock in the morning. Then there would be lots of time to sell chicha in the afternoon and have a dance and

a drunken hullabaloo in the evening. But that is all changed now, for one day when mother was going to beat me, I ran over to Mrs. Mitchell, your missionary, and when mother came after me, Mrs. Mitchell persuaded her to let me stay and be her little nurse girl. She taught me to read, and I have a prize for regular attendance at Sunday School, where I have learned about Jesus. And mother, too is coming to the Mission, and has given up selling chicha, for she is trying to understand and believe the wonderful Gospel story Mrs. Mitchell taught us.

Juan: My bright black eyes and dark brown skin tell you I am an Indian boy of South America. I never went to school, because there are no schools out in the country where I live. My home is a straw-roofed mud hut, like a pigsty. Beside it is a roofless little enclosure of mud walls for the donkey and a sheep or two, who go into the hut with the family and the chickens when it rains. Father and mother are really slaves of the owner of the big farm where we live. They have a little patch of ground around the hut, and when they are not working for master, they till this bit of ground and try to make a living. But they are often hungry, and father chews coca leaves, from which cocaine is made. One day I came to town with a load of wood which Mrs. Mitchell, your missionary bought, and while I was unloading it she was so kind and showed me books and pictures, and offered to teach me to read; so I brought some more wood very soon, and then asked her to let me be her servant. So I swept the floors, carried water, cleaned the mission hall and ran errands. She taught me to read, and though father came and took me home, and beat me because I read the New Testament and wanted to be baptized, I came right back to Sunday School the next Sunday; and when father came after me again, Mr. Mitchell asked him to come into Sunday School, and he did. He finally said I might be baptized; and now some day I hope Mr. Mitchell will let me be his assistant in giving the Gospel to the Indians of South America.

BUSINESS DEPARTMENT.**W. B. F. M. S. OF E. ONTARIO AND QUEBEC—BOARD MEETING.**

The first quarterly meeting of the W.B.F.M. Society of Eastern Ontario and Quebec was held in Olivet Baptist Church, Montreal, Dec. 8th, at 3 o'clock.

The President, Mrs. H. H. Ayer, in the chair.

Mrs. O. C. S. Wallace conducted the devotional exercises, after which the minutes of former meetings were read and approved.

Mrs. Ayer, in a few well-chosen words, expressed her gratitude for and appreciation of, the support given her by the officers and members of the Board during the past year, and welcomed the newly-elected members.

Our Treasurer, Miss Russell, reported amount raised during October and November, \$407.85, and a balance on hand of \$83.53, from the Vuyuru Fund.

A letter was read from Dr. Brown, in which he stated that \$50.00 more would make it possible to enlarge the dormitories to accommodate ten more girls. The Board voted that \$50.00 be sent to India for that purpose.

Miss Dakin, Supt. of Bureau of Literature, reported sales amounting to \$18.75.

Very interesting and encouraging reports from our missionaries, Miss Mason, Miss Hinman and Miss Murray, were read, and special prayers were offered for them and the work in which they are engaged.

Four of our members volunteered to write friendly letters to Miss Hinman and Miss Murray during the coming quarter.

Thirty responded to the roll call. The outlook for the year is very encouraging.

The meeting closed with prayer.

EDITH C. BENTLEY, Rec. Sec.

TARIO WEST.**Retiring in 1917.**

Miss G. B. Alexander, Toronto; Mrs. Wm. Davies, Toronto; Mrs. George Matthews, Brantford; Mrs. John MacNeill, Toronto; Mrs. J. Macintosh, Owen Sound; Mrs. James Wood, Peterboro; Mrs. Grant, Aurora; Mrs. Hugh Ellis, Toronto.

Retiring in 1918.

Miss A. M. Tapscott, Toronto; Mrs. S. S. Bates, Toronto; Mrs. St. Clair Balfour, Hamilton; Mrs. Wm. Davies, Jr., Toronto; Mrs. W. H. Wallace, Barrie; Mrs. W. H. Elliott, Toronto; Mrs. T. S. Johnson, Aylmer; Mrs. Oliver Master, Weston.

Retiring in 1919.

Mrs. Thos. Urquhart, Aurora; Miss Nasmith, Toronto; Mrs. James Ryrie, Toronto; Miss Webster, Toronto; Mrs. S. J. Moore, Toronto; Mrs. R. C. Dancy, Toronto; Mrs. Chas. Senior, Toronto; Mrs. F. C. Foster, Hamilton.

Retiring in 1920.

Mrs. Kingdon, Toronto; Miss H. S. Ellis, Toronto; Mrs. F. C. Elliott, Toronto; Miss Anna Moyle, Richmond Hill; Mrs. A. R. Park, Toronto; Mrs. J. B. Kennedy, Toronto; Mrs. Thos. Trotter, Toronto; Mrs. R. R. McKay, Sarnia.

Retiring in 1921.

Mrs. John Firstbrook, Toronto; Mrs. C. T. Stark, Toronto; Mrs. John Hooper, Toronto; Mrs. E. J. Zavitz, Toronto; Mrs. W. J. Robertson, Toronto; Miss Ethel Aldridge, Toronto; Mrs. A. S. Rogers, Aylmer; Mrs. R. D. Lang, Kitchener.

TREASURER'S REPORT, DEC., 1916.

RECEIPTS.

From Circles—

Wodstock First (Thank-offering, \$10.55), \$14.25; Peterboro, Murray St. (Thank-offering), \$22.00; Gilmour Memorial (Thank-offering \$10.84, New Missionary Fund \$10.00), \$20.84; Cheapside, \$4.00; Toronto, Boone Ave., \$5.30; Durham, \$5.00; Brooklin, \$5.70; Ridgetown, \$10.50; Tillsonburg, \$8.85; Wallaceburg, \$9.00; Brantford Park (Thank-offering), \$43.00; Sarnia Township (Thank-offering), \$5.50; Stratford (Thank-offering), \$12.00; Kincairdine (Thank-offering), \$6.50; Toronto, Parkdale (Thank-offering), \$14.34; Fullarton, \$10.00; Otterville (Student, \$17.00), \$24.61; Eglinton (Thank-offering), \$6.28; Glammis, \$13.46; New Sarum, \$2.50; Kingsville (Thank-offering \$8.42; Building Fund, \$5.00), \$32.68; Chatham (Life Membership, Mrs. W. C. Blackburn), \$2.35; Toronto, Calvary (Thank-offering), \$20.50; Toronto, College (Thank-offering, \$42.51), \$69.76; Hamilton, Stanley Ave. (Life Membership, Mrs. A. E. Eggleton), \$28.60; Toronto, Jarvis St. (Timpany School), \$25.00), \$85.68; Mount Forest (Thank-offering, \$6.08), \$12.95; Stratford (Thank-offering), \$5.00; Beachville, \$9.25; North Bay (Thank-offering, \$8.33; per Mrs. Cockerline, for Student Biblewoman, \$25.00), \$36.53; London, South, \$5.95; Atwood, \$2.25; Peterboro, Murray, \$13.00; London, Talbot St., \$20.75; Tiverton (Thank-offering, \$8.25), \$11.25; Zone, \$5.00; Toronto, Walmer Rd. (Thank-offering, \$101.67), \$128.92; Toronto, Onvet (Thank-offering), \$8.83; Eglinton, \$5.00; East Nisour, \$6.00; Hamilton, Wentworth, \$3.00; Meaford, \$3.10; Burk's Falls, \$4.05; London, Talbot St. (Life Membership, Mrs. J. B. Campbell), \$25.00),

\$52.84; Toronto, Calvary, \$13.00; Boston, \$1.50. Total from Circles, \$849.71. From Y. W. Circles—

Toronto, St. John's Rd., \$2.50; Bloor St., \$15.00; McLaurin, Stratford (Xmas present), \$1.00; Toronto, Walmer Rd. (Thank-offering), \$10.70; Wallaceburg, \$20.50; Hamilton, James St., \$16.27; Toronto, Walmer Rd. Talent money), \$9.50. Total from Y. W. Circles, \$75.47.

From Bands—

Port Arthur, \$4.00; London, Talbot St. (Life Membership, Mrs. Elizabeth Griffiths, \$10.00), \$25.00; Galt, \$3.00; Orangeville (proceeds from bazaar), \$5.00; Stratford, \$4.74; Bentinck, \$5.50; Boston, \$1.50. Total from Bands, \$48.74. From Sundries—

Broke and Enniskillen (Y. L. Class, for Kantamma), \$18.00; St. Thomas, Centre, Jr. Union (student, \$17.00), \$25.00; Toronto, Dovercourt Rd., "Steadfast Builders" (for teachers at Rama), \$40.00; Toronto, Walmer Rd. ("Gladness Class" for New Missionary), \$25.00; London, Talbot St. Junior (for G. Susanna), \$7.14; London, Talbot, Builders' Class (for Student), \$17.00; Ingersoll (Student), \$17.25; Toronto, Jarvis St., bal. Convention Aect., \$6.50; "F. & A.," for Biblewomen, \$50.00; Mrs. Wm. Craig (Building Fund, \$10.00; extra for drugs for Dr. Hulet, \$10.00), \$20.00; Dr. and Mrs. S. A. Brown (for Biblewoman), \$10.00; Miss Margaret Boone (for lepers), \$10.00; "A Friend" (for new Missionary, \$15.00; Building Fund, \$10.00), \$25.00; "Two Western Baptist Women," for lepers, \$10.00. Total from Sundries, \$230.89.

Disbursements: To General Treasurer, on account, \$15.00, \$1,500.00; to the Treasurer, \$20.83. Extra pages in LINK, \$63.00. Mailing of LINK, \$31.50. Bureau of Literature, on account, \$5.00.

Total Receipts for Dec., 1916, \$1,254.81. Total Disbursements for Dec., 1916, \$1,620.33. Receipts this Convention year, \$2,178.43. Disbursements this Convention year, \$2,702.93.

MARIE CAMPBELL,

Treasurer.

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

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YELLAMANCHILI, VIZAG. DIST.—Miss A. C. Murray, Miss E. McLeish.

BOLIVIA.—La Paz—Rev. A. G. and Mrs. Baker, Casilla 402; Rev. and Mrs. A. Haddow, Casilla, 402. Miss C. M. Mangan, Casilla 402, La Paz, Bolivia. Oruro—Rev. C. N. Mitchell and Mrs. Mitchell, Casilla 107, Cochabamba—Rev. and Mrs. J. Turnbull, Casilla 123.

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