

Canadian Missionary Link

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

Vol. XXVI.

TORONTO, MAY, 1911

No. 9

CONTENTS

	PAGE
Directory	146
Missionary News	147-51
What We are Doing	151-53
Association Notes	153-54
Circles and Bands	154-57
Why Not Become a Leader?	157-58
Missionary Exhibit	158-59
Treasurer's Report, W. F. M. S.	160

MY OWN SPECIAL WORK.

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart the work that God appoints;

I will trust in him,
That he can hold his own; and I will take
His will above the work He sendeth me
To be my chiefest good.

—Sel.

Canadian Missionary Link.

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MISS FLORENCE DAKIN,

380 Victoria Ave.

Westmount, Que.

Canadian Missionary Link.

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VOL. XXXVI.

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MISSIONARY NEWS.

"Two petted little girls from our city school, Fatehgarh, had been carried off to their child-wife fate. Unable to endure the harsh treatment of their mothers-in-law, they both sprinkled their clothing with kerosene oil, set it on fire, and were burned to death,—just two out of the '2140 suicides among females in the United Provinces last year.'"

"A Career that is a Challenge.—There is a wonderful woman doctor here, Dr. Ida Scudder. She has a fine hospital, but perhaps her most unique work is touring in an auto. Every Wednesday she starts out with her machine, which she has fitted up as a travelling dispensary. She has certain stations along the road where she stops and where the sick congregate. They come in from every side and with about every kind of complaint. Her coming is a great event, and is looked forward to with intense eagerness. The gratitude of the afflicted people is most touching. Many not only pay the small fee, one-half anna (one cent), but bring garlands and bouquets. When she returns at night the auto is fairly covered with flowers, and she seems to be returning from a fete. Last Wednesday she treated 300 cases in that way. What a work! What an investment of life! And we have been seeking in vain for four years to secure women physicians. What are our college girls thinking of that they do not see this great chance? And America actually infested with doctors!"

The disabilities of Christian converts in India are still many and trying. In Mysore, the courts have persistently

decided that a Christian has no rights of citizenship, and forfeits all rights of property,—sacrificing them more completely than he would by committing a crime or being sentenced for murder. He is not considered fit to be the guardian of his own children. Repeated attempts have been made by the Christians to secure the repeal of these laws, but as yet the government in the hands of educated Brahmans, has refused them any redress.

Serious attempts are being made to present the Gospel "pure and undefiled" to the people of Utah. Two new Gospel wagons have just been started on their way, the support of which is borne by the American Baptist Publication Society, and the Danish Baptists of Iowa. Daily evangelistic meetings are held, and many are being converted.

Nellore, South India, a station of the American Baptist Mission, celebrated its Diamond Jubilee in February. Dr. Barbour and Dr. Anthony, of America, were present, and Rev. W. F. Armstrong, of Burma, so well-known to Canadian Baptists, was one of the delegates.

Another insidious device made use of by the Mormon Church to propagate its doctrine, is that of securing for one of their missionary elders the post of agent of the White Star Line at one of the ports abroad. The Emperor of Germany has considered this peril so insistent that he has absolutely forbidden entrance to all Mormon emissaries.

There are 30,000 Protestant missionary schools of all grades in operation in mission fields to-day. In them are gathered 1,500,000 of the young people

of the East. Perhaps the most significant thing about them is that they are of such a high standard that they are everywhere serving as the models for the new national schools springing up in so many countries.

The American Baptist Mission Society is planning to send out twelve new men to the Eastern mission fields this coming autumn, and the Home Mission Society has decided to undertake work in the "most densely populated republic on earth," San Salvador, in Central America.

Buddhism is making rather remarkable and startling progress in Europe. The mission in Great Britain was started only three years ago, but now has branches in Liverpool and Edinburgh, and counts hundreds of Englishmen and Scotchmen among its members. One Englishman and two Scotchmen have recently become Buddhist monks. On the continent, the first steps were taken six years ago, and now there are flourishing societies and well-edited periodicals in operation in Germany, Switzerland, Italy and Hungary.

A missionary from Rome, Italy, is warrant for the statement that Protestantism is advancing in Italy, and one of the great agencies in this is the work of the Bible Mission, which aims to give every Protestant Italian returning to Italy Bibles in the vernacular to distribute. Not only many of the people, but the priests, have come in such large numbers to inquire the way to freedom, that the Savonarola Institute, a non-denominational Protestant institution has been opened in Rome to give them training in Protestantism and in clerical pursuits.

King Khama, chief of one of the tribes of South Africa, has celebrated the jubilee of his baptism. At his capital, Serome, about 10,000 of his people gathered, and Khama made a touching address, re-affirming his loyalty to Christianity. Holding up the New Testament, which Queen Victoria presented to him so many years before on his visit to England, he repeated her words on that occasion: "Walk according to these words, and it will be well with yourself and with your people."

"The new church of the Basle Society at Kwanyako (Gold Coast) is a striking proof of the fitness of the negro for civilization and culture. The chancel, altar and font are in mahogany lathework, the benches of ant-proof Odum-wood, the floor solidly cemented, the walls of rammed clay, the roof of corrugated iron—all negro work, a triumph of negro industry over heathen sloth, a performance of negro civilization of far-reaching importance in this uncivilized land. This building, and many others on the Gold Coast, are not only signs of a growing Christian life, they bear favorable testimony to the mental gifts of the negro. This is not a race that is doomed to intellectual stagnation."—Der Evangelische Heidenbote.

A remarkable conversion has taken place in Japan. Kamada, the lawyer, who was appointed by the Japanese government to defend the assassin of Prince Ito, was so much impressed by the sincerity of the man, that he was led to believe in a supernatural being. The man was a Roman Catholic, but of course his crime did not spring from his religion, but from his mistaken patriotism. Kamada was considering this, when a Christian newspaper came into his hands, which gave him further light. The end of it was that this lawyer was converted and baptized last November.

The Governor-General of Korea has ordered that "all religions shall be treated equally, and due protection shall be accorded to their legitimate propagation." He has also retained a Christian judge at the head of the Judicial Department, and appointed another one to a high Government position.

A great conference of Christian Chinese leaders, preachers and evangelists was held in Hankow a few months ago. The president was the Chinese delegate to the Edinburgh Conference. Their method of carrying on their meetings may prove a model to other conventions. They held business and inspirational meetings during the day, and every night evangelistic meetings, at which the attendance was reckoned as 10,000.

Roman Catholicism is the all-powerful religion of Mexico. It is a paganized Roman Catholicism, adapted to the

thought of a superstitious people. The first organized missionary work was done in 1846, and it has advanced rapidly, until now there are about 250 foreign missionaries in the country, serving 700 congregations. The American Baptists are among those who are doing a good work there.

Some of the movements growing out of the "unrest" of India seem to be wholly good. New views are rapidly spreading, and gaining favor concerning such matters as the position of out-castes, child marriage, education of women, moral and religious education. The missionaries themselves cannot take stronger grounds on many of these abuses than do these reformers, nor is their attitude on the whole hostile to Christianity. Only a scattering few wish to banish foreigners and foreign ideas, and on the other hand, the new conditions are making the people more accessible to the Gospel.

A Laymen's Missionary Movement, or Association, as it is called, has really been formed in India among the native Christian men. It was started by the Hindustani Church at Lucknow, and the object is stated to be not only, the raising of money, but the securing from the church-members the contribution of certain amounts of time for direct evangelistic work. In this they are following the Korean plan.

Great rejoicing and great enthusiasm have marked the jubilee meetings of the women of the United States. The first chartered society of women for foreign mission work, was organized just fifty years ago, and now from west to east, beginning at Oakland, Cal., and spreading across the continent, taking in all the large cities and many smaller ones, women of all denominations have been gathering in great mass meetings to hear the story of achievement, and to plan greater things. No hall yet provided has been able to accommodate those who wished to attend, and sometimes 1,000 more applications were sent in than it was possible to accommodate. Denominational rallies were held in every centre, as well as the great mass meetings. The aim financially has been a gift of \$1,000,000 as a jubilee offering, and all indications point to a successful campaign in the raising of it. Mrs.

Helen Barrett Montgomery, one of our own Baptist women, and the writer of "Western Women in Eastern Lands," has perhaps been the most popular speaker of all, traveling from north to south and east to west.

On Christmas Day, 1910, there died in Castile, N.Y., Dr. Clara Swain, the first equipped medical woman missionary to non-Christian lands. She studied medicine at a time when there was much prejudice to be met with, and was sent to India in 1869, many missionaries even thinking the innovation an unwise one. She established hospitals and training classes, and found a wide open door, not only for the medical aid she could give, but for the Gospel she was trying to preach. For twenty-seven years she served God in India and retired in 1896, spending the remainder of her life at Castile, N.Y. Hers was the pioneer work of that which has since become one of the most fruitful of missionary activities.

An unusual entertainment occurred in Boston last October, on the occasion of the hundredth anniversary. Many of the missionaries present were from Turkey, or about to go. A lady of Boston planned a Turkish dinner for them in a Greek restaurant, everything from beginning to end being wholly Turkish in ingredients and preparation. At the end, when the bill was to be paid, it was found that an Armenian, who had seen the party, had insisted on paying the bill. When asked to explain, he said that he had lived under fear of death in his own land, had found himself in great danger at one time, and had been saved and sent to America by the missionaries, some of whom were present. He begged the privilege of showing his gratitude by making them his guests at this unique dinner.

Peru is the one republic of South America out of the ten which has not been granted religious toleration. This makes the work of the missionary much more difficult. There are four stations with organized mission work under the R.B.M.U. at Cuzco, Urco Farm, Arequipa and Lima. Some encouragement has recently come to the Cuzco work by the offer of a wealthy mine owner of 1,000 acres of land to the missions, and the building of a church on it.

TARA.

The monotonous dirge of the tom-toms and the pitiful wail of the conch sounded through the village. Vickram, the stalwart, was dead, and the villagers felt that some evil spirit hovered in the air, ready to enter the low door-ways and snatch up other victims in his dark clutches.

Tara the young wife lay prone upon her face on the hard mud in the narrow yard at the back of the house. She had cried in a frenzy of grief, had torn her rich dark hair, had rocked herself back and forth moaning in a sort of rhythm, as is the custom of her country; but tears she had none. Evil-eyed, dire grief had placed his callous hands upon her, and the fountain of her tears had dried.

Gungi, her husband's mother, ran at her with loud screeching voice, called her the off-scouring of the earth, the scum on the pest-infected pond, the vile ill-starred cause of all the trouble. "Oh," cried she, in tones of angry rage, "destroyer of my son, your sorrows will never cease, a widow is hated by the gods and loathed by all men. How I would like to burn you on the funeral pyre."

Tara wept not even when they took away her bright sari, her beautiful jewels, and cut short her luxurious hair. What cared she, that once a day they threw to her coarse food as to a dog. No tears came, but instead a dull consuming pain, like hidden fire, lulled her into passive agony.

One morning as she stood in the narrow back yard polishing the brass kettles, for the widow in her country is doomed to hard work, both late and early, she looked upon the glorious sunlight glancing and sparkling on the brazen vessels, and wondered why she was cursed. Her future life lay stretched out before her, like the loathsome trail of a noxious serpent. Covering her burning eyes, she cried: "O Siva, strike me dead, let me no more bring black-winged sorrow into this home." She felt something gently press against her side, and there stood little Tulusi, her son; he smiled up at her and whispered, "I love you," and as she gathered him in her arms, blessed tears came. One precious jewel was left to her. Tulusi, her treasure, was still beside her, and she was content.

Soon the hot days came, panting as from a fiery furnace, and in the scorching breath, all green things vanished; the banana shed its bright rich leaves, the palm turned sore and withered, although Tara carried water until she almost fainted. She cared not that she was weary as long as Tulusi was beside her—ate his rice and seemed well and happy.

But as the hot days came and went, Tulusi too began to fade, and lay in her bosom as a stricken thing. "O Siva," she cried, in an agony of grief, "save my child. I will torture this poor body of mine, will make gifts, will go pilgrimages, only save my flower, my jewel." But Siva heard not, and little Tulusi went away, and his body was burned e'er the ashes of his father were scattered by the wind.

The days now seemed to Tara as one sluggish-flowing, dark dismal river. She cared not whether she was borne. The rainy season came and went, the earth blossomed and brought forth, the gay parrots chattered in the sunshine, the trees hung forth their gorgeous blossoms of red, yellow and white, the whole earth seemed bathed in sweet perfume; but life was dead within her, dried up at its very source. She felt that she was cursed, all she touched was blighted, and so, within her heart, grew the desire to make a pilgrimage to some sacred city, and in the holy place drown herself, in order to blot out her great sin.

Early one bright morning she stole silently away, carrying her little brass pot and a cloth full of coarse rice. Along the way she met many pilgrims, but none were friendly; was she not a despised widow? The holy Brahman crossed the road lest her shadow might fall athwart his path. The gosha cart driver cursed her as an omen of evil; and as she timidly entered the way-side shrine, to place the holy Rantehnor flower and add her handful of rice, as an offering to the god, the people called her many vile names, and bade her make room for worthy folk.

After travelling many weary miles she at last entered the sacred city. Could she find the holy tank in which to end her wretched life? She saw a crowd by the old clock tower and halted. Some one was telling a story. She would wait a moment and listen. The story teller was not seated on a mat, but stood and spoke with great earnestness. As

she lingered on the outskirts of the crowd, she heard a strange story, it fascinated her: "A man, who was a God, ready and able to forgive sin and could and would sympathize with all who were in sorrow." Oh, that she might find Him, her need was pressing!

Again and again at the early dawn she came to the old clock tower to hear more of the strange, sweet story, that for ages has bounu up the broken heart. Its gentle living power entered into her soul, and one day she cried. "O Christ, take me as I am, even me, the poor despised widow."

In the crowded mart, by the sunny cross road, in the heated Zenanas, Tara finds to-day, her life work. She urges, with sweet compelling grace, her hearers to come with her, out of the dark, treacherous byways of sin, into that shining road that leads up to the celestial city, through whose portals no night of sorrow comes, and where groups of happy children, with little Tulsu in the midst, play in the streets.

F. L. FIRSTBROOK.

MISS ROBINSON'S FAREWELL— AKIDU.

"The address to Miss Robinson was read first in Telugu, and then in English, and we thought might be interesting to the readers of the Link. After the teachers had translated it themselves, they brought it to one of us for correction, but she thought it could not be improved upon, and when we heard it, we all agreed with her. Here it is!"
—E. C.

To Miss J. F. Robinson—

The humble farewell address, said by the students and the teachers of C.B.M. Elementary School, Akidu, most respectfully follows:

Your kind appearance had been found here during the last five years and two months. The strength of the school at the time of your appearance had been about 50 students, and during this time it had a prospect of raising the strength such an extent that it almost doubled the number. The moral and mental intellects of the students, had been improved to such an extent that they took equality with the above progress of the school. In your time had come two foreign visitors, who applauded the progress and presented two maps for our

school, and the sub-Collector's wife had praised your intellect for the improvement you have done, so that we were proud of having such a magnificent hand during the whole time. The girls also ought to pay thanks, since in your time had come the inspectresses, who gave useful advice for their benefits.

In the item of the progress of the school, we all owe much thankfulness for your active part, which you kindly played for the supply of the necessary furniture to the school.

Though your correctness in your dealings had shown in the beginning insufferable, it made us happy in the consequence.

Highly obliged to you for the promising state of the school and the best instructions you have left for us.

We close our address with these few words, although we are obliged for more.

May God be kind enough to guide you safe to your country, and may He bless us to have you again. We beg to remain, madam,

Your most faithful and obedient teachers and students.

PASULI RATNAM,
JANGAM JACOB,
PEETHALA CORNELIUS.

WHAT WE ARE DOING.

Dr. Clara Benson, of the University of Toronto, has gone to Constantinople as a delegate to the World's Christian Student Federation, to be held there in the month of April. She is appointed by the Dominion Council of the Y.W.C.A., of which she is an officer. The calling of a Christian convention in the chief city of Turkey, in a stronghold of Islam, is a significant indication of the movement towards liberty in that empire.

The months of May and June spell "Association" to the churches of Ontario and Quebec. In connection with all these church gatherings, are held the women's meetings, the annual district conventions of our Circles. The programmes are always informing and inspiring, and well worth the attendance of every Christian woman and girl. Perhaps an even greater value attaches to the opportunities given to discuss local needs, local opportunities and local methods. This can be done to

much greater advantage in these smaller gatherings than in the Annual Convention. We know there will be a host of women, who realize the value of these meetings, and will be sure to attend. We hope there may be an ever-increasing number of them. And we hope also that, if there are some who are not sure whether or not they want to go, they will give the Association the benefit of the doubt and go. Next year they will belong to the first-named class,—those who know they cannot afford to stay at home.

The preparations for the Baptist World Alliance Congress to be held in Philadelphia, June 18-25, are nearing completion. Dr. Clifford, of Passive Resistance fame, the President of the Congress, has sent a presidential letter to the Baptist Churches throughout the world, a letter full of hope and vision, setting forth the possibilities before us as Baptists, and pleading for the aggressive spirit to prevail among us. There are surely many of our people who can make it possible to get this inspiration at first hand. It will be a long time before the Congress can come so near to us again, and it will be one of the greatest experiences of a lifetime to hear and see and meet those of our own faith from all over the world, and to develop more fully, or to bring to being, as the case may be, the "Baptist world consciousness" within ourselves.

"And the end is not yet." The Rajah and Rani, of Pithapuram, gave a magnificent gift to our hospital work through Dr. Jessie Allyn, and in recognition of her services in their home—10,000 rupees. The Rani has now expressed her personal appreciation of Dr. Allyn's services, by the gift to her of a handsome diamond brooch, and to Miss North, of a pearl and emerald brooch.

Work has been started on the Women's Ward and Nurses' Home, made possible by the Rani's gift. The Nurses' Home will contain, besides its rooms for the native nurses, rooms for Miss North, who is proving herself so helpful to Dr. Smith and Dr. Allyn.

Dr. Smith has been much encouraged by receiving a gift of furniture for the Missionaries' Ward at Pithapuram Hos-

pital, also a contribution of \$50 for the Widows' Refuge Home, to be erected at Pithapuram, of the Board of which Dr. Smith is a director.

Miss Minnie Pound, formerly of Aylmer, one of our Ontario Baptists, who is stationed in Burmah, under the American Board, sails April 15th from Rangoon, for her furlough in this country. She expects to remain in the United States to attend the World Congress in Philadelphia, and then come home. There will be very many friends glad to welcome her.

Entertaining for Miss Alexander.—"Miss Alexander was here (Pithapuram) for five days last week, and we had a social evening for all the Hindu ladies. Twenty-eight of them came. They quite enjoyed themselves, and Miss Alexander quite enjoyed meeting them—we have such nice friends among them."

Solving the Housing Problem.—"The houses the Rajah was building for his workers will be ready for occupation the end of May. The foundations are raised several feet high, and they look so well. Each house has a wall built around it."

Pithapuram Hospital reports for last year, 231 inpatients, and up to date (March 6th), 50. A special and interesting item of news from there tells that the first European non-missionary patient has been received. Our hospital is the only one fitted to receive Europeans between Madras and Calcutta (900 miles). The coming of such means recognition of our work, and will become a source of income.

Five missionaries are on their homeward journey for furlough:—Rev. and Mrs. A. A. Scott, with their two children; Rev. R. E. Smith, and Misses Hatch and Robinson. A letter from Miss Robinson, dated March 16th, and posted at Port Said, reports a pleasant voyage and congenial company. She and Miss Clarke, of the Maritime Mission, expect to spend two or three weeks between Naples and London, sight-seeing, before they, with Miss Hatch, sail for Montreal.

ARE YOU SURE?

Miss Ellen Priest.

Under a shady tree, not far from an Indian village, the missionary's tent was pitched. It was an object of curiosity to the villagers. This cloth house that could be taken to pieces, folded up and taken from place to place, was so different from their mud-walled, leaf-roofed houses. Those who were not brave enough to come up close to look in and ask questions, sauntered about at some distance, busy with their thoughts concerning this new God and new religion these missionaries told of.

One morning after the missionary and his band of preachers had gone away to one of the surrounding villages, his wife seated herself near the tent door watching and praying for an opportunity to get into conversation with some of the women, who were too timid to come near. She bethought herself of the innate curiosity of womankind, and taking out her watch, leisurely looked at it. To many of the women who have not seen a watch, this gold box is mistaken for an opium box, or one containing the black paste with which they love to beautify their eyelids. And so this brought one woman a step nearer, but still not close enough. Another attempt had the desired effect,—that was the shaking of a few drops of ink from a fountain pen. This woman, of the shepherd caste, could not resist this attraction. What was that strange thing! And coming near, she entered into conversation. After satisfying the curiosity aroused thus, and also questions regarding relatives and so on, the message of God's love in Jesus Christ was told simply and earnestly.

She listened attentively for awhile, and then said: "Do you know surely that this is true?" to which the missionary replied, "Yes." The woman's answer to this was one to stir the heart of any Christian. Listen! "The other day my husband beat me because the rice was burned a little. No, no, 'twas not a very bad beating, but it made me cross, and I went into the temple and I struck the god; yes, I did, and again and again, but it did not do anything to me. I have several sons, and if there was anything in this, something would have happened to some of us before now. No, we

are not sure that there is anything in our religion, and neither are you. How do I know? Did not you tell me of your relations and friends over in your country just now. Well, if your people were real sure that it was true that Jesus Christ was the only true Saviour, would you be the only one to come to tell us women! No, indeed! The rest could not help coming to help tell us."

And the woman from America felt humbled before this Hindu woman as she thought of the many professing Christian women in her country, to whom the great commission was as yet a matter of small moment.

ASSOCIATION NOTES.

Guelph Association.—The annual meeting of the Women's Circles and Bands of the Guelph Association, will be held in the Woolwich St. Church, Guelph, on Tuesday, June 6th.

G. H. Dayfoot, Director.

Western Association.—The Circles and Bands will meet with the Bruce Avenue Church, Windsor, on Wednesday, May 31st, at 2 p.m. The joint meeting in the evening will be addressed by Mrs. M. Y. Mulock, of St. Catharines, on Home Missions, and Mrs. J. J. Ross, of Toronto, will speak on our work in India. The programme will be of a helpful nature, and will appear in the Baptist later on. Will all Circles and Bands send as many delegates as possible, and bring full report of year's work; and churches where no Circles exist, are kindly requested to send representatives also. Trusting the sisters will be much in prayer for a rich blessing on our meetings.

Jane Ritchie, Director.

Walkerton.—The annual meeting of Circles and Bands of the Walkerton Association will be held with the church at Tiverton, June 8th. An interesting programme is being arranged. Churches having no Circle or Band are invited to send delegates.

R. M. Stovel,
Director.

Norfolk.—The Associational meeting of Circles and Bands will be held in Villa Nova on Tuesday, June 13th, beginning at 2 p.m. A good programme is being prepared. Rev. R. E. Smith,

from India, is expected to speak at the evening session, and Mrs. Wallace, just returned from China, will speak in the afternoon. Will Circles and Bands be prepared to give the usual one-minute verbal report, and churches without Circle or Band will please send representatives.

M. E. Davis,
Director.

Oxford and Brant.—The annual meeting of Circles and Bands will be held with the church at Burgessville, on Wednesday, May 31st, beginning at 1.30 p.m. A programme of unusual interest promises a day of real enjoyment and blessing. Delegates from churches having no Circle will also be made welcome.

E. C. Nicholson,
Director.

CIRCLES AND BANDS.

Cheltenham.—Sharp at 10.00 o'clock on Sunday morning, March 26th, the Sunday School of the Baptist Church, Cheltenham, assembled for our missionary programme of the first quarter. So many and interesting were the numbers, that the school hour was spent while the programme was only half finished. The church then invited us to the main auditorium to continue and finish the programme. This we did, marching from the school-room to music played by the orchestra. The pastor giving up his morning discourse joined heartily in the missionary theme and gave a stirring address.

Each member took part; little tots having a missionary verse of Scripture to answer at roll-call, while some of the older members gave favorite missionary quotations. There were dialogues, recitations and songs of missionary character. A child, aged ten, read a story written by herself on the Western India children. An older girl gave a very interesting paper on the life of Carey, prepared by herself. Two selections were read—"The Might of the Mite-box," by one of the girls, and "The Super-human Factor," from John Mott, by one of the young men. Our Superintendent, who is deeply interested in the work of missions, gave an address. A good collection was taken for Western Missions. Altogether the service was interesting,

moving, educational and spiritually uplifting.

M. H.

Guelph.—Philathea Mission Society. At the Woodstock Convention, 1910, a suggestion was made that the giving of our Bands, should be equal to both Home and Foreign work, and if necessary, in the case of student support, another Band be asked to share this responsibility. Accordingly the Stratford Young Ladies' Band was invited to co-operate with our Philathea Society in the support of Edidi Kansamma. This they have willingly agreed to for this year.

In the removal to Vancouver, B.C., of Mrs. E. D. Clark, we have lost our president and the organizer of our Society. We know, however, that Mrs. Clark will be interested in Mission work wherever she may be, and so our loss will be a gain to some other church.

Mrs. E. J. Zavitz has kindly consented to take the office of president, and we are sure she will ably fill it, and inspire us to more activity.

Allee M. Evans.

Park St., Peterboro'.—The regular March meeting of the Women's Mission Circle of the Park St. Baptist Church was held at the home of Miss M. Mann. Mrs. Fee, of Bethany Tabernacle, gave a talk on her work in China. This was very interesting. Mrs. Fee gave the population of China, the number of missionaries, the number of persons in each parish; number of walled cities, the location of the missionaries, etc.; and as one listened to the speaker explain the difficulties under which the missionaries have to work, it was not hard to realize that it was only by the power of the Holy Spirit those people are reached by the Gospel, and some of them won for Christ.

At the close refreshments were served and a social hour spent.

Malahide-Bayham.—Combined with our annual thank-offering service, was the celebration of the silver anniversary of our Home and Foreign Mission Circle. We met at the church on March 9th, from 3 to 5 p.m. Announcements had been sent to all the ladies of the neighborhood and to all members, past and present, of the

Circle. A large number assembled and a most happy and profitable time was spent. Our honored President, Mrs. Abell, occupied the chair. After the opening hymn, Miss America Pound, the first president of our Circle read the Scripture, Acts 1:1-11, and Mrs. Mason, another charter member, offered prayer. The President, in her address, gave a vivid picture of the growth of our Telugu Mission during the last twenty-five years. The Secretary followed with a brief review of the Circle's history. Its organization on January 1st, 1886, by our late beloved pastor, Mason; its charter members numbering 14, increased to 22 during the first year. Of these 8 have been members continuously, and one is a missionary of the A.B.M.S. in Burma. During the years there has been a steady growth in membership, attendance, interest and funds. The average attendance the first year was 8, the last 18. 17 Links, 10 Visitors, 2 "Missions" and 1 Missionary Review, give us material for home reading and for helpful and varied programmes for our meetings. Miss Opal Baker favored us with a beautiful solo, "Within the Gates."

Another interesting feature was roll-call, which was responded to by words of testimony or by texts of Scripture. Mrs. Dunlop gave a suggestive reading entitled "So Many Calls." Then came an excellent address by Mrs. A. S. Rogers, of Aylmer, a former president. Her remarks based on the words "Launch out into the deep," will not soon be forgotten. They were words of encouragement, and should prove a strong incentive to more faithful and consecrated effort in the future. A thank-offering of \$30.00 was received, to be divided equally between Home and Foreign Missions. Pastor Dunlop made a few fitting remarks, and closed with words of prayer for the work and for the continued prosperity of our Circle. An hour was pleasantly spent in social intercourse, and lunch was served, after which we returned to our homes feeling that this would be an occasion to which we would always look back with pleasure. The officers for the year beginning April 1st, 1911, are:—Pres., Mrs. F. D. Pound; Vice-Pres., Mrs. Geo. Orton; Secy., Miss Jessie Abell; Treas., Amelia Pound.

Amelia Pound, Secy.

Westmount, Montreal.—The Sunshine Mission Band of Westmount Baptist Church, held its annual concert on the evening of April 6th, before a crowded audience.

The scene when the different nations were called upon by Canada to tell of their knowledge of Jesus the Saviour, was striking, Miss Norton Scott making a very beautiful Canada. The Good-night chorus by a number of little girls robed in white nighties and caps, gave a hint that the time to depart had arrived, but before leaving, the audience testified their appreciation and sympathy by their offering, amounting to over \$36, which will be divided between Home and Foreign Missions.

Mr. W. H. Blackall was the efficient chairman of the evening while to Mrs. Meissener, and the Misses Marjorie Muir and Birdie Whittall, the success of the entertainment is largely due.

P. R.

Olivet, Montreal.—The ladies of the Olivet Home and Foreign Mission Circle, held a "Thimble Tea," in the school house, Monday afternoon, April 10th, the ladies bringing their own work. A silver collection was taken on behalf of Home Missions, amounting to \$14.00.

A pleasing feature of the afternoon was the presenting to Mrs. Geo. Hodge, the certificate of life membership to our Foreign Mission Circle. In presenting it, the President, Mrs. Alfred Chapman, said: "Ladies, I have a duty to perform, one that I undertake without sorrow or sadness, but with a certain amount of regret.

The ladies thought that, while so many were gathered together this afternoon, it would be a very opportune time to wish Mrs. Hodge God-speed, as she so soon goes to her new home in London, Ont.

We always say, "It is harder for those who stay than for those who go"; we know how much we are going to miss Mrs. Hodge, she has been such a faithful worker in Olivet for many years, always to be depended on, whatever she undertook was well done, and it is with something akin to sorrow that we see her go from among us. But we hope good things are in store for Mrs. Hodge in the new home. We know it will not be long before

she will take her place in the hearts of her fellow-workers in her new church home. It is customary in many societies to confer honors on the faithful, when leaving for other spheres of labor. Perhaps everybody does not know that Olivet has honors to give, but we have, and we are going to give Mrs. Hodge the highest honor we have, that of making her a life member of our Foreign Mission Circle. Whenever she looks at the certificate, it will tend to remind her of the many friends in Olivet, who wish her all prosperity and happiness, as she goes to her new home."

Music, refreshments and a social hour completed a very pleasant "Thimble Tea."

E. Chapman.

Union Circles, Montreal.—The annual union meeting of the Baptist Ladies' Circles of Montreal was held in the Temple Church, Montreal Annex, on Thursday afternoon, April 6th. A season of prayer for Missions, under the leadership of the Honorary President, Mrs. T. J. Claxton, occupied the first half hour, after which Mrs. Baker took the chair.

The officers chosen for the coming year were: Mrs. Marshall, President, and Miss Therrien, Secretary. Then followed the reports of the various Circles, which showed an encouraging increase in membership, contributions, and interest. The financial statement of the six Circles that reported showed the aggregate amount raised for Missions during the past year to be \$1,252.52.

Mrs. Reid, a returned missionary, who for many years labored in Angola, West Africa, then addressed the meeting in a delightfully informal and interesting way. She pictured very vividly the lives and needs and progress of the people of that unfamiliar section of the Great Vineyard. "When we were helped over a hard place," said Mrs. Reid, in speaking of her experiences, "we felt that the Christians at home were praying for us."

A dainty tea was served by the ladies of Temple Church.

Florence L. Therrien.

Harrow.—A Mission Band was organized on Jan. 26th, with 19 members. Mrs. Asa. Tofflemire, leader.

Bruce D. Foster, Sec.

Meaford.—The Women's Mission Circle of Meaford Baptist Church held their annual public thankoffering meeting in the church on Wednesday, Jan. 18. Our President, Mrs. J. McIntosh, gave a very excellent report of the Circle and its work since its first organization. The Rev. Mr. Jones, the newly ordained pastor of the Thornbury Baptist Church, was with us and gave a very inspiring address on Mission work. Our Vice-Pres., Mrs. J. Sinclair, gave two short readings on Mission work, with a very strong appeal to all women present to join us and assist in the great work of sending the Gospel to the thousands of needy souls who are still in darkness. The offering was taken up and the bags opened, and the verses of Scripture read from each one were very inspiring and would lead one to believe that the thought of Missions was uppermost in the minds of those that wrote them. The collection amounted to \$14.70.

L. Gugin, Sec'y.

Scotland.—Our annual thankoffering meeting was held on Thursday afternoon, Nov. 3rd, when we were glad to welcome a number of ladies whom we hope may join our Circle.

We were fortunate in having with us our Director, Mrs. Nicholson, who gave an excellent and instructive address and map exercise on our Mission Stations in India.

A solo by Mrs. J. Elliott was much enjoyed.

The offering amounted to \$32.40, divided between Home and Foreign Missions.

After the meeting, refreshments were served and a social hour enjoyed.

We feel we have had a good year in our Circle. The programs have been interesting and the attendance encouraging. We are realizing more and more our responsibilities and our privileges in this great work our Master has given us to do.

A. Markle, Sec'y.

Tiverton.—The W. M. Circle has had a prosperous year, attendance being very good, programmes interesting and offerings exceeded former years. We have 35 names on the roll. Our oldest member has been called home.

The annual thankoffering meeting was held in the church the evening of Feb. 15th. Owing to bereavement in

the family of Mrs. McDiarmid, our President, our pastor's wife, Mrs. Johnson, presided. The programme consisted of anthems, solos, male quartettes, readings and addresses. Tea was served by the ladies and a social hour spent. Offering received by distribution of silk bags amounted to \$35.00. This is the best Thankoffering meeting the Tiverton Circle has had.

Mrs. D. B. McPhail, Sec'y.

Berlin, King St.—On Jan. 26 a parlor meeting of our Mission Circle was held at the home of Mrs. J. Cummings, 47 ladies being present. Mrs. Merry, of Stratford, was with us and gave a very impressive address on Consecration.

At this meeting it was voted to make the following ladies Life Members of the W. B. F. M.: Mrs. Wm. Joyce, Mrs. R. D. Lang, and Mrs. Janes.

After the meeting refreshments were served and a social time spent. The names of six new members were received, making a total of thirty members of our Circle, which organized in April last.

An interesting programme, "Studies in India," has been outlined for the coming six months, and we are expecting our Mission Study to bring us greater service and much blessing.

Helen Clarke Johnston, Sec.

Burlington, Ont.—Our Circle this year, instead of an ordinary thank-offering meeting, arranged to have Rev. E. T. Fox come and give his lecture on Bolivia. He came to us Tuesday, Feb. 7th, and although we did not have a large company, those who did assemble were well entertained and received a great deal of information regarding the work and conditions of the people in that dark land where Romanism is so prevalent. His pictures are specially fine. An offering was taken, which left us \$2 in hand after expenses were paid. We feel, although the financial result was not large, the educational side of it will bear fruit in days to come in larger offerings and more prayer on behalf of our work in South America.

This was also made the occasion for opening our mite-boxes, the result of which was \$10. Seeing this is the first year we have used the mite-boxes the result was very gratifying, especially as \$4.10 had previously been forwarded to the Treasurers from this source. We

feel that a great deal can be done in this way to help on our Home and Foreign Mission work, and are seeking to distribute more of these little reminders amongst the people. Our Circle is still small, but we have a few earnest souls who are working and praying for the extension of the Redeemer's Kingdom on earth. We hope for a still richer year of blessing during 1911.

L. Carr.

Meaford—A Mission Band was organized here in January, 1911, with a membership of 28, which has since grown to 38. Upon a vote of the members the name "Willing Workers" was chosen—and we hope to never go back on our name. Our meetings are held on the second and fourth Monday at 4.15 o'clock.

To begin our work, we thought it wise to have a social evening to awaken an interest in the work and to draw us more closely together. This took the form of a "Seven Social," which was a very unique affair. The social was called for 7 minutes past 7 o'clock. The admission fee was 7c to get in, 7c to get out, and every 7th person got in and out free. The programme consisted of 7 selections, one of which was an address on the figure 7, delivered by our pastor, Rev. H. A. Reid, which was very interesting indeed. Refreshments were served, consisting of 7 things to eat and 7 things to drink. The evening was pronounced a most successful one. The proceeds amounted to \$18.40.

We entertain great hopes for this coming year, and we ask that the prayers of our sister Bands may be for us, as ours are for them, in this great and blessed work of sending the Gospel to God's heathen.

Mrs. Chas. B. Jones, Sec.

WHY NOT BECOME A LEADER.

Someone has said, "As is the individual so is the Circle," but, speaking for Bands, I would rather say, "As is the leader so is the Band," for children will follow the example of their leader, and their enthusiasm will equal hers.

I fail to understand the reason of the difficulty in securing a leader for the Band. Circle after Circle writes: "We cannot find anyone willing, or able, to undertake the Bank work, therefore,

we cannot organize a Band in connection with our Circle."

Dear Circles, have you understood the importance of Band work, and that you are responsible for their organization and conduct?

From the ranks of the children must come the Circle workers of the future, and, in order that the work may be properly done, preparation is necessary; the young people must receive instruction concerning our Home and Foreign Mission fields, to know that God calls them to help send the Gospel, and that the Bible method of giving is best. Where but in the Band can this instruction be given.

In every church there are young people eager for work, and what excellent Band leaders can be gleaned from amongst them! Their bright originality, resourcefulness, and sympathy with the younger members, with love for their Lord, and obedience to His will, render them ideal leaders.

And now, dear Bands, your Superintendent is very happy in having received good news and ready help from many. The results of your loving self-sacrifice can only be known in eternity, where we shall meet many a dear Telugu child brought to a knowledge of the true and living God and Father through your care for them.

Can anyone tell why some Band Secretaries fail to reply to letters from their Superintendent? They are busy, Oh, yes, we all are, but a few lines would help to an understanding of your doings, and give subject for a good report at the annual meeting.

Pauline Ramsay,
Supt. of Bands, East.

MISSIONARY EXHIBIT.

The young people of the Fourth Ave. Baptist Church, Ottawa, have held a most successful missionary exhibit. No person could properly examine the hundreds of curios from India, China, Japan, Africa, South America, and other countries in one visit; so the church was kept open three afternoons and evenings. No admission fee was charged, nothing was on sale, not even a cup of tea or home-made candy. A glass jar on a table invited visitors to show their appreciation of the exhibit by dropping in an offering to help in defraying expenses. The real object of our pastor, Rev. R. R. McKay and his

noble band of helpers, was not to make money, but to make missionaries.

Just walk around the Sunday School hall with me, and examine some of the curios. The first booth contains articles from South America, Turkey, Alaska and the West Indies. Here is a funny necklace, made from the teeth of a monkey, often worn by the natives of Bolivia. See this beautiful carving done in silver, copper, orange-wood, cocoa-nut shells and gourds by prisoners in Bolivia. What skill and patience these men must have to do such fine work. These small bags knitted and woven from bright wool are used by the market women of Bolivia to put their money in. Here is a shirt made from the bark of a tree, and worn by some men in Bolivia, and this is a pattern of a baby's bonnet from that land. This is a model of a trunk always sold in pairs. They are to hang one on each side of a mule for carrying burdens. Would you like to examine these frozen potatoes, which are considered a great treat by the boys and girls of Bolivia? When we learn that the skins were removed by the natives on them in their bare feet, we do not wish to taste them. This is a lasso for fastening burdens on the back of a mule, and some moss which grows where nothing else can; it is used for fuel in the smelting furnaces. Would you enjoy hearing a tune played on these native musical instruments of all shapes and sizes?

This funny chain from the West Indies is called a "wife-leader." The husband puts one link of it on his wife's finger, making it too tight for her to take off, then he can lead her around as some ladies do their pet dogs. Here are tomahawks and swords, also a savage-looking skull-cracker from Alaska, also a large doll dressed in skins and a medicine man's pouch made from the skin of a beaver's foot. The orphan girls in the schools at Marash, Turkey, made these cushion-covers and fancy work. Their parents were killed by the cruel Turks in the massacre of Christians not many years ago. Did you ever see a Turkish passport? This one has been used many times to allow its owner to travel into the interior of that land. The next booth contains curios from Japan. Your eyes would open wide to see these models of houses and villages; rain-coats made of grass and straw, swords, bamboo flower stands, parasols, idols, prayer-wheels, vases, dolls, high

wooden shoes to wear in rainy weather, screens, fans, head-rests (for the ladies of Japan do not need to take their hair down when they go to bed). These head-rests keep the wonderful creations of Japanese hair-dressers in perfect order for a week at a time. See that large paper fish! It is fastened to a bamboo stick and nailed on the house on special feast days, one fish for each boy in the home. Then we visit the booth called China, one of the most attractive in the exhibit. Rich dresses for men, women and children, long blue silk stockings, small shoes for women who have had their feet bound so they could not grow, incense boxes, bamboo undershirt, silver jewel boxes, ink-stands and other ornaments with the dragon carved on each. Here is a reckoning machine and a pair of Chinese scales. This small boy's suit of bright blue coat and red pants was made for a missionary's son by his Chinese nurse. These long opium pipes make us shudder when we remember our Christian empire forced the sale of this deadly drug on China. So many lives have been ruined by its use, and yet the sale is licensed. The booths of India and Africa are of equal interest with those already described; so is that long table filled with missionary books, papers and magazines. All around the walls hang pictures, charts and mottos, giving the same message of the need of more zeal in obeying Christ's command. Mrs. Walker's address on Hindu Homes, and the magic lantern views shown each evening on China, India and Japan, told the story over again. If this exhibit makes some of our young people decide to give their lives to mission work at home or abroad, it will fully repay our pastor and his helpers for the great work of getting ready this collection of missionary curios.

SISTER BELLE.

22 Melgund Ave., Ottawa.

A LETTER.

The following letter has been printed in the hope that it may call out helpful suggestions either as to methods used, questions which the writers wish answered, or expressions of opinion as to the advisability of a course of study, and what line such a course might follow. Will you, who are interested in

this matter, take it up and write your experience and opinion for the benefit of others, but please remember to be brief and to the point.—Ed.

To the Editor of the Link:

In all of our missionary organizations, it seems to me that the most important and the most perplexing problem is that of Mission Band work.

I understand that every Band is organized to give our boys and girls missionary instruction in accordance with the last command of our Master, and to train them to give of their time and their money to His work at home and abroad.

Now, to get the children's interest and to sustain it, is seriously confronting almost every Band leader, besides discouraging others from entering the work. This is evident from the fact that there are only one hundred and fifty-seven organized Bands, in our five hundred Baptist Sunday Schools of Ontario. Are we not in need of increased interest in the work?

I would like to see in the columns of our Link, how Band teachers are conducting their regular sessions—the text books used, the material for illustration, the success of assigned work, and who usually meets the expense of supplies.

Is not the time about ripe when Mission Bands, as all other organizations, should have a definite course of study?

Martha McAlpine.

Delta, Ont.

HIS SHARE.

I've learned to put together
The figures on my slate;
The teacher calls it "adding,"
And I like it first-rate.

There's one queer thing about it,
Whenever you get ten,
You have to "carry one," she says,
And then begin again,

That's what we do with pennies;
When you have ten, you see,
I "carry one" to Jesus,
Who's done so much for me.

—The Child's Gem.

The Women's Baptist Foreign Missionary Society of Ontario West

TREASURER'S REPORT.

March 15th, 1911, to April 15th, 1911.
From Credits—

East Oxford, \$15.00; Weston, \$5.50; Blenheim, \$6.00; Hamilton, James St., Thank-offering, \$27.50; Wallaceburg, \$12.25; Chatham (on account for 2 life memberships), \$20.00; Lemonville (Thank-offering, \$3.75), \$9.40; London, Talbot St. Y. L. (for Bible Woman), \$25.00; Colborne, \$4.25; Toronto, Bloor St., \$62.47; Wiarion, \$7.72; Toronto, Century, \$7.50; Gladstone (Thank-offering, \$5.15), \$12.20; Campbellford, \$2.78; Ridgetown, \$4.95; Chatham, William St. (\$25.00 for Bible-woman), \$39.89; Wainstead, Calvary S., \$8.00; Sault Ste Marie, 1st Church, \$20.00; Sarnia, \$10.50; Meaford, \$3.00; Brook and Eneskillen (\$17.00 student, \$1.75 Thank-offering), \$23.00; Chatham, Central, \$4.00; Beachville, \$2.85; St. Thomas (\$25.00 for Bible-woman, \$3.49 on account of Life membership), \$47.98; Chealey, \$6.35; Freeton, \$4.00; Gheltenham, \$8.50; Glenelg Centre, \$4.00; Parkhill, \$3.00; Blenheim, \$3.85; Brooke, \$2.39; Listowel, \$3.30; Calvary, Zion, \$4.00; Harrow, \$5.00; Chester, Soroasis, for Bible-woman, \$6.25; Windsor, Bruce Ave., \$35.00; Bentwick, \$8.05; Dundas, Thank-offering, \$8.80; London, Talbot St., \$38.03; GALLEY SIX—Link.

Peterboro', Murray St., \$31.65; Hamilton, Victoria Ave., \$7.42; Clarendon, \$12.00; Mount Forest, \$3.94; Hespler, Thank-offering, \$11.00; Huntsville, \$4.00; Colchester, \$7.70; Petrolia, \$5.38; Toronto, East, \$10.00; Aurora, \$4.00; Woodstock, 1st Church, \$18.00; Toronto, Ossington Ave., \$12.00; Simcoe (Thank-offering, \$6.00), \$12.00; Guelph, Phila-thea M. C. (for student), \$4.25; Chester, \$8.30; Durham, \$6.25; Stayner, \$3.50; Leamington, \$18.00; Toronto, First Ave. Y.L.M.C., \$14.50; Collingwood, \$11.00; Brantford, Calvary, \$8.75; Wilksport, \$3.00; Steeltown, \$5.00; Toronto, Roncesvalles Ave., \$1.58; Stouffville, \$6.50; Alvinston, \$3.80; Belleville, \$6.00; Malahide-Bayham (Thank-offering, \$15.00), \$21.00; Hagersville, \$3.00; Windsor, Bruce Ave., \$3.50; Toronto, Waverley Road, \$11.29; Brantford, Immanuel (Thank-offering, \$12.60), \$20.75; Beamsville, \$6.00; Hamilton, Wentworth St., \$5.50; Kincardine, \$10.00; Guelph, Woolwich St. (Thank-offering, \$17.50), \$27.77; St. George, \$4.10; Toronto, Walmer Road, \$49.52; Scotland, \$7.14; Hal-

burton, \$3.75; Langton, \$5.00; London, Talbot St. Y.L., \$5.00; Toronto, First Ave., \$21.35; Markham, 1st Church, \$3; Parry Sound, \$3.00; Toronto, Myrtle Ave., \$16.00; Berlin, King St., \$12.50; St. Catherines, Queen St., \$13.00; Woodstock, 1st Church, \$5.00; Hartford, \$2.00; Lakeview, \$14.55; Toronto, Beverley St., \$9.27; Cramahe, \$2.00; Hamilton, James St., \$24.60; Reaboro', \$5.00; Toronto, Parliament St., \$10.00; Toronto, Pape Ave., \$5.25. Total, \$1091.62.

From Bands—

Belleville, Timpany, for student, \$17.00; Sarnia, Central, 85c.; London, Talbot St., \$3.00; Stouffville, \$6.10; Markham, 2nd Church, \$4.25; Brantford, Immanuel, \$11.00; Guelph, Woolwich St. (\$2.00 for Bolivia), \$5.00; Leamington, \$5.00; Chatham, William St., for student, \$5.00; Weston, \$2.30; St. George, Ropeholders, for student, \$6.45; Peterboro', Murray St. (\$12 for M. Leale), \$18.00; Sarnia, Brock St. (for Untainted Children of Lepers), \$7.57; Green River, \$1.50; Uxbridge, for student, \$17.00; Orangeville, \$1.68; Townsend Centre, for student, \$8.50; Toronto, Beverley St., \$5.00. Total, \$125.20.

From Sundries—

Mrs. Wm. Davies, Jan. (for Miss Phillips), \$25.00; Wyoming Church, \$1.25; Toronto, Century Church Bible Class (for student), \$17.00; Kingsville B.Y.P.U., \$5.00; St. Thomas, Centre St. B.Y.P.U., for student, \$17.00; Quarterly Dividend, W. A. Rogers Co., \$8.75; Interest, Commercial Cable Co., \$10.00; Mrs. Langton (for Bible-woman), \$10.00; McMaster University Y.W.C.A. (for Bible-woman), \$25.00; Chester, Junior B.Y.P.U., \$1; A Friend, for Miss Phillips, \$5.00; A Friend, "Bungalow," \$5.00; Miss Richards, an Easter Gift, 50c.; Mrs. George Burke, Thank-offering, \$2.00; Miss Dunhill, for Bible-woman, \$10.00. Total, \$142.50.

Total Receipts, March 15th, to April 15th, \$1,359.32.

Disbursements—

By General Treasurer—On Estimates for India, \$773.84; Payments in Canada, \$100.03; Extras, \$35.71. Total, \$909.50. Expense Account—Exchange on Cheques, 80c.; 4 pages in Year Book, \$12.00; 500 Receipt Cards, \$6.50; Postage for Treasurer, 50c. Total, \$19.30.

Total Disbursements, March 15th to April 15th, \$928.80; Total Receipts, October 20th, 1910 to April 15th, 1911, \$5466.54; Total Disbursements, October 20th, 1910 to April 15th, 1911, \$5824.10.

HELEN BURKE,

Treasurer.

23 South Drive, Toronto.