

Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

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No. 10

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"O Lord, I am oppressed; undertake for me:

What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live."

—Isa. XXXVIII, 14-15-16.



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THE LIFE OF MY SPIRIT.

"By these things men live, and in all these things is the life of my spirit." These words were the text of a sermon preached by the minister of Walmer Road Church, Toronto, a few weeks ago, and, under the conditions in which we are now living, must compel our thought and press for an explanation.

Hezekiah, the King, had been sick unto death, but in answer to prayer, had been granted fifteen years more of life. These words form part of the "writing" of Hezekiah, after his recovery. Hezekiah believes that, through his suffering, he has learned to really live, and that the life of his spirit is really affliction. It is a hard teaching. How can these things be? How does this teaching affect the dark days that are upon us and the clouds we fear are ahead? Our hearts cry out instinctively, it may seem, perhaps not for ease, but for conditions which we think will make for our highest development and in which we think we can do our best service. And yet "by these things,"—suffering, despair, blighting of hopes, death, poverty, maiming, disease,—men "live, and in all these things is the life of my spirit."

Is it true for us? But, even though it may be for some of us who are burdened and sorrowing over this war only because of our sympathy for others and our desire for peace, is it, and can it be true for the fathers and mothers, the wives and children who are left mourning and desolate around us,—for the soldiers in Flanders and France who have died, for the thousands whom we

fear are now enduring humiliation and suffering at the hands of the enemy. Is it, and can it be true, for the men and women of Belgium, France and Poland who either gave up their lives in untold anguish, or who live with the memory of unspeakable outrage and atrocity behind them,—for the men and women and little children who so recently were sacrificed to Germany's uncivilized sea-warfare, for the multitudes in Russia, in Africa, in Servia, France, Belgium, England, who are bowed down with sorrow for the dead, with fear for their own lives and honor, with starvation and ruin pressing hard upon them, with the necessity of giving up life at the call of their country. Hundreds and thousands of these are among those who love God, and are the called according to His purpose, and who may claim the assurance of that verse, "All things work together for good, to them that love God!" How can it be?

How can it be, unless we, one and all, become more and more imbued with that "other-worldliness" of which we have so often spoken; unless we are more and more seized of the fact that the things which are seen, are temporal, but the things which are unseen are eternal; unless we become more and more "spiritually-minded,"—unless we set ourselves to the realization that the "life of the spirit" is infinitely more important than the life of the body, and that, whatever will tend to nourish and enrich it, though it be the crucifixion of the body, is worth while and is really "life."

Did we need so severe a lesson as this to teach us these truths? It would

seem so, for we are not showing very great aptitude for the learning of it even now. It lies with ourselves to grasp and make our own this hard saying that "All things work together for good to them that love God," and "by these things men live, and in all these things is the life of my spirit."

Then will we never forget that other saying of Hezekiah, "I shall go softly all my years."

A GLIMPSE INTO A HINDOO WOMAN'S LIFE.

In natural endowments, Hindu women compare favorably with their sisters anywhere. Their features are most regular, and often refined and delicate. They lack expression, as might be expected from their want of intellectual training, but physical beauty commonly belongs to them. In figure they are elegant and graceful. Their dress is simple and suited to their manner of life; usually it consists of one long piece of light cotton cloth, wrapped in graceful folds round the body and brought up over the left shoulder or head as desired. Thus the one piece usually serves as skirt, jacket and bonnet. Sometimes a light bodice with short sleeves is worn.

A woman's chief joys are her children and her jewels. Boys are always welcome additions to a household, and little girls are also welcome, after two or three boys are born. A Hindu mother loves her children, but she is no disciplinarian, so often a child of five or six rules the household. Mothers are also beginning to take pleasure in seeing their little girls learning to read and sew; so, surely a new era is dawning for Indian womanhood in this respect. Their ornaments not only give pleasure to the minds untrained to value higher possessions, but are always regarded as the measure of the

family position and of the affection of the husband. The jewels of the poor people are made of brass, shells, and glass, while those of the rich are of silver, gold and precious stones. Their number is great; thirty-six distinct kinds may be worn and often several of each kind.

How does a Hindu woman pass her time? After certain religious ceremonies, cooking is the principal event of the day and is usually done with great skill. The women make delicious curries, sweet-meats, pickles, etc. There are several to help in this domestic duty, so, though the family is usually large, the work is not heavy on any one member, nor does it occupy a very great deal of time. The remainder of the day is spent in bathing the children, dressing and braiding the hair, looking at their jewels and the jewels of one another, and in hearing the gossip as it is brought in by the husband and servants. In many respects Hindu women have far more to interest them than their Mohammedan sisters. They go more abroad, thus seeing and hearing more. Most castes have the liberty of going to and from the tanks for water, and for bathing, etc. At certain feasts the women always return to the parents' house, which is a pleasure looked forward to from one year to another. Then, there are the pilgrimages and the monthly and yearly feasts which bring a great deal of excitement and a certain pleasure into their lives. After the evening meal is finished the members of a Hindu family wrap a cloth about them and fall asleep, knowing nothing more until day dawn. There are no evening functions such as are common in this land, and in fact in towns such as many of our missionaries live in, one seldom sees a person on the street by nine in the evening.

Leading characteristics of a Hindu woman: In their way many of them

are happy and contented with their lot. Apathy and a certain childishness are two leading features of their character. They are taught to look upon everything as ordered by fate, and they have been taught to look upon themselves as inferior to man in every way. Their minds are untrained and easily diverted by trifles, and they have been brought up to observe a multitude of small ceremonial particulars, and to regard these as essential. This childish element in their character and the ease with which they can be diverted from the consideration of their troubles by any passing amusements, goes a long way to lighten the burdens which they carry.

Beside these natural characteristics there is an external influence—the power of custom, perhaps the strongest influence in a Hindu life. What is customary is sacred, and rebellion against it hardly to be thought of; so resignation of a kind follows, and produces a measure of peace. We hear much of the dark side of things and it is only fair to say, too, that there are many really happy women among Hindus and Mohammedans—happy, that is, in their outward circumstances and relationships. The things they lack and which we most pity them for lacking are things of the want of which they are not sensible. Their great lack is a living Saviour and when He is made known to them and enters their lives as a vital presence, they will know what true joy and abiding peace means. Each of us has a part to do in giving them this knowledge. May we be faithful.

Barbara Mould.

Toronto.

An effort is to be made to provide interesting accounts of conversions and Christian experience among the converts in India, these to be used as tracts here in Canada.

LET US LEARN ABOUT BOBBILI.

As I sit on the verandah of the "Churchill Memorial Bungalow," watching the changing lights on the eastern Gaut Mountains in the near distance, I am thinking how pretty it is, and yet, what a different view from my favorite one at this same hour (sunset) in Akidu. There I liked to go on the roof of the bungalow, from which I could see the winding canal, with banks and trees reflected in the water, and perhaps a boat, or two, slowly moving up towards the bridge. Not only the scenery in Bobbili is different from Akidu, but the bungalow is much larger, the compound smaller, but large enough to have a pretty flower garden, and a useful vegetable garden; and the work is different, and that is what you want to learn about, I am sure. Well, my first duty is the care of the seventy girls in the boarding school (a large piece of ground enclosed by high stone walls and iron gate), where our girls can live, do their cooking, studying and playing all by themselves, and safe from all harm.

I wish you could come through that big gate with me some moonlight night and see the fun we have, all joining hands and playing "Here we come gathering nuts in May" and numerous other games. I think I never can grow old, and dignified, so long as I have to play these simple games of my childhood. Then, when all are tired, we sit on the ground and have a sing, or the girls perform some Indian farce for my entertainment. Oh! yes, they are a happy crowd of girls in the Bobbili boarding.

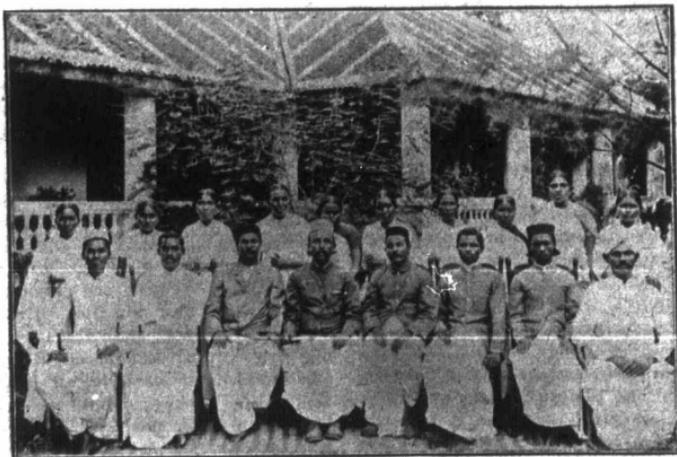
At Christmas we had a very fine time—a finer Santa Claus and a jolly good time.

The gifts were dolls, small colored bags, pencils, penknives, needles and thread. Mentioning these may be a hint to someone who would like to help me trim our tree next year.

Now, come into town with me and my two Bible women (would that I could employ more, for there is great opportunity for them). As soon as morning worship with the women and house servants is over, we are off. To-day let us go, first, to a house where the Widow Papea and her daughter live—these women have heard the Gospel for years, and are interested, but not sufficiently to give up their caste and customs. The daughter is an old pupil from Miss

given a chair to sit on, we move on to a poorer quarter of the town to see a woman who has a sick, miserable little baby we are trying to save; but when we arrive find the little one has been taken out of its misery, so all we can do is to try to comfort the broken-hearted mother.

Now the morning is gone, and only two houses visited. As I walk to my rickshaw, children run to me, asking for pictures, and begging me to come to



Bobbili Workers.

Churchill's school, married but has no children; her husband is in Scotland learning engineering; he knows English, and so the wife is very anxious to speak English, too. I help her all I can; then she repeats a Bible story or psalm in Telugu. She likes to sing the hymns with us; but, oh! we want more than this. Pray that the husband now living in a Christian country may be won for Christ, and then it may be easier for the women to follow. Leaving this comfortable verandah, where I am

their house. No time now, boys, this afternoon I will come. A word and a picture card given on the street has opened the door to several caste homes, where the women, and often men, listen to the gospel.

And so we come home, thankful that we have such a clean, comfortable home to come to, and also grateful to God for the privilege of being co-workers with Him in this land.

Bobbili, India.

KATHERINE MARSH.

BOLIVIA.

1. About the size of Ontario, Quebec, New Brunswick and Manitoba.

2. Its population less than Ontario's.

3. In race one-seventh of the population is of Spanish descent, four-sevenths are Indian, two-sevenths are a mixture of Spanish and Indian.

4. Exports are rubber, tin and silver.

5. There are eight cities:—La Paz, Oruro, Cochabamba, Potosi, Sucre,

bull, Cochabamba; Senor Pacific Sarana, a Bolivian, in Potosi.

8. We have in Bolivia a new mission paper, with Mr. Mitchell as editor—"El Amigo de la Verdad."—"The Friend of the Truth."

9. We need for Bolivia.

(a) A new missionary for each of the four unoccupied cities.

(b) Someone to undertake the financial burden of the new paper, which Mr. Mitchell is now carrying himself.



Native Shop, Bolivia.

Tarija, Santa Cruz and Trinidad, in four of which—Potosi La Paz, Oruro, Cochabamba—we have mission stations.

6. The religion is Roman Catholicism. There is now established by law a freedom of worship.

7. The names of our missionaries are: Rev. A. G. Baker and Mrs Baker, La Paz; Rev. C. N. Mitchell, Oruro, and Mrs. Mitchell, now at home in Woodstock; Rev. J. Turnbull and Mrs. Turn-

(c) Mission houses for La Paz, Cochabamba and Potosi.

From "Studies of Bolivia," by

Mrs. C. W. Mitchell.

Dr. Sanford, one of the veteran missionaries of the Maritime Provinces, has just returned to India with his son and daughter to make his home there. He has retired from active service, and the Board has made him a retiring allowance.

ABOUT PICTURE ROLLS, ETC.

Yellamanchili,
Vizagapatam District,
Feb. 9th, '15.

Dear LINK:—

Will you kindly convey a message to the dear neglected friends at home?

Will you tell them what an inspiration their letters are to us, what a strength their sympathy and prayers and what a joy their Christmas greetings and gifts, all of which have been received?

Tell them how we would like to write them personally and oftener, but time and strength forbid.

Please thank those kind friends who have contributed toward the purchase of a harmonium for our Caste Girls' School.

It was such a surprise and encouragement to hear that no fewer than three persons had had this laid upon their hearts.

One sum has reached me by this week's mail from Eastern Ontario. One is being held in abeyance, and such a cheery, hearty note has come from Mrs. Glenn Campbell, stating that another gift from "A Reader of the LINK" in Western Ontario is on its way. Though all three will not be necessary, yet I wish the donors all to know that their loving interest has been appreciated and that those sums not required will be placed to the credit of the Boards they represent and will by them be appropriated to other equally needy departments of the work. Your readers may be interested to know that in spite of the fact that our capable Head Mistress has been in hospital since the beginning of the year and our most valuable First Assistant, also, is in hospital at present, yet our attendance, though reduced on account of the rival school, keeps up to what it was before the holidays.

We sometimes think that the girls who are left us are more like Christian than Hindu girls.

Do pray that they may be truly born again. And, dear LINK, please tell the boys and girls of the Sunday Schools and Mission Bands how much the boys and girls of India appreciate the Sunday School picture cards and postcards. We are always glad to receive such, and also picture rolls.

We had a delightful Sunday School Rally on Christmas morning, with an attendance of 225 in all, at which the boys and girls of our ten Sunday Schools in Yellamanchili recited the beautiful message of the angels to the shepherds. You would have enjoyed hearing fifty or more of our school girls recite it in unison with almost military precision. To those children who could not read we distributed picture postcards sent by the children of Westmount and Olivet churches, Montreal, when we returned to India two years ago.

For two Christmases now that parcel of fine picture postcards and beautiful Christmas cards has given pleasure to many. Many thanks to the Westmount and Olivet friends. Scrap-books, picture postcards and text-cards, lovingly prepared and sent by the Strathroy Mission Band, also, are giving much pleasure.

We are cutting the scrap-books up a bit to make them go farther. It seems a pity to cut them, for they were so beautifully done. Single sheets of pictures on blue, pink or red, and about the size of one leaf of a scrap-book would be useful.

Will Strathroy please accept hearty thanks. Their little colored bags were most acceptable last year. The parcel from Brantford also has given much pleasure. At present I am using very much the picture of the healing of Naaman from a picture roll sent from the Arkona Sunday School.

It hangs on my wall and is a great help to opening up conversations on the inner and more precious cleansing from sin by the blood of Jesus Christ. Only last evening it helped me much to enlighten three dear Brahmia boys who were telling me of a most efficacious and meritorious bathing festival coming off next Friday in a village about five miles away, which some of them expected to attend.

Away into the dusk we talked, and parted with a prayer to the dear Lord Jesus. As they left one boy stopped to say that he had dreamed of seeing Jesus, to whom in his dreams he had prayed.

Not all pictures are so useful, but many of those on the last year's S. S. lessons on the Life of Christ, and, I am sure, many on this year's lessons would be very good.

Will those who have written me in this regard, please accept this belated answer.

Our motto this year is "Let us go on," and we'll all pray for God's blessing upon every department of the work of this field and for a harvest of souls during this year.

Annie C. Murray.

YOUNG WOMEN'S CIRCLES.

The Young Women's Forward Movement has taken another advance step. A Workers' or Leaders' Conference was held on Thursday evening, May 20, in Moulton College Chapel, with Miss Ellis as hostess and presiding officer. It was a gathering of presidents, councillors, secretaries and conveners of committees, called to hear about methods of work already in use, or proposed, for next season; to discuss difficulties, and also to present to the leaders the plans and courses in process of preparation by the Central Union Committee. Many of the suggestions were so helpful that

the LINK feels it must pass them on to a wider circle.

It seemed to be a strong conviction that the fundamentals of mission work in general, and a thorough training in both our Canadian and Foreign Missions in particular, should be the great aim of our programmes and our preparation. To lay a strong foundation of definite knowledge regarding our two great enterprises must be our purpose.

To accomplish this end, a course of study on each branch of the work seems to be much more successful than to alternate the meetings between the two. The committee has suggested a course of four lessons for Home and four for Foreign Missions in late winter and spring—these courses to be explained and helps provided for them in the "Visitor," and LINK, respectively. For the Foreign Mission meetings, in which this paper is especially interested, the course will be along the line of the objective decided on for Young Women's Circles by the Foreign Mission Board—a cross-section of the whole work undertaken by the Women's Board, i.e., a definite school-work, the support of a hospital ward, support of the Biblewomen of some touring missionary, etc.

Many devices for stimulating interest and for making a meeting more spicy, were suggested. The advantage of having the members themselves give the programme, instead of bringing in outside speakers continually, is evident. The answering of the Roll-Call by names of Home and Foreign Missionaries, accompanied by names of their stations or an incident of their work is an educative method. A list of subjects for united prayer covering a week's time and embracing the needs of Canada, and foreign lands, had added unity and purpose in the membership where it has been used. The Watch-Tower is still doing a great work—one Circle having Canadian items when the Foreign Mis-

sions is the study for the evening, and vice versa, thus having always a round-ed-out meeting. In some places, cities especially, it is difficult to maintain regular meetings during the summer months, but interest is kept up and a summery flavor given by having porch parties, tennis parties and picnics.

To help either the Programme Committee, or those who are doing the real preparation for each meeting the Circle might subscribe for one of the great missionary magazines, like "The Missionary Review of the World," which could always be obtained from president or secretary. Maps of India and Bolivia and of Canada are a great help, as are also charts containing names of stations and missionaries here and in India and Bolivia, with the appropriations for each. An energetic agent for both LINK and "Visitor" is a necessity in each Circle,—knowledge will always create interest.

No better method of collecting the offerings was thought of than is now used by the Women's Circles,—the collectors, etc. It is to be noticed that the proposed Young Women's Circle Constitution, as the older one, sets no stated fee as a condition of membership. Since the current expenses cannot be met out of Circle funds, the Brown Collection, which has proved its acceptability in so many of the Women's Circles, is being largely adopted,—it will meet expenses of programmes, sending of delegates, flowers, occasional speakers' expenses, etc.

Finally, and most important of all, a strong plea was made for a deeper realization and presentation of the spiritual side of our work. Too much emphasis cannot be placed on the thought that our great aim is a spiritual one,—the spreading of the news of the salvation offered by Christ, that His Kingdom may come the sooner, and we must also realize that the unfailing way to create interest in the work is to seek to develop in the hearts of the members deeper love for Christ, and a more intelligent appreciation of His claims on our lives.

THE PERSONAL TOUCH.

Surely one touch of nature that "makes the whole world kin" is parenthood. How fully we can sympathize with each father and mother mentioned in these letter-extracts just in from Vuyyuru, Akidu and Pithapuram:

"This morning the children came in line as usual for their collection coppers (earned by themselves) at twenty minutes past nine. As I followed them to church, I noticed the women and children of our Brahmin neighbors sitting out in a part of their garden recently ploughed. In a moment I recognized from their wailing that a death had occurred. Two of the boys in the first form and little Sodama, about 7 and married last year, is in the first class. Naturally, feeling an interest, I went to our boundary wire fence to see what was wrong. One of our deacons, Venkita Rayu, had reached there before me, and told me that the ten-days-old grandchild had expired suddenly as they were about to bathe it. They had all rushed out to the garden to avoid defiling the house with the passing breath of the little one.

The wails of Indian women are indescribable. The grandmother sat with the little form all covered with her cloth. How readily she stifled her own grief to urge the none too strong mother to be more quiet! She would brush away her own tears, turn to her daughter and strive to comfort her with what to us would be poor consolation. "What can we do? Is the life not gone? Can you bring it back by crying?" The younger women and the four children cried all the time. I tried to get the mother to listen to a word of sympathy and hope, but she just kept on "Amma, Amma, my only baby—my only baby." Her father, with wonderful tenderness, wiped her eyes and begged her not to make herself sick. I could do nothing, so turned away and went on to church.

As I approached they were singing "This is Jesus' Kind of Love." My heart was heavy for these Brahmins, who, though they have wealth and education, must bear their grief alone and in the dark. O, pray that the boys of that family in our school may learn lessons they will never forget. The grandmother loves to visit with me and comes over occasionally, but says she cannot allow me to go to her house."

There is a picture of the mourning of those who "have no hope." Now, look at this one—both incidents occurred on Sunday, probably the very same day.

This from Akidu: "On Sunday morning just as I got back from the village S. S. and was resting, a preacher's wife, who was here with her sick baby for treatment, brought the child to see me. As soon as I took it in my arms I saw that it was dying. We called the doctor (Hulet) and hurried off with it to hospital. Restoratives were administered, but it was gone in a few minutes. It was very sad. The parents had been married six years before the desire of their heart was granted in this dear child. How great their joy and thankfulness over their baby boy. He was the sweetest, prettiest little chap, and the mother kept him so nicely. It was stomach trouble. So then there was the funeral. Mrs. Benson washed and dressed the baby in a long white dress left by Mrs. Cross. When all was done, the little home-made white-covered coffin was just filled with flowers and the dear little baby lay so peacefully among them. The father was seven miles away at his church, preaching. As soon as service was over he hurried back to find his little son ready for the grave. He is one of our very nicest young men, and a good, capable pastor. They were both very brave, and yielded their treasure without a murmur, although broken-hearted. Indeed, it was sad business for all of us."

Once more the children—this time the small Princelings of Pithapuram, whose advent into the world meant so much of royal largess for our mission through Dr. Jessie Allyn: "There was an attempt at the palace to poison the little ones on Friday evening. It seems the children were a little later than usual coming in from their drive and their milk had to be re-heated for them. It was noticed that it began to thicken and that the vessel it was in turned black, so some of it was given to a dog, and in less than an hour it was dead.

How dreadful it would have been had the poor children taken any of it! The Rajah has enemies in the family who are anxious to dispose of him or his heirs, and someone must have been well paid to do such a thing."

The whereabouts of the missionaries for their holidays will be interesting. In Kodai are Mrs. E. G. Smith, Mr. and Mrs. Gunn, Mrs. Timpany (with the two children who were so seriously burned), Miss McLaurin, Mr. and Mrs. Chute, Mr. Craig and Miss Edith Craig, Mr. Cross, Mr. and Mrs. Bensen, Miss Baskerville and Miss McLeod.

Those who are studying go to Ootacamund; also Mr. and Mrs. Scott, Miss Priest, Miss Murray, Miss Pratt, Miss Findlay and Mr. Smith, while Mrs. Craig, Miss Craig, Mr. and Mrs. McLaurin, Mr. Stillwell and Miss Folsom stay at home this year. Miss Hatch is at Waltair. M. B. McL.

Mr. Cross reported at Conference for the Educational Committee that, "We recommend to Conference that until such time as a complete national system be established, we co-operate with the Government in its present policy of providing educational advantages to as many as possible by means of privately-managed aided institutions."

THE NEW CLAXTON MEMORIAL CHAPEL.

Vuyyuru, Kistna Dist.,
January 28, 1915.

Dear Mrs. Motley:

No doubt before you receive this letter from me you will have read the account of the dedication service of the Claxton Memorial Building in Vuyyuru, which Mr. McLaurin has sent to the Canadian Baptist.

Mr. McLaurin's account of the service is quite complete, so it is unnecessary for me to repeat what he has already sent for publication. However, I want to tell you ladies once again how much this building is appreciated, not only by us who are missionaries, but by the Indian Christians, whose great privilege it will be from time to time to gather together inside its walls and offer up their prayers of praise and thanksgiving to the Heavenly Father, who alone has inspired within the hearts of the women of your Board the spirit of self-sacrifice and liberality which has made possible the erection of this memorial.

At the opening service Miss Hatch told the people something of the beautiful life of Mrs. Claxton while she was with us, and Miss McLaurin told them on the following Sunday afternoon of Mrs. Claxton's earnest and devoted love for the Telugus. Exclamations of joy and gratitude flowed spontaneously from every heart. I only wish you could have seen the faces of the people at that dedication service. It would have expressed to you something which I find difficult to express in writing. The people are profoundly thankful to God for this wonderful concrete expression of His wondrous love. The Vuyyuru Christians held their first church meeting in the new building last Sunday. What a change it was from the old ant-eaten, mud-walled, low-roofed, dingy, smothery old building! It was clean,

airy, light and cheerful. The Boarding School was reopened in the new building on January 22nd. The children are happy in their new school rooms, and the teachers—Messrs. Duncan, John and Samuel—have a continual smile on their faces that they never wore before. The sub-Assistant Inspector of Schools called two days ago and examined the school. He, too, was much pleased with the building, and remarked on its suitability for the work of the school.

We look forward to seeing this building used of God for the salvation of many among the Telugus and the education and general uplift of our people.

Yours in Christian service,

R. C. Bensen.

THE FLOWERS.

God might have made the earth bring forth
Enough for great and small,
The oak-tree and the cedar-tree,
Without a flower at all.

He might have made enough
For every want of ours,
For medicine, luxury and food
And yet have made no flowers.

Then, wherefore, wherefore were they made,
All dyed in rainbow light;
All fashioned with supremest grace,
Upspringing day and night,—

Springing in valleys green and low,
And on the mountains high,
And in the secret wilderness,
Where no man passeth by?

Our outward life requires them not;
Then wherefore had they birth?
To minister delight to man
And beautify the earth.

To comfort man, to whisper hope,
Whene'er his faith is dim,
For He who careth for the flowers,
Will care much more for him.

—Mrs. Mary Howitt.

MISSION CIRCLE PROGRAMME.**Programme V.**

Study Book for 1914-15—"The Child in the Midst." Chapter V., The Child at Worship.

Bible Reading—"Suffer the Little Children." Mark 10: 13-16.

President—All that is sweetest, purest, holiest in childhood seems to find full expression and highest reality as we see the child at worship. The picture, familiar to childhood, of the boy Samuel, kneeling in the temple with folded hands and uplifted eyes; the picture on the nursery wall of vested choir boys or earnest-faced children singing praises in the sanctuary; the bowed heads of little ones in the primary room at Sunday School, while with hushed voices they sing their prayer song; the hour far back in childhood when you knelt at your mother's knee; or the sweet moment when your sleepy baby cuddled in your arms and learned to lisp, "Now I lay me."

How about those other little ones not in Christian lands? Are they taught to worship?

Reading—"The Child at Worship in Thibet." (Page 180.)

Reading—"The Child at Worship in India." (Page 180.)

Reading—"The Mohammedan Child at Worship." (Page 181.)

Reading—"The African Child at Worship." (Page 183.)

Paper or Talk on—"The Place of the Child in Non-Christian Religions." (Material Page 185-194.)

Appeal of the Children.—(Exercise for seven children in costume of the nations represented.)

All (together): "We are the children of the world. We have come to tell you how much we need Jesus."

Indian Child: "There are sixty millions of us in India taught to bow down

to idols; won't you send us missionaries?"

Chinese Child: "There are eighty millions of us in China. We do not know about God the Heavenly Father. Won't you help us?"

Japanese Child: "There are ten million darling Japanese children who worship idols and have no church or Sunday School. Don't you love us enough to come?"

Korean Child: "There are not so many in Korea, only two millions. We are so afraid of evil spirits; won't you tell us about Jesus?"

Burmese Child: "We are almost as many in Burma. We do want Sunday Schools and lovely hymns about Jesus."

Moslem Child: "There are forty million Moslem children scattered in many lands. We have no Bible and know no Saviour. Won't you help us?"

African Child: "We are the saddest of all. There are twenty millions of us. Don't you want to send missionaries to the poor little African children?"

All (together): "All the children of all the nations of the world are waiting for Christians to mind. Jesus said, 'Go into all the world! We wonder when Christians will mind.'"

President—I am sure every woman present must realize that the deepest need of the child is the religious need, and that we are all determined to work as we never have before to tell other mothers of the Saviour of little children. Let us spend the few minutes that still remain in considering the agencies which are actually at work in non-Christian lands training little children for Christ. Three-minute talk on.

(a) Sunday Schools. (Material page 199-203.)

(b) Bible and Christian Hymns, Pictures. (Material page 206-208.)

Reading: "A Missionary's Dream." (Page 212.)

E. C. Cline.

ITEMS.

The minutes of the Conference of Missionaries, held in Vizianagram Dec. 31, 1914 to Jan. 6, 1915, contain several things we ought to know.

On New Year's Day the Peck Memorial Bungalow in Vizianagram was formally opened and a picture of Miss Peck unveiled. Miss Flora Clarke, who has been the chief factor in the building, Mr. Gullison and Miss Blackadar gave the addresses.

Report was received that Miss Annman, of Akidu, and Miss Woodman, of Bimlipitam, have passed their second examination in Telugu.

The recommendations of a former Conference have now become rules, that a new missionary shall not take his first examination in Telugu until November of the year following that in which he has reached the country, also that new missionaries are to reach India at the same time of the year, and begin language study together not later than December 1.

Our mission had been asked if it could and would give support, material and moral, to the support of a Christian college for women in Madras and Bombay. They replied that they sympathized with the project and realized the need, but did not expect to have any students to send to such a school for years to come, and on account of financial embarrassments, could not co-operate in the movement.

Nine students have been in the Industrial School at Cocanada during the last year. Among the articles made are a book-case for Mr. McLaurin's bungalow at Avanigadda and a dining table for the Peck Memorial at Vizianagram. Mrs. Gunn reports having sent here

about Rs. 5,000 worth of lace for sale. Lace work has been started in Waltair and Vuyuru. Miss Newcombe, who has charge of the sale of jewellery, reports an increase in the sale for 1914.

A resolution has been sent home, regretting Dr. Wolverton could not be sent immediately on account of lack of funds and urging that both he and Dr. Marjorie Cameron be sent as soon as at all possible.

The Temperance agitation is to be found in India as in Canada. Mr. McLaurin told the Conference that a list of questions had been prepared to find out the number of Christians who used intoxicants. He urged the organization of temperance societies, not only among Christians, but among Hindus and Mohamedans as well.

The "Ravi" is prospering, having now reached a circulation of 1,800, and the frequent quotations from it and references to it in other papers testify to its good standing and influence.

FROM RAMACHANDRAPURAM.

Once again cheering news comes from Ramachandrapuram. Up to the fall of 1914, only nine caste people from this field had been baptized. Of these two have gone to the Homeland and one has disappeared. Last fall one caste woman was baptized; in January two young women, formerly pupils in our Caste Girls' School, confessed Christ in baptism under cover of night. Now comes word of the baptism of Lakamma, the mother-in-law of the Kallam Munsiff; this was closely followed by the baptism of Guravamma, conductress of our Caste Girls' School, and belonging to the Shepherd caste. At the same time a caste man, Govinda Garu, father of pupils in our Caste School, was baptized with the approval of his wife.

L. M. Jones.

CIRCLE AND BAND NEWS.

Brantford, Riverdale.—The ladies of the Riverdale Church met on Tuesday afternoon, May 5th, for the purpose of organizing a Mission Circle. A number of ladies from the First Church showed their interest by being present, and Mrs. McLaurin gave an address on Foreign Missions. A pleasant social hour was spent at the close of the meeting and dainty refreshments were served. It was decided that our circle be a Union Circle and the offering be divided equally between Home and Foreign missions. Our circle will meet the first Tuesday of each month.

Following are the officers:

President—Mrs. T. E. Richards.

Vice-President—Mrs. H. Pettit.

Secretary—Mrs. G. Craft.

Treasurer—Mrs. D. C. Howell.

Mrs. Geo. Craft,
Secretary.

Parry Sound.—In September last the Mission Band of the Parry Sound Baptist Church was reorganized, with an evidence of great interest, shown by all connected with the work.

Our meetings throughout the winter have been attended with exceptional success, and we feel that, not only have we been drawn closer to the children of our Band, but we have been brought to learn of the needy little girls and boys in foreign countries.

At present, and for the last few meetings, Mrs. Bunt, our president, has been instructing us in our work among the peoples of India. We have a map of India and Bolivia, and we all find it quite interesting following up the different stations, and learning of the good done by our worthy missionaries. During April our Band decided to make a little self-sacrifice, and give an Easter offering to missions. Each child was

provided with a little pink or blue bag, in which they could drop their pennies, which they got for gum and candy, and save them to help the little heathen children. At our last meeting the bags were returned, and we were delighted with the proceeds, which were \$5.75. I might say that since September we have been able to send sixteen dollars between Home and Foreign missions.

Although greatly encouraged with our success, yet we feel that there is still a greater blessing in store for us, and the Band unites with me in asking for a place in the prayers of all interested in the work of training the young to a knowledge of those who are not as favorably situated as we.

Winnifred Hunt,
Secretary Mission Band.

Hespeler.—The Mission Circle held their annual thankoffering meeting on Tuesday, March 9th. Our pastor, Dr. Stobo, very ably presided, and we had the pleasure of hearing Miss Lucy Jones—on furlough from India—and Mrs. J. Lillie of Toronto, who delivered two very interesting and instructive addresses on Foreign and Home Missions respectively.

Miss Jones exhibited some very fine specimens of lace and curios made by the natives. Miss Dorothy Stobo appeared in native costume. Miss McArthur favored us with a solo and the Lower Lights Mission Band gave two choruses. The offering amounted to \$17.50, which, when expenses were paid, was equally divided between Home and Foreign missions. Annual business meeting of Mission Circle was held at the home of Mrs. Theo. Buck, on March 22nd, with a very good attendance. After the usual exercises, officers were appointed for the following year:—President, Mrs. Buchner; vice-president, Mrs. Stobo; treasurer, Mrs. Geo. Hodgson;

secretary, Mrs. Albert Hudson; organist, Mrs. Elliott; agents for LINK and "Visitor," Mrs. Wingfield and Mrs. Wilson; for "Baptist," Mrs. Dickie. On the suggestion of Mrs. Stobo, we introduced the Watch Tower for next year.

During the year we raised \$107.86, an increase of \$10.00 over last year, and more than has ever been raised in the Circle's history—\$65.37 for Foreign missions (\$25.00 of which supports our Bible woman and \$39.00 to Home Missions.

We feel very much encouraged, and hope to do still more for the Master.

Yours sincerely,

Mrs. Albert Hudson,
Secretary.

Norwich.—The Mission Circle held their Easter meeting at the home of Mrs. Dennis on Wednesday afternoon, March 31. The president, Mrs. Entwistle, took charge of the meeting and, after the opening exercises, conducted by Mrs. Switzer, Mrs. Young gave a most inspiring and interesting address, her topic being "Easter and Missions." Miss Maud Hunter sang a solo which all appreciated. A letter was read from Dr. Gertrude Hulet, telling of her homecoming, which we are looking forward to, and which we hope will be a great blessing to us. The Easter offering amounted to \$25.00. The Circle presented it to Mrs. Cattel, the secretary-treasurer, who has been an officer in this Circle for twelve years, to make her a life member of the Foreign Society of Mission Circles. Mrs. Cattel was very much surprised and, indeed, grateful for the honor conferred upon her. The attendance was large and the meeting was helpful and entertaining. A dainty lunch was served by our hostess and a social half-hour spent.

E. Cora Cattel.

ASSOCIATIONAL NOTICES.

Canada Central.—The annual meeting of circles and bands will be held at Perth, Tuesday, June 15th, at 1.45 p.m.
Martha McAlpine, Director.

Elgin.—The thirty-first annual meeting of the Circles and Bands in the Elgin Association will convene in Dutton, June 8th. Morning prayer service at 10 o'clock. A programme of unusual excellence is being prepared.

It is expected that Mrs. Lillie and others will be present. Churches where there are no circles are requested to send representatives.

S. E. Rinch, Director.

Ottawa.—Annual meeting of Circles and bands will be held with Fourth Avenue Baptist Church, Ottawa, on June 15, 1915.

Programme in "Canadian Baptist" later.

J. R. McGregor,
Assistant Secretary.

Guelph.—The annual meeting of Circles and Bands of the Guelph Association will be held at Preston, on Tuesday, June 1. Sessions at 10 a.m. and 1.30 p.m.

G. H. Dayfoot, Director.

Norfolk.—Norfolk Association will meet at Hartford, Tuesday, June 8, at 1.30 p.m. Miss Ellis, of Moulton College, will speak in the afternoon on "Three Factors in Education—LINK, Visitor and Moulton College," and in the evening on "Foreign Missions." Rev. Llewellyn Brown, of Brantford, will speak on "Home Missions." Mrs. W. T. Farr, of Pine Grove, will lead a discussion on "How to Bring the Ladies Aids Where There Are No Circles Into Our Associational Work." Churches where

there are no circles are urged to send delegates. Dinner will be served in the church, so the meeting may begin promptly. Be much in prayer for our meeting. Delegates wishing to be met at Hagersville, please notify Mrs. H. Renner, Hartford.

Oxford.—Brant Association.—The annual meeting of the Circles and Bands will be held with the church at Norwich on June 8th, at 2 o'clock. An interesting programme is being arranged. Will every Circle and Band kindly send delegates.

Hettie G. Doolittle,
Director.

LINK FILES.

Is there anyone among our readers who has, and is willing to part with, some of the earlier numbers of the "LINK"? The request comes from Acadia University. If there are any such, please send the numbers you have to the Editor, 50 Howland Avenue, Toronto, and they will be forwarded to Acadia.

Herewith follows the list of missing numbers:

CANADIAN MISSIONARY LINK. Missing Numbers.

1880. All except February and December.

1881. January, March, May, July, September, October, November, December.

1882. All except May and December.

1883. All except January and April.

1884. All except October and November.

1885. March, April, August.

1888. August.

1889. January, August.

1890. August.

1895. August.

1896. August.

1898. May.

1899. November, December.

1900. February, April, September, November.

1901. All except March and April.

J. M. N.

"AMONG THE TELUGUS."

We shall be glad to take orders for "Among the Telugus" for 1915. The editor is Rev. W. V. Higgins, of Waltair, India. He will probably be able to issue them by August 1st, and they ought to reach Canada in time for the fall campaign among the churches and aid societies. It is proposed this year to omit the reports from the individual missionaries, but a very full and comprehensive digest of these reports will be made under the following heads— "General Introduction," "Evangelistic," "Pastoral," "Educational," "Medical," "Statistical."

The usual size of the report will probably be reduced by about one-third only. Price 15c a copy. As Mr. Higgins is anxious to know how large an edition to get out, it is important that the undersigned send him as full a list as possible within the next month or six weeks.

Missionary aid societies and mission band leaders know how valuable "Among the Telugus" is in their brown.

J. G. Brown.

223 Church St., Toronto, Ont.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST)

TREASURER'S REPORT FOR APRIL, 1915.

Receipts from Circles—

Leamington, \$45.00; Sarnia, \$17.85; Hamilton, Victoria Avenue, \$3.50; Gladstone (Biblewoman), \$25.00; Essex, \$4.50; New Dresden, \$7.00; Woodstock First, \$20.00; London, Maitland Y. L., \$4.67; East Flamboro, \$6.00; Malahide-Bayham (thank-offering \$6.65), \$19.65; Colchester (thank-offering \$10.14), \$17.40; North Bay (thank-offering), \$10.40; Berlin, \$8.50; Mount Forest, \$3.17; Toronto, Pape Avenue, \$7.35; Belleville (life membership, Mrs. C. G. Smith), \$25.00; Port Arthur, \$11.85; Uxbridge, \$5.00; Toronto Immanuel (life membership, Mrs. Hastings), \$25.00; Toronto, Jarvis Street (Lepers

\$26.00), \$77.63; London South, \$4.80; Brantford Calvary (life membership, Mrs. E. A. Birkett, thank-offering, \$16.25), \$32.00; Hespeler (thank-offering, \$7.62; Rhoda, \$5.00), \$12.62; Villa Nova, \$14.00; St. Thomas Fifth Avenue, \$6.00; Toronto, Danforth Road (thank-offering \$6.20), \$21.00; Listowel \$6.05; Brantford Immanuel (thank-offering \$4.00), \$8.75; Hamilton, Wentworth, \$4.00; Brooke, \$5.00; Earls court, \$6.40; Sarnia Township, \$5.25; London, Talbot Street (Easter collection), \$7.75; Chesley, \$1.00; Aurora, \$2.60; Arkona, \$5.05; Windsor, Bruce Avenue, \$13.00; Petrolia, \$4.25; Sault Ste. Marie, (Soon-dramma), \$8.50; Port Hope (Lepers, \$9.25), \$16.45; Parry Sound, \$5.00; Preston (thank-offering \$5.00), \$8.00; St. Thomas, Centre Street (Biblewoman \$10.00; special, \$1.00), \$25.75; Kenora, \$2.07; Snelgrove, \$3.00; Toronto, St. John's Road, \$5.90; Aylmer (life membership account, \$16.75), \$32.75; Beams-ville, \$8.50; Toronto, Waverley Road, \$26.35; Courtland, \$3.30; Forest, \$4.50; Belleville, \$10.00; Iona Station, \$9.50; Wallaceburg, Sr., \$6.00; Orangeville, \$5.00; East Nissouri, \$26.60; Wilkesport, \$1.90; Toronto, Indian Road (Biblewoman, \$3.65, per Mrs. Henry for P. Jemima, \$23.00), \$32.35; Hamilton, Wentworth Y. L., \$10.00; Brampton, \$5.00; Toronto, Annette, \$9.75; Hamilton Park, \$5.00; Toronto Calvary (Tuni Bungalow), \$3.05; Toronto Jarvis St. (thank-offering \$126.25), \$449.58; Toronto, Calvary, \$10.00; Georgetown (life membership \$4.50), \$13.07; Grimsby, \$4.00; Wallaceburg, \$10.00; Toronto, Ossington Avenue Y. L. (student), \$5.00; Toronto, Beverley, \$9.40; Leamington Y. L., \$1.80; Southampton, \$5.60; Hamilton, James Street, \$11.45; Scotland, \$6.00; Peterboro, Murray Y. L., \$2.00; Stratford, \$8.00; Dundas (thank-offering \$4.00), \$16.00; Port Colborne, \$7.00; Toronto, Olivet, \$13.10; Kincairdine, \$8.00; St. Catharines, George St., \$4.50; Campbellford, \$3.13; Toronto, Walmer Road, \$27.85; Peterboro, Murray (mite offering \$17.77), \$41.27; Houghton, First, \$3.75; Chatham, William St. Y. L., \$3.70; Toronto, First Avenue, \$26.55; Calvary, \$4.25; New Dundee, \$6.30; Barrie (thank-offering \$6.00), \$9.30; Caledonia, \$3.00; Stouffville, \$7.00; Brantford Park, \$25.58; Waterford, \$21.75; Dunnville, \$16.00; Dunnville Y. L., \$10.90; Hartford, \$5.25; Norwich (life membership, Mrs. F. W. Cattel), \$31.50; St. George (Dr. Hulet

\$10.65), \$15.65; St. Catharines, Queen Street Y. L., \$4.00; Strathroy, \$19.40; Cramahe, \$5.00; Lakefield, \$4.50; London Talbot (per Misses Kilbourne), \$7.50; London, Adelaide, \$22.50; Canfield, \$2.00; Toronto, Parkdale (Lepers 75c), \$21.19; Burgessville, \$10.00; Toronto Immanuel, \$4.10; Warton, \$5.60; Lindsay, \$13.00; Durham, \$5.00.
Total from Circles—\$1,748.27.

From Bands—

Brantford, Calvary, \$3.43; Walkerton, \$2.30; Hespeler, \$1.00; Guelph, \$5.25; Leamington, \$6.50; Barrie, \$2.00; Simcoe, \$2.00; Brampton (student), \$15.00; Kingsville, \$8c; Snelgrove, \$2.50; Burlington, \$2.00; Preston, \$1.55; Marshville, \$1.00; Stouffville, \$7.90; Orangeville, \$2.00; Sarnia Central, Jr., \$5.50; St. Catharines, George, \$33.00; Campbellford (mite bags \$4.14), \$5.45; Wallaceburg, \$1.50; Warton, \$5.00; Toronto, Beverley, \$2.50; Iona Station, \$2.50; Windsor, Bruce Avenue, \$5.00; Chatham, William Street (B. Nillavetti), \$9.65; Iona Station, \$3.00; Townsend Centre (G. Ruby), \$8.50; Collingwood, \$8.00; St. George, \$3.10; Lakefield, \$3.20; Townsend, Centre, \$3.68; Tavistock, \$3.00; Lakefield (Tuni Bungalow), \$9.25; Springford (R. Deenama), \$8.00; Bloomsburg, \$1.75; St. Catharines, Queen Street, \$24.00; Markham, Second, \$4.70.

Total from Bands—\$200.83.

From Sundries—

Investment, Miss Davies' gift, \$10.00; Investment, in trust, \$8.75; Toronto, Indian Road Y.L.B.C. (Edla Alice), \$4.25; Indian Road Tepeher Club (P. Narasamma), \$4.25; Two Friends (Tuni Bungalow), \$5.00; A Friend, \$20.00; Mrs. John McLaurin, \$10.00; Anon. (Tuni Bungalow), \$5.00; Toronto, Ossington Avenue, Jr. B.Y.B.U., \$2.50.
Total from sundries—\$83.50.

Disbursements—

To the General Treasurer, on regular estimates, \$980.33; to the Treasurer, \$20.83; Exchange, 20c war stamps, \$12.00; postage, \$3.00; receipt post-cards, \$11.75.

Total receipts for April, \$2,032.58.
Total disbursements for April, \$1,013.11.
Total receipts since Oct. 21st, 1914, \$7,640.10.

Total disbursements since Oct. 21st, 1914, \$6,498.08.

Marie C. Campbell,
Treasurer.

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

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MISS FLORENCE DAKIN, 37 Concord St., Montreal, Que.

How will the War Affect Your Daughter?

We cannot tell, but certain it is that the war will bring about many social and economic changes. More will be required of women. Daughters may find themselves obliged to take the place of father or brother, and how can they if they are NOT READY? What better preparation than a good education? If you will consider

Moulton College

You will find its graduates are just such women as you would like your daughter to be.

COURSES—Matriculation and English, also excellent Musical and Art Work. Special care given to the Primary and Preparatory grades. Little girls are received in residence. Why not enter your daughter in September next, and BEGIN PREPARATION NOW?

May we not hear from you,

A. S. VOGT, Mus. Doc. HARRIET STRATTON ELLIS, B.A., D.Pd.
Consulting Musical Director. Principal.

34 Bloor St. East, Toronto.

Your Son's Future Welfare.

Reflect on it for a few moments. Half an hour's *quiet* thought *right now* may mean all the difference in the world to him *later* on. No need to tell you that the *responsible* positions in the world's work demand college men in *ever-increasing* numbers. But—your *primary* consideration should be the conditions under which that education is acquired. Thousands of discerning parents have sent their sons to

WOODSTOCK COLLEGE

for reasons that cannot help being of *great* interest to you. This is not merely an intellectual gymnasium, but an institute of *mental, moral and physical* culture, *vastly* different from most colleges, and *better* for the student. Woodstock college is a *christian* home as well as an educational seminary of national importance. The curriculum is varied. The staff is composed of *university graduates* who are *practiced* teachers. The situation and climate are both ideal. It's *your* duty to *study* the calendar of the Woodstock College before sending your boy to any. Address the principal for *full* particulars.

A. T. MacNEIL, Woodstock College, Woodstock, Ont.