

# Canadian Missionary Link

XLVI

WHITBY, DECEMBER, 1923

No. 4



## The First Christmas

The little Lord Jesus lay meek in  
the manger,  
No room in the inn for the tiny  
new stranger;  
So out with the creatures so quiet  
and weary,  
In the stable so humble, so dark-  
some and dreary,  
The little Lord Jesus was cradled  
in hay,  
And the dawn when it came  
brought the first Christmas  
Day.

But that night on the plains there  
was wonder and waking  
There were songs in the sky, and a  
glory-light breaking  
O'er hill and o'er valley, and white  
wings were gleaming,  
And far to the eastward a new  
star was bearing  
To guide the wise kings to the dear  
little stranger,  
Who lay in his beauty asleep in  
a manger.

Sel.

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## A Happy Christmas To All Our Readers

### JOTTINGS FROM THE CONVENTION

The expressions of appreciation of this convention were sincere and widespread. The warm hospitality of Walmer Rd. Baptist Church was a splendid setting for all the wonderful spiritual messages of the three days of the meetings.

There was deep thanksgiving for a full treasury, all obligations of the year fully met, and sufficient balance to pay salaries which will come due immediately. Read the estimates on the last page. They will call for constant prayer and faithful giving during 1923-1924.

In the department of literature over nine hundred dollars' worth of business has been done during the year. At the convention sales amounted to one hundred and forty dollars for literature, besides sixty dollars for lace.

The Link has 6954 on the mailing list, an increase of 462 over last year, but of these 883 are already in arrears. There should be *hundreds* more subscribing to this paper. Every association reported large numbers in the Circles not taking either Link or Visitor. Are any of these in your Circle? 10,000 paid in advance subscribers is our aim!

Mission Bands went ahead some \$500.00 this year in their gifts. This is splendid.

Dr. Whidden called for sympathetic support from all our homes of our Christian schools, Woodstock, Moulton and McMaster.

Katie McLaurin's last message was a request that we remember in constant prayer, Miss Robinson and Miss Pratt, that Miss Robinson's health may be fully restored and that it may be possible for these to return to the work they love so well. Another desire was that we at home pray earnestly that India may see 5000 souls gathered in during Jubilee year.

Mrs. McLaurin was wonderful! Her bright sweet message went to every heart. Her request in parting was that we keep in mind some provision in the way of a home for our missionaries' children here in Canada.

Mrs. R. W. Angus expressed very beautifully the love and admiration of all the Circles for this honored pioneer in our mission work, and on their behalf presented her with a draft for \$500.00.

Miss Jones' message was full of thankfulness for health restored, all kindnesses received, and for the opportunity to go back to India.

Mrs. Wolverton was grateful for Dr. Wolverton's complete restoration, and that she herself was feeling ready for work again.

The Mission Band Pageant by the Walmer Road Band was splendid! The printed copy is on sale at 66 Bloor Street west. "Glimpses and Gleams" sold well. Show the book to your Circles and send in orders for tens and fifties.

India has the missionary religions, Buddhism, Mohammedanism and Christianity, each of the first two lacks that which India needs. We who have this *last* religion should be great missionaries. This was Major Ralph Smith's message. The day closed at nine o'clock and a large number went to the station to wave good cheer and sing God's blessing upon those who left by the nine forty-five for India.

"My life must touch a million lives in some way, ere I go,  
From this dear world of struggle to the land I do not know.  
So this, the wish I always wish, the prayer I always pray,  
Let my life help the other lives it touches by the way."

### CAMPAIGN FOR NEW MEMBERS

**Every Director** at the Convention reported large numbers of women in the Churches **not** members of the Circles.

**The work** needs these women.

**These women** need the work.

**Your Board** asks you once more to try to enlist these uninterested ones for service.

**Objective**, every woman in the Church a member of the Circle.

**Time** suggested for united effort, the second week in January.

**Method**, house to house visitation preceded by **special united and private prayer**.

Remember to report your campaign to the Link.

### From Our President

Dear Link Readers:

We have had such a good convention. The Conference day, Home day, Foreign day and Board day, all were helpful to workers and sweet and inspiring to our souls. I wish you could all have been present, but next best, is hearing from your delegate and reading the reports which are quite full in the Link and Visitor.

As you look at the new estimates on the back of this Link you will see that they are larger somewhat than ever before. But we would not dare go backward, nor had we the heart to stand still in this the Jubilee year of our Canadian Baptist work in India. As you read you will see there is nothing we could leave off! The regular work we must pay each year; this is indeed a debt of honor. And the added amounts are so much our privilege and our duty.

Besides being the fiftieth anniversary of our work in India, it is the twenty-fifth of that in Bolivia. A young lady lately applied to be sent there to work among the Indians. She is so fitted for this that your Board, as well as herself, believe God is calling her there. So we hope she will be our Silver Anniversary gift to Bolivia.

Then we Ontario women do want to join with the other Baptist women's societies in the "Marjory Cameron Professorship." We Canadian women plan to pay for a woman medical professor in Vellore Christian Hospital and Training School in medicine and nursing for native girls. What a fitting memorial this will be to our loved young doctor, Marjory Cameron, whose days in India were so few and whose zeal for that land so great. An added reason for wanting to do this is that Vellore is sending to our mission this year three of its graduates. They are called sub-assistant surgeons. One of these will work with Dr. Eaton. Mrs. Eaton is in the Chicacole Hospital.

Then you see One Thousand Dollars for Evangelization. "Five Thousand Converts this year" is the jubilee motto and prayer of our missionaries in India. We are going to join them in this prayer and want to back up our prayer with money, to supply evangelists—native workers. When there is a cut it means that native workers are laid off. There should be no cut this year when we are pleading for 5000 souls.

And so if I were to continue other explanations I know you would say "it's all right and good and should be done, but

how are we going to raise more money?" One of the best ways is to get more women to help.

So often in reports or conversation we hear, "There are so many woman in our church who have little or no interest in missions and do not come to Circle." It is discouraging, and we at convention realized how much we need new workers. What an impetus they would be to us, and how much faster the work could grow.

It was the mind of those at Convention that we have a campaign, very like that of two years ago, for interesting other women of our churches and congregations in service for Christ, especially this particular field, our Mission Circles.

The week following the week of prayer is the time set, from January 14th to January 21st. That will be Baptist ladies' calling week. But we are earnest about this, and want to put the matter before our friends in just the best way. So we must not go carelessly. We want God to go before and come with us. Let us ask Him both unitedly and when alone, to bless our campaign for new workers and new interest, and ask that He will use us in it and teach us what to say. Where possible let us have a special gathering to pray for this and where not possible use a part of the preceding Circle meeting or stay after Circle.

The calls should all be made during this one week if possible. And how we would like to hear from each other through the Link as to what progress was made.

There is a splendid little two-cent leaflet in the Literature Department entitled, "Why you should be a member of our Society." It would be very suitable to use as a campaign leaflet, it is so short and to the point.

We do hope new members will be enlisted, for the sake of our appropriations. Yes, and for the sake of the friends upon whom we will call. They will receive a real blessing if they take this work into their hearts. But most of all our desire for the success of this campaign is that the Lord's work may prosper and His Name be glorified.

**Maud W. Matthews.**

### AN OFFER

To any Circle or Band organized this Convention year, a free copy of the "Link" for one year.

### RENEWALS WANTED

Total number of subscribers in arrears in 1922—0.

Total number of subscribers in arrears in 1923—883.

Look up your receipt. Keep paid in advance.

### NEW SUBSCRIPTIONS WANTED

Number on mailing list 6954. Make it 7000 before December issue. Send at once for November copy with Mrs. McLaurin's picture.

Whitby has one new subscriber. Walmer Road, Toronto, has one new subscriber. Who will be next?

**Mrs. J. C. Doherty,**  
Supt. Agents. Link.

### AGENTS

and

### INDIVIDUAL SUBSCRIBERS

### ATTENTION

November, December, January are the months when many subscriptions for

### THE LINK

fall due. Please see that those falling due in November are reported on at once, if not already attended to, those for December before the fifteenth; those for January before January fifteenth, and so on. If this matter is attended to, much time and expense is saved. Try to win back those in different ones who have been dropped because subscriptions have not come in. Try to add new names to your list, stating that they are NEW.

Subscription, 50 cents in advance.

Send all money and lists to Mrs. J. C. Doherty, 118 Gothic Ave., Toronto.

**GLIMPSES AND GLEAMS AGAIN**

105 West 176th Street, New York City,

October 23rd, 1923

Dear Editor:—As a very small return for the great pleasure and help derived from the perusal of "Glimpses and Gleams from our Mission Fields" I am sending the following appreciation which you may find it in your heart to publish. We not only faithfully read our copy of your paper but we send it on to friends and trust it is well worn before it reaches the destination of all such in these days of multiple presses and much reading matter. Thank you for keeping us in touch. You cannot publish too much personal news. That is to us the most highly valued part of the paper.

In the little book "Glimpses and Gleams of India and Bolivia" by Miss Archibald and Mrs. Mitchell, we have missions in a nutshell without the shell. There is no needless padding. In staccato style Miss Archibald vividly presents the twenty-one fields of our Indian Mission through fifty years of wonderful growth. Here is stirring history well told, comparative religion and a Christian apologetic. The best apologetics are the churches' energetics. The recital is full of action, brimming with life and crisp with incident. I read the book almost in one sitting. Then I went right out and bought a lot from Mr. Hatt himself and sent them off post haste to my friends that they might share my pleasure.

I predict that every Baptist home from the great lakes to the isothermal line will soon have a copy of this great little book.

**H. F. Laflamme.**

**Note.** Mr. Laflamme's many friends among Link readers will be pleased to have this word from him. He will forgive us for publishing his note to the Editor as well as the book review.—Editor.

**DAUGHTER OF REV. AND MRS. H. F. LAFLAMME GOES TO THE MISSION FIELD**

Mr. and Mrs. Harold Park Harding sail from San Francisco, Cal., by the S. S. President Pearce, Thursday, October 4th, bound for Manila, the Philippines, by way of Hawaii, Japan and China. Mr. Harding goes to develop boys' work in the Young Men's Christian Associations of the islands. He has had seven years' experience in Y.M.C.A. boys' work, first at White Plains, N.Y., then in the Central Branch, Brooklyn, said to be the largest in the world, and following that in Providence, R.I. From here he was called to the colors in the world war. At the close of the war he entered the boys' department of the Y.M.C.A., Cambridge, Mass., and after four years there has been called to do this important pioneer work in the Philippines.

Mrs. Harding was born in Madras, India, during the missionary service of her parents, Rev. H. F. and Mrs. Laflamme. Their two children, Mae Irene, who is four, and Theodore Park, who is in his second year, will accompany their parents. The first term of their life service will be four years.

Mrs. Harding is a great great granddaughter on her mother's side of Father Theodore Seth Harding, the well-known pioneer Baptist minister in Nova Scotia, Canada, and for sixty years pastor of the Baptist church, Wolfville, N.S.

—Sel.

In this connection the Link wishes to extend sympathy to Mrs. Laflamme in the recent death at Wolfville, Nova Scotia, of her mother, Mrs. Irene Fitch. Mrs. Fitch was a prominent Christian worker for many years. She was a sister of Mrs. Currie, wife of our pioneer missionary at Tuni.—Editor.

**NOTICE**

Please send no more parcels for Bolivia to Mrs. M. C. McLean!



## Among The Circles

### BOXES SENT TO MISSIONARIES

A year ago the report on boxes sent to missionaries told only of those that went to India.

At the Board meeting following the Convention plans were made to make it possible for Circles and Bands to send parcels to Bolivia with Mr. and Mrs. Hillyer, who sailed near the end of the year.

Mrs. M. C. McLean received and packed those parcels and reports that they were chiefly personal gifts for missionaries. The value of the box was forty-four dollars, and the expenses connected with it were fully met by the senders of the parcels.

This year arrangements were made to send a box with Mr. Haddow's things, in addition to the many parcels which were sent direct to him. The box which Mrs. McLean packed was valued at forty dollars and the expenses connected with it will be divided among the senders.

Please note that the parcels have gone and do not send any more parcels either for Bolivia or India until further notice appears in the Link.

The business of receiving and packing the parcels for India this year was double what it was a year ago.

Although the majority of parcels were sent in earlier than previously, the amount of work to be done resulted in the boxes being shipped a week later than last year—that is, the middle of August.

It took six large packing-cases to contain the 190 parcels ranging from a half to sixty pounds in weight. Indeed, a few could not be squeezed in, but they, with two or three parcels sent in just lately were given to Dr. Wolverton, who packed them in his freight.

The majority of senders were careful to do as requested in regard to the marking of parcels and so forth and it was a joy to receive a properly marked parcel with a letter containing the list of contents with value and a postal note to cover expenses. Some forgot some of the things and caused needless extra work.

The increased number of personal gifts

for missionaries brought the total value of the six boxes up to \$535.00.

About two hundred cards and letters were written in acknowledgment of parcels and money. Only a few have not yet sent in their money for expenses.

Through a misunderstanding last year, missionaries who received parcels sent in two of the boxes were obliged to pay a share of the duty. This is deeply regretted, but last year the whole thing was on experiment and we had no idea of the cost. This year we knew better what to do, but there still was much to learn, and another time there will have to be a general tax for duty on all new articles.

After various criticisms received because of mistakes of last year, it was wonderfully comforting to receive a letter full of thanks from one of our lady missionaries. I shall quote just a sentence:—"As I have already said, our real needs are so often anticipated in these parcels that we just have to thank God for putting it into the hearts of His children to send these things."

### FINANCIAL STATEMENT

#### RECEIPTS

Private gifts towards expenses . . .	\$ 25.00
Money received from senders of parcels . . . . .	243.50
Total . . . . .	\$268.50

#### EXPENDITURES

Postage and Cartage . . . . .	\$ 5.25
6 large cases and nails . . . . .	9.53
To shipping agents for all expenses to Madras . . . . .	127.00
Extra parcels sent with Dr. Wolverton . . . . .	5.00
Total . . . . .	\$146.78
Money still to come in . . . . .	5.50
Leaving a balance of about . . . . .	\$125.00

to be sent to India for duty and freight from Madras to Coacanada.

If that amount is not sufficient the deficit will be made up by the Board this year.

Respectfully submitted,  
EDITH C. DENGATE

### FRIENDS IN TIME OF NEED

We who follow with interest our missionaries and their families, have heard and thought a good deal, especially of late, about the great trial the missionaries endure, when they have to leave their children behind them, and return to their fields. This trying experience has been and is being repeated in the lives of many missionaries. As the work grows and there are more workers, this problem also grows. Our mission is now fifty years old, and in these fifty years many kind homes and large hearts have been opened to our missionaries' children.

We have not space to go back in detail to past years, they have been much the same as present days. Last year when Mr. Scott and Mr. and Mrs. Chute were returning to India, there seemed a great need for such friends to be raised up. The time came near for their leaving and faith was required for these parents to make preparation to go themselves, yet not seeing ahead what was in store for their children. But their faith was rewarded. Mr. and Mrs. McConnell took Wilmfred Scott, and as for their own daughter have provided a true home for her. Gilbert Scott was older, and almost ready to make his own way, but he too found friends.

Then just in time, Mr. and Mrs. Leighton were moving into a new home, and opened it to Kenneth and Lawrence Chute, indeed to the grown children too, for there was plenty of room for them all. What a burden was lifted off Mrs. Chute's heart, only those who have left their children can estimate. To find not only a nice home ready for them, but what is more, an interested and sympathetic one, and a motherly heart willing to do all possible for them.

Now it is to these friends who in past years as well as the present, have been friends in time of need, we want to express appreciation. Not that they desire it, for such service is not done for thanks or for reward, but for higher motives.

This Fall it has become possible for Mrs. Dengate (nee Edith Craig) whom so

many know by name if not personally, to open her home to missionaries' children. Her home is so central and within easy reach of the large schools, and she herself being a missionary's daughter, knowing what it is to be left in Canada; also knowing India and the workers there, she seems particularly fitted to make a home for missionaries' children, who may wish to avail themselves of it. As the subject has been so much on our minds of late, we feel it may be God's way of establishing such, and we are thankful.

### Maud Matthews.

### Simcoe:

The thank-offering services of the Women's Mission Circle was held Monday, October 1st, afternoon and evening. The President, Mrs. Kidner, in charge.

The afternoon from 4 to 6 was largely a reception in honor of Dr. Wolverton. Captain Ralph E. Smith was present with his curios from India and Babylon, which were entertaining and instructive to all.

Miss Stillwell, Directress of Norfolk, was also a guest and gave a brief, informing address on our work in Norfolk. Miss Mary Gunton gave us a recitation.

Dr. Wolverton then gave a short address. Luncheon was then served.

At the evening session Mrs. Alex. Wallace led in prayer.

Dr. Wolverton then spoke on our Canadian Baptist Medical Missions in India, and he surely held the attention of every one present. Miss Mandeville played a piano selection by Paderewski. Mr. William Jones, of Toronto, sang "My Task".

A bouquet of roses was then presented to Miss Stillwell, and one to Dr. Wolverton, to be given to Mrs. Wolverton on his return to Toronto.

Our thank-offering collection was \$105.

Myrrh Mark,  
Rec. Secy.

### Forest:

The Ladies' Mission Circle of the Forest Baptist Church, held a Thanksgiving meeting of unusual interest. Mrs. J. Baldwin, of London, was the speaker. She spoke in

a most impressive way of service for Christ, and was listened to with intense interest. A number of solos and recitations was given by members of the Mission Band. One number which delighted the audience was given by a little girl four years old. The chorus went like this: "Out with your *dollar*, out with your *dime*, as they are sorely needed in that far off clime. She was encored and we had her repeat it as the offering was being taken, which amounted to \$25.85. After closing this very helpful meeting by prayer, lunch was served and a social half hour spent together.

EVA HUNTLEY HUFFMAN, Secy.

### TREASURER'S REPORT

#### Receipts For October, 1923.

From Circles—Toronto, Memorial (student, \$5), \$10; Grimsby, \$5; Simcoe, \$20; Wiaraton, \$5.75; Burford, \$11; Bentinck, \$5.25; Palmerston, \$3.75; Blenheim, \$3.50; New Liskeard (Miss Priest's car), \$7; Burch, \$10; Cochrane (Miss Priest's car), \$1.25; St. George, \$5; Aurora, \$5.09; Bracebridge, \$7.35; Welland, \$7.10; Orillia (Thank Offering \$18.05, Biblewoman, \$9), \$29.98; Kincardine, \$10; Lindsay, (Biblewoman, \$19.50), \$36.30; Hartford, \$13; Zone Centre, \$5; Port Elgin, (Biblewoman), \$25; Cheapside, \$10.20; Hamilton, Victoria (Biblewoman, \$3.25), \$14.63; Burgessville (Thank-Offering \$1), \$5; Forest (student \$10), \$22; Sault Ste. Marie, First (Miss Priest's car), \$27; North Bay (Miss Priest's car), \$6; Midland, \$6.75; Simcoe (Thank-Offering), \$45; Paisley, \$10.63; Toronto, Pape Ave. (Life Membership, Mrs. McLean), \$25; St. Thomas, Broderick Memorial, \$3.85; Gladstone, \$12; Toronto, Annette St., \$9.70; Barrie, \$11.70; Toronto Waverley Road, (Life Membership, Miss Lucy Jones) \$25; Yarmouth, First, \$9.50; St. Mary, (Th. Off. \$4.50), \$13; Collingwood, \$10; Hespeler, (\$10 Esther, \$13.50 Anna), \$23.50; Wingham, \$8; Wheatley, \$2.35; Mitchell Square \$5.00; Hamilton, King, \$9; Fort William, First, \$4.50; Picton, \$2; Wyoming, \$3; Kitchener, Benton, \$25; Durham, \$11; Tillsonburg (Life Memberships, Mrs. John Astrander and Mrs. B. Robson), \$67.13; Brantford, First (Thank-Offering \$75), \$250; Chesley, \$9.50; Stratford Memorial, \$6; Woodford, \$4; Caledonia (Lepers \$2.25), \$5.25; Strathroy, \$18.15; Toronto, Olivet, \$12.47; Toronto, Claremont (special), \$2; Sault Ste. Marie, Wellington St., \$5.75; York Mills, \$3.48; Leamington (Life Membership, Mrs. Robt. Bennie, L. M. account \$12), \$45; Springfield, \$15; Brantford, Immanuel, \$8.25; Cobourg, \$5.30; Guelph (Biblewoman \$35, Miss Priest's car 25c.), \$45.50; Ridgeway, \$7.50; Petrolia (Medical Fund, Miss Laura Allyn, \$16.25), \$26.47; Toronto, Dovercourt, \$4.50; Swansea (special \$5), \$17; Toronto, Ossington, \$9.63; East Zorra, 16th Line, \$12; Morley, \$19; London, Adelaide (special) \$5; Whitby, \$9.25; Parkhill (Miss Laura Allyn), \$13; Norwich (per Mrs. Robertson for two Biblewomen), \$70; Alvington, \$3.60; Colborne, \$9.50; Bedford Park, \$4.50; Dunnville, \$7; Wallaceburg, \$41; Sault Ste. Marie, Wellington St., (Miss Priest's car), \$3.85; Toronto, Central Elliot Circle (Life Membership, Mrs. G. W. Holmes, \$25; additional thank-offering, \$1.50; Biblewomen, \$50), \$270.50; London, Wortley Rd., \$11.70; Toronto, St. John's (Th. Off. \$6.40), \$11.85; Erin, \$2.50; Toronto, Parkdale, (Lepers \$1), \$11.50; Woodstock, Oxford, \$5.10; Toronto, Danforth, \$30.65; Fonthill \$9.50; Hamilton, Immanuel, \$4.85; Arkona (Th. Off. \$12.25), \$19.33; Vittoria, \$9.25; Ailsa Craig, (Th. Off. \$17.25), \$26.50; Villa Nova, (Th. Off. \$47), \$57; Cheltenham, \$23.50; Toronto, High Park (Th. Off. \$15, Miss Priest's car, \$15, Lepers, \$5), \$80.88; Hamilton, Hughson, \$7; Brook & Enniskillen (Miss Laura Allyn \$10.58, Th. Off. \$8.90), \$21.95; Burgessville, \$10; Port Burwell, \$13.50; Hartford, \$4; Walkerton, (Th. Off. \$32.25), \$37.50; Toronto, Pape Ave., \$9.37; Campbellford, \$5; Toronto, Mt. Pleasant \$15.37; Galt, \$12; Mt. Brydges, (Miss Laura Allyn) \$5.30; Haliburton, \$3; Aylmer, \$35; Toronto, Bloor St., \$89.04; Meaford, \$4.35; Niagara Falls, Jepson, \$30.00; Mimico, \$4.53; Walkerville, \$17.60; Boston, \$48; Toronto, Rhodes Ave., \$9; Toronto, Century, \$10.57; Snelgrove, \$1.30; Southampton, (Th. Off. \$8), \$23.40; Waterford, \$55.32; Toronto, Calvary, \$11.15; Southampton, (student), \$10; Ingersoll, \$24.57; Sarnia, Central, \$13.25; Brantford, Riverdale, \$18; Peterboro, Murray St. (\$25 per Mrs. Moulton for Biblewoman, \$25.25 mite money), \$95.20; St. Williams, \$5; Collingwood (special) \$2.50; Windsor (Life Memberships, Dr. Jessie Allyn, by Mrs. W. Brien, Miss Laura



Allyn by the Circle, L.M. acct., \$5, special \$4), \$77; Delhi, \$8.25; St. Thomas, Centre (Life Membership, Mrs. Thos. Martin, B.W. \$30.75, special, \$5), \$70.50; Colchester, \$5; Kitchener, King (Life Membership, Mrs. H. C. Walford), Th. Off. \$22), \$53.75; Arkona, \$1.45; Niagara Falls, Main (student \$18), \$21; Brampton (special, \$5), \$33.38; Hanover (special), \$5; Pt. Colborne (Th. Off. \$7.50), \$25.30; Toronto, Indian Road (Venkiah, \$3, Biblewoman \$1.15, Th. Off., \$61.07), \$70.42; North Bay, \$3.50 Calvary, \$10.25; Grimsby, \$12.50; Brantford, Shensstone Memorial, \$10; Hamilton, James Street, \$87.57; Toronto, Castlefield, \$12; Orangeville, \$9.05; Chatham, \$4.56; Petrolea, (Miss Laura Allyn, \$11.15, Th. Off., \$6.81), \$22.96; Beamsville (Biblewomen, \$50; special, \$5; Miss Priest's car, \$10), \$72.50; New Dundee, \$6.13; Toronto, College St., \$44.85; Toronto, Walmer Rd., \$218.40; Otterville, \$21; Paris (special) \$3; Kitchener, King (add. Th. Off.), \$1; Waterford (add. Th. Off.), \$2.50; London, Egerton \$9.50; Peterboro, Park, \$6; Villa Nova, \$5.00; Binbrook (Th. Off. \$8.25, special, \$1.05), \$9.30; Flamboro Centre, (\$4.33 Biblewoman's Home) \$11.82; Fingal, \$4; Dutton, \$5; Toronto, Boon \$8.65; Gilmour Memorial, \$3.50; Long Branch, \$14; Dundas, \$9.50; Sparta (Th. Off. \$11.15), \$25.27; Toronto, Jarvis, (Th. Off. \$53.60, special, \$25), \$101.77; Peterboro, Murray St. (per Miss Stratton in memory of her mother), \$25; Georgetown, \$14.62; Toronto, Olivet., \$5.07; London, Adelaide, \$40; Toronto, St. Clair (Th. Off. \$15.90), \$41.07; Daywood & Leith, \$7; Port Hope (Lepers \$9, mite offering, \$12.25), \$43.40; Forest, \$14; Preston (Th. Off. \$25), \$33; Toronto, Waverley Rd. (Muskoka Rest Home), \$2; Toronto, Boon, (Muskoka Home, \$6); Toronto, Immanuel (Muskoka), \$10; Toronto, Jarvis, (Muskoka), \$7.25; Toronto, Walmer (Muskoka), \$18; Toronto, Bloor (Muskoka), \$19.40; Toronto, High Park (Muskoka), \$5; Chatham (Biblewoman), \$35; Courtland, \$6; Houghton, First, \$6.50; Cochrane (Miss Priest's car, 25c.), \$5.25; Owen Sound (Th. Off. \$32.48, special, 50c.), \$45.40; Listowel, \$2.60; Hamilton, Wentworth, \$15.80; Iona Station, \$5; Sheddan \$9; North Cayuga, \$25; New Sarum \$2.50; Belleville, \$3.70; London, Kensal Park, \$1; Brantford, Immanuel, (collection at annual union tea), \$9.80; Whitevale, (special) \$5; Toronto, Beverley, \$22; Brantford, Cal-

vary, \$8.50; Brantford, Park, \$25; Port Hope (Lepers), \$2; Paris, \$33.16; Markham, Second, \$12.37; Toronto, Woodbine Heights, \$10.

Y. W. Circles.—Guelph, \$19.20; Toronto, First Ave. (Miss Pearl Scott), \$11; Hamilton, Victoria Ave., \$6; Brantford, Park, \$37; St. Catharines, Queen St., \$7.50; Toronto, Indian Rd., \$10; Simcoe, \$16.50; Toronto, Bloor \$12; Galt, \$25; Hamilton, Stanley Ave., \$10; Meaford, \$5; Toronto, Century, \$4; Peterboro, Murray St., \$20; Toronto, Danforth, \$8.47; Tillsonburg (Miss Pearl Scott, \$15), \$21.50; Hamilton, James, \$11.81; Kitchener, King (Thank-Offering), \$10.50; Toronto, Parkdale, \$10.50; Brantford, Riverdale (Miss Pearl Scott, \$5), \$19.50; Aylmer, \$25; Owen Sound, \$44.90; Niagara Falls, Jepson St., \$5; Leamington, \$18; Hanover, \$8; Toronto, Dovercourt, \$16; Calton (Miss Pearl Scott \$5, Dr. Hulet \$3), \$20; St. Thomas, Centre (special \$5), \$7.50; Listowel, \$8; Wallaceburg (special), \$3; Toronto, College St., (Miss Pearl Scott), \$25; Calton, \$1.50; Toronto, Beverley St., \$1.50.

From Bands—Victoria, \$17; Parry Sound, \$4; Blind River, \$6.61; London, Talbot, \$15; Toronto, St. John's Rd., \$5.92; Brampton (student), \$17; Meaford (student), \$18; Cobourg, \$8; Petrolea, \$10; Yarmouth, First, \$5.79; Gravenhurst, \$3; York Mills (Th. Off.), \$2.25; Strathroy, \$10; Forest (student), \$18; Sarnia, Brock (untainted children of Lepers, \$1.82), \$5; New Liskeard, \$3.25; Port Arthur, "Helping Hands" (student, \$4.25), \$5; East Zorra, 16th Line, \$2; Jaffa, \$2; Cheltenham, \$4; Sparta, \$2.90; Barrie, \$8.75; Gladstone (L.M. acct., \$22); \$24; Stratford, Ontario, "Light Bearer's Band" (Life membership Mrs. Beryl Buchanan), \$10; Hartford, \$6; Hagersville (Life membership, Rev. J. F. Dingman), \$13; Orangeville "Busy Bees" \$2.50; Stratford "Live Wire Band," \$6; Springford "Sunshine" (Life membership, Verol Fox), \$19.50; Otterville (Life membership, Miss Hughena Innes, \$10; Woodstock, Oxford "Lamp Lighters" (student), \$18; Woodstock, First (student), \$5; Forest, \$6.92; Wallaceburg, "Sunshine", \$6.75; Toronto, First Ave., \$6.50; Preston, \$10; Thornbury, \$2.74; Fort William, First, \$3; Villa Nova, \$3.80; Waterford (student \$14.50) \$18.70; Townsend Centre \$9; St. Catharines, "Gleaners" (Life Memberships, Orland Osborne and Douglas Smith), \$20; Toronto,

Royce, \$4; Cramahe, \$4; Hamilton, Stanley, \$29; Caledonia "Excelsior", \$2.50; Wilkesport, \$7.50; Niagara Falls, Jepson, \$4.50; Simcoe, "Willing Workers" (Life Membership, Jack Crabbe), \$23.29; Fonthill, "Willing Workers" \$14; St. Catharines, "Gleaners," \$20; Peterboro, Murray St., \$16.60; Port Burwell (L.M. acct.), \$7.50; Tiverton, \$4.50; Port Hope, \$13; Toronto, Boon Ave., \$7.85; Boston (Life Membership, Mrs. E. J. Loveday), \$30; Round Plains, \$4; Brantford Park, \$29; Brantford, Riverdale, \$4.50; London, Adelaide, \$8.50; Beamsville, \$11.25; Delhi, \$4; Port Colborne, "Count on Us," \$4; Tillsonburg, \$6.55; Park Hill \$4; Toronto, Memorial, "Willing Workers" (for Bolivia), \$5; Otterville, \$7.35; Woodstock, First, \$2.50; Brook, \$6.15; Haldimand, \$5; North Bay, (Miss Priest's car), \$2; Leith, "Onward" \$3; London, Wortley Rd. (Biblewoman), \$25; Toronto, Beverley, \$3; Toronto, Walmer Road, "Kings", \$15; Peterboro, Parn, \$9.

**From Miscellaneous Sources**—Port Arthur Bible Class (student), \$4.30; Investment, Rogers stock, \$8.75; Investment Commercial Cable, \$10; Mrs. Wm. Davies, Jr., \$50; estate Miss Louise Lumsden, \$175; Toronto, Indian Road, Miss Robertson's class, \$6.25; East Zorra, 13th Line, \$25; Toronto, Century, "We Witness," (student) \$9; West Lorne "Willing Workers", \$26.45; Mrs. A. W. Watson, (special), \$10; Mr. Parsons, (for Telugu Tracts), \$5; Glen Meyer Ladies' Union (special), \$2; "A friend," \$20; S.M.B.P.S.O., \$2.50; Mrs. S. J. Moore, (special), \$10; Miss Margaret Hume (for deficit), \$25; Whitby, Lindsay Association, collection, \$3.45; Miss Lucy Jones (for Muskoka Home), \$10; Mrs. McLaurin (Muskoka), \$5; Mrs. Wm. Davies, Jr. (Muskoka), \$10.50; Young Women's Rally Collection, \$10; Publication Committee, from "Canadian Missionary Link" Treasury, \$400; Mrs. F. J. Abbott, \$12.

From October 15 to October 31, 1923.

Counted in New Convention Year, 1923-4.

**From Circles**—St. Catharines, Queen St. (Th. Off. \$28), \$36.50; Stayner (special), \$2; Toronto, Christie St., \$8.75; Toronto, Immanuel, \$10.50; Toronto, Pape Ave., (special), \$5; New Sarum (special), \$2; Stouffville, \$11; Woodstock, First, \$8.50; Lindsay (special), \$8; St. George (special) \$2; East Nissouri, \$2.50; Goderich, \$5; London, Egerton St. (special)

\$2; Fort William, \$20.85; Toronto, Central (special), \$20; Scotch Line, \$9; Toronto, Ossington Ave., (special) \$3; Strathroy (special) \$5; Leamington (special) \$5; Toronto, Dufferin St., \$7.39; Malahide-Bayham, \$10; Watford, \$4; Denfield, \$1; Layton, \$2; Georgetown, (special) \$2; Uxbridge (special), \$2; Ailsa Craig (special) \$5; North Bay (special) \$2.50; Grimsby (special) \$5; Toronto, Immanuel (special) \$5; Bracebridge (special) \$1.50; London, Kensal Park (special) \$1; Whitby (special), \$2.50; Stratford, Ontario (special) \$35; \$45; North Cayuga (special), \$5; Toronto, Castlefield (special), \$3.70.

**From Young Women's Circles**—Toronto, Jarvis, \$9.04; Toronto, Immanuel, \$4.90; North Bay (Christmas present, Miss Priest) \$11; Toronto, Olivet, \$5; Toronto, First Ave., \$5.65; Galt, S. Water St., (special) \$2.50; Pt. Colborne (special) \$6; Toronto, Olivet (special), \$2.50; London, Adelaide, "McLaurin Circle" (special) \$5; Toronto, Walmer Road (Lepers \$10), \$13; Stratford, "Ontario," "McLaurin Circle" (special) \$10.

**From Bands**—Toronto, Immanuel, \$4.93; Timmins, \$5.25; Wingham, \$5; York Mills, \$2.

**From Miscellaneous Sources**—Toronto, First Ave., "Gleaners B. Class" (for Biblewoman), \$35; Miss M. L. Spencer, \$5; Mrs. John McLaurin (to found a fund for home for missionaries' children), \$100; A Friend (student and Biblewoman) \$67; Mrs. T. H. Collings, \$1; "New Canadians," \$3.55.

M. C. Campbell, Treas.

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

## A CORRECTION

In the Treasurer's Annual Report, the eleven dollars which was credited to Mrs. F. J. Abbott should have been credited to Gladstone Circle.

M. C. Campbell



## Our Work Abroad

### SAVARA MEDICAL MISSION

By Miss A. C. Munro.

They dropped their instruments and fled with a cry when I opened the camera—and as it has no cinema attachment, I could not register the flight, so I have no snap-shot to send you of my first glimpse of Savara women "at home." Poor things! I wonder if any calamity overtook them, for I am sure they thought I was liberating some spirit at them out of this little black box. They were short and round. Round around and every way. Round bodies, round limbs, round heads—round from top to bottom, at sides; round from front to back, on top—and nice round faces. They had on, each of them, a little skirt that resembled both in appearance and dimensions a roller towel. Their necks were loaded with ropes of red glass beads and their ears were bordered round the edges with brass corkscrews. Their hair was confined with brass bandeaux, and very neat. They were up on the mountain side between Goomma and Serango, tilling the soil, that is, what was to be found among the rocks. There were Mango trees loaded with ripening fruit, and much shrubbery, some bearing beautiful flowers rich in nectar, among which the wild bees hummed while extracting sweetness. Below lay the valley of old Goomma, and the table-land on which Borodangi is built, with here and there, scattered in every direction, small Savara hamlets, with few people to be seen but many pigs. That is the snap-shot I didn't get. Perhaps when they know me better I will try again.

It was in May last year that I went up into our Savara hills. With the Himalayas' mighty ranges and peaks of perpetual silence and snows (since what unnumbered year?) round about me as I write, our Savara ranges seem but pigmies' earthworks; nevertheless, the ascent into the Himalayan heights is a pleasure expedition which requires no effort on the part of the individual, for here "the valleys have been exalted and the mountains brought low" by the construction of the Darjeeling Himalayan Railway; but there—sore muscles,

tired feet, and worn-out soles (be careful of the spelling!) acknowledge the end of our climb.

At first I went to the Savara villages within a reasonable distance of the Dak Bungalow, taking medicine with me and accompanied by either Mahdobo or Saha-dabo, Oriya preachers who know the Savaran language. It was only sick folk and those who were either too old or too young to work we found at home. Everyone else was away, either cultivating the land, or carrying grains, wood, vegetables, etc., to be traded at some hartal. It appeared that all were expected to work if at all able. When the sick ones had been attended to the preacher told them of the Great Physician. They listened, some asking questions and apparently interested, others with a stolidity of countenance that was impossible to interpret. In a few days there was no need to go in search of the sick—they came, or they were brought, in twos, in groups, in families—multitudes of them (not all who came were sick: the friends came to see).

Several came who were in advanced and hopeless stages of T. B. I did nothing for them. What could I? Others came suffering various ills, and not a few from among them expected to be healed at once. I believe that some even thought that to hold the thermometer under the tongue for two minutes had virtue in it. They were disgusted and disappointed and disillusioned. One poor woman, ill with pneumonia, with a temperature of 104 2-5, came two miles. She took the medicine, but would not stay to be cared for. The next day, when I went to her village to give her further care and medicine, she refused everything. Instead, her friends sacrificed a fowl, and did puja to the evil spirits. I thought at the time they were unreasonable, but long months for reflection on Christ's commission as given in Mark's last chapter has made me question—were they?

To see what God has wrought among the Oriyas in this hill country in the past fifteen years is a miracle indeed. If the coming fifteen years brings such transforma-

tion among the Savaras, shall not the heavens sing, and the earth be jubilant, and the mountains break forth into triumphant acclamation, and the forest and every tree therein?—for the Lord hath done it—the Lord hath redeemed them, a people who knew Him not.

As yet, I have not seen elsewhere in India anything to surpass the natural beauty of Serango and its vicinity. The deep, cool mango tope at its very crest is priceless, after the Alpine effort up from Goomma. Then deep down, and looking far beyond to the eastward, range on range intersects into a beautiful valley threaded by a cool stream that at frequent intervals drops a silvery fall or widens into a broad brimming pool where myriads of butterflies hover and birds and tree-frogs fairly burst their throats in rapture. At every such place where the chair-coolies stopped to rest, they too added their quota to the pæan of song with their reed flutes. And from far across the valley perhaps above, or away below, a similar warble trilled—some-one at work; and then they called their conversation, defying distance with the least possible effort. They seemed to throw their syllables as easily as one would catapult stones on an upward angle to fall at a given distance beyond—no need for radio among the aboriginals.

Serango is the hub, and the valleys reach out in every direction and for miles and miles along; high up on each side the slopes are terraced and planted out to rice. One Savara village to which I was called, at a considerable distance westward, I found in a very steep gorge hidden in a perfect fastness of huge boulders. The terraced gardens of paddy, velvety in their even greenness, rising tier on tier in a perfect semicircle, and with a wide, white level arena-like space below, just naturally suggested to one's mind an amphitheatre of the gods.

In going to this village—I don't know its name—we followed the road, a good one, which skirted the crest of the ridge and led up-grade. When I was beginning to wonder if we should ever reach the top, all of a sudden we did, and then we turned off the

road and commenced going down, down a narrow, rocky path, dislodging stones which went careering wildly down the precipitous way, or being oneself dislodged and in danger of exceeding the speed limit, save for the timely aid of roots or overhanging branches. We could smell honey, —unmistakably!—among the rocks. How I did want to stop and explore, but we had to keep on, going down. Long before that hidden stronghold burst upon our sight, I had begun to think of the return journey. The hamlet contained about twenty huts, arranged as an ell inside, and against the overshadowing boulders. Jackfruit trees grew out of the interstices of rocks with giant fruits hanging not only from the branches, but overlying one another on the tree-trunks. There was one of the same little straw-thatched temples such as I had seen in several places coming down the steep. You would have taken it for a rudely built pigeon-house. I looked in. There wasn't much to see—a stone and a couple of small sheaves of rice. A bamboo grove formed an impenetrable defence along the brook's edge where there was a breach in the rocks.

The sick man—dying, I should say—was somewhere inside of the end hut; I couldn't see him, but I did hear his hard-fought-for pain-charged gasps. Away in under a loft which reached within four feet of the ground and was stored with rice and other grains (my eyes at first discerned nothing but in a few minutes they had accommodated themselves to the gloom and smoke) I saw glowing coals at the back. Presently I realized that the gasps were issuing from near where I was standing and the exertion that accounted for their proximity brought on a paroxysm of coughing to the sufferer. His small grandson gave him water from a gourd-dipper—took his grandsire's head in his arms, tenderly, while he held the drink to his lips; and what remained in the dipper, he returned to the earthen water-pot. On the opposite side of the wall adjoined the pig-sty, deep with mire. Need for teaching? Need for help? Need for Christ? Too late to help that poor headman, except that Kalamad-

je spoke to him again of One who could help when all others fail. But what of the little grandson? I have not seen beauty—terrestrial—to compare with that Cup in the Mountain Top, but no landscape is complete without a human figure or dwelling. What of the human interest in this sketch? Sick at home—Christ, care, comfort, covering, companionship. Sick in a heathen village—No Christ, no care, no comfort, no covering, no companionship. “Kees corebakoo?” the Indians say with an expression and intonation that embodies finality, futility and fatalism. Chistendom has an ANSWER! —Western Baptist.

#### FROM TUNI

Tuni, Godaveri Dist.,  
India, Sept. 17, 1923

Dear Link:—

Sometime after the Convention last November, a message came to me that it was likely my ox would turn into a car. It seemed like a dream, and yet I began to look at the Treasurer's report you brought me, and soon amongst the items, one of much interest to me began to appear and assure me that you dear ones over there were not dreaming. Among the first letters that came after my holiday was one from Mr. Stillwell telling me that he was sending the money for my car. What excitement there was in the Elliott bungalow and at once we began to plan for a house for it. As the Bible Training School for women is to be built in our compound, the stable I expected to turn into a garage had to be taken down and the garage built in another place. A gang of men were set to work and they soon had the tiles and bricks carried over to the new place, and the masons got busy building them up again. By keeping at them we managed to get ready to receive the car when it came from Madras. If there was excitement when news of the possibility of it came, you can guess how much more there was when it really came running into the compound. That same evening Mr. Scott's driver took us for a ride to see if it was all right, and it was truly a joy ride. Our hearts were

full of thanksgiving to our Father for His gift through you, and there was special thanksgiving for it in our prayer meeting the day it came. The word that came to my mind was “For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.” 2 Cor. 9 : 12.

The man I sent to be trained to drive is not back from Madras yet. We expect him this week, and I hope before long to have news to send you of the service rendered by means of the car. It is a joy to me that it is a gift in which so many have shared because that means more prayer.

Your loving friend,

Ellen Priest.

#### FROM MISS BROTHERS

Dear Mrs. Trotter:—

I just came across this little verse. It seemed so typical of India that I thought it might be useful some time at home.

#### The Burden

She carried her water-pitcher,—  
From the well by the gate she bore it,  
And high on her head she wore it,  
In the south 'tis a second nature,—  
And her carriage was straight as that of a  
queen,  
Though she was but crowned with earthen  
pride,  
And her motion the while was poised, serene,  
As the calm when the sound of music has  
died.  
But the way that she trod was a dusty way,  
Her burden the weight of every day,  
And her steps with their gliding grace  
Won a humble guerdon.  
Yet silent I watched her, and now I see  
That no posture has more of majesty  
Than theirs who, steady of pace,  
Walk erect with a burden.

—The Bookman.

(Translation from the Swedish).

Yours sincerely,

Muriel Brothers.

## The Young Women

### BECAUSE THERE CAME A LITTLE CHILD TO EARTH

"There came a little child to earth, long ago,

And the angels of God proclaimed His birth, high and low."

The words of the dear old Christmas hymn the children were practising came faintly, and even with a pathetic cadence to the little group of women who were finishing some Christmas sewing in another room. Because there came a little child to earth all hearts were turned childrenward these happy days, and one woman in the group was specially moved as she heard this pleading minor tune. "Oh dear," she exclaimed, and there was a shake in her voice, "our children are not getting their fair share. I declare they're not. We talk about, and work for, and listen to the pathetic stories of the Telugu children, and the Bolivian children and the children from the uttermost parts of the earth, and sorry enough tales they are too, but I say again, our children are not getting their fair share!"

The other women looked at her in amazement.

"Why Mary, what do you mean?" asked her special friend.

"Why now, Aunt Mary, you know you have no children of your own, if I were you I wouldn't worry so much about other people's children," said a younger one, a little teasingly.

"Oh yes, I know, you might as well tell me I'm an old maid, but really we are not fair to our children, and I use that pronoun with emphasis, because have I not some of the dearest, most intelligent, nieces and nephews in the Sunday School, besides being 'Aunt Mary' to a dozen or so more? But what I'm thinking of is their future. We are not treating them fairly, I say. If "missions is the chief end of the Church's existence" as some say, and with which we four most sincerely agree, then we should be training these wide-awake children of ours to do the work of missions. They have training for

everything else under the sun, for doctors, nurses, housekeepers, farmers, teachers, singers, and the dear knows what not, why for whatever calling they choose they are trained, and that's all right too, but why are they not trained for this, the biggest work of all. And mind you, this work in a very short time, will depend on them. We, who love it so, and are so busy, yes, of course we're busy, sending missionaries to the heathen children, we have not time to attend to this end of the work, and we're forgetting that we will not be able to carry on forever, even though we do love it, and that on the unaccustomed shoulders of these children will be laid this big work that we love—and we are forgetting to train them."

"Why dear me, Aunt Mary, are you thinking of leaving us? Such sermonizing! I do believe you are talking Mission Bands again," said the talkative lady.

"No, I don't intend to leave you, not for a few years yet, though, dear knows one never can tell, but really this hymn always makes me feel so tender toward children especially, and since I've been at Convention I must confess I have been stirred up over the Mission Bandless Churches. I just hung my head when Mrs. Mills told us about those 199 Mission Bands, of course that's great, 25 or more new ones this year, but what about those Churches where there is no Band? Just to think of our big Church, with its strong Circle, without a Band! I say, it's a shame! Why every one should be trained for their future work. Where would Jack Ramsden have been the other day when he was suddenly called to that senior position in the Telegraph Office if he had not been trained? Tell me that. Well, he wouldn't have been called, that's all. Everyone that's doing worthwhile things trains a follower. Look at Moses training his Joshua, Elija his Elisha, and Paul his Timothy. Why shouldn't our children be trained to take our places in this work? No wonder they think Missions as dry as last year's Christmas tree as our Molly

says. They don't know how interesting it is. No one has ever told them, and while we are so busy here and there, the children are growing up, away beyond us; their minds are being filled with other things, good enough things too, I suppose, but not the best.

"Well, Mary, what are we going to do about it? I don't see where we can get the time." This from a more thoughtful member of the group.

Mary was quiet a few minutes as the words of the hymn came again. The face that looked at the friends as she spoke was as if she had seen the vision of the future years and the children's need.

"I was reading to little Billy the other evening," she said, "and this was part of the story,—A mother and her little son were getting his Christmas presents ready. At last they were all tied, and sorted and directed. He lovingly checked them over. This for Grandma, etc., you know how. Then his mother said,—Now son, they are all ready. Run along to bed, and to-morrow you can take them to the post. But Harry still delayed, until she said again, Come son,—Yes. Mother, he said, but I was thinking. What am I going to give to Jesus. It's His birthday.' The story did not say what the mother replied to her little son's searching question, but the question stuck, and was answered to her Mission Board by a large contribution and by her it was interpreted, "Inasmuch as ye have done it unto me." Billy was soon asleep but I sat there thinking. It was His birthday, and what was I going to give to Him? The question stuck with me too. We four are old, old friends, and its a long time since we gave ourselves to Him for salvation and for service, but do you know, I believe that what He wants from me this Birthday is,—well, just me."

"Why, Aunt Mary, you know you could not go as a missionary, you are too old, besides"—and even the irresponsible one stopped.

"Yes, I know I'm too old, I'm not going to offer myself to any Board, I know no medical man in his senses would pass me

anyway," she answered meekly, glancing down at her 'weak member.' But I had been reading 'White Gifts for the King', you all know it, the gifts of service, self or substance, and the different things I had been reading, the story to Billy and all, just resolved themselves into my determination to offer the gift of myself for service to the King, and to make it very definite, I just told him the limitations, I knew I had not the ability nor the strength that some of the women in the Church had, but that I would give Him my very best, and especially put aside an hour a week, and more if He wanted it, for this Mission Band work, as my birthday gift to my Saviour who 'came a little child to earth.'"

"Aunt Mary," rose and walked to the window to look out in the deepening twilight, for it had not been easy to tell even her dearest friends about her resolve. The others were folding their finished work preparatory to going home and were very quiet till one said,—

"Sisters all, I'm sure we feel very tender as Mary has told us of her gift to the King. We busy women have been too busy about the missionary work to hear our Master calling to this service of love, but Mary is beyond us, she has been quiet enough to hear Him, and probably she has given Him what He wanted more than anything else in this big Church, time for training the children. Let us kneel right down here before we go home, and pray for Mary in this work of love to Him; and perhaps He will show us too, even though late, the gift we can bring Him for His service."

And as the awakened women knelt in the semi-darkness such earnest giving of heart treasure was never made in that room before, while Mary went to her work strong in the sympathy and prayer help of her friends.

Edith Dale

The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.—Henry Drummond.

## Our Mission Bands

### "A MISSION BAND in EVERY Church RAISING MISSION BAND FUNDS

Gleanings from the Mission Band Conference at Convention at Walmer Road, Toronto.

This conference was the largest on record. The spirit was fine from first to last, and every part of the program was full of inspiration and help to those present. If you were not present this year, band leader, never miss it again.

Some suggestions thrown out were:

1. Do not leave the preparation of your programme till the day of the meeting. Preparation should be constant.
2. Do not have election of officers in the fall. January is a good month.

The different parts of a program are: Devotional, Study, Offering, Business, Music, Extras, which those present placed in the order of importance.

A programme should be interesting, informing, inspiring.

A program should have all its parts related to the subject, for instance, Scripture, hymns, and devotion period may all stress the thought of the study.

4. Master Tracey, of the Walmer Road Band, showed how lantern slides may be made for 3 cents each.
5. Several leaders gave splendid accounts of some particular branch of their work in band leadership.
6. Everyone must plan to be present for the Band Conference next year!

### An Announcement

The January number of the Link will contain the first of a series of four programmes on "Medical Missions." We are delighted to tell you that Mrs. E. C. Gosnell, of Paris, is going to prepare these helps for you. We shall also be grateful to her for helping us in this important work.

—J. D. Z.

In last month's "Link" we gave a full description of "How to grow bulbs", so that you might have some early spring

In our Convention in **THREE YEARS!**"

flowers to sell, and thus increase your missionary gifts.

We hope that many will use this way to earn more money for missions and that you will have great success.

Cold weather is here and with it comes the inconvenience and discomfort of chapped and roughened hands.

Many of your friends would be glad to buy a good hand lotion from Mission Band members. Try the following recipe. It is easily made and good. Purchase new corks and see that your bottles are clean and sweet. Paste a label on the bottle telling by whom the lotion was made and for what purpose.

### Hand Lotion

2 oz. flaxseed, 3 pts. soft water. Boil down to 1 qt. or less, strain through a fine sieve and cool. When cold, add 4 oz. glycerine, 3 oz. rose-water and 44 drops carbolic acid. Bottle and cork.

The following mixture is invaluable for cleansing very soiled hands and making them soft and smooth, besides costing very little.

### Cornmeal Soap

Save all odds and ends of toilet soap and get your friends to have them for you. When sufficient has accumulated, put it through the food-chopper, using the medium cutter first, then the fine cutter.

To one cup of this granulated soap, add one and a half cups of cornmeal and put through the chopper again until it is reduced to a coarse meal. Rub between the hands to loosen the particles. Add 1 oz. olive oil to each 2½ cups of the mixture. Blend thoroughly. Put in small jars to be used in bathroom or at the kitchen sink.

"It is easier to do a wrong thing the second time than the first. But the rule works the other way, too, and good things become easier and easier as you do them."



**PROGRAMME MATERIAL FOR  
CHRISTMAS MISSION BAND  
MEETING**

The following exercise for several Mission Band members can be used just before the special offering. See note at end of exercise.

**Why We Love to Bring Gifts to Jesus**

**Leader:—**

I've been thinking girls and boys, if a heathen child should be  
Hither brought from some far land away  
beyond the sea,  
And should ask why holly berries deck  
our house this festive day,  
Why we seem so glad and happy, girls and  
boys, what would you say?

**No. 1.**

I would tell the lovely story of the Babe  
of Bethlehem—  
How they laid Him in a manger when by  
night He came to them;  
I would tell how Mary dressed Him, and  
with soft and fragrant hay,  
I think the manger-bed she made, where  
baby Jesus lay.

**No. 2**

I would tell how gentle shepherds watch-  
ing o'er their flocks by night,  
Suddenly around them saw the shining  
glory light,  
And heard the angels' tidings about the  
Saviour's birth;  
And then the heavenly chorus, "Good will  
and peace on earth."

**No. 3.**

I would tell the wondrous story about the  
shining star  
That led the holy wise men from Eastern  
lands afar,  
Until they found the mother and Jesus  
there with her,  
And gave Him costly presents—gold,  
frankincense and myrrh.

**No. 4**

Then I would tell how Jesus, this blessed  
little child  
Grew up to perfect manhood, holy, pure  
and undefiled;  
How, living, serving, dying, Himself for  
us He gave;

He loved us so, He lived and died, from  
sin our souls to save.

**No. 5.**

Then to the little heathen child I think  
that I would say:  
"Don't you think that we have shown you  
why we love the Christmas day?  
Don't you see we **must** be happy and we  
must our gladness show.

Upon the birthday of the One Who bless-  
ed and loved us so?

**No. 6. or all together**

And then we all would promise that hea-  
then child, that we  
Would send the message of His love to  
those beyond the sea  
Till all the world should hear of Him who  
came in lowly birth,  
Whose love, in God's good time, shall  
bring a lasting "Peace on earth."

**Leader:—**

"The shepherds and the wise men all  
brought offerings to Jesus." We know  
much more of the Saviour King than they  
did. What shall we bring Him to-day?

**Note:—**If gifts have been brought by  
the Band members, receive them now. If  
the offering be money, a pretty way is to  
enclose it in little bright-colored silk bags  
which may be brought up and hung on a  
small Christmas tree. These bags may be  
birthday bags, each one containing as  
many cents as the member is years old.

**THE OLD, OLD STORY (abridged)**

Long ago, some shepherds watching be-  
side their flocks by night,  
Were startled in the darkness by a strange  
and heavenly light.

One of the holy angels had come from  
heaven above  
To tell the true, true story of Jesus and  
His love.

He came to bring "Glad Tidings"; "You  
need not, must not fear,  
For Christ, your new-born Saviour, lies in  
the village near."

And many other angels took up the story then,  
 "To God on high be glory, good-will and peace to men!"

And was it true—that story? They went at once to see,  
 And found Him in a manger, and knew that it was He.

He, whom the Father promised so many ages past,  
 Had come to save poor sinners; yes, to save the lost,

That was indeed His purpose, to seek and to save the lost,  
 Although He knew beforehand—knew all that it would cost.

He lived a life most holy; His every thought was love,  
 And every action showed it, to man, and God above.

He did kind things so kindly! It seemed His heart's delight  
 To make poor people happy from morning until night.

He heard each tale of sorrow with an attentive ear;  
 He loved the little children, of Him they had no fear.

But this gentle, holy Jesus, without a spot or stain,  
 By wicked hands was taken, and crucified and slain!

For our sins He suffered; for our sins He died!  
 And "not for our sins only" but for "all the world's" beside!

Oh, wonderful redemption! God's remedy for sin!  
 The door of heaven is open and we may enter in!

And now He has ascended and sits upon the throne,  
 To be a Prince and Saviour, and claim us for His own.

This is the old, old story. Say, do you take it in?

This wonderful redemption? God's remedy for sin?

And if this old, old story has now brought peace to you,  
 Make known the old, old story, for others need it too.

Soon, soon our eyes shall see Him, and in our home above

We'll sing "The old, old story of Jesus and His love!"

Note:—The above recitation makes a very suitable number for the Christmas meeting of the Mission Band.—A.S.M.

Little Jesus, wast thou shy  
 Once, and just as small as I?  
 What did it feel like to be  
 Out of Heaven and just like me?  
 Dids't thou sometimes think of there  
 And ask where the angels were?  
 I should think that I would cry  
 For my house all made of sky;  
 I would look about the air  
 And wonder where the angels were,  
 And on waking 'twould distress me  
 Not an angel there to dress me!

—Francis Thomson.

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## REPORT OF THE FORTY-SEVENTH ANNUAL CONVENTION OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO WEST

Toronto, November 8, 1923

The Women's Foreign Missionary Society of Ontario West met in Convention on Thursday, November the eighth, in the Walmer Road Baptist Church, Toronto.

### Morning Session

The morning session opened at nine-thirty o'clock, the president, Mrs. Albert Matthews, in the chair. After the singing of a hymn, Mrs. Matthews read brief passages from the sixth chapter of Isaiah, from the seventeenth chapter of Matthew and from the life of Sadhu Sundar Singh, and pointed out that in each instance a vision was bestowed which proved an inspiration to great service. Mrs. Matthews went on to say that when we receive such a vision, if we will follow it, we will be given strength, wisdom and willingness in the service of the Kingdom. A great vision, the President continued, came to our Convention and to Mr. and Mrs. McLaurin when, fifty years ago, they began their work in India. Splendid things have been accomplished in these fifty years and we must look forward to the next fifty years with even greater faith and hope. Mrs. Matthews then spoke of some of the great needs of our Mission work and, in closing, urged us to look steadfastly to Jesus, Who has promised to draw all men unto Himself. After this inspiring message Miss Tapscott and Mrs. Matthews led in prayer.

The President then brought before the Convention a question that the Board has lately been considering. The Board feel that there are many women in our churches still taking no active part in church and mission work, and therefore asks that each Mission Circle set aside the second week in January as campaign week and during that time pray and strive to interest every woman in every church in some active Christian work.

The President also brought to our attention the offering for Russia which will be taken on the second Sunday in June,

urging us all to help this people in their time of great need.

The Reports of the Recording Secretary, Treasurer, Secretary of Directors, Publication Committee, Department of Literature, Link and Mission Homes Committee were read and adopted, also a report from Mrs. Charles Dengate on the Boxes sent to Missionaries last summer. All these extremely interesting and informing reports appear in the Link and should be read by everyone.

The President then welcomed two distinguished guests, Mrs. Clarke, from the Maritime provinces, and Mrs. Bulyea, from British Columbia. On behalf of the women of the West Mrs. Bulyea replied to Mrs. Matthews' words of welcome, assuring us that though they might differ in their methods, the women of the West were one with us in interests and aim.

The President read a telegram from the women of the Manitoba Convention bidding farewell and God-speed to Mrs. and Miss McLaurin.

Mrs. Mills, of London, the Secretary of Bands, then gave her most encouraging and interesting report, which also appears elsewhere in the Link.

Mrs. Zavitz read the Constitution which was adopted as revised by the Board.

The following officers were elected:—

President—Mrs. Albert Matthews

1st Vice Pres.—Mrs. J. G. Brown

2nd Vice Pres.—Mrs. Wm. Pugsley

Members—Mrs. W. E. Northway, Mrs. Everton, Mrs. R. W. E. Burnaby, Mrs. D. D. McTavish, Mrs. E. A. Cale, Miss Eunice Whidden, Miss A. M. Tapscott, Mrs. T. S. Johnston and Mrs. W. H. Elliott.

In responding to the words of welcome spoken by the Vice-President, Mrs. Matthews said that she felt her position as President to be a great privilege.

Mrs. Brown closed the session with prayer.

### Afternoon Session

After the singing of a hymn Mrs. Pal-

framan, of Burgessville, gave a short and extremely interesting Bible Reading, urging us as Christians not to be conformed to this world but to be transformed. This we may do by taking God's way rather than our own, and the world will see the effect of God's presence in our lives. In closing Mrs. Palframan reminded us that the power of God must be in us and overflow before we can hope to reach others.

The Corresponding Secretary, Mrs. H. E. Stillwell, read parts of her report, which appears in full in this number of the Link. Be sure not to miss it, for it is of absorbing interest.

Mrs. Matthews introduced Mrs. Clarke, president of the W.B.M.U. of the Maritime provinces, who spoke of the work being done in India and Bolivia as a challenge to us and impressed upon us the need for still greater endeavor.

Chancellor Whidden of McMaster University gave a brief address on "The Relation of Christian Education to Missions." He reminded us that in our Christian schools and colleges the missionary fires were kept burning and that the thought of the privileges of Christian service on the mission field was kept constantly before the students. The Chancellor urged us to give to these colleges our confident support and now, as in the past, to pray earnestly for their well being.

Mrs. C. N. Mitchell called attention to the work in Bolivia, that most discouraging of Mission fields. She presented to us a series of vivid pictures of South America, beginning with a picture of the Inca Empire betrayed and plundered by the Spaniards, four hundred years ago, and concluding with a picture of our Mission field as it is today. Mrs. Mitchell said the older Indians are too deeply sunk in ignorance and oppression to respond to Christian teaching, but begged us all to pray for the younger generation.

We have great cause for rejoicing in the work being accomplished at the Peniel Hall Farm by Miss Wilson and Miss Booker and in the fact that during the past year the difficulties that stood in our

way at La Paz have been removed and the building of the new church begun.

After a delightful solo by Miss Bothwell, Mrs. Matthews asked Mrs. Wolverton, Miss Jones and Mrs. and Miss McLaurin to come to the platform.

Mrs. Wolverton told of her pleasure at thought of returning to her much loved work and thanked everyone for the kindness shown her during her furlough and especially for the happy summer spent in the Muskoka Rest Home.

The President paid tribute to Miss McLaurin's splendid work this year in connection with the new Jubilee book which is to tell of the work of our missionaries.

Miss McLaurin in her farewell address asked us to remember in prayer Miss Pratt and Miss Robinson that the way might be made clear for them to return to their much loved work and to remember also the great objective of winning five thousand souls to Christ which the Missionaries have set before them for this Jubilee year.

Miss Jones, in her address, sounded a note of thanksgiving for her improved health, for the joyous summer in the Muskoka Rest Home and above all for the spiritual refreshment of association with Christian friends. She also promised to let us hear from her more often than in the past, so let us watch for news of her through the pages of the Link.

As Mrs. McLaurin came forward to speak a bouquet of flowers was presented to her by little Miss Dorothy Lloyd, a great-granddaughter of Dr. Hugh Lloyd who was on the Mission Board fifty years ago when Mrs. McLaurin first left for India. After the presentation the entire audience rose and stood a moment paying their silent tribute to our splendid pioneer missionary.

After speaking of the reasons which had led to her decision to return to India and of her plans for the future, Mrs. McLaurin laid before the convention the burden that is upon her heart, which is, that a permanent home in Canada be provided for the missionaries' children, where these

children feel that they have a right to be and may enjoy Christian comradeship while they are separated from their parents. Mrs. McLaurin reminded us that the missionaries have borne this burden alone hitherto. Separation involves great sacrifices not only for the parents but for the children also and surely they need no longer carry this additional and unnecessary burden of finding suitable homes for their children.

Mrs. Angus spoke briefly of our deep appreciation of the privilege of knowing and associating with Mrs. McLaurin and reminded us that we must not be selfish, but share her with her hosts of friends in other lands. On behalf of Mrs. McLaurin's many friends in the convention, Mrs. Angus presented her with a purse of money.

Mrs. Henderson closed the session with a prayer to God for the blessing and safe keeping of the missionaries on their journey.

#### Evening Session

The evening session began promptly at seven o'clock in order that it might also close promptly and that those wishing to go to the station to say farewell to the departing missionaries might do so.

The pastor of the entertaining church, Rev. Dr. McNeill, opened the session with the reading of the scripture and led in prayer.

The King's Mission Band of Walmer Road Church presented a pageant entitled "The Bible and Missions" written and arranged by their leader, Miss Fanny Laine. The pageant consisted of songs, choruses, recitations and several dialogues all distinctly in character and full of vividly presented religious truth and missionary instruction. It was perfectly arranged and faultlessly presented and won the enthusiastic admiration of the audience.

A delightful solo was rendered by Mrs. Jenkins and the President then introduced to the audience the speaker of the evening, Mr. Ralph Smith.

In an illuminating and extremely inter-

esting address Mr. Smith laid before us the situation in India as it is today. The people are not opposed to the gospel, but neither are they eager for it. They are only conscious of their great need and are looking rather to political and educational schemes than to religious teaching for the much longed for remedy. To gain a proper understanding of their need, Mr. Smith declared, we must understand their religions and in a vivid panorama he presented to us the various religions of India. Two of these religions, Buddhism and Mohammedanism, each containing but a faint gleam of the truth nevertheless inspired missionary zeal in their followers. "This," said Mr. Smith, in conclusion, "should surely inspire us, who have the full revelation of God in Christ to go forward in greater strength than ever before to tell this great Good News."

After the singing of a hymn, Mr. Smith pronounced the benediction.

#### REPORT OF CORRESPONDING SECRETARY TO INDIA AND BOLIVIA

As a mountain climber, eagerly pressing onwards and upwards to some attractive but as yet unattained summit, may now and again pause upon some peak, allowing his eye to travel back over the way he has come, so we, the Baptists of Canada, will often pause during these coming months while we review, in its many aspects, the long road of 50 years of our Foreign Mission endeavor in India.

To the traveller, progress up a mountain-side can never be distinguished from day to day; and our Pioneers, whom we delight to honor, plodded on courageously and patiently, many a time, doubtless, with the feeling that today the foot was but set upon the foot-print of yesterday. But they, and the many who joined and followed them, pushed resolutely on up the forbidding steeps. Today, turning with one accord to gaze back over the past, comparing the heights of the present with the starting point of 1874, we

acknowledge with thanksgiving, as did Nehemiah of days gone by, the hand of our God which was good upon us.

Let us for a few moments consider some of the contrasts between that distant day and the present. Then there were four Missionaries from Ontario, joined by the eight from the Maritime Provinces who, having gone to Burma in 1873, now crossed the Bay of Bengal to co-operate in the work among the Telugus. In the closing months of this year of 1923, there is a staff of 99 Missionaries, of whom 43 are 'Miss-ammas' as the Indians call the devoted band of unmarried women. Then the Christians were few, very few in the land of which we took possession in the name of God;—now from among almost 16,000 members of the various churches, there are 922 Indian Christian workers, of whom 119 are Bible women and 176 are women teachers. After these 50 years, we have 22 Stations, with 337 outstations as centres of work, and 661 villages in which there are some Christians living.

Interesting indeed would be a review of the life and labor of all the Missionaries sent out by the Canadian Baptists since 1874, but of necessity we must content ourselves with what must be but a brief glance at the work of the past year carried on by the 20 women for whom we of the W.F.M. Societies of Ontario West are personally responsible. As we review their activities, we will think of them in the order in which they went to India.

**Miss Folsom** has been connected with our work since 1883, a service of 40 years. If one should ask if that line "Let me live in a house by the side of the road and be a friend to man" applies to Miss Folsom, a cautious answer would be:—It does and it does not. "A Friend"?—oh yes indeed, —and one who is cheery and bright and helpful! But she is not permitted to dwell in that house by the side of the road in Tuni for many months at a time,—she has lived in houses of others who have needed in some way or other. She wrote: "Many little trips were made to other stations, to

be gone a few days or a month. My life in Tuni has brought me into closer touch with the work on the various fields than I have ever been before and I feel I understand a little better how to pray for the work and workers. There was never time to visit the other stations when I was connected with the school." The school she mentions is of course the Timpany Memorial in Cocanada, which is the child of her many years of love and labor and prayer. Again quoting from her: "Four times during the year I was called to the Timpany School to help the Principal or the Matron over a hard place. It was a joy to spend those weeks at the old school, to help at the opening prayers in the morning, to conduct or join in the evening worship, and to teach in the Sunday School." Perhaps the service which is most peculiarly her own is that of the writing of letters. She keeps systematically in touch with former pupils of the Timpany School, this past year having written 108 letters. Through the help of friends, she has been able to keep two of her old girls, now in S. S. work, supplied with papers and has sent many packages of papers to other former pupils. Besides this, she assumes any other tasks possible in Tuni, and especially enjoyed a S. S. class of Brahmin and Mahomedan boys whom she taught when Miss Priest was ill.

**Miss Hatch** went out to India in the year 1886, and for 37 years she has given herself unsparingly to the work. When, years ago, she commenced the training of the little boy Joshee, who could have prophesied what the lad, man-grown, would become? Now Dr. Joshee is a power for good,—his influence felt in every branch of that Leper work in Ramachandrapuram, with its two homes for lepers and untainted children. His medical work has been directly responsible for the openings made possible in two priest-ridden towns where previously not even a foothold could be gained. And not alone in his professional line is his influence felt,—in the Association to which the churches of



Dr. Joshee in centre, Nellie and Charlie in front of him, Mrs. Joshee sitting beside Charlie. The widow, Mrs. David, and her two children, on Mrs. Joshee's right; Eva and Rachel sitting in front; Mrs. Joshee's sister with Anne Josephine in her arms.

the Ramachandrapuram field belong, and in the Convention in which all the Associations, both North and South come together, and in the Home Mission work which is the responsibility of these churches, his advice is sought and his word is effective. He and his wife take full responsibility in the Leper work when Miss Hatch is absent on tour or elsewhere.

Canadian Baptists will be glad to welcome Dr. Joshee next year when he comes to take a share in the meetings being arranged for as a part of the Jubilee celebrations. Miss Hatch reports 11 men baptized this year from among the inmates of the Leper homes. With her 12 Bible women, she has had the joy, not only of sowing the seed, but of seeing the Fruit of

their labors in the baptism of some, with others very interested and seemingly near the Kingdom. During Miss Jones' absence on furlough, Miss Hatch has had the whole-hearted assistance and support of Miss Meyers, a Missionary of the Maritime Provinces Board.

Miss Baskerville went to India in 1888 and for 35 years she has gone steadily on with indomitable zeal, her irrespressible sense of humor helping her over many a difficult place in the journey. Those who have been following her experiences with the Caste Girls' school, which oftentimes has had to be housed in such inadequate quarters, will sympathize with her joy in that at last she has a satisfactory building for it, called the Sarah Simpson Memorial. The duties connected with the completion of the building and the finishing up of the accounts was a heavy burden and took much of her strength and time during the first part of the year. The problem of attendance by the girls, with which Miss Baskerville has always had to contend, has not been solved by the new building. Thus she writes in her report: "In the lowest standards we are simply overruled. Numbers grow less in each higher standard, until finally we have 4 or 5 or even less in the highest. The older girls are kept out of school on all sorts of pretexts,—some one is sick, or there are visitors and extra work to be done,—sometimes they accompany their mothers on visits to relatives at a distance—sometimes they go alone; a new baby comes into the family or there is a marriage." It is the same old tale of apparent lack of interest concerning the education of the daughters as compared with the interest in the education of the sons, and in all caste girls' schools, it is the same. But the influence of these schools upon the girls, be their time of attendance never so short and interrupted, is seen in the friendliness they always feel towards the Missionaries in other towns where they may go to live, and the interest they show in the Gospel teaching. In the afternoons Miss Basker-

ville takes one or more of her 10 Bible-women and visits among the women in their homes, sometimes in the city, sometimes by means of her indispensable car, going farther afield into the villages round about. Some women feel it necessary to busy themselves at household tasks even while she is there,—“often the women find it hard to take time for a little talk about spiritual things. Again it warms our hearts to find others who will stop in the midst of their work and gladly spend half an hour listening to our teaching. Two women were grinding at a mill one day and I suggested that they might keep on turning the stones and listen at the same time, but the older said, ‘We work every day but it is not every day we have a chance to hear this teaching.’ One very unique source from which she felt she received help this year should be mentioned. “A bioscope sojourned for some weeks in our city. Usually on Sundays, but at other times as well, pictures of the Passion Play were shown and many people in the houses we visit went to see. During the days preceding Easter we usually take as our theme the sufferings and death of our Saviour, and this year there were many who seemed to realize as never before how terrible it all was because they had seen the pictures.”

1893 was the year in which Miss Priest set forth to the life work to which she was called, and in all these succeeding 30 years, her Indian home has been Tuni. The new conditions of today are very different from the old ones of the yesterdays, and the problems they present are peculiar to the changed conditions. But Miss Priest writes: “Jesus is just as able for the new ones as He was for the old ones.” Malaria, that enemy which has dogged her steps so much of her Indian life, has been troublesome again this year. Though it may not always come with severe attacks, it is a wearying foe and saps the strength and vitality. She has had some trouble with her throat as well, so has been unable to undertake the long hard tours as



in former days, but her Biblewomen, her "yoke-fellows", nobly responded in the time of need and volunteered to tour alone in several centers. Not alone have her Biblewomen caught some of the zeal which has been the impelling power in Miss Priest's life,—her personal servants also have had the burden for service laid upon their hearts. So her Biblewomen, her own house-servant and his wife, yes and her cart driver all take a share in the carrying on of the 27 evangelistic schools reported. The work in the villages is growing faster than she feels she can cope with it, and the arrival of her new automobile is looked forward to with great anticipation. It will make it possible for her to get out to the villages where interest is awakening and where as yet it has been impossible to station Christian preachers. In one town, 7 miles from Tunj, a wonderful work has been going on though for years there appeared to be not much encouragement. But the fruit finally appeared and in March, 13 women were baptized,—and it was the women who all these years not only had themselves held back, but had hindered men who were interested, from coming out as Christians. Besides her work on her own Field, Miss Priest rejoices in two experiences she has had during the year. Last Fall, Miss Clarke persuaded her to go to Vizianagram to help them at the time of their preparation for the Evangelistic campaign. She writes—"As we met day by day, seeking to get into the heart of the hymns and message chosen, there were manifest tokens of the Holy Spirit in our midst." Again in November, Miss Knowles asked her to visit Bobbili for some special meetings with the Boarding School girls. Concerning them, and especially of the last meeting of the series, she writes: "Surely the power of God came down and the hush of His presence filled the room. There was conviction of sin and decisions were made in that evening hour. That one meeting was worth coming to India for."

In the year 1900, our Board sent out two

women concerning whom, these 23 years, "we thank God at every remembrance of them"—Dr. Gertrude Hulet in Vuyuru and Miss Selman in Akidu.

Last year Dr. Hulet returned to India from furlough somewhat earlier than is the custom, eager to commence the great adventure,—even that of building the new Hospital, for which there had been such a crying need these many years, and which had at last been made possible from the Forward Movement Funds of the General Board. But,— — — there is always a "but" in building operations in India and far more so in a place like Vuyuru, an out-of-the-way place, far from the source of building supplies. But, — — — and this is the "but" upon which those who are on the King's business can and do depend,—"God moves in a mysterious way." These are Dr. Hulet's words: "The Maistry (overseer) and boatmen combined, made the getting of materials a financial impossibility. At this juncture, a stone contractor in Bezwada, brought his wife who was seriously ill, to us for treatment. Because her life was spared, he felt under obligation to secure the stone and lime for us." On the day of the laying of the corner stone by the Collector of the District, the engraved silver trowel, as well as the corner-stone itself with its engraving, were the gift of the same grateful contractor. Again quoting from Dr. Hulet: "The selection of the name was another and not a small consideration. We finally chose Bethel, not in the limited sense in which Jacob used it, but as the assurance of a gracious Presence that should never be withdrawn as long as a need exists. Our patients, when they recover in the hospital, are too apt to think that God is in that place only, and fail to realize that He longs to be with them in their houses, in all their life." Who can measure (or number) the possibilities for influence which emanate from a hospital through its staff if imbued with the spirit of Christ "Who came to minister." Dr. Hulet writes: "It may be that many are

too ready to confess faith in God because of bodily healing. But surely an awakened interest in Him at such times, God can use as a step to a faith that walks 'not by sight.'" And she cites the case of the "prodigal" boy, "who having run away from loving parents, fell into divers troubles and ill-health resulted in a tubercular hip." The father brought him to the hospital and there in due time he was so far on the road to recovery that he was allowed to go home. After 2 months, the father brought him back so changed that the doctor herself scarcely recognized him,—and "both father and son have become Christians." Another instance:—a boy, the only Christian in his family, brought his older brother seriously ill with pneumonia to the hospital. He recovered,—he and his people were grateful and the interest first awakened there has resulted in the whole family becoming Christians. Figures seem cold things and yet they have their place. These figures Dr. Hulet sends:—"During the past year, the dispensary attendance was 21,180, which averages nearly 60 a day. The maternity cases were 155 and the inpatients 845. This means heavy work, day and night, for our staff consists of only 3 experienced workers and 3 in training. But the service has been given unstintedly and cheerfully, a constant surprise and object lesson to the patients under their care." Figures cold? Do not these seem to glow with life and warmth?

**Miss Selman's** report is from that great field of Akidu,—great in its 12 churches with their total membership of 3567; great in the 379 baptisms of the past year; great in its 4168 rupees, the income of its churches and every rupee contributed by the India Christians themselves. It is a field to tax the strength of any woman and the "218 visits to villages near and distant, large and small," must have at times taken much will power to make. Miss Selman is a trained nurse and as she goes from village to village, and from house to house, often finds opportunity to minister

to the diseased body as well as to present Christ to the diseased soul. She has visited 114 Zenanas where the caste women welcome her gladly, and listening to the message, "try to remember the name of Jesus and repeat again and again 'God be merciful to me, a sinner.'" She has been able to hold 126 Christian services attended by "tidy, earnest-faced women, singing correctly the selected hymns and answering the questions in connection with the course of Bible study. Their worship is not lip-service only,—their offerings prove their devotion. In addition to the regular Church collections, the women of the Akidu field gave last year over 246 rupees for the spread of the Gospel. Six years ago, our youngest church was organized at Kalakuru. During these years the women's Society helped, until now it has become self-supporting and the Society is looking around for another church to assist." Much enthusiasm is created among the children who attend the Sunday Schools by the Rallies which are held yearly in the most central places. This year Miss Selman conducted 13 of these Rallies, which were attended by 901 children, who out of over 1000, passed their examination. The prizes given were the bags and picture cards sent out from the home-land,—articles of which there are never too many to meet the need of that host of boys and girls.

**Miss Lida Pratt** comes next on our list, having gone to India in 1902. It was our hope, as well as hers, that it might be possible for her to return this year to the work from which she had to be absent for four years. But arrangements to do so could not be made, so for another year at least her duty is at home. She has been a great asset to the work here, gladly accepting many calls to speak on the work so dear to her heart.

**Miss Robinson**, who was sent out in 1903, is also on furlough at present. The one year in the homeland seemed not to have given her back the strength and health she needed, and it has been thought

wise for her to delay her return for another year. Will you not bear these two in your prayers, shut off as they are for the present from the work which seems to need them so much, asking that the way may be opened for their return in His own good time and pleasure.

Eighteen years ago, **Miss Jones** set forth to India for the first time, and in this month of November she will return again for her third term. That she has been greatly benefitted by her year's furlough here in the bracing air of "home" no one can doubt, for that weariness which was evident a year ago, is gone and her face has its old-time radiance. Let no one think that it is easy for her to leave home—but the call to go again has come as clearly as did her first call,—and she is returning. During her stay she has had to be protected against her own willingness to serve as well as against the many calls to hold meetings, but even so, the list of places where she has spoken is a long one. At a farewell given in Toronto in September to the out-going Missionary group, **Miss Jones** described a visit she had made to a mine, down hundreds of feet below the surface. She was impressed with the fact that while it was the miners who drilled the holes into the massive rock, and the miners who placed the dynamite in those holes,—it was the power of the dynamite which rent the rocks asunder and brought the precious metal within reach. As she returns to Ramachandrapuram, she goes with the assurance that though she has the privilege of teaching and preaching, it will be the dynamite, the power of the message of Salvation, which will cast down the strongholds of Hinduism.

In the year 1912, for the second time, our Board sent out two young women together,—**Misses McLeish and McGill**.

During the latter part of 1922, the outbreak of a rebellion in the Agency Tracts, in which is our station of Narsapatnam, caused much unrest also on the Yellamanchili field, which led **Miss McLeish** to

decide not to go on tour, but remaining in town, to work among the villages round about. In that one Quarter, she visited 32 different villages and had wonderful hearings in some places. She wrote: "In every place, there was great cause for encouragement and we feel that God's Spirit was working, and that in the near future we are going to see souls saved from these dark heathen villages. In one village they declared they had taken no part in the feasts nor worshipped idols for nearly a year. Some of them are ready for baptism." Again she writes: "In blazing sun and weariness, we tramped to 53 other villages during the month of March and tried with all our might to plant the seeds of Righteousness in the dark earth of thousands of hearts . . . We may plough and harrow the fields, we may sow the seed, but unless God sends the rain, there will be no crop. It will remain a barren, fruitless field"—and she begs the Christians in the home land to "water with your prayers the good seed sown." The weeks during which the Yellamanchili Missionaries thought it wise not to go far afield, touring, were opportunities for more intensive work among the Christian community. The course prescribed for the Indian Workers' Bible examination and the Sunday School lessons in the Gospel of Luke were followed. These classes were often led by **Miss McLeish**. Writing about that period of work, she said: "Our hearts are full of gratitude to God for what He has done for us recently. In revival services, many were quickened and others were led to confess and put away their sins and are now rejoicing in the Lord."

**Miss McGill**, writing her report for the Timpany Memorial School in Cocanada, speaks of the year which is under review as "one of varied experiences which may be compared to a picture in black and white, with some high lights and many deep shadows",—the high being the children. At all times the attendance fluctuates, families moving into Cocanada or

leaving it for other places as their work leads them. This year, however, some Protestant families came to the town to take the place of Roman Catholic families, and another Protestant family transferred its children from the Convent to our school. The fact that there has been a gain in the enrolment, which now numbers 45, is encouraging. The number of Boarders is seldom the same two successive terms. From July to December 1922, the boarding department was full,—after January, the majority enrolled have been day pupils. The pupils boarding in the house attend preaching services on Sunday and Sunday School in the English Baptist church which is about five minutes' walk from the school. They have also their own Christian Endeavor Society which holds a very important place in the religious life of the children, and is usually led by some one of the newly arrived lady Missionaries stationed in Cocanada while studying Telugu. For a time during the past year, Mrs. Armstrong had charge of this service, and later when the Armstrongs went to another station, Miss Mann took it up. One of the Senior girls was baptized this year. Many of the pupils come from Anglican families so not many additions to the church are possible from the school. Miss McGill feels that the majority of the children respond to the influence about them, "and usually in proportion to the time and energy expended on them."

We are now come to our first-term Missionaries:

**Miss Farnell**, who went to India in 1916, is just finishing her 7th year and is due to come on her first furlough next Spring. Last year she was appointed by Conference to the work among women and children on the Samalkot Field, and her reports brim full of the joy she has found in that service. From the time she arrived in India, it has been her great desire to tour,—but not until she had entered upon the work at Samalkot had the opportunity been granted, so it was with many pleasurable anticipations that she made ready.

That first experience in the touring line was certainly an amusing one,—to look back upon. Since that time, however, she has become quite an old-timer, having spent 45 days in camp. Her first care is for Christian women in villages scattered over the field. So many of them are day laborers and have to be off early in the morning to their work, for the precious coppers of the daily wage are very essential to the family income. And, unable to read themselves, sometimes with no other Christian near for fellowship, is it not wonderful that they hold fast their profession? The Christian women in and near Samalkot have received especial attention. During the Evangelistic Campaign last Fall, "18 of them went throughout their district telling the story, singing the hymn, and teaching the verses to all who would learn. At least a dozen non-Christian women learned the verses by heart. An old crippled widow taught 10 outcaste children the verses."

**Miss Craig** has rendered service as a Missionary of the Board for six years, having returned to the land of her birth in 1917. The earlier part of the year now under consideration, saw several changes in the staff of the Girls' Central Boarding School in Cocanada, but the places left vacant were soon filled and it has been, generally, a satisfactory year. One thing for which all are grateful is that there has been far less sickness among the girls than during the preceding year. One girl, however, developed a case which did not yield to treatment, and after 10 days, she died. She was a new girl from the Ramachandrapuram Field, and it was particularly sad as her mother was a widow and a non-Christian. At the time of the funeral, her wailing and sorrowful chanting was terribly pathetic, and after the body had been placed in the grave, she threw herself in the dust in an abandonment of grief. However, it was a satisfaction for Miss Craig to hear afterwards that when she returned home to Ramachandrapuram, she told her relatives that everything possible had been done for the child, that

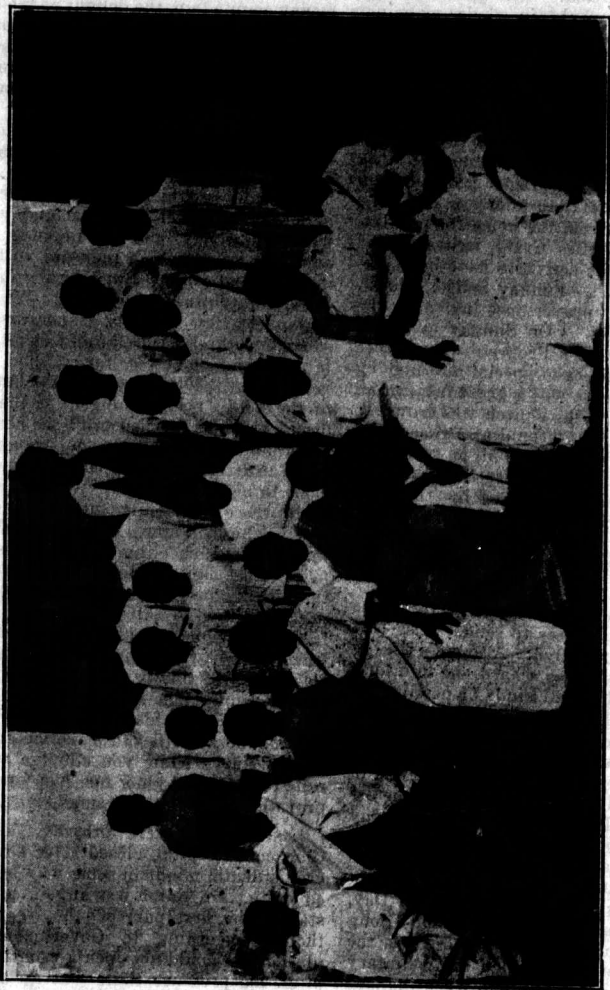
it was a beautiful funeral, and that it was all the will of God. The girls did very well on the whole in their examinations and the prizes were distributed after they returned from holidays. The first prizes for general proficiency were clothes which pleased the girls very much. It is interesting to note that one prize in the highest standard, which is a silver medal awarded for Bible study is donated by the Ramachandrapuram Leper Asylum in honor of Miss Hatch, and was last year won by a girl from the home for untainted children. Miss Craig writes: "The regular religious activities have been carried on as usual,—Sunday School, Christian Endeavor, prayer meeting and the Sunday services. On Sunday evenings, Bunyan's Pilgrim's Progress was read to them." The series of special meetings by Dr. Stanley Jones was a great inspiration to the girls. As the church was crowded, only 30 girls could attend at a time,—but Dr. Jones addressed them all on two other days. That the girls were influenced by his teaching was evidenced by the fact that they wrote some of the helpful things which he had said on slips of paper which they pinned upon the walls of their dormitories.

In 1919, the Board was very fortunate in having two nurses to send,—Miss Day and Miss Laura Allyn. A nurse's life, as well as a doctor's, is a hard one in a land like India, full of all kinds of possible infection from horrible diseases,—yet noble men and women give themselves willingly to this most Christlike of services.

Besides those which constantly arise in connection with her medical work, the experiences of Miss Day have been many and varied and there is space for only a few. There are the Caste Girls' Schools with their interesting Christmas festivities, the girls of which, writes Miss Day, "remind me so of pansy faces, and I long to pluck them for Him." There was the women's meeting to which the voluntary offerings were brought, and when the lace and other articles, which had been given

when cash was not available, had been bought at standard rates and all of the money counted up, the delight of the women over their six rupees was pleasant to see. Quoting again: "What a change in their lives,—a few years ago, many of them ignorant, unkempt Hindu women,—the slaves of customs and of their husbands; today bright, wide-awake and joyous Christian women,—Christ's women." Then the Evangelistic schools with their yearly rally in which the three prize winners were given a red, blue and yellow flag respectively, and set to keep order among the rest, which they did with earnestness and vigor. But how she has enjoyed the touring experiences. With the tent and a few workers at her disposal, she set forth and was the object of much interest and curiosity, for it had been years since they had camped in that part of the field. One evening after the hundreds who had listened until the shadows of evening were falling, had reluctantly gone away, another experience awaited her. In her own words: "We were startled by the quiet coming into our midst of a man who had shown unusual interest in the afternoon meeting. He belongs to a priest class but has long since given up the filthy gains of the temple and is supporting his wife and child by day labor. Like Nicodemus of old, he had come to learn more of the Living Way and he exclaimed, 'Oh, this is the Saviour I need. I have sought Him long in vain. I must follow Him.' But his wife said,—'Whence this madness? Will you leave me and the boy to starve while you adopt a foreign religion?' And thus far, her voice has prevailed over the still small voice."

Last year we were praying that the Chicacole Hospital, closed after Dr. Cameron's death, might in some way be opened again. Dr. Eaton was appointed to the station the first part of the year, and though according to Government regulations, he could not open a women's hospital, his presence there was an encouragement to Miss Day. And now, one of



Mrs. Joshee, Honorary Superintendent of Phillips' Home, and a group of the children who have been saved from the disease.  
Some of these have already gone out into the world, but were called in to sit for the picture.

In all forty have been rescued, of whom twenty are still in the Home.

the first class of Indian girls to graduate from the Vellore Medical College, is to go to Chicacole as a Sub-Assistant Surgeon. With Dr. Eaton there in charge, with Mrs. Eaton, who in war times had charge of a hospital with 1000 beds, and who is now very eager again to have some share in medical work, and with the new Sub-Assistant Surgeon, Miss Day writes she feels the future of the hospital is very promising and she has decided to enter a new field of service. The Board, as well as the hosts of others who have grown to know and to love her during these four years, will wish her God's richest blessings as in January 1924, she becomes the wife of Rev. A. A. Scott, and goes to Tuni, where she will be a great help and comfort to all.

Things around **Miss Allyn** have not been very stationary this past year and possibly the line "Time and change are busy ever" might have often expressed her thoughts. First Miss North left for her well earned holiday in Canada, and the many duties which she had so capably managed, fell to Miss Allyn with the language still a new and untried servant. But as she writes, "We all have to learn sometime, and so the days were full of new experiences." Another change came when Dr. Jessie Allyn went to the Vellore Medical College for some months, while Dr. Jessie Findlay took her place at Pithapuram. Quoting Miss Laura again, "She was one of us, and we, the nurses and myself, enjoyed the bright and happy spirit with which she always worked." Miss Allyn has enjoyed her work in the teaching and training of the nurses, but longs for the day when better educated girls will be willing to take up the profession. It is so difficult for the untrained mind of the girl with little education to grasp the lessons. When her report was penned, there were 16 girls in training. The first graduate, Rachael, is one of whom they can be proud, and two others who have finished their 3 years but have not passed the examinations, are also girls they are loth to lose. The new Memorial Wards have proved a place of rest and source of bless-

ing to tired Missionaries and also to two English ladies who sojourned there for a time this year and appreciated the privilege. In due time, Dr. Allyn returned from Vellore and Dr. Findlay went back to her work. Then again, Miss North returned and received a great welcome. Of the other change which came to the household, Miss Allyn's last paragraph tells: "During the short stay of our dear Miss McLeod among us, the burden of the town work fell off my shoulders upon hers. Now, since her going, there is the problem of the thousands of women in this town and no one doing regular work among them. My one desire is that even in the stress of hospital life, I may be always ready to tell the old, old story of Jesus and His love."

Again, in 1920, another trained nurse went to India,—Miss Munroe, who has thrown herself with all her talented enthusiasm into the work among the Savara tribe, having studied the Oriya language as the medium for conversation while she gradually acquires a working knowledge of the Savara. She has made one tour up into the hills round about Parlakimedi where her parishoners live, their villages tucked away in such beautiful spots, hidden from the eye among the dense bushes or surrounded by huge boulders. At first taking her case of medicines, she went out to the villages within a reasonable distance of the bungalow where she was encamped, accompanied by a preacher who could speak Savara. After treating the sick, who with the very old or very young, were all whom she found at home,—all able to work were out on the hillsides engaged in some kind of labor,—the preacher with her would tell them of the Great Physician. Some seemed interested,—some very evidently not so. But she found,—"In a few days, there was no need to go in search of the sick,—they came or were brought in twos, in groups, in families,—multitudes of them, (not every one sick,—their friends came to see). Serango is the village chosen for

the bungalow to be built for the Missionary and his family who has been appointed to the Savara work. Miss Munroe, after her visit to it wrote:—"Serango is the hub and the valleys reach out in every direction; and for miles and miles along, and high up on each side the slopes are terraced and planted out to rice." Her heart was greatly moved by the need of the people, not alone for medical help, but for the comfort which only Christ can give. One man, the headman of a village, whom she went to see, was dying in the midst of all that was uncomfortable, squalid and unclean. She writes: "Need for teaching? Need for Help? Need for Christ? Too late to help that poor headman, but what of the little grandson? I have not seen beauty terrestrial, to compare with that cup in the mountain-top, but no landscape is complete without a human figure or dwellings. What of the human interest in this sketch? Sick at home,—Christ, care, comfort, covering, companionship. Sick in a heathen village,—no Christ, no care, no comfort, no covering, no companionship. 'What to do?' the Indians say with an expression and inflection that embodies finality, futility, and fatalism. Christendom has the answer."

**Miss Hellyer**, having gone in 1921, has finished her second year and has been temporarily appointed to the work in Bimlipatam, her Indian home thus far, after passing her second examination in November. She writes: "Last year the strangeness of India struck me,—this year I am studying more the people themselves, who are exceedingly interesting. Again and again I am impressed with their friendliness. I am looking forward to the day when the backbone of Telugu will be broken for me, and I find myself getting into a closer relationship with these people. So far, I feel as if I was gazing from afar. I have done very little real missionary work so far. Now and again I attempt to teach the servants Bible stories and I marvel how patient they are

with my bit of Telugu. One might imagine that they took it as a part of their regular work. Besides this I have helped a little with the Junior Christian Endeavor on Sunday afternoons; and often on Tuesday evenings, with a Biblewoman and two or three women from the compound and a petrol lamp, I would go over to the Malapilly. There we would have a Bible story, with songs, etc. It is amazing how the children of India can learn Bible stories. When I think of the number of stories these Bimli Boarding School boys know, I almost feel ashamed for the children at home."

Last year our Mission staff was enlarged by two sent by our Board, and now Miss Scott and Miss Kenyon are one year old in Missionary experience.

**Miss Scott** has lived in Samalkot and found it very pleasant indeed to be with Miss Farnell and Miss Brothers. She has had an excellent opportunity to see something of both evangelistic and educational work. On Sunday afternoons, she has been accompanying Miss Brothers as she examined the evangelistic schools in the villages which are conducted by the Boarding school boys. And when she saw with what enthusiasm they give out the message and with what eagerness the children receive it, she longed to be able to put in a word occasionally. On every side she has seen the glaring needs of the people,—needs met alone by the knowledge of Christ and His power, which transforms even the face and manner of those who become His followers. Truly, writes Miss Scott, "India is a land of opportunities,—opportunities to work for Christ."

**Miss Kenyon's** home this year has been in Pithapuram where, with experiences common to all new Missionaries, she has struggled with the language,—the study of which she says "has been both business and recreation." Her Mushi has endeavored to encourage her by saying that Telugu is the most easy language on face of earth,—so very easy," and one day he



added thereto by suggesting that as she had acquired English, the world's most difficult language, she could easily master the simpler Telugu. She has been trying to learn something concerning the manners and customs of the Telugus from the people themselves, as well as reading about them in books. She closes her report thus: 'I am looking forward to the time, when with some command of the language and some sympathy with the people, I can enter upon the Christian service for which I am here.'

The Bible Training School is a subject of very great interest and importance to us and must have space in the report. The task of evangelizing India can never be accomplished by missionaries sent from foreign lands. Only as the Indian Christians shoulder the responsibility and are burdened by the necessity to preach to their people, can India be evangelized. It is the Indian Christian woman by her daily life, who can best influence her neighbor. It is the Bible woman who can enter the caste homes, and through her own experience, point the hungry soul to the source of satisfaction. And the need for trained women which has long been felt by our Missionaries, is greater each year. Therefore it is a cause for gratitude that our own Canadian Baptist Biblewomen's training school has not only been started, but is now entering upon the second year of work. The name of this school will be of interest to many,—the "Eva Rose Yorke Bible Training School for Women." Conference has recommended that the school shall be located in Tuni, but until accommodation for it is ready there, the work is to be continued in Palkonda, Miss Eaton's field for years. Fifteen students were enrolled last year,—ten fields were represented. Quoting from Miss Eaton's report: "Some are young girls from school, some are widows of maturer years; some have years of Christian experience and home training behind them, and one at least is only recently out of Hinduism." There are three

courses offered,—"The regular Bible-training course of two years, the Preparatory Department, and a brief Elementary course. All spend one morning and one afternoon in actual village work under the supervision of the Biblewomen; and the more advanced have regular classes in the Sunday School. A daily drill period and weekly hygiene lectures help to lay emphasis on the physical side of their training."

After 49 years of labor and the common, everyday experiences of tilling his field, the Israelite of old was commanded to set it apart on the 50th year,—"holy unto the Lord, as a field devoted." For 50 years Baptists have toiled and labored upon their field in India,—those who were sent, and those who, remaining at home, supplied the means with which to send,—all workers together, a mighty host. Fitting indeed is it that for us "the trumpet of the Jubilee shall be caused to sound." In this our Jubilee year, let us with one accord once again proclaim our Mission Field in India, "holy" unto the Lord,—"devoted" to be His Kingdom. As many years ago, one of India's own gifted sons declared, "Jesus is the only one worthy to wear the crown of India, and He alone shall have it."

It is a very singular coincidence that the year which marks the Jubilee in our Indian work, also marks the semi-Jubilee in the Bolivian enterprise. Among the 18 Missionaries working in that great country utterly dominated by a degenerate Roman Catholicism, there are at present 4 single ladies of whom we claim as "our girl" Miss Alice Booker, who entered upon the work in 1921. In these four years spent with Miss Wilson almost wholly on the Peniel Hall Farm among the Indians, she has worked with exuberant enthusiasm in the face of great discouragements. The newness of the work, with whatever of romance may have attended it at first, having quite worn away, it is now that steadfastness, perseverance and faith carries her over the days as they pass. Other

missionaries who labored on the Farm before it was taken over by the Baptists, after working there as long as have Miss Wilson and Miss Booker, grew discouraged at just this stage, and left the Farm. Miss Booker's belief that she is where the Lord wants her to be helps to keep her steadfast and to give her faith that the harvest will assuredly come if the seed is faithfully sown.

Miss Booker's school has had its ups and downs,—it seems to require so little to keep the boys away. But even in this, she has the encouragement given by one small group of boys who remain faithful. There is one boy of about 12 years, who seems especially bright and intelligent, who has not been absent one night for six months. That was a record in attendance. Quoting her own words: "Oh it is slow, slow work trying to get anything into these boys' head,—but they do learn in time. We just have to be patient until they learn each syllable. One cannot teach them according to the up-to-date home methods,—one has to learn how to teach just from experience." But she says for herself she loves the teaching and is quite happy when 4 or 5 boys come who really want to learn. With these 4 or 5 she works as hard as she ever did with her whole class at home. One boy, Mariano, seems near to the Kingdom, and her request is to keep on praying for him as he is well worth saving and could without doubt influence others to follow. Writing in August, she rejoices that the Aymara language is really becoming very intelligible. She says,—"I can now take Bible stories and write them without too many mistakes. I am also learning to say things. There is more satisfaction learning Aymara than Spanish, because there are more difficulties, perhaps, or because there is more use for the Aymara." Another quotation will be of interest, showing as it does the various activities which Miss Wilson and Miss Booker try to set in motion. "We have a spinning wheel on which we intend to teach the girls to spin,

but they have absolutely no interest in anything new. They are quite content to go on spinning by hand in the old way. But Manuel (one of her boys) was very eager to learn, and learned rapidly and loves to spin with the machine. It is much faster than the old way, and two other boys are also interested. If any reforms are introduced around here, it will be the boys and not the girls who will take them up." This Manuel of whom she writes, seems interested in anything new,—was delighted when introduced to the washboard and thought it a much better method of washing than was the old way. Though Miss Booker cannot see much advance during these years, she feels "perhaps just living here among them may have some effect in time. And so these devoted women use every opportunity to show their friendly interest to the boys, giving them of their companionship whenever possible. On Bolivia's great national holiday, August 6, her Independence Day, the two lady Missionaries accompanied 55 of the Farm boys to Huarina, a distance of about 7 miles. Having previously practiced the Bolivian Anthem and the school yell, they marched shouting and with flags flying into the town. Even the fierce hail storm which overtook them on the way home, could not spoil the enthusiastic enjoyment of that experience. They have been looking forward with great anticipation to the coming of Mr. and Mrs. Vickerson, who arrived in La Paz on October 23rd. Mr. Vickerson has taken the course in Guelph College and is eminently fitted to take up the work on the Farm, endeavoring to teach the Indians improved methods of farming, and at the same time, influencing for good all those boys and young men who are at the age when they may be influenced and drawn away from the habits which enthrall the older men and women.

We would take this opportunity of returning thanks to our Master for the measure of good health enjoyed by our Missionary women both in Bolivia and in

India. Miss Selman feels she scarcely needs to come on furlough,—she is so well. Miss Farnell is better, perhaps, than ever before since leaving home,—a friend writing that she had never seen her look so well. Miss Munroe is greatly recuperated by her summer trip to Darjeeling, and the weeks spent there in that wonderful place of health and beauty. Miss Priest has had her struggle against fever as already mentioned, but on last report was better. Miss Hatch and Miss Baskerville both have felt the burden of the work pressing, but a change helped both nerves and body. But while we rejoice, we cannot forget the one who is now no longer among them,—one who has been called higher to be forever with the Lord whom she served.

Miss Charlotte McLeod became a Missionary of this Board in 1894, and for nearly 29 years gave of her strength, her talents and her devotion to the land of her adoption. Wherever she went, her shining face and gentle manner won for her a welcome, and houses were opened to her, and the Indian women called her their friend. Few have been her helpers in her strenuous years of labor, but with those she had, she made long tours, visiting the villages even to the most remote corner of the Peddapuram and Samalkot fields, often sending her Biblewomen and her servant on ahead in the ox cart, while she followed on her bicycle. In the last report she wrote before coming to Canada on what has proved to be her last furlough, she regretted that her days of touring with her bicycle were at an end because of her failing strength. Upon her return to India in 1922, Conference appointed her to the work for which there had been a great need, and in which Miss McLeod herself felt an especial interest,—that of the evangelistic work among women and children on the Pithapuram Field. Medical work had so opened the doors that there was a constant call for visits to be made which could not be answered by the Medical Missionaries whose hands were already too full. And with what joy

did Miss McLeod enter this new field of service! But it was to be a short term this time. An illness came which at first seemed not so alarming but which remained unconquered, and persistently sapped her strength. However, after a time she seemed better, her old-time fun and good spirits returned,—when suddenly she became very much worse, and on the morning of March —th, the day on which Christians were commemorating their Lord's atoning death, she went to meet the risen Lord and to receive from His hand "the Crown of Glory which fadeth not away."

None who saw her a year ago when she said farewell words in Century Church, Toronto, and who heard her voice vibrant with emotion while she expressed her joy in being able to return to her beloved work, will forget the vision of a consecrated life as seen in her. And the memory of that afternoon when she met the women of the Board for the last time before she went forth to India is a precious one to those who were present. She repeated some stanzas of poetry of her own composing, and knowing that the desire of her heart as expressed in the closing words, is that which all our Missionary women need and for which they long, will you not take her message, not for herself now, but for those of her sisters who remain to bear the burdens in India and Bolivia.

"Without your prayers, our work would  
be as vain  
As ground which ploughed is, if without  
the rain.  
Seed sown, unwatered by our prayers and  
tears,  
May lie unsprouted through long weary  
years.  
So more than all your gifts, I ask your  
prayers,  
That my ploughed ground may not bring  
forth just tares,  
But a rich harvest for my labor bear,  
The wondrous fruitage of our tears and  
prayer."

Respectfully submitted,

B. C. Stillwell.

### REPORT OF THE SECRETARY OF DIRECTORS (Foreign)

As the directors stood before you yesterday and gave their reports you looked into the faces of women who stand loyally by the work of Missions and seek to advance it.

Other things may be more attractive but the command and parting words of the Master, "Go ye into all the world" have led them to undertake the task of trying to interest the uninterested, to waken up the ones that are at ease in Zion, to do all in their power to raise funds to carry on the work of giving the Gospel of the Lord Jesus Christ to those who have never heard his name.

We have now 15 Associations and of that number 5 have increased their gifts while the remaining 10 have gone behind. We have 261 Circles and they have contributed \$17,317.91 to Foreign Missions.

From the reports I gather a few interesting facts and pass them on to you. The Associational gatherings this year were in the hands of the Assistant Secretary, Mrs. W. J. Dunlop, while the Secretary of Directors was away on a trip. I desire to return her my sincere thanks for all she did.

The Whitby-Lindsay Association reports 4 Life Members this year. This not only bestows an honor on the recipients, but increases the revenue for the work of Foreign Missions.

The Middlesex-Lambton report was one of deep thankfulness to God. At their Golden Jubilee they were able to raise \$700.00 complete, over and above, for their Laura Allyn fund. One of the circles (Calvary) has 19 women in the church, and 24 circle members. Another circle (Denfield) gives on an average \$11.55 per member to missions through the circle. A paper telling how they do it, may be secured from the Bureau of Literature.

Miss Nicholls has gone on in the even tenor of her way, wondering how long it will be before we can interest more of the women of our churches in the circle

meetings. Splendid speakers with soul-stirring messages come, and yet these women are not there. It is the same old story but let us not be discouraged.

Guelph Association has a fine Young Women's Circle at Galt, the members of which are very liberal, contributing \$98.00 to Foreign Missions.

Miss Martha Stillwell has taken over the Norfolk Association from Mrs. Geo. Pearce who served so long and faithfully. She is very much surprised that all of the circles did not report in time. Keep after them till they learn to respond.

Mrs. Day's report was very complete and satisfactory. The circles show advancement in many lines.

Mrs. Wood regrets that no leader has been secured for the Kenora circle. She says, "No Circle meeting this year on account of the removal of the former pastor's wife."

Mrs. Norman Phelps reports advancement in her circles. They have "Gone forward" in spite of the terrible fire that swept over that district one year ago. The first report to arrive was that of Mrs. Wm. C. Demmis, a model of neatness and every space filled. She deplored a decrease in the amount of money sent in, the first in years. The Bands however saved the situation.

Mrs. T. M. Layman is the successor of another faithful director, Miss Jennie Whiting. The work she has undertaken is not light, but she is much encouraged by the enthusiasm and liberality of her own Circle.

Western report came in with only one missing, but this one came later and was worth waiting for. It was Eberts, and although there are only four members in the circle, they take four Links, and gave \$30.00 to Foreign Missions. Mrs. Macgregor is encouraged greatly in her work by such liberal givers and faithful workers.

Elgin Association under the care of another new director, Miss Van Velzer, sent in a carefully prepared report. Some of

the circles, like Gladstone, have gone away ahead, others are far behind their former record. Miss Crane was forced to resign on account of pressure of other duties.

In Walkerton Association, Palmerston Circle has re-organized, and Walkerton Circle deserves special mention on account of advancement in liberality. Mrs. Day-foot has a large number of Young Women's Circles in her Association. Some of them are coming pretty close to the parent circles in their gifts. James St., Hamilton, young women have done wonderfully well. They must have a fine president.

Last comes Toronto with its numerous activities and busy life. Mrs. Crosby enjoys the work and does not consider it burdensome at all. The contributions vary from \$851.32 to \$3.20 for the year. The largest number of Links taken by any one circle is 190. Mrs. Peterkin is the agent and she has worked hard. Let us all help our agents by handing in our subscriptions. It would save many a weary mile and much gasoline. Four new circles are reported in this association. In the Young Women's circles Walmer Road takes the lead in the amount given per member \$7.22, followed by Memorial Institute \$5.42 and Parkdale \$5.37.

Our young women have great possibilities for service. We have now 55 young women's Circles and they contribute \$2599.36.

Our 161 Mission Bands give \$3515.26, making a total from all sources of \$29,521.29.

Again we ask you to join the ranks and learn to live, to give, and to pray for others.

Respectfully submitted,

L. Lloyd, Secretary.

### LITERATURE AND LINK REPORTS

Look for Reports of the Literature Department and the Link in the January number.

### REPORT OF MISSION BANDS OF ONTARIO WEST FOR YEAR ENDING OCTOBER 15th, 1923.

I know that the Annual Report of a Secretary should be a review of the work accomplished during the year just closed, and I fear that I am not a very good Secretary, for while I feel that I have a very splendid report to present, I should not be at all satisfied just to have you nod approvingly and say, "What a fine report!" or "Haven't the Bands done well this year?" and yet leave this room with no deeper interest in, and feeling no greater responsibility toward Band Work than you did before I came to the platform. And further than that, I do not believe that He whose work it is, would be satisfied.

It is a good report. The Financial Statements prove that. But what share have **you** had in these splendid results?

Is there a Band in your Church? If so, do you in every possible way encourage and help your Band Leader? Do you faithfully pray for her? Do you encourage your boys and girls to attend the Band Meetings?

If there is no Band in your Church, have you felt that perhaps **you** had just a little responsibility? Do you feel indifferent and unconcerned about Band Work? Then please read these little leaflets "The Necessity of Band Work"; "The Call of the Children" and "Is it Worth While?"—then ask, "Lord, what wilt **Thou** have **me** to do?"

If God **has** touched your heart and shown you the importance of this work, and yet you are not yet sure what He wants you to do, then please read these leaflets: "Why I am a Band Leader"; "The Making of a Children's Missionary Society."

If you are already a busy Band Leader, and find the work crowding you, seeing the need but feeling so unequal to the task, then let your heart be lifted in gratitude to God that He has provided for your use, such splendid helps as are to be

found in our little missionary papers, the "Link" and "Visitor," and our Literature Departments, which are working overtime in order to secure the very best possible material for our Band Leaders.

Let us see how we have progressed during the past year. Our Slogan reads now **"A MISSION BAND IN EVERY CHURCH** in our Convention in **THREE YEARS!"** We cannot afford to have any more Bands dropped if our Slogan is to come true. Can we?

Last year we reported more than 45 new Bands. I'm sorry to say that 5 of these are among those that have been discontinued this year.

This year we are pleased to report 31 new Bands covering 10 Associations, Toronto leading with 7, and Middlesex-Lambton following closely behind with 6 new Bands. Since 11 Bands have been dropped, this leaves us with a net increase of 20 Bands, making a total of 195 in our Convention. If those 11 Bands had been maintained, our total would have gone over the 200 which we asked for at our Convention last year.

Let us see what our new Bands have meant to us financially, in spite of the fact that many of them have been organized too recently to have any financial report.

New Bands reported last year, have given this year over \$400.00.

New Bands reported this year have given this year nearly \$200.00.

Even from a financial standpoint are not these new Bands worth while, to say nothing of the missionary training and inspiration?

Now let us take a glance at a record of per capita gifts. I find that there are 12 Bands with a per capita gift of over \$3.00. We would probably think that a very good record for a Circle. But listen—the per capita gift of the Band at Walkerville

is \$4.07. The Windsor Band gave \$4.78 per capita, while the Band at Wheatley, with 26 members, gave \$5.47 per capita! These 12 Bands, having an aggregate membership of less than 350 contributed to our missionary funds, the sum of \$1324.58, which I think you will agree is rather a remarkable record. This amount includes the Special Stamp Offering which is reported in this year's Financial Statement.

These are not the big Bands in our Convention, numerically speaking, 4 of them having a membership of 12 or less, while the average membership is less than 35.

I would like to give you the names in this Honor List, and I hope you will remember them. I will give them in order, beginning with the highest per capita gift.

Wheatley, Windsor, Walkerville, Blind River, Baddow, Barrie, East Nissouri, Park Church, Brantford, Hagersville, Leith, Bracebridge, Scotland.

If I had time, I could tell you some very interesting things about each one of these Bands.

Nearly all Associations report boxes and parcels sent to our Foreign fields, and it is pleasing to note that Bolivia is sharing largely in this work of love this year. The "New Canadians" at our Missions in Toronto and Hamilton, as well as our Grande Ligne work, have tangible evidence that they are remembered by the Bands of our Convention. Oxford-Brant is quite in the lead with this Practical Work, but this will be noted later.

And now for a brief glance at the work in the different Associations. First we come to Collingwood:

**Collingwood: 8 Bands.**

Two of the names in our Honor List come from this Association, Barrie and Bracebridge. 3 new Bands are reported—Parry Sound, Gravenhurst and Huntsville, and all are real live Bands. No report

from either Creemore or Collingwood. My, but we don't like those black spots!

**Contributions have increased** in this Association, but the best news is that many of the Band members are accepting Jesus Christ as their own personal Saviour.

**Elgin:** 9 Bands

No new Bands are reported in this Association, **but the contributions have increased** and no Bands have been dropped. The Director comments on the prompt way in which the reports have been returned, also the kind expressions of appreciation. Band Leaders in this Association are loud in their praises of "Link" and "Visitor," also our Literature Departments. It is interesting to note that the little Band at Shedden grew out of the missionary spirit of a devoted S. S. teacher.

In this Association there are 2 Junior B.Y.P.U.'s, which were formerly Mission Bands, and which still give their missionary contributions through our Boards.

**Guelph:** 15 Bands.

This Association reports 3 new Bands, Orangeville, New Hamburg, and Benton St., Kitchener. The first named has already given a good account of itself, and as soon as the others are a bit older we will hear from them.

You will note that one of the Bands in our Honor List comes from Guelph Association, viz.: East Nissouri. We are sorry to see those two black spots. Hope they will be covered up next year.

**Middlesex-Lambton:** 21 Bands. 6 New ones—Kensal Park, London, Caradoc, Zion, Sarnia Jr. M.B., Parkhill, Brooke and Enniskillen, Wyoming. 1 Little Jewel Band.

This Association sends a very fine report with 6 new Bands! In two of the Churches there are 2 Bands in each. In at least 3 Churches the Mission Band is held in connection with the S. S. with splendid results. Many parcels have been sent to missionaries, and the Leaders are most

appreciative of the help received from our little missionary papers.

**Niagara-Hamilton:** 20 Bands. 2 New Bands at Freulton and Wainfleet.

2 new Bands and increased contributions reported in this Association. The splendid interest taken in Band work in this Association culminated in a M. B. Rally, which was held in Hamilton in September and reported in the current issue of the "Link." Be sure to read it. It will do you good.

**Norfolk:** 14 Bands.

This Association sends a fine report with 3 new Bands—Bloomsburg, Hagersville and St. Williams, also an increase in gifts to both Home and Foreign Missions. One of these new red seals on our M. B. Chart stands for Hagersville and covers what was last year, a black spot. This year it represents a Band whose name is in our Honor List. Is it worth while?

**Northern:** 7 Bands. 2 new Bands.

A very encouraging report comes from this Association in spite of 2 Bands having been dropped. Out of the ashes of Haileybury has risen the new Band at Cobalt and brave little Timmins boasts a Mission Band which was organized by Miss Copp last January. Blind River M. B. is in our Honor List, its per capita gift being \$3.89, and its members are doing valiant service under the enthusiastic leadership of Miss Grace Thompson. There has been an increase in gifts to both Home and Foreign work in this Association.

**Owen Sound:** 9 Bands.

Like every other Association Owen Sound has its ups and downs, but in spite of the fact that 2 Bands have but recently been re-organized, and that others have suffered change of leadership, the gifts to our work have been maintained and one of the Bands is among those in our Honor List, Leith having reported a per capita gift of \$3.10. Watch for Owen Sound report next year.

**Oxford-Brant: 23 Bands.**

The reports from the Bands of this Association have been coming in rather slowly, but it is one of our largest and best in point of numbers, having 23 Bands, 3 of which are new ones, being a Jr. Band at Ingersoll, a Band at East End Mission, Woodstock, and Tuscarora reported a Band just a few days ago. All the Bands reporting are most active, two of them being on the Honor List, viz.—Park Baptist, Brantford and Scotland. This Association reports a very large amount of practical work done, no other Association comparing with it. Parcels of clothing, quilts, dolls, toys, etc., besides numerous picture-rolls, cards, scrap-books and bags were sent to both Home and Foreign stations. Just to mention one item—2 of these Bands sent over 1200 picture cards to India! Rumors of a M. B. Rally in this Association have reached the ears of the Secretary. Watch for it. Half-hour prayer services and Twilight Talks, also Tithers are mentioned in report.

**Peterboro: 12 Bands.**

This Association reports a fine enthusiasm for Band work, with increased contributions to both Home and Foreign missions. All existing Bands have been maintained, but no new ones reported. Much interest was shown in Band work during the Associational Meeting. There was a splendid M. B. Exhibit and Leaders and members drove long distances to attend the meetings. The Bands of Peterboro Association are giving a good account of themselves.

**Thunder Bay: 4 Bands.**

There are 4 Bands in this most difficult field, the Leader of one of them being a man. I think this is rather unique in our M. B. work, but the result seems to be good. No new Bands reported, but the contributions have increased slightly.

**Toronto: 28 Bands.**

The number of Bands in Toronto Association has increased by leaps and bounds. In two years the number has more than doubled and it should not be long before

there is a Mission Band in every Church in Toronto. 7 new Bands since last Convention! Here they are: First Ave., Memorial Mission, John St. Mission, Mt. Pleasant Rd., Mimico, Century, and, since I came to Convention, another one—Wychwood. This makes 28 Bands for Toronto, and puts this Association where it ought to be, viz.—**in the lead.** Though the contributions have increased, it is not yet where we hope it will be, along this line.

**Walkerton: 7 Bands.**

This Association reports 1 new Band at Glamis, but since 2 other Bands have no financial report, there is a decrease in contributions. The Director hopes for a better report next year.

**Western: 13 Bands.**

I hope you have noticed the financial report of the Bands in this Association, 2 new Bands are reported—Essex and Wilkesport—and a fine spirit of enthusiasm among the Leaders. Two of the Bands in our Honor List are from this Association, in fact, they are at the top of the list. Wheatley with \$5.47 and Walkerville with \$4.07 per capita. We don't like to see that 1 black spot for Western Association which means that a Band has been dropped. We hope it will be covered with a seal before this time next year.

**Whitby-Lindsay: 5 Bands.**

In spite of the fact that 2 Bands have been dropped and no new ones organized, also that there is a slight decrease in contributions, still, one of the Bands in our Honor List comes from Whitby-Lindsay Association. The little Band at Baddow, with but 8 members, gave over \$3.85 per capita, coming 4th in the list! Stouffville sent 3 quilts to Memorial Institute, and the little Band at Fenelon Falls, whose black spot we covered last year, sent 1 box to Home and 1 box to Foreign stations. They are now working for a Life Membership.

Life Memberships are a fruitful source of income. Much has been said about them in our little missionary papers, and



we are glad to report an increase. Last year we reported 39 for Home Missions—this year the number has increased to 55. For Foreign Missions last year, we reported 41 while this year the number has increased to 59. Did at least one of these come from **your** Band? Total number L. M. 114, which means \$1140.00!

Do you wonder how we are trying to help our devoted Leaders, and to make the work easier for them? Let me tell you some of the ways.

- 1st. Through "Link" and "Visitor".
- 2nd. Through well equipped Lit. Depts.
- 3rd. Through Conferences and M. B. Exhibits at Associations and Convention.
- 4th. Through Associational or district Rallies.
- 5th. Through correspondence.
- 6th. Through occasional visits to Associations or Bands.

In every possible way we seek to help our Leaders to carry on their work.

Have I told you enough to make you realize that this work is worth while? The story is not **all** told. Indeed, it is only begun. and I would not feel that I was true to my task did I fail to impress upon every woman in this Convention, the fact that the boys and girls of to-day are the **promise** of the future—that their training is a sacred **trust** committed to us—and that their missionary training is the peculiar responsibility of the Women's Mission Circles. Can we—dare we—shirk this responsibility?

Somewhere—this very moment—there are boys and girls in preparation for all the offices in civic and religious life, from the Premiership of Canada, down. They may be in any city, town or hamlet from Halifax to Vancouver. They **may** be in **your** Church. They are certainly somewhere. Should we hesitate to inform these future leaders about the great missionary purpose of God?

He whom we love and serve magnified the importance of childhood. He, our heavenly King said, "Of such is the kingdom of heaven." Jesus knew the receptivity of the child's mind, and we do well

to profit by His kingly example. Shall we not capture these years for Him, planting seeds, the harvest of which shall be reaped in maturity, yes, and throughout eternity?

Civic authorities and governments are much concerned with the physical well-being of the childhood of the land, but things spiritual have never been entrusted to governments, however good. The Gospel message has been entrusted to the Church of the living Christ, servants of the King of Glory, who are commanded to declare "The whole counsel of God." There is no choice, but a divine obligation.

If we fail in the fulfilment of this sacred trust, committed to us by Him who said, "Go ye", some day, when we look for a harvest of grain, we shall find but a harvest of tares, for while we sleep, the enemy is busy, oh, so busy!

#### NOTICE!

#### Especially for Middlesex-Lambton Assoc.

Eleven rag dolls and four little red coats are waiting for the owner to claim them. They were left in the M. Band Exhibit during Assoc. at Strathroy last June. Do they belong to you? For information write **Miss Maude McIntyre**, Strathroy, Ont.

The rate of increase of Christians in the heathen world is rapidly enlarging. We are gaining speed as we advance.

It has been computed that it took more than a hundred years of modern missions to gain the first million converts, twelve years to gain the second million, six years to gain the third million. If the same increasing rapidity in the rate of progression is continued, it can be but a little while until we shall rejoice in a million baptisms in a **single year**.



1922-23

# The Women's Baptist Foreign Missionary Society of Ontario (West)

## Treasurer's Forty-Seventh Report

### COLLINGWOOD ASSOCIATION

Director—Mrs. W. C. Dennis, Bracebridge.

	Circles	Y. W. Circles and Others	Bands
Barrie	\$ 38.60	\$87.65	\$69.75
Bracebridge	32.57	17.00	14.19
Burk's Falls	26.07		
Collingwood	32.50		
Gravenhurst	161.25		3.00
Huntsville		*6.00	
Marchmont	15.00		
Mensing	8.50		
Midland	38.15		
Mitchell Square	52.00		
Ontario	80.40		18.25
Parry Sound	14.50		9.00
Stayner	30.00		
Thornbury	8.00		5.74
	\$534.64	\$37.65	\$138.93
		*6.00	

Association Collection ..... \$10.30  
 Total from Association ..... \$726.52  
 13 Circles, 1 Y.W. Circle, 7 Bands, 1 other Organization.

### ELGIN ASSOCIATION

Director—Miss Nora VanValzer, R.R.1, Dunboync.

	Circles	Y. W. Circles and Others	Bands
Aylmer	\$ 75.00	\$34.50	\$23.00
Calton		21.50	
Dutton	10.00		8.75
Fingal	40.00		
Gladstone	32.60		49.50
Iona Station	5.00		
Jaffa	4.74		6.00
Lakeview	53.00		12.45
Malakide-Bayham	32.00		23.00
New Sarum	15.50		
Port Burwell	23.50	*20.00	7.50
Rodney	10.00		
Round Plains			5.00
Sheddan	12.50		4.60
Sparta	36.00		18.15
St. Thomas, Centre	176.35	116.82	
		*75.00	
St. Thomas, Broderick Mem.	39.00	*30.00	
Yarmouth First	21.00		25.97
West Lorne		*26.45	
	\$587.14	\$172.82	\$188.82
		*161.45	

Association Collection ..... \$ 9.00  
 Total from Association ..... \$1104.23  
 16 Circles, 3 Y.W. Circles, 11 Bands, 3 other Organizations

### GUELPH ASSOCIATION

Director—Mrs. McAlpine, Hespeler.

	Circles	Y. W. Circles and Others	Bands
Acton	\$ 6.90		
Brampton	95.38		17.00
Cheltenham	51.00		4.00
Erin	2.50		
Flamboro East	7.00		35.00
Fullarton	20.00		
Galt	116.50		33.00
Georgetown	24.65		17.00
Guelph	102.00	44.34	6.00
Guelph, Meadowview	135.50		10.00
Hespeler			
Hillsburg	8.60		
Kitchener, Benton	125.00	*19.85	
Kitchener, King	149.50	58.59	4.30
New Dundee	87.08		7.00
New Hamburg	23.00		
Nissouri East	26.55		
Orangeville	21.05		6.50
Preston	48.00		20.00
St. Mary's	12.30		
Stratford, Ontario	174.25		7.49
Stratford, Memorial	26.00		57.00
	\$1270.76	\$256.43	\$148.49
		*19.85	

Association Collection ..... \$13.32  
 Total from Association ..... \$1708.85  
 22 Circles, 4 Y.W. Circles, 15 Bands, 1 other Organization

### MIDDLESEX AND LAMBTON ASSOCIATION

Director—Mrs. Baldwin, 1009 Maitland St., London

	Circles	Y. W. Circles and Others	Bands
Ailsa Craig	\$ 55.50		
Aivinston	31.25		
Arkona	48.66		1.60
Brooke	2.00		
Brooke & Ennisville	87.85		16.85
Calvary (Wyoming)	32.82		16.81
Courtright	7.20		
Denfield	106.00		
E. Williams	5.00		
Forest	108.00		
London, Adelaide	250.30	45.00	71.99
Egerton	93.22		168.50
K. Park	11.40		
Maitland	71.00		
Talbot	429.54	*17.00	94.00
Wortley Road	100.45		25.00

Mt. Brydges	45.30	44.30
Parkhill	30.30	4.00
Petrolia	109.69	10.00
Poplar Hill	23.00	15.00
Sarnia, Brook		46.35
Sarnia, Central	191.08	*20.00
Sarnia Township	25.00	4.00
Strathroy	103.36	20.00
Watford	12.00	
	\$1923.43	\$45.00
		*60.00
		\$341.85

Assoc. Collection		\$18.00
Life Membership, Mrs. Baldwin		25.00
Total from Association		\$2413.28
23 Circles, 1 Y.W. Circle, 14 Bands, 3 other Organizations.		

### NIAGARA AND HAMILTON ASSOCIATION

Director—Mrs. P. K. Dayfoot, Pt. Colborne.

	Circles	Y. W. Circles and Others	Bands
Beamsville	\$ 96.00		\$25.75
Binbrook	24.55		5.50
Burlington	70.00		
Bronte	25.00		
Caledonia	12.25		12.50
Dundas	22.00		20.00
Dunnville	49.50		30.60
Fonthill	31.50	35.00	27.00
Flamboro Centre	92.17		
Grimby	63.50		6.00
Marshville	2.50		
N. Cayuga	25.00		
Niagara Falls, Jepson	53.50	15.75	6.50
Niagara Falls, Main	33.00		
Pt. Colborne	25.30	25.00	68.00
Perry Station		*8.69	
St. Catharines	112.35	111.40	109.00
Welland	40.85		3.00
Westover	35.00		
Hamilton, Hughson	14.00		
Immanuel	12.35		6.00
James	210.07	79.29	*18.00
King	37.50		4.25
Kensington			7.50
Stanley	102.20	41.10	81.50
Victoria	112.48	26.00	12.00
Wentworth	48.55		10.00
	\$1290.62	\$258.79	\$129.75
		*18.69	
Associational Collection			\$25.00
Total from Association			\$1722.85
23 Circles, 7 Y.W. Circles, 2 *other Organizations, 17 Bands			

### NORFOLK ASSOCIATION

Director—Miss Martha Stillwell, R.R. 1, Nanticoke

	Circles	Y. W. Circles and Others	Bands
Bloomsburg	\$ 25.25		\$ 7.25
Boston	73.00		46.50
Cheapside	14.20		
Courtland	13.00		6.00
Dahli	75.70		44.00
Eden	10.00		
Goshen	17.50		
Glen Meyer		*9.65	
Forestville		*5.00	
Hagersville	21.50		38.00
Harford	24.00		9.50
Houghton, First	14.80		
Langton	20.85		12.00
Pine Grove	5.00		
Port Rowan	8.15		
Selkirk	10.00	*5.00	
Simcoe	90.00	44.25	46.50
St. Williams	20.00		
Villa Nova	112.00		12.80
Victoria	29.60		29.50
Waterford	127.12	*5.50	34.20

Townsend Centre			37.50
	\$701.67	\$44.25	\$170.25
		*25.25	

Associational Collection			\$18.00
Total from Association			\$959.42
18 Circles, 1 Y.W. Circle, 12 Bands, 4 *other Organizations.			

### NORTHERN ASSOCIATION

Director—Mrs. Norman Phelps, North Bay, Ont.

	Circles	Y. W. Circles and Others	Bands
Blind River			\$43.55
Cobalt	51.50		
Cochrane	11.50		8.00
New Liskeard	32.55		
North Bay	88.03	78.10	25.00
Sault Ste. Marie, First	75.50		11.50
Wellington St.	43.53		4.00
Timmins			3.50
Thessalon	8.02		
	\$305.93	\$78.10	\$95.55
Assoc. Collection			\$ 3.00
Total from Association			\$483.68
7 Circles, 1 Y.W. Circle, 6 Bands.			

### OWEN SOUND ASSOCIATION.

Director—Mrs. C. P. Day, Leith.

	Circles	Y. W. Circles and Others	Bands
Bentick	\$ 17.65		\$2.00
Chesterly		15.00	
Daywood & Leith		52.50	15.00
Durham		28.00	2.00
Flesherton		8.75	
Hanover		12.00	34.00
Menford		31.85	5.00
Morley		24.00	
Paisley		78.30	
Port Elgin		65.00	
Owen Sound		97.15	107.50
			*24.00
Southampton		57.40	8.75
Strathavon		6.00	
Warton		17.60	17.80
Woodford		9.00	
Willscroft		5.00	
	\$535.20	\$164.30	\$82.75
		*24.00	
Assoc. Coll.			\$ 9.00
Total from Association			\$815.25
16 Circles, 4 Y.W. Circles, 1 other organization, 7 Bands			

### OXFORD-BRANT ASSOCIATION

Director—Mrs. Layman, Tillsonburg.

	Circles	Y. W. Circles and Others	Bands
Brantford, Calvary	\$122.25		\$30.00
Brantford, First	430.00	*30.00	17.00
Immanuel	55.55		23.00
Park	137.50		37.00
			*42.00
Riverdale	35.50		28.50
Shenstone	33.00		18.00
Beachville	25.40		5.00
Burford	58.33		
Burgessville	48.80		12.00
Burich	50.00	*17.00	23.00
Ingersoll	58.07	52.85	4.00
Jerseyville	10.90		1.00
Oxford East	17.50		
Otterville	50.73		27.35
Norwich	95.00	*30.00	25.00
Paris	90.12		24.00
Salford	15.00		51.29
Scotland	111.25		
Springford	62.67		28.00
St. George	51.64		
Tillsonburg	128.39	37.00	12.00

Woodstock, First	41.50	28.50
Oxford	36.22	18.00
Zorra East, 12th Line		*25.00
Zorra East, 16th Line	12.00	2.00
	<b>\$1848.75</b>	<b>\$178.85</b>
		<b>\$174.00</b>
		<b>\$452.88</b>

Assoc. Collec.		\$14.87
Total from Association		\$2667.80
24 Circles, 6 Y.W. Circles, 6 other Organizations, 18 Bands.		

**PETERBORO ASSOCIATION**

Director—Miss M. A. Nicholls, 216 McDonnell St. Peterboro.

	Circles	Y. W. Circles and Others	Bands
Belleville	\$ 61.10	\$25.00	
		*20.00	
Campbellford	49.28		4.75
Cobourg	25.00		20.20
Colborne	22.50		10.00
Cramahe	21.00		21.00
Gilmour Memorial	33.60		17.00
Haldimand	11.00		5.00
Lakefield	35.50		1.00
Norwood	26.00		5.00
Pleton	5.50		
Port Hope	167.25	*86.00	16.58
Peterboro, Park	46.00		9.00
Murray	294.94		111.00
	<b>\$798.58</b>	<b>\$136.00</b>	<b>\$166.88</b>
		<b>*105.00</b>	

Assoc. Coll.			\$3.20
Total from Association			\$1209.71
18 Circles, 2 Y.W. Circles, 11 Bands, 2 other Organizations.			

**THUNDER BAY ASSOCIATION**

Director—Mrs. E. E. Woods, Port Arthur.

	Circles	Y. W. Circles and Others	Bands
Fort William	\$45.60		\$10.00
Fort Frances	26.00		5.50
Port Arthur	55.15	*17.05	27.75
Westford			20.00
	<b>\$126.95</b>	<b>*\$17.05</b>	<b>\$68.25</b>
			<b>\$10.00</b>
			<b>\$217.25</b>

Assoc. Collection			\$10.00
Total from Association			\$217.25
3 Circles, 4 Bands, 1 other Organization.			

**WALKERTON ASSOCIATION**

Director—Mrs. T. T. McDonald, Wingham.

	Circles	Y. W. Circles and Others	Bands
Glenis	\$ 18.10		5.00
Goderich	15.00		
Kenilworth	15.50		
Kincardine	20.00		
Listowel	15.10	13.00	6.25
Mt. Forest	19.63		3.83
Palmerston	56.35		4.53
Tiverton	3.75		
Wingham	22.50	*20.00	20.00
Walkerton	67.50		20.00
	<b>\$253.44</b>	<b>\$13.00</b>	<b>\$59.58</b>
		<b>*20.00</b>	

Assoc. Collection			\$7.00
Total from Association			\$353.02
10 Circles, 1 Y.W. Circle, 6 Bands, 1 other Organization			

**WESTERN ASSOCIATION**

Director—Mrs. J. D. MacGregor, Wheatley

	Circles	Y. W. Circles and Others	Bands
Blenheim	\$ 13.50		\$3.15
Bothwell	15.00		
Chatham	144.44		37.70
Colchester	56.00		19.00
Eberts	22.00		

Essex	47.80	7.90
Harrow	23.50	25.00
Kingsville	77.64	17.00
Leamington	100.25	6.15
Ridgetown	30.00	2.34
Thamesville	5.75	
Walkerville	83.26	117.71
Wallaceburg	122.50	65.25
Wheatley	75.40	*5.00
Wilkesport	6.75	75.90
Windsor	238.48	7.53
Zone Centre	5.00	117.00

\$1067.27      \$242.90      \$439.40

Assoc. Collection		\$11.00
Total from Association		\$1765.57
17 Circles, 3 Y.W. Circles, 1 Other Organization, 12 Bands.		

**WHITBY & LINDSAY ASSOCIATION**

Director—Miss Sara Evans, Clarendon.

	Circles	Y. W. Circles and Others	Bands
Clarendon	\$ 47.00		\$10.00
Baddow			17.00
Fenelon Falls	41.13		
Halliburton	8.35		
Lindsay	106.30		23.00
Oshawa	24.50		
Stouffville	27.87		17.25
Scotch Line	18.00		
Whitby	78.65		
Whitevale	25.00		
Usbridge	5.00		
	<b>\$381.80</b>		<b>\$67.25</b>

Assoc. Collection			\$3.45
Total from Association			\$452.50
10 Circles, 4 Bands.			

**TORONTO ASSOCIATION**

Director—Mrs. Crosby, 28 Evans Ave., Toronto

	Circles	Y. W. Circles and Others	Bands
Aurora	\$ 22.91		
Bedford Park	9.50		1.50
Birchcliff	5.75		
Fairbanks	17.00		
Long Branch	26.00		
Mimico	4.53		
Markham, Second	24.57		
Mt. Dennis	18.70		
Swansea	17.00		2.50
Silverthorn	3.20		
Weston	7.50		
York Mills	39.30		14.25
Toronto, Annette St.	36.45		9.00
Bethany	22.50		15.00
Beverley	71.00		3.00
Bloor	522.28		143.68
Boon	80.02		32.70
Calvary	104.28		8.00
Castlefield	50.86		
Century	136.82		12.00
			*18.00
Central	851.32		32.75
Christie	15.00		
College	292.82		101.50
Danforth	148.50		63.55
Dovercourt	49.27		19.00
			*80.00
Dufferin	54.49		5.11
First Ave.	96.74		46.85
			*35.00
High Park	129.25		*11.50
Immanuel	173.70		31.65
Indian Road	272.77		10.00
			*25.00
Jarvis St.	757.28		12.25
Jones Ave	52.00		
Memorial	40.00		40.00
Olivet	95.79		16.00

Ossington	93.52		
Pape	46.97	42.94	
Parkdale	213.49	66.55	11.58
			*18.00
Mt. Pleasant	47.62		
Rhodes	9.00		
Royce Ave		4.00	
St. John's Rd.	29.85	21.60	18.76
St. Clair	78.87	22.04	
Walmer	507.36	145.75	75.00
		*26.00	
Waverley	159.00		
Woodbine Heights	19.06		
Moulton College		125.15	
	\$6753.64	\$418.84	\$253.48
		*212.50	

Assoc. Collection			\$35.50
Total from Association			\$6673.96
44 Circles, 21 Y.W. Circles, 7			
17 Bands.			

#### RECEIPTS FROM INDIVIDUALS

Mrs. Fred Saws, \$17; A Friend, \$50; Per "V. E."

\$32.50; Mrs. Wm. Craig, \$60; Miss C. A. Chapman, \$25; Friends at Convention for Miss Priest's car, \$23.50; "In His Name" (per Mrs. Holman), \$400; A Friend, \$34; "Arkona," \$300; Mrs. R. D. Brown, \$20; "P. & A.," \$36; Mr. and Mrs. Enticknap, \$20; Miss Violet Elliot, \$250; Miss Jennie M. Beaupre, \$30; Dr. F. M. Langton, \$42; Miss Gertrude Howell, \$35; Miss Ivy Hamby, \$25; "A Link Reader," \$25; "In Memory of A.C.S.," \$20; Mrs. Burke, \$20; Miss Martha Stillwell, \$2; Mrs. R. R. Johnson, \$60; Miss Abbie Garbutt, \$2.50; Mrs. Wm. C. Dennis, \$50; Miss Mary G. Buchan, \$23; "Friends," \$25; Mrs. Wm. Davies, \$200; Mrs. John Hume, \$10; \$25; Mrs. Wm. Davies, \$30; "A Donation," \$75; Miss Margaret Sinclair, \$17; Mrs. E. T. Fox, \$25; Mrs. S. M. Studebaker, \$5; "New York," \$10; Mrs. N. L. Crosby, \$3.50; Per Miss S. I. Hatch, \$50; Miss Lena Major, \$2; Mr. Geo. Dolphin, \$75; Miss Margaret Boon, \$10; Mr. and Mrs. W. Lloyd Blackadar, \$50; Mrs. W. J. Trowhill, \$20; Mrs. Wm. Davies, Jr., \$60.50; Miss A. A. Watson, \$10; Mr. Parsons, \$5; "A Friend," \$20; Miss Margaret Hume, \$25; Miss Lucy Jones, \$10; Mrs. MacLaurin, \$5; Miss Julia Berry, \$20; Mrs. F. J. Abbott, \$12.

#### \*MISCELLANEOUS

Collections			\$ 144.14
Legacies:			
Estate Mrs. John Stark	\$ 300.00		
Estate Louise Lumsden	525.00		
Estate Hannah Rowland	62.50		
Estate Charlotte McLeod	460.00		
		\$1837.50	
Investments:			
Commercial Cable	\$ 40.00		
Rogers' Stock	35.00		
War Bond (Mary Shenstone Scholarship)	50.00		
Victory Loan Bonds	311.87		
Publication Committee		436.87	
Baptist Girls' Camp		410.00	
		8.50	

Hamilton "New Canadians"	5.00
Saskatoon, West Side	3.10
Grandview S. S.	1.50
Bank Interest	126.82
"S.M.B.P.S.O."	66.00
	\$2539.43

Statement of securities held for Mrs. Glenn H. Campbell, treasurer W.B.F.M.S. of Ontario West, by Bank of Nova Scotia, Avenue Road and St. Clair Ave., Toronto, \$3250 Dominion of Canada Bonds.

\$1000 Commercial Cable Bond.  
5 shares Wm. A. Rogers Ltd., 7 per cent. preferred stock (the principle of which is the property of Miss Selman).  
40 shares Canadian Marconi Wireless stock.

#### LITERATURE COMMITTEE ACCOUNT.

Receipts.	
"Canadian Missionary Link"	\$ 400.00
Personal Gift	10.00
	\$410.00

Disbursements.	
Miss Dale's salary	\$ 630.00
Room for Bureau of Literature	96.00
Telephone	54.24
	\$780.24

#### GENERAL STATEMENT

Receipts.	
Balance on hand, October 16th, 1922:	
Regular Work	\$ 6120.86
Car Fund	52.15
	\$ 5178.01
From—	
261 Circles	\$17,317.91
55 Y. W. Circles	2599.36
161 Bands	3575.26
34 Other Organizations	837.69
Individuals	2486.50
*Miscellaneous	2589.43
Assoc. Collections	215.14

Disbursements.	
To General Treasurer:	
Re regular estimates	\$23601.34
Extras, including lepers	493.82
Miss Priest's Car	900.00
Advance Outfit	150.00
Extra Passage	550.22
Ox. \$60, "cuts" \$50	110.00
Speakers and Directors	133.87
Year Book	26.00
Treasurer's Salary	300.00
Invested	1302.44
Literature Acct.	780.24
Advance "Glimpses and Gleams"	140.00
Advance Membership pins	60.00
Muskoka Home	93.15
Expenses	265.58
	\$28,905.96

Bal. on hand, Oct. 15, 1923:	
Regular work	\$5584.19
Car	101.10
Special	103.05
	\$ 5788.34

\$29621.29  
\$34,694.30

Audited and found correct.

E. T. Fox  
F. Sanderson.

MARIE E. CAMPBELL,

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

Treasurer.

## The Eastern Society

Miss M. E. Barker, 4136 Dorchester St.,  
Westmount, Que.

The semi-annual Day of Prayer was observed by the Circles of Montreal in the First Baptist Church, on Nov. 1st. Mrs. Morley presided, and, with her intimate knowledge of our workers and their fields and their pressing needs directed our thoughts and the prayers that ascended from many voices to the Throne of Grace. We know that added strength and blessing do come to our missionaries from our intercessions on their behalf but as we enter upon another winter's work in our missionary enterprise we cry with those of old "Lord increase our faith" that in this our Jubilee year we may pray as we have never prayed before. It was a great joy and inspiration to those present to see and hear Miss Archibald of Chicacole and to learn of her work in that field. In an arresting address she told of her work which is principally among the high caste Telegus and narrating the life story of one man made us to realize the obstacles to be overcome and the sacrifices to be made by these people when they become Christians. Miss Archibald is becoming known to us as the authoress with Mrs. Mitchell, of that delightful book for Bands "Glimpses and Gleams."

### FAREWELL MEETING TO MISSIONARIES

On November 9th a large gathering assembled in the First Baptist Church, Montreal, to bid farewell to six of our esteemed missionaries returning to India. The meeting was held under the auspices of the Women's Foreign Mission Board of Eastern Ontario and Quebec. The President, Mrs. H. Ayer, took the chair and introduced the missionaries. Rev. D. McCutcheon led the devotional exercises and Rev. Chas. Smith gave an appreciative welcome to our representatives in the foreign field. Miss Lucy Jones, of Toronto, in a brief address, told us of the work in the caste girls' school and of the follow-up work done by the Bible women in

Ramachandrapuram. One specific instance of the value of elevating India's womanhood was presented. Miss Mabel Archibald, dressed in the gorgeous costume of an Indian princess, in bright, breezy words made vivid to us the same work in the Chicacole field. She pleaded with the audience to pray down the blessing of God that the vision of 5000 converts in 1924 may become a reality. In spite of the many delights and calls of the Homeland, these devoted women are constrained by the love of Christ for them and for the perishing souls of India to return yet again after many years of service to the land of their adoption.

Dr. Wolverton, in a few words, convinced us of the worth-whileness of medical evangelistic work. He regretted that no recruits were going with them to India this year. Mrs. Wolverton testified to the inestimable value of the example of the Christian home and asked our prayers that their home might be a centre of light and influence.

Miss Katie McLaurin, one of the authors of "The Enterprise", a history of the half-century of mission work in India, spoke of the joy she had in returning to help India's people realize their true selves in this unique time of opportunity.

Mrs. Ayer, keeping the best to the last, then lovingly introduced Mrs. M. B. McLaurin, who was received with the utmost enthusiasm by an audience which appreciated to the full the service rendered by the wife and mother of this missionary family. Very briefly Mrs. McLaurin told of her gratitude to God in enabling her to go to her children instead of bringing them back from their beloved work, and concluded by saying that all were going "favored in love and campied in prayer."

Mrs. Ayer then made them all a loving farewell and Dr. Gordon commended them to the love and care of the Heavenly Father.

Miss Marsh, of Quebec, came up to Montreal to greet old friends and accompanied them down the St. Lawrence to Quebec.

### EASTERN ONTARIO AND QUEBEC ESTIMATES FOR 1923-1924

<b>AKIDU (MEDICAL)</b>			
Assistants .....	\$	516.00	
Medicines .....		200.00	
Biblewomen .....		360.00	
		752.00	752.00
Miss Hinman .....			1516.00
Narsapatnam—Miss Mason .....			344.06
<b>VUYURU</b>			
Dr. Hulet .....		616.00	
Miss Lockhart .....		1672.00	
		2288.00	2288.00
<b>YELLAMANCHILI</b>			
Miss Murray .....		1348.00	
Miss McLeish .....		264.00	
		1612.00	1612.00
<b>AVANIGADDA</b>			
Mrs. Cross .....			276.00
Palkonda School for Biblewomen .....			90.00
Bolivia .....			200.00
Administration .....			175.00
			\$7253.00
<b>SPECIAL</b>			
Dogcart at Vuyuru .....			50.00
Hostel at Vizag. (July-Dec. 24th) .....			50.00
Vellore Medical College .....			100.00
			\$7253.00
<b>Total</b> .....			\$7453.00

# Moulton College

## For Girls



A CHRISTIAN School for  
Girls. Staff of qualified  
specialists in each depart-  
ment. Matriculation, Music and  
English Courses. Senior and Jun-  
ior Departments. Sewing, Art  
and Physical Culture. Residential and Day School.

Re-opens Jan. 8th, 1924      Calendar sent on Application

**Ernestine R. Whiteside, B.A., Principal**

34 Bloor Street E., Toronto

## REGULAR ESTIMATES, 1923-1924

### India

Miss Laura Allyn .....	\$ 848.00
Miss Baskerville .....	1780.00
Miss Laura Craig .....	4692.00
Miss Farnell .....	804.00
Miss Folsom .....	500.00
Miss Hatch .....	1257.00
Miss Hellyer .....	700.00
Dr. Hulet .....	700.00
Miss Jones .....	1808.00
Miss McGill .....	700.00
Miss McLeish .....	700.00
Miss Munro .....	700.00
Miss Pratt's Allowance .....	375.00
Miss Priest .....	1372.00
Miss Robinson .....	875.00
Miss Kenyon and Munshi .....	725.00
Miss Selman .....	1084.00
Miss Scott and Munshi .....	725.00
Bobbili Girls .....	200.00
2 outgoing passages to India .....	1100.00
Homecoming passage (Miss Farnell) .....	550.00
Furniture, Bible Women's School .....	450.00
Furniture, Miss Craig .....	30.00
Jangam-David at Miraj .....	200.00
Dr. Allyn's medical assistant .....	560.00
Vellore (Marjorie Cameron Professorship) .....	400.00
Dr. Cook's passage .....	550.00

### Bolivia

Miss Booker .....	700.00
Miss Palmer .....	1075.00
Publication Committee (Miss Dale's salary, room rent, telephone) .....	870.00
Treasurer's Allowance .....	300.00
Home Expenses .....	300.00

\$27,630.00

### Specials

Medical instruments for Dr. Cook .....	250.00
Evangelism (Jubilee fund) .....	1000.00

\$1250.00

**Note.**—In each instance the salary allowance is \$700. The remainder of the estimate is for the work which includes Biblewomen, student support and travel.—M.C.C.