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# Canadian Missionary Link.

EDITOR—MISS JACQUELINE M. NORTON,

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Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXI.

TORONTO, JUNE, 1916

No. 10

## AT PANAMA.

### The Congress on Christian Work in Latin-American Countries.

#### Letter II.

The voyage from Havana, Cuba, to Cristobal, Isthmus of Panama, was uneventful, except that there were on board ship two hundred or more delegates and visitors to the Congress. The good-fellowship of such a company of men and women made the trip a very agreeable one indeed. The Congress consisted of world-renowned missionary specialists and of regularly commissioned representatives of the missionary societies of North America and Europe. Owing to the war, the European delegation was very small. Besides the large number of regularly appointed delegates, there were many visitors, such as newspaper editors, widely known pastors and laymen, and last and best of all, scores of missionaries, "our battle-scarred heroes from the firing line." Considering the distance of Panama from the great centres of the United States and Canada, and the still greater distance by days from some countries of South America, which were well represented, the large attendance at the Congress was remarkable. The only reason that I can suggest for such a remarkable gathering is the intensity of the grip of the missionary spirit on many men and women everywhere, notwithstanding the spiritual indifference of many others in the churches.

"In a general way, it may be stated that the primary purpose of the Congress was to study the religious and social conditions of Latin-America, that

the missionary societies of Anglo-Saxon America and Europe may be advised as to what obligation they have to the people living in the West Indies, Central America and South America." To this end eight Commissions, appointed by the Continuation Committee of the Edinburgh Conference, were constituted to make a thorough study of all the questions involved in such a purpose, to report thereon, and to make any suggestions and recommendations they considered necessary. For a full year these Commissions were at work preparing data to be considered by the Congress. They called to their assistance great educators, public officials and men of affairs in Latin-American countries, but, of course, their chief dependence was on the missionaries working in these countries who have first-hand knowledge of the conditions and needs of the peoples. The subjects covered by the Commissions are as follows: (1) Survey and Occupation of the Field; (2) Message and Method; (3) Education; (4) Literature; (5) Women's Work; (6) Church in the Field; (7) The Home Base; (8) Co-operation and Unity. One day of the Congress (three sessions) was given to the discussion of each of these reports. In due course the reports of these Commissions, amended and perfected by the discussion, together with the addresses made by the great leaders in the Congress on the reports, will be printed in two volumes of several hundred pages. That any who desire may have access to these reports and discussions, the writer subscribed for a set to be placed on the shelves of the missionary library in the Mission House, 223 Church Street, in the hope that many will read them, or,

at least, will read the addresses on the reports, and drink deeply of the spirit pervading them.

It is impossible for one in a brief article of this sort to give any adequate idea of the spirit and wealth of information embodied in these reports. As an illustration of the earnest, reverent, solicitous spirit that characterized the addresses and discussions take a few sentences spoken by Chairman E. T. Colton, of New York, on "The Survey and Occupation of the Field":

"Hague tribunals, scientific congresses, student migrations, international communications and intercontinental trade corporations are bringing it about, that the people we here represent are for better or for worse to live their lives nearer and nearer together. Shall partnership and mutual profit mark business relations while negative criticism, aloofness, suspicion and neglect characterize our duty to one another in the highest concerns of mankind? Is self-interest to carry races farther along the way together than altruism? Is rationalism to enjoy free trade and intercommunication of faith be interdicted? Are nitrate deposits, grain harvests, rubber forests and sugar plantations of more consequence than the thing for which Jesus Christ lived, died, rose again and ever liveth? The period in which trade is becoming universal is the last time for the forces of Christianity to exhibit insularity and indecision, unless materialism is triumphant and spirituality is to perish in the interconnections of our civilizations."

The general purpose of the Congress has been variously interpreted according to differing points of view. It was in no sense an anti-Roman Catholic crusade, though Roman Catholic leaders in Latin-American countries and in the United States have endeavored to make it appear to be such. Bitter attacks

on the Congress, in pamphlet form, were circulated throughout the City of Panama, but no act of discourtesy was manifested by any citizen toward any member of the Congress. Since Roman Catholicism has held undisputed sway in Latin-America for nearly four centuries, any study of the religious life of these countries must involve a study of the religious and moral influence of Roman Catholicism among the people. The reports of the Commissions speak of the failures of Catholicism in guarded terms. It was evidently the desire of the leaders of the Congress to speak with moderation and restraint about a matter so delicate. Yet, on the other hand, the missionaries, especially those born and reared in the semi-pagan Romanism of those countries, were somewhat restive under this restraint, and when they had an opportunity would flame out with indignation against the shallowness and hypocrisy of Romanism. They appear to be unanimous in declaring that Roman Catholicism has been a curse rather than a blessing to millions of souls in Latin-America. It has misled them from the True Light of the gospel into the darkness of superstition and idolatry by exalting the Church, the Priest, the Pope and Mary, who are only human, to the place of the Christ of God as forgiver of and Saviour from sin. Following their religious leaders, these missions have fallen into the grossest form of worldliness, moral corruption and ungodliness. "By their fruits ye shall know them." From this false interpretation of Christianity the people have turned to skepticism and infidelity, and multitudes in their hearts are longing to know the truth about God and sin and salvation. The justification, however, for missionary work in Latin-America is not alone that Roman Catholicism had misled multitudes, but also because there are millions who have never been ministered to even by Roman

Catholics. It is said that considerably more than half of the people of Central and South America are pure blood and half-breed Indians, and millions of them are absolutely pagan, never having heard of our Saviour even in the corrupt form of Roman Catholic teaching.

While great interest was manifested by every delegate and visitor to the Congress in all the reports of the various Commissions, yet the most intense interest by far was awakened by the last report, on "Co-operation and Unity." As space will permit of only a very much condensed account of the discussion on this report, I cannot do better than quote the excellent statement of one of the several newspaper reports that have been published:

"When this report was presented in a noble address by Dr. Charles L. Thompson, of New York, the atmosphere was electric with intense interest. Hitherto the Congress had discussed questions largely academic, but now came questions in which every mission board is vitally interested. The original report of the Commission suggested that there seemed to be many ways in which evangelicals and Roman Catholics could co-operate for the betterment of communities and the progress of social and moral reform. The missionaries at the front were vigorous in their opposition to any such statements, and Dr. Thompson, on behalf of the Commission, asked that these statements be expunged from the report. This cleared the atmosphere, and the debate at once centered about the questions of co-operation. The unfortunate commercial illustrations of co-operation and unity were much in evidence. Some men cannot see why an Episcopal church, a Presbyterian Church and a Baptist church in a given community cannot unite, if, in that same community, two or three competing business organizations or factories have been brought together. The stock argu-

ment is: 'We have gotten together in business; why cannot we get together as churches?' The argument utterly disregards principles and makes a god of economy. 'Repudiate principles if necessary, but save dollars in administration,' seems to be the slogan. No sensible man believes in waste, but hot indignation possesses our soul when men call the doctrinal questions that separate great denominations 'mere whims.' The discussion in the main was exalted and able, and in all the addresses a fine spirit was manifest."

In conclusion, let me give in skeleton form some of the words uttered by different persons on the floor of the Congress. A veteran of nearly forty years' experience in Mexico and Cuba said: "The Roman Catholic civilization is unique in history. But notwithstanding whatever of good we find in it, history shows that it has always and everywhere resulted in intellectual stagnation, defective creeds, perverted conscience and a corrupt life." By the same speaker: "The problems with which the missionaries have to deal cannot be solved by any engineering skill of a moral sort. We cannot organize men into the Kingdom of God. No machinery will give us the finished product. A Divine solution is required. 'Not by might nor by power, but by my Spirit, said the Lord.'"

"A common love, a common loyalty, a common enthusiasm should lead to a community of effort." Another: "We should seek to evangelize the peoples of Latin-American countries, whether they are Roman Catholics or pagan, because our Lord has commanded us to preach the Gospel 'to every creature.'" Another: "Because Romanism does not teach them the real Gospel of Jesus Christ, but substitutes a religion of works for salvation by faith." Many utterances like these might be given, but these are sufficient

to show the spirit and character of the men who composed the Congress.

A profound spirituality, devoid of all cant, characterized the whole of the meeting. The Spirit of the Master seemed to brood over all the gatherings. During the whole of the sessions there was but one discordant note sounded, and that brief, inappropriate word fell flat on the audience without being specially noticed by anyone.

Baptist Home and Foreign Mission Boards and Societies were represented by about forty delegates, among whom were such able leaders as Dr. L. C. Barnes and Dr. Fred. P. Haggard. Together with Rev. A. C. Baker, our beloved missionary in Bolivia, and Mrs. D. A. Simpson, of Nova Scotia, the writer esteemed it a very great honor to be a delegate of the Canadian Baptist Foreign Mission Board. The address given by Mr. Baker was most heartily appreciated, and was one of the addresses that was applauded by the meeting. The great and excellent work being done in Bolivia, as well as in India, was specially recognized by Dr. Robert E. Speer, the presiding officer of the Congress. Would that every member of our Boards and of our Churches were fully seized with the greatness of our opportunity and of our responsibility toward the people of Bolivia.

E. F. FOX.

#### THE BAPTIST STUDENT MISSIONARY MOVEMENT OF NORTH AMERICA.

On March 25, 1916, there assembled in Fort Worth, Texas, the first convention of a great new movement—a movement of which we shall hear more, and which will undoubtedly result in great things for our Baptist Missionary propaganda.

There has been a strong feeling among many of our Church leaders for some time past that our programme

of missionary endeavor was not a fully-rounded one. We had the Sunday Schools, we had the Young People's Societies, we had the Young Women's Auxiliaries—all touching the young people in the churches. But we have had no Baptist organization for educating and influencing our young men and women, boys and girls, in our colleges and our preparatory schools. To meet this need, the urgency of which will be questioned by none—for we all well know that the influences and impressions received during college days are the most potent of all our lives, and that, if we wish to conserve for the highest uses the army of young life going through our schools year by year, we must make these impressions of such a character that they shall direct life towards the best and highest—there was formed at Fort Worth two years ago the Baptist Student Missionary Movement of North America. The convention just recently held sends out first words of this organization to us, declaring the purpose of the movement and something of its proposed methods of work. We would do well to familiarize ourselves with these things in their initial stages, for we shall hear more and more of them as time goes on.

The purpose is stated: (1) "To aid in the missionary education of Baptist students in all schools, from the preparatory on through the college and university." The efforts will be put forth in the interests of Home and Foreign Missions alike. (2) "To aid in the production of a more extensive mission literature from the Baptist viewpoint." (3) "As a great unifying agency among Baptists, North, South, East and West." (4) "To open the way for a united effort by the Baptists of North America in the field of mission study courses."

Methods of work will be developed gradually. Already there is an Education Department to work on mission study courses, and a Publishing Department to attend to distribution of mission literature among students.

The Canadian representative on the Executive Committee is Dr. O. C. S. Wallace, of Westmount, Que. Dr. Frederick Eby, also a Canadian, now of the State University, Austin, Texas, is another member, and others of the names well known to us are Geo. W. Truett and Curtis Lee Laws.

## THE FOREIGN MAIL BOX.

### MESSAGES FROM MISS PRIEST.

Dear LINK:

It seems best to send a message through you to the many dear friends who have been interested in gathering money for a new home for me, to let them know that work has really begun. Monday morning, January 31st, was a happy one for us in Tuni. On the Friday before Mr. Scott had been busy, with a number of masons to help him, in marking out the foundations, and there were many thanksgivings as we saw the pegs being driven in.

The men who were to dig the foundations agreed to start work on Monday morning; so we planned to be on hand before they began, to have a thanksgiving. Quite a crowd gathered round, and we first sang a hymn about God answering prayer. Then Mr. Scott read some very suitable passages, one of which was Psalm 127: 1, "Except the Lord build the house, they labor in vain that build it." After this, Cornelius, our pastor, prayed God's blessing upon the work of building and upon the bungalow, that it might be a constant testimony to all around of the love of God. I spoke a few words, telling how the Biblewomen and I had stood on the new land as soon as it was ours and asked God to give the money to pay for it; also, in His own good time, the money to build the bungalow. Now we were met to thank Him for His gift, and to ask Him to give wisdom in building, and faithful workmen. Our hearts were strong in the assurance that His eye would be upon it continually.

The next thing was for Gilbert and Winnifred Scott, our dear missionary children, to turn the first earth. How pleased we were that they could be with us! And I am sure all you dear friends

would have enjoyed being with us that morning.

Stone, sand and other things are coming daily now, and each day looks more like business. The digging of the foundations is nearly finished. The people of the digger caste are doing it, and they are great at this work!

Later.—We began work in a regular way this morning by ringing the church bell at 6.30 as a signal for the work-people to gather. Before they enter upon each day's work we plan to have a text and prayer, thus bringing before all His Name; and we shall pray and trust that the building may prove a means of salvation to some one. You will be praying for us who have the spending of this money you have so lovingly given, that the very best use may be made of it.

Your loving fellow-worker,  
ELLEN PRIEST.

Tuni Godavery Dt.  
India, Feb. 22, 1916.

My Dear Miss Norton:

When this following letter came, my heart was cheered, and I thought those who sent me Xmas cards and postcards and bags ought to share it with me. It is from a Brahmin boy, who attended the Rajah's High School here. Last year he with two others, used to come for an English Bible lesson every Sunday afternoon I was home, and he always entered so heartily into it. The other Sunday some business brought him to Tuni, and he came at our usual Bible lesson time. It did me good to see how glad he was for the opportunity of joining us again. I gave him some of the cards and bags when he told me of how he planned to use them. It seems that he was concerned because the little

school in his native village was closed four years ago, and got his father to make request to the Inspector, with the result that it is opened again. All the cards I had given him had been used to encourage the children. It was cheering indeed to me to hear his story, and after he returned to Rajahmundry the enclosed letter came, and I feel sure it has a message for some of our boys and girls at home. I think of them writing out four pages of Bible verses! I am going to send him some small portions that have come to me from the Scripture Gift Mission.

The work on the bungalow is going on these days, and things look busy in the new compound.

Mr. Walker is with us this week for special meetings, and God has given us some very searching messages through His servant. Many grand truths have been lighted up for us, and heart-searching in the light of these truths. We long for God's best for ourselves and our fellow-workers.

Yours lovingly,  
ELLEN PRIEST.

Rajahmundry, Feb. 2, 1916.

Madam:

I reached here safe on Monday.

I sent the cards and the bags I received from you to my native country (Naveन्द्रapur). I got but three of them framed. Those three are first prizes in English, Telugu Bible and Telugu, respectively. The Bible is a hand-written book consisting of but four pages. It is read by third class boys only. Being country people, they know not how to answer papers, so I am examining them only in conversation. English, too, in a similar way.

May eternal blessings crown you and our friends.

Please be dropping letters now and then.

How fare you, Madam?

In anticipation of an early reply.

I remain, Madam,

Your sincere friend,

RAVURI VENKATA SUBRAHMANYAM.

Please put the cost of label (1/2a) into poor's box.

### SCHOOL WORK AMONG THE INDIANS AT LA PAZ.

Mrs. Sarah E. Wilkinson.

Mrs. Wilkinson is the voluntary worker in our Bolivia Mission, associated with Miss Morton, and stationed at La Paz.

On November 18, 1911, the first school for Indians in La Paz was opened in the Baptist Mission Hall, with an enrollment of 100 names, and with 15 teachers. The Government contributed slates and books and lumber for tables, but, aside from that, no help was received, nor asked for. A great interest was manifested for a few months; and then the teachers dropped out, one by one, until now there are only two of the original number, and a recent additional helper, for whom we thank God, as the need is great.

The real object of the school is to reach the Indians with the Gospel, to save them from the ignorance and superstition in which they have been brought up. If this is not accomplished, the time spent in teaching them to read is almost wasted.

As the Indian is not a fixture, but goes here and there, wherever he can find work, the school has varied much during these four years, as many as 500 different ones attending during that time. Some have gone away and been absent two years, and then have returned to the school with apparent gladness. All these have heard the Gospel, as the last half-hour of the school is devoted to singing hymns, Bible lesson and prayer. At different times there have been two or three teachers who could speak Aymara, and then the Bible lesson has been given in that language, many understanding but little of Spanish. When there was no one who could speak Aymara, we have done the best we could in teaching hymns and Bible verses, depending on the Word of the Lord, for He has said, "My Word shall



not return unto Me void." As their minds are enlightened we use "Porcions Escogidas," ("Selected Portions") contributed by the Los Angeles Bible House, for text-books.

The Indian mind, never having been trained to think, is slow to acquire anything. It seems almost impossible for some to learn even the letters, while others learn quite readily. It has been impossible to have classes, so each one has been taught separately, and the necessary time cannot be given to each. Some are more ambitious than others, and want to learn to write, and they write very nicely. It has been a surprise of late how many of them can do mental arithmetic readily, as a little exercise in it is given them before singing.

The opening of this school awakened the people to the need of schools for the Indians, and others were organized by the Franciscans. One night a man walked into the school, looked all around, and went to one of the tables and asked the boys if they could not find any other school to go to other than to the "Masones." Soon after this the Municipals organized a school, taking about thirty of our number, we having at that time over fifty attending. Some of them came back, now and then, and new ones continually came in.

That there is opposition to the truth has been plainly manifested, as, of course, they have been told again and again that we and our teaching are bad. One night a family from Peru came in to visit the school and told us at the close that they had been told that we had a great bull's head hidden somewhere on the platform, and at stated intervals the minister or priest would take it out and fill it with imps or demons, and all would fall down and worship it. They were glad to find it so very different. It reminded us of the

belief in China, that the missionaries took out the eyes of the children for medicine.

There is another thing accomplished in connection with the school for which we are thankful. Many people of all classes enter the hall—the door being open to the street—and read the Scripture texts on the walls, and we have the opportunity of giving them Gospel literature.

We have been teaching the Indians choruses in Aymara, recently, and it is rather amusing to see the dislike of those who understand Spanish well to singing in Aymara, while of course the others are pleased. Perhaps some will be interested in knowing what these choruses are. The first one is "Jesus Loves Me," and the second "Glory to His Name."

1. Cristu munitu,  
Cristu munitu,  
Diosan arupa su.
2. Sutiparu gloria,  
Sutiparu gloria,  
Jesu Cristus almaj kesp'i  
Suttiparu gloria.

It is our desire that some of these Indians may be converted and go out and carry the Gospel among their own people, with a burning desire for their salvation. So pray, pray, PRAY. There is much need of prayer—believing prayer.

One who attended the S. S. and the regular services was converted, baptized, and became a member of the Church. He was a victim of tuberculosis, the result, his friends said, of becoming a Protestant. He said it did not matter what they said; he knew he was believing the Truth, and would stand for it and Christ Jesus to the end.

We hoped he would be used among his people to give out the Good News; but the Father, soon after his conversion, took him home.

His favorite hymn was "Pass Me Not, O, Gentle Saviour." The Holy Spirit can use his testimony, and we trust he will.

## THE MISSION CIRCLES.

### HERE AND THERE.

**Ingersoll.**—At our Circle meeting, March 2nd, we had the great joy to present Mrs. Lewis Cook, more affectionately known as "Grandma Cook," with a Life Membership Certificate. The day previous Grandma Cook had celebrated her 94th birthday. Her life has been one long chapter of service, both toward God and mankind; reaching forth her hand at all times to help whomsoever she could. Her buoyant spirit and strong Christian character are an inspiration to all who meet her. Our Church being organized 58 years ago, she was one of its early members, and is now our oldest member, both in length of membership and in age. It is her joy to recall the meeting of Oct. 17th, 1867, which was held in the Ingersoll Church, at which our first missionary, Rev. A. V. Timpany, was set apart to the work among the Telugus. You can almost feel the thrill as she says, with lighted face, "Yes, I was there. I saw them ordain Mr. Timpany. It was a wonderful service."

MRS. W. A. ELLIOTT.

**Cornwall.**—For several years the members of our Mission Circle have held an annual social evening, which we call a birthday party, each member bringing a cent for every birthday she has had up to date.

After counting our collection, any member who wishes is allowed to make up the difference between it and a life membership, and so make herself a life member of the Foreign Mission Society, and each year this honor is eagerly sought.

This year we spent a pleasant evening as guests of our minister's wife, Mrs. Baldwin, who provided a varied programme and refreshments.

Our members are all earnest, prayerful women, and our Society is a healthy, progressive one.

GERTRUDE M. SMITH, Sec.

**Ottawa.**—On Tuesday evening, the 28th of March, the Mission Circle of

the Fourth Ave. Church, Ottawa, held a very successful "Recruiting Social" in the home of Mrs. Tinlack. After an interesting musical programme, eight of the members of the Circle presented the dialogue, "How Not to Do It," in a very amusing and forcible manner. We trust the lesson intended was learned by all. "Recruiting" was carried on during the evening, and resulted in eight new names being added to the membership, which, with five others who recently joined, brought encouragement to all. An offering for Missions of ten dollars was received, and refreshments were served.

The evening was enjoyed by all present. C.

**Westmount.**—The Mission Band of Westmount Baptist Church is an example of organized effectiveness, under the care of a number of young girls.

A recent visit to the Band discovered the Senior division studying China, whilst the Intermediate, under the careful leadership of Miss Ina Muir, was busily occupied in a study of our own mission stations in India.

The class is divided into Reds and Blues. Cards, tied with red and blue, hung upon the wall, displaying the names of those who had attended two Sundays in succession.

The pupils gave items of interest relating to each station as it was pointed out by the young teacher, and a mark given to the side (Red or Blue) which had read the item. At the end of the season the side having the least number of marks will entertain at a picnic the members of the winning side. Great interest was manifested by the children, most of whom had gathered the information read through their own efforts.

The annual concert of this Band was given on Friday evening, March 24th, and, as usual, attracted a large audience, who felt rewarded by the excellent and well-selected programme carried out by the members of the Band. The collection, amounting to over \$33, will be divided between Home and Foreign Missions.

P. RAMSAY.

**WANTED—****650 Baptist Women**

in Eastern Ontario and Quebec

**to contribute \$1.00 each**

to provide the necessary funds

**for rebuilding the  
GIRLS' DORMITORIES  
AT VUYURU.****THE NEED.**

The need is urgent. The convincing letter from Rev. R. C. Benson in the May issue of "The Link" (see page 154) tells the story. Read it.

Here are the figures:

The amount needed to do the work is approximately \$750.00. A balance of nearly \$100.00 from the "Claxton Memorial Fund" will be used to start the fund.

**THE AMOUNT.**

We want every woman to have a share in this important work. This is why the "one dollar plan" has been decided on.

*NOTE—While \$1.00 is the specified sum, every woman is privileged to contribute more if she desires to do so.*

**THE TIME.**

A four months campaign—

**June 1 to September 30, 1916**

"She gives twice who gives quickly." Don't wait until the end of the time limit. Nothing succeeds like success. A quickly growing fund will create enthusiasm and spell success.

Send your contribution to the

**Treasurer—MISS FRANCES RUSSELL  
536 Grosvenor Avenue  
Westmount, Que.**

**ACKNOWLEDGMENTS.**

Although the Campaign does not officially open until June 1, a beginning has already been made. The treasurer begs to acknowledge with thanks the following contributions:—

Mrs. J. H. Ramsay..... \$ 1 00	Mrs. Hendrie..... 1 00
Mrs. H. H. Ayer..... 1 00	Miss Hendrie..... 1 00
"Sister Belle"..... 1 00	Mrs. W. F. Glidden... 1 00
Miss F. Russell..... 1 00	Miss M. Tait..... 1 00
"Friends"..... 25 00	Mrs. E. Francis..... 1 00
Mrs. B. Kent..... 5 00	Mrs. L. E. Jaffray... 1 00
Miss B. Christie..... 2 00	Mrs. A. E. Dancket... 1 00

Total to date \$43.00

**OUR GOAL****\$650****\$600****\$550****\$500****\$450****\$400****\$350****\$300****\$250****\$200****\$150****\$100****\$50**

←  
We should be here by June 30

→  
**WATCH IT  
GO UP**

**HELP IT ON ITS WAY**

**All Contributions will be Acknowledged in "The Link."**

## YOUNG WOMEN'S AUXILIARIES.

### THE GARDEN OF THE LORD.

My Dear Girls:

Don't you just adore gardens, and doesn't your soul sport itself in the one you are going to have—that lovely one, with the old box hedges and sun-dial, the rows of lilies straight and tall, the foxgloves and lavender, the pinks and bells and that tangle of ramblers and jasmine cool and deep, where you share your joy with the thrush and tanager, and can scarcely tell bird from bloom?

How your fancy flies, and memory, too, at the very name Garden; and as swift as thought you are oceans away in the Villa d'Este Garden, under the charm and spell that magic Italy has been weaving for centuries. There is St. Peter's dome, just cutting the western sky-line; Hadrian's Villa, down yonder in the grove of cypress; back of you lovely Tivoli, with its temple and waterfalls; the Now links on to the Then; pagan joins Christian; and what memories and fancy thrill you just because you are deep in an old garden! That quaint old vicarage garden, with its gay and pungent blooms, keeps fresh the memory of Shakespeare, when a lad in the school hard by. The garden of the yews and the saffron roses around old Stoke Poges, so quaint and yet so ever steeped in silence that flows round and up and back to God. A garden—peace, and rest, and beauty, and communion, and—your best Self. Our Father, we are told, loved to walk in that first garden and talk with His friends, the keepers of the garden. No wonder His Son loved the olive groves, so strangely strong and still, so friendly and confiding. Haven't you met some people—oh, not many, unfortunately—who always make you think of lovely gardens—they are so quiet and restful—they always strengthen and hearten you! Wouldn't it be lovely to minister to this tired, hot, feverish world as the gardens do?

Do you remember that cool and glade-like verse in Isaiah, "And the Lord shall guide thee continually and strengthen thy soul in drought and then thou shalt be like a watered garden and like a spring of water, whose waters fail not?" Can't you just feel the fresh breath of that watered garden, and imagine

the blessing on all who walked through it? I believe the Master enjoys His garden now, though it is not the shadow and shade of the vine and the olives, but rather the men and the women and the children who are growing into His likeness. I believe He has the same satisfaction that an enthusiast takes in showing you his garden in the early spring. You follow him from bed to bed, trying to see through his eyes the flowers as he points them out. Here are Persian poppies, and over there are larkspurs; all along the side are sweet peas, and beyond are hollyhocks—but it is all brown soil to you. "This stick," you say, "this is dead, isn't it?" "Oh, no; that is a Japanese cherry." "But this shrub is surely winter-killed?" "No; that will soon be covered with clusters; that is a rose acacia." It is hard to believe these words when sight is so contradictory. The friend enjoys his garden in hope, seeing with his eye of faith the invisible bloom, confident from past experience that what is only loam and earth will be flower and fruit. So I love to think the Master walks among all the Auxiliary girls, watching their development, comparing their growth, considering them, as He says, "Here in this heart I have planted kindly deeds; in this one the spirit of sacrifice; there a willingness to serve others; and here patient forbearance; and they are all doing well." As the different seeds draw their life from the same soil and develop according to the principle within them, so may every one of us, drawing our life from the one Great Life, develop what He has planted in us, and so we may add glory and beauty to the garden of the Lord. Many of you may be only in the early spring stage of your development, but yield yourself to His care; let Him train you, for He knows your possibility; He will bring you to perfection. As a frost often checks florescence, so being out of touch with Him will mar the blossom. Live in the warmth and glow of His presence. The year of the new Society is at the spring, and will need every one of you to grow tall and straight and strong for the fashioning of the Woman's Baptist Foreign Mission Society. I beg of you, serve the

Society whenever you can, by being thrifty, hardy plants, supplying beauty of blossom, rich tints of ripe fruits of the Spirit, and the fragrance of your prayers.

Be the merry-faced heartsease always and everywhere, and pray that the Great Gardener may make of all the Young Women's Societies watered gardens that shall refresh the tired and thirsty souls of girls not only here at home, but wherever a heart pants for the living water.

May each one of you grow into a tree of Righeousness, planted of the Lord, whose shade will ever refresh the heart of the Master as He may tarry at your side, weary with His journey.

Ever affectionately and faithfully yours,

HARRIETT S. ELLIS.

#### SUMMER CONFERENCES.

"Out of your cage;

Come out of your cage,

And take your soul on a pilgrimage."

And how many pilgrimages there are to take this summer for the girls of Ontario and Quebec, and of the West, too! First, there is the Y.W.C.A. Conference at Elgin House, Muskoka, from June 21 to June 30. It is open to members of city and student Y.W.C. Associations, and to a limited number of visitors. The programme looks as if it would be brimming over with good things—addresses, Bible study, mission study, personal talks—those "helps along the way" which will make us stronger and better and truer Christians the year through. The Elgin House and Lake Muskoka are beautiful—you will find it hard to tear yourself away when you are once there. The afternoons of Conference week are given up to recreation—walking, boating, tennis, etc., etc. Of things to do and places to enjoy there is no lack at the Elgin House. Write for particulars to Dominion Council Headquarters, 332 Bloor St. W. They will tell you all about it—among other things, that the board is only \$8.00 for the week.

The Y.W.C.A. is holding another Conference for Western girls at Lumsden Beach, Sask. It will be planned along the same lines, and the Dominion Council

Headquarters will give information about that, too.

Then, in July, come the Conferences of the Missionary Education Movement, which most of you know something about, but which many of you ought to know more about. There is one thing quite sure—if you go once you will want to go again. So why not go that once this summer? These Conferences are held at Whitby, July 3 to 10, and at Knowlton, Que., July 12-19. Their programmes come in the morning, too, and, like the Y.W.C.A. Conferences, are made up of Study Classes and Bible Classes and Normal Classes and platform addresses. The afternoons are spent in fun and recreation. Dr. Brown, Baptist Church House, Toronto, or Rev. H. C. Priest, 538 Confederation Life Building, Toronto, will tell you about either of these gatherings.

In August, come the meetings of the Summer Training Schools for Sunday School leaders. They are to be held at Couchiching from Aug. 12 to 21, and at Gore Bay, Manitoulin Island, Aug. 14 to 21. They are providing an excellent course for teachers and Sunday School officers—one that ought to be taken advantage of, if possible. Rev. P. K. Dayfoot, 142 Collier St., Toronto, will tell you all about the cost, and anything else you want to know concerning these. Now, why not "take your soul on a pilgrimage?" It will mean more to you than you have any idea of; it is well worth the effort. Think about it. Think hard about it. Talk it up with one or more of your friends—and then GO.

J. M. N.

#### JUNE PROGRAMME.

This is one of the months, you will remember, when our Auxiliaries are to have programmes of a general character. You will find the June programme in the "Visitor," and an excellent one it is. The subject is "The Inter-Relation of Home and Foreign Missions"—a topic that admits of much interesting discussion, and ought to help lay a strong and broad foundation for our superstructure of specialized study, which will come in the fall.

And about that study in the fall: The arrangements for both the Young Wo-

men's lessons and the Band lessons are now in the making. Next month, in the July-August number, and in plenty of time for you to publish the subjects in your year's programmes, we hope to give the details of the course to be followed, outlined by the writers themselves.

#### And the Summer.

The July and August meetings are just a little hard to plan for. None of us are just in the mood for real study, nor even for staying indoors when we can avoid it. But why stay? Why not have outdoor meetings for at least these two months? Picnics and porch-parties fit our mood far better than anything else. So let us have them. The increase of sociability and the lack of formality fostered thereby will do us only good, and no harm.

And these "off" months will provide an excellent opportunity to get ready for the next winter—the preparation that must be made if a profitable winter's work is to be carried through. How many books have you in that Circle library? There are so many to choose from, I know; but we must have some on India—you probably have these—and you ought to be laying in something about South America. There are those three volumes just being published, the reports of the Panama Conference, which would prove a mine of information to you for a long time to come. They are selling for \$2.00 now.

There is also a new study book on South America, "South American Neighbors," selling for 40 cents. And so on, and so on.

Perhaps you will want to change the magazine you have been taking. If it has been the "Missionary Review of the World," try "The International Review" this year. Get your LINK and "Visitor" agents ready to begin their campaigns in the fall. And the Programme Committee will be holding itself in readiness to take up the Home and Foreign lessons, which will be outlined in the July-August papers, and so have your printed programmes ready for distribution at the September meeting.

Many of you will be gathering inspiration and knowledge at the Association meetings in June, and some of you will be wise enough to send a delegation to one of the Summer Conferences at Elgin House or Whitby, or Knowlton. That preparation will be the very best possible to ensure a successful year; it will fill your mind and heart with a vision of the work we have to do; it will strengthen you to hear again of the weapons of our warfare; and it will train you to use those same weapons to fulfil our task.

Oh, yes, there is plenty to do in the summer time. It is different, too. You can make it as summery as you like.

J. M. N.

## BOYS AND GIRLS.

### SOME SOUTH AMERICAN PETS.

An old lady came to supper last night—a real old-fashioned old lady, who loves old-fashioned strong tea for her evening meal—and to keep her company, of course I must drink it, too. With a fixed idea that evening tea always keeps me awake, what else could I do but be awake, and last night those moving tea-inspired thoughts turned themselves into a sort of menagerie of pet animals I have known in South America. I found the collection interesting, and so am writing them down this morning. Perhaps Miss Norton will give them a column or so space in the LINK, especially for the benefit of the boys and girls of Mission Band age.

The first pet came on the scene when

I was less than two years old. When I was a little girl, my parents and I and my brothers and sisters lived in Brazil, where the climate is very hot, and the people talk Portuguese, and there are lots of snakes and bats and birds and lizards and monkeys and parrots, and dear knows what not. My mother took me on a visit to a wealthy native home, a few miles from town. They had a sugar-cane and pineapple plantation, and a big airy house, with tile roof and board walls, and partitions that went only half-way up to the ceiling, so as to give plenty of air and a current of ventilation through the house.

They made us stay overnight, and everything went lovely till about five

o'clock in the morning, when my mother opened her eyes, and what do you think she saw? Along the top of the partition, in front of the hammock where she slept, with his great head thrust out towards her, was a huge ten-foot snake. She thought it was a dream at first. Perhaps the snake charmed her; but the charm soon wore off, and when she screamed, she did scream, and



Mrs. Mitchell's little boy with rabbit taken while in Bolivia.

scream, and scream, till the whole household came running—even the slaves—some with clothes and some without, to see what was the matter. Even then they didn't seem to make out what all the fuss was about, except the mistress of the house, who just stepped up to the snake, and said, "Oh, you bad George you! What did you mean by scaring the Donna Elisa like that? She isn't used to snakes, and why didn't you keep to the roof, where you belong?" But even while his mistress shook a reproving finger at him, Master George actually reached over and coiled himself around her shoulders and waist, and the negro slaves—for Brazil still had slaves in those days—showed their white teeth in amused smiles of pity for the poor white lady, so easily fright-

ened. George was simply a tame pet snake, who earned his board by keeping the house clear of bats and centipedes and other unpleasant and poisonous pests. A ten-foot snake sounds long; but it isn't, at least not in Brazil. But that belongs to another story I may tell you another time.

Next comes Sammy, the monkey. We lived in half a house. In the other half lived Grandma Steele. In front of the house was a big tree, I forget what kind, and chained to the trunk was Sammy, Grandma Steele's pet and pride, Sammy. Sammy knew altogether too much even for a monkey. He loved to tease, and one time when my baby sister crept out near his tree, before mother had time to run after her, he reached over with his long arms, picked her up, nimbly climbed the tree and vaulted from branch to branch quite openly triumphant and defiant over such a successful capture. And the baby actually enjoyed the adventure, for Sammy held her with truly human gentleness, every little while rocking her in his arms, or holding her to his breast and patting her back, in ludicrous imitation of what he had seen us do. Several times he came down and held her out to her anxious parent, just to tease, and when mother would hold out her arms, away up the tree would spring Sammy with the baby again.

Finally Grandma Steele came to the rescue with sugar. She had to coax a long time, however, and send mother indoors, before Sammy would consent to the bargain, but he finally came down, and gently deposited Miss Babe on terra firma, and received his promised bribe of sugar, so dear to a monkey's stomach.

Boboleta, which is Portuguese for "butterfly," was my little pet dog, and he came to a sad end, for which we ourselves—or the crocodiles—were responsible. We lived on the Amazon, and these crocodiles had an unpleasant way of watching their chances when any of us went in bathing, or popping up their ugly heads around our canoe and calling "Ca-honk, ca-honk, ca-honk," which means "We'd like to grab you by a leg or an arm and carry you away and eat you if we could." So my father set a trap for them, and who should be caught in it first but Boboleta, and he was so

badly crushed that he had to be shot. I shed a tear still when I write this, for that early grief was very great, and Boboleta the dearest dog ever.

When father brought me to school to North America we brought along several monkeys and parrots. The monkeys all died of sea sickness. They wouldn't let anybody hold them but me, and it quite broke my heart when they looked up at me with that pathetic human look in their last dying moments.

One of the parrots was a perfect whirlwind of a talker, but all in Portuguese. Father left her with a relative in New York, and when he returned to Brazil, that parrot never opened her bill to say one single word for three years. My father died, and when mother returned to America she visited this relative. She knelt down by the cage and began a lingo in Portuguese for Polly's benefit. Polly sharply cocked her head on one side, listened to it all, and then let go the long-pent-up stream of talk, that lasted for an hour or more. But she would talk for no one else, so mother brought her away with her, and she became our parrot, and we made a Canadian citizen out of her, and taught her to talk English.

The part of Bolivia where our missionaries work has a cool climate, and the interesting animals of the tropical climate are not found. Their pets are mostly the domestic ones, but I remember at least one exception. In Cochabamba the mascot of the soldiers in their barracks on the Plaza was a tame condor, which they had taken while small and trained to tameness. This ungainly-looking bird could be seen perched anywhere around the Plaza, from the top of the statue of some bygone revolutionary Bolivian gentleman to the stomach of a soldier who was taking his off hour lying flat on his back on one of the Plaza seats.

A favorite pet in Bolivia used to be a naked little dog, bare of hair except a tuft on his head and the tip of his tail. I hated even to look at him, but I was told that a high class lady sometimes used one for a foot warmer in bed instead of a hot water bottle.

Dogs are legion in South America, barking and fighting and yelping all day and all night. People milk their dogs

and drink the milk as a sure and certain cure for pneumonia! Strange then that so many die of pneumonia in Bolivia, is it not?

Dona Maria owned a tame hen, that she called Sarah. Tame hens are all the go in Bolivia, but Sarah sure was a wonder. She always went to the door when anyone knocked. If it was an Indian or low-looking person, she picked his feet; if white and respectable, she simply chirped and ran to her mistress as a sign that she was to come to the door. And Sarah was profitable, too. She performed the remarkable feat of laying 54 eggs in one journey—to use the Spanish way of expressing it.

Tame canaries are plentiful, and one missionary I know partly consoles himself for the absence of his family by keeping a pair of these little songsters in his patio. An indifferent singer will sometimes attract a very gay one, and the best singer in this mission house patio was captured by leaving the door open of an empty cage placed beside the cage of the tame one.

But I mustn't be so long, or the LINK won't let me return some time to tell you about other animals of South America that are not pets.

So much, then, for a cup of tea and a menagerie of South American pets.

L. M. MITCHELL.

#### MISSIONARY TIPPERARY.

It's a long fight to bring the Kingdom;  
We've a long way to go.  
It's a hard fight to bring the Kingdom,  
But 'twill surely come, we know.  
Good-bye, idle dreaming:  
Farewell, selfish care.  
It's a long, long fight to bring the Kingdom,  
But our hearts are there!  
—Missions.

All-around Girls.—In the Mission School at Ikoko, Africa, besides their reading, writing and Bible study, the girls make all their own dresses and most of the boys' station clothing, and do some plain sewing for the townspeople, the proceeds going toward the school expenses. They also do all the housework, and part of the station cleaning, weeding and planting.—Worldwide.



## BUSINESS DEPARTMENT.

### ASSOCIATIONAL NOTICES.

**Eastern.**—The annual meeting of Circles and Branches of the Eastern Associations will meet in Moe's River, Tuesday, June 13th, at 2.30 p.m.

CATHERINE POLLOCK, Director.

**Norfolk.**—The annual meeting of Circles and Bands of Norfolk Association will be held in Langton, June 13th, at 1.30 p.m. At the evening session Miss Margaret Hare of Nilla Nova, missionary-elect to India, will speak on Foreign Missions, and Mr. Paul Kolesnikoff, of Hamilton, will present the work among the foreigners in Canada. Delegates will be met at Courtland on G. T. R. if names are sent to Miss Ida Robinson, Langton. Pray for the Master's presence.

FANNY M. PEARCE.

**Owen Sound.**—The Circles and Bands of the Owen Sound Association will meet with the Paisley Church, on Wednesday, June 14th. The programme will be published in the Canadian Baptist.

Mrs. GEO. S. BURT, Director.

**Western.**—The annual meeting will be held in Louisville, June 7, 1916. In the afternoon will be held a Conference on Circle Methods, led by Mrs. J. T. Marshall, Chatham. Addresses on Foreign Missions, Grande Ligne and Home Missions will be given by Miss Norton, Toronto; Mrs. Saunders, Wallaceburg, and Mrs. Marshall, Chatham. The report of the Directress, Miss Ritchie, will be read in the evening.

**Elgin.**—The date for the women's meeting of this association has been changed from June 6 to June 13. The place is Port Burwell, the time 10.30 a.m. and the date June 13.

**Peterboro.**—The annual meeting of Circles and Bands of Peterboro Association will be held with the Brighton Church on June 13th, beginning at 2 p.m. Mrs. A. Massé, of Grande Ligne, will give a Bible reading. James Ryrie, Esq., of Toronto, will give an address on Home Missions. Foreign Mission work will be presented by a representative from the Foreign Mission Board.

MARY A. NICHOLLS, Director.

**Guelph.**—The annual meeting of Circles and Bands of the Guelph Association will be held at Hillsburg on Wednesday, June 7. Sessions at 10.30 a.m. and 1.30 p.m.

G. H. DAYFOOT, Director.

### W. B. F. M. SOCIETY OF ONTARIO WEST TREASURER'S REPORT

Receipts from Circles—

Owen Sound Y. W., \$2.00; Dresden (Building Fund), \$2.00; Orillia, \$6.90; Guelph, \$6.58; St. Thomas Fifth, \$2.75; Walkerton, \$8.29; Hamilton, Stanley Ave., \$10.00; Calvary (Wanstead), \$4.00; Hamilton, Victoria Ave., \$4.60; Toronto, Olivet Y. W., \$3.43; Guelph Y. W. (Student), \$6.00; Wychwood, \$14.51; Hespeler (Thank-offering), \$6.68; Rhoda, \$6.00, \$12.68; Essex, \$5.00; Picton (B. F.), \$2.00; Leamington (B. F.), \$6.00, \$36.00; Sarnia Central, \$21.30; Listowel, \$5.00; Wallaceburg, Sr., \$8.00; Port Elgin, \$5.50; Waterford, \$22.35; Dunnville Y. W. (Dundi Karamma, \$25.00), \$35.00; Kincairdine, \$6.00; Colchester, \$21.25; Brantford, Calvary (Thank-offering, \$12.00), \$20.25; Brantford, Immanuel (Thank-offering, \$7.87), \$14.74; Toronto, Olivet (B. F.), \$8.05; Wheatley, \$4.30; Toronto, Danforth Ave., \$14.25; St. George (Dr. Hulet, \$14.00; B. F., \$4.00), \$25.50; Cheltenham, \$9.00; Haliburton, \$3.00; Brantford, Riverdale, \$5.00; Stouffville (Thank-offering, \$1.00), \$9.05; Toronto, Jarvis St. (Thank-offering, \$103.50); B. F., \$1.00, \$417.62; York Mills, \$7.90; Tapperville, \$2.00; Toronto, St. John's Rd., \$4.50; Berlin, \$10.75; Chesley, \$2.00; Woodstock First, \$17.00; Glamis (Thank-offering, \$3.67), \$8.67; Villa Nova (B. F., \$2.50), \$21.00; Toronto, Wychwood Y. W., \$1.50; Toronto, College St. Y. W., \$12.00; Parry Sound, \$12.00; Aylmer, \$15.00; Port Hope (Vuyuru houses, \$11.05), \$23.70; Hamilton, James St. (Thank-offering \$41.28), \$60.68; Hamilton, Wentworth St., \$6.00; Niagara Falls, Jepson St., \$16.00; Dundas (Thank-offering, \$5.16), \$15.16; Port Colborne, \$5.50; Villa Nova (B. F.) \$3.40; Cramaie (B. F.), \$2.00; Chatham (Biblewomen, \$39.35), \$46.50; Delhi, \$1.25; Marshville, \$1.30; St. George Y. W. (B. F., \$2.00), \$5.05; Arkona, \$2.92; Toronto, Roncesvalles

(B. F., \$5.90), \$19.58; Toronto, Immanuel (Thank-offering), \$14.60; Immanuel Y. W., \$3.00; Toronto, First Ave., \$30.93; Indian Rd. (Venkiah), \$6.00; Biblewoman, \$1.75), \$9.60; Toronto, Pape Ave., \$10.24; Christie St., \$5.00; Campbellford, \$2.88; Petrolia, \$5.67; Beamsville, \$10.00; Mount Forest (Bolivia, \$3.65), \$8.17; Clinton (B. F.), \$1.60; Toronto, Walmer Rd., \$29.23; Walmer Rd. Y. W., \$27.50; Atwood, \$3.35; Toronto, Ossington Ave. Y. W., \$3.00; Annette St., \$9.50; Waverley Rd. (B. F., \$6.01), \$19.73; Parkdale (s. F., \$1.65; lepers, 75c.), \$15.26; North Bay, \$7.50; St. Catharines, George St., \$3.00; Peterboro, Park (B. F., \$2.00), \$25.44; Peterboro, Murray St. (B. F., \$15.00; Biblewoman, \$25.00), \$89.60; Lakefield Y. W., \$1.00; Belleville (special), \$19.00; Cobourg (B. F., \$2.00), \$7.00; Hamilton, Wentworth Y. W. (Biblewoman), \$10.00; Dunnville, \$16.00; Southampton, \$5.00; Wilkesport, \$2.25; Hillsburg, \$2.50; St. Thomas, Centre (Biblewoman, \$11.00; B. F., \$10.00), \$31.75; Toronto, Boon Ave., \$4.80; Olivet, \$5.25; Aurora, \$6.08; Tiverton, \$10.50; Snelgrove, \$3.00; Waterford, \$10.65; Tillsonburg (life membership, Mrs. Chauncey Clark, \$36.50; Georgetown, \$6.50; London, Talbot (Easter Offering, \$1.9.; Miss Fitzgerald, \$5.00; Mrs. Leach's Class, \$2.25), \$19.22; Brooke, \$6.35; Caledonia, \$3.00; Beachville, \$3.45; Norwich (B. F., \$5.00), \$11.50; Lakeview (Tuni Biblewoman, \$25.00), \$38.20; Brantford, Park, \$31.00; Cramahe Y. W. (Student), \$4.25; Uxbridge, \$5.00; Toronto, Calvary, \$18.90; Brantford, First (Miss McLeod), \$50.00; Brantford, Shenstone Memorial (L. M. Aet.), \$19.00; Woodstock, Oxford (B. F.), \$4.00; Lakeview (per Mrs. Geo. McConnell, for student), \$4.50; New Dundee (Biblewoman), \$13.30; Barris, \$19.00; London, Adelaide, \$20.50; Forest (Thank-offering, \$3.40), \$6.60; Stratroy, \$20.00; Brantford, First (Miss McLeod), \$30.00; Houghton, First, \$4.00; Toronto, Dufferin St., \$9.60; St. Thomas, Fifth Ave., \$8.70; Alvinston, \$6.80; Hamilton Park, \$5.00; Lakefield, \$4.00; Bentineck, \$2.72; East Flamboro, \$7.00; For Building Fund, Salford, \$1.00; Brantford, Sheustone Memorial, \$2.00; Brantford, Riverdale, \$1.00; Immanuel, \$4.00; Burford, \$2.00; Paris, \$5.00; Beachville, \$3.00; Governor's Rd., \$1.00; East Oxford, \$1.00; Burgessville, \$5.00; East Zorra, \$4.00; 13th Line, \$4.00; 16th Line, \$2.50. Total from Circles, \$2,042.93.

## From Bands—

Sarnia, Central, Jr., \$5.50; Wheatley (Talla Grace, \$17.00), \$24.50; Brantford, Calvary, \$1.81; Dundas, \$4.50; Leamington, \$4.50; Wallaceburg, \$1.50; Burlington, \$4.00; Campbellford (mite bags, \$2.43), \$3.75; Port Arthur (Bolivia, \$5.00; student, \$4.25), \$9.25; Hamilton, Stanley Ave. (M. Ratnamma), \$25.00; Stratford, McLaurin (student), \$4.25; Stouffville, Busy Bee, \$1.57; Townsend Centre (G. Ruby), \$8.50; Chatham, Benson, \$6.70; Orangeville, \$4.00; St. Thomas, Fifth, \$5.00; Toronto, Roncesvalles (Primary Band for K. Achamma), \$5.00; Markham, Second, \$4.70; St. Catharines, George St., \$7.00; Peterboro, Park, \$3.50; Caledonia, \$3.00; Marshville, \$1.00; Stratford Boys, \$17.00; North Dresden "Happy Workers," \$1.00; Parry Sound (special), \$15.25; Tiverton, \$1.70; Simcoo, \$1.50; Pine Grove, \$1.00; Toronto, First, "Reapers," \$1.50; Wiarton, \$10.00; Hartford, \$5.50; Brantford, Park, \$21.47; Hespeler, \$1.00. Total from Bands, \$221.45.

## From Sundries—

London, Talbot, Jr. B. Y. r. U. (for G. Susanna), \$4.43; Toronto, Century, "We Witness" Class, (Deenamma), \$4.25; Investment, Miss Davies' gift, \$10.00; Investment in trust, \$8.75; Miss Margaret Sinclair (trust), \$17.00; Port Arthur, Phil. Clas (student), \$4.25; Hamilton, Kensington Ave. B. Y. P. U. (B. F.), \$3.03; Toronto, College St. Home Dept. (for new missionary), \$12.50; Toronto, Dufferin St. Jr. B. r. P. U. (for M. Sundrama), \$17.00; Toronto, Indian Rd. Y. L. B. C. (Edla Alice), \$4.25; Poplar Hill Ladies' \$5.00; Miss J. McPhail (Thank-offering), \$2.00; Miss E. A. Richards, \$1.00; Brantford, First, Miss Marquis' Class (student), \$17.00. Total from Sundries, \$110.46.

## Disbursements—

To General Treasurer on regular estimates, \$1,000; for Miss Selman's passage, \$300; to the Treasurer, \$20.83; Convention programmes, \$3.75; envelopes, \$3.50; postage, \$5.00; exchange, 32 cents; Year Book account, \$21.00.

Total Receipts for April, 1916, \$2,374.84. Total Disbursements for April, 1916, \$1,354.40. Total Receipts for year, \$8,340.71. Total Disbursements for year, \$9,237.48.

MARIE L. CAMPBELL,

Treasurer.

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

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