

A Happy New Year

# Canadian Missionary ~~Link~~

XLV

WHITBY, JANUARY, 1923

No. 5

## WHAT CAN WE DO TO HELP?

"The Board found itself quite unable to finance its growing Foreign Mission work with its present regular income, and for the first time since the Forward Movement, was obliged to cut \$5,000 off the total for evangelism in field and school and hospital in India."—Canadian Baptist, November 23, 1922.

Is it possible for us as women to add yet another service to our already busy lives? Can we not interest ourselves more effectively in our Church Mission giving? Can we do anything to arouse more live missionary interest in the church of which we are members?

**Are Canadian Baptists Going to Allow a Cut in the India Estimates?**

**1923 will not be a Happy New Year if we do.**

Published Monthly by  
The Women's Baptist Foreign Mission Board of Western Ontario

# Canadian Missionary Link

XLV

WHITBY, JANUARY, 1923

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## A CALL TO A WEEK OF PRAYER

Those who have read the little book, entitled "Canadian Baptists in Bolivia," which is the Report written by the General Secretary of the C. B. F. M. Board of his trip to that country, will have been greatly interested in the story of the Chapel in La Paz, and of the hindrances placed in the way of its completion. Just by way of refreshing the memory, let us quote a portion of that Report:—

"The Chapel and its Story:—About two years ago, a chapel site was purchased from the municipality with Forward Movement funds, and, later, plans for the building were prepared and permission to build given by the municipal engineer. With money contributed by the Missionary Educational Union of Toronto Baptist Sunday Schools, the building proceeded until a bigoted and influential Catholic, who became mayor a year ago, began to make trouble. First came an injunction from the court forbidding the building of the rear wall on the ground that it encroached on the foundation of a large Catholic Cathedral whose rear-end wall it abuts,—an entirely false charge. Later when the building was nearly two-thirds completed, an old ruling which had been in abeyance for years was resurrected, and the building stopped on the technical charge that the municipality had not approved the plans. At present it would appear that the real obstacle to settlement is the reluctance of the Catholic opposition to the granting of a site,—their pride making it difficult for them to make such a concession to this Christian body which up to now they have considered so insignificant."

The above was written in the early part of 1922,—and though there was then

hope of a favorable settlement in time, the trouble has been going on all these months, while our work has been retarded,—and the end does not appear yet. Is it not time that we as Baptist women take this matter upon our hearts, and, with the faith which our Master taught was the faith which received answers, go boldly to the Throne of God, asking His help in this great difficulty which has befallen our work in La Paz? We believe it will be to the glory of His Name to have a Baptist Chapel in that great city on a good site. Can He not give it? Let us ask Him.

The members of the Board of the W.B. F.M.S., West, at their meeting in Peterboro the day after Convention, last November, felt impressed that a special, definite time should be set apart for this intercession, and it was decided that the first seven days of February should be appointed for this purpose. The Baptist women, from the extreme East to the extreme West of Canada are being asked to co-operate in keeping this week in mind. In the February Link there will be further information,—this is, as it were, an advance notice.

And, indeed, we do not need to wait until that first week in February to pray for that chapel and our work in La Paz. Even now let us give the subject a place in our earnest prayers. The Municipal elections in that city will be held just about this time. If it could be brought about that a new set of men might be elected on the Municipal Board, the present Mayor, who is so unfavorable to our work, would find his influence greatly lessened,—his power offset.

Remember this week of prayer, and watch for fuller particulars in the February Link—and pray in the meantime.

## LA PAZ

## The City.

The traveller by the railway from Tuarqui approaches La Paz over a bleak, dusty and almost shrubless plateau, on whose thin gras a few sheep precariously browse, until he comes to a place where, on the verge of the alto or plain above the city, an electrical engine replaces the coal-burning one for the work of taking the train safely down the seven miles circling the six per cent. grade into the city. While waiting, he descends and walks a few paces to the edge of a deep abyss, and there, right beneath him, 1300 feet below, a grey-red-roofed city fills the bottom of the gorge and climbs up its sides on both banks of the torrent that rushes muddily through it. Every street and square, every yard and garden, is

as against an altitude of 11,830 for Lhasa in Tibet.—From Canadian Baptists in Bolivia.

## The Present Standing of Our Mission.

The membership at present in La Paz is eighteen, and the Mission still worships in a rented, though attractive, room. Among the converts are two brothers, Senior Daniel Ruiz, assistant pastor under our missionary there, and Senor Ramon Ruiz, the manager of the Peniel Hall Farm. They are pleasant-mannered, capable, earnest men, with genuine experience of the grace of God in their hearts. Daniel Ruiz came to the Mission service at first from sheer curiosity; but, as the members were one after another reading or reciting Scripture verses, a sense of deep humiliation came upon him that he knew not even one verse of the Bible. He determined to



Baptist Chapel in La Paz whose erection is hindered

laid out under the eye as if on a map. No spot within many a mile is so well protected from the fierce winds that sweep over the plateau. Up there nothing will grow three feet above the ground. Down below flowers bloom and shade trees beautify the avenues. La Paz is the loftiest capital city in the world, being 12,470 feet above sea-level,

redeem himself from such ignorance, and was providentially led to learn for the next meeting the great invitation in Matthew 11:28, "Come unto me all ye that labor and are heavy-laden and I will give you rest." It was the lamp that threw the first rays for him on the way of the Cross that led him home to God.—From Canadian Baptists in Bolivia.

Wanted at once—A Medical Missionary.

Are you praying for her?

Are you asking your friends about her?

Are your letters telling how India needs her?

For surely she is somewhere—the woman whom God will choose to open doors of healing and salvation in Chica-cole Hospital so long closed to our suffering and dying Telugu sisters. Let each reader make the need known to God, and to friends near and far.

Applications will be addressed to Mrs. H. E. Stillwell, 5 Woolfrey Ave., Toronto. 'The King's business requireth haste.'

J. F. Robinson,

L. M. Jones

Please notice carefully the Program for the united Day of Prayer, given in this issue. Everywhere in these days attempts are being made to unify the scattered forces of the Christian world. This day of prayer gives an opportunity for the most vital and effective unity—unity of purpose expressing itself in prayer.

It gives an opportunity also for broadening our outlook and our sympathies as we come into touch with those whose mission work is done in other countries and among other peoples than our own.

It is hoped that many of our Circles will share the inspiration of this day, helping to swell the volume of prayer that will ascend from Women's Missionary Societies all over Canada and the United States.

#### BOOKS

##### A Missionary Hymnal

The manager of the Book Room, at 223 Church street, Toronto, says this: "We have discovered a "Missionary Hymnal," published by the Central Com-

mittee of the Federal Women's Home and Foreign Missionary Societies. It is a book of 110 pages containing about 124 Missionary Hymns, new and old. I think it will meet a long-felt need in our Missionary Societies.

By purchasing in large quantities we are able to supply the Hymnals at the American price, which is 15c each plus 3c for postage. In quantities the cost of carriage will be less than 3c per book."

#### THE BIBLE AND MISSIONS

"I may further state, says the Manager, that we are overstocked on Mrs. Mason's book, "The Bible and Missions." It is sold at 60c for the cloth edition and 40c for the paper edition, plus postage. While our present stock lasts I shall be glad to supply these, single copies or in quantities, at 50c for the cloth edition and 30c for the paper edition, prepaid.

#### INTERNATIONAL MISSIONARY CO-OPERATION

##### A World-Outlook From St. Augustine's Palace, by Basil Mathews.

If by some happy chance it were possible for a group of such men as, say—the Chinese statesman His Excellency W. W. Yen; Bishop Azariah from India; the African chief Khama; Dr. Nitobe, the Japanese Secretary of the League of Nations International Bureau, to get together with the President of the United States of America and the British Prime Minister and trace their Christian Faith back to its sources, where would they first find the common spring?

They would surely discover that source in the Old Palace at Canterbury given by the heathen Saxon King fourteen centuries ago to the strange foreign missionary Augustine. There, where Augustine planned his Christian conquests, is the starting-place whence flowed the

early rivulets of English Christianity that have broadened, not only into the vast current of religious life of the English speaking peoples of America and the British Commonwealth of Nations, but into the majestic river of their world-wide missionary enterprises in Asia, Africa and the islands of the sea.

So there fell to the International Missionary Committee which held its first meeting at the Old Palace at Canterbury during the last week-end in July, the unique and truly wonderful experience—that within those walls of Augustine's house they looked, first, back to the early source of their common missionary work; then all over the world to the Church's missions among races of whose very existence Augustine hardly dreamed; and, lastly, forward into the mists of the future that hold and hide such supreme possibilities of Christian victory.

Last year the International Missionary Council which links the home churches and their mission boards and the mission field churches of Africa and Asia into a living and practical fellowship, met at Lake Mohonk, N.Y. Out of its own membership this Council appointed a small Committee to transact any necessary business ad interim and arrange for the next biennial meeting of the Council. At the generous invitation of the Archbishop of Canterbury and Mrs. Davidson this Committee met at the Old Palace on the evening of Thursday, July 27, and remained in residence until Monday the 31st.

The group of some 20 members varied widely in nationality,—Canadian, American, Dutch, French, English, Irish, Scotch—and in denominational attachments; but the men and women facing world-wide issues in Canterbury were one in spirit and aim.

A noteworthy group of American missionary leaders were present. Dr. Ar-

thur J. Brown (Presbyterian) Dr. James H. Franklin and Mrs. Henry W. Peabody (Baptist), Mr. Fennell P. Turner (Secretary of Foreign Missions Conference of North America), Dr. Charles Watson of Philadelphia (now President of the American University of Cairo) and the Hon. Newton Rowell, K.C., of Toronto. Baron von Boetzelaer came from Holland and Pastor Couve from Paris. The British members were Bishop King (Secretary of the Society for the Propagation of the Gospel) Sir Robert Williams (President of the Church Missionary Society) Dr. Forgen of Aberdeen (of the United Free Church of Scotland), Dr. Ritson (Secretary of the British and Foreign Bible Society and Chairman of the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland), Mr. Kenneth MacLennan (Secretary of the British Conference.)

Mr. J. H. Oldham and Dr. Warnshuis (the Secretaries of the International Committee) sat on either side of Dr. John R. Mott of New York, its Chairman. It was significant that past and present members of the legislature of three countries were among those engaged in the study of the larger aspects of missionary work.

Morning and evening prayers and mid-day intercession were, by special permission of the Archbishop, conducted by various members of the Committee in the beautiful and exquisitely restful Chapel of the Old Palace.

The business to which the Committee bent its almost incessant energies through the mornings, the late afternoons and evenings (with, I fear, sub-committees remorselessly encroaching on the midnight hours of sleep!) was of an interest at once vivid and vital.

Momentous affairs of missionary development that mark the opening of a new epoch in the story of the Christian-

ity of Asia were reported by Dr. Mott fresh from his work in Japan and China and Mr. Oldham just back from his strenuous winter and spring in India, followed by his visit to the National Christian Conference at Shanghai.

Dr. Mott emphasized the revolutionary importance of the fact that while the great Conference in China in 1907 had no Chinese in it but was wholly composed of foreign missionaries—at the Conference at Shanghai this May out of over 1,000 delegates 565 were Chinese as against 488 foreign. A Chinese leader, Dr. Cheng Ching-yi, had presided over that Conference while Dr. David Yui was Chairman of the efficient Business Committee. "The Chinese," Dr. Mott emphatically said, "have come into their own."

That Shanghai Conference (he reported) has appointed a National Christian Council of 100 members—Chinese and Foreign—with a central secretariat of four officers (two Chinese, a man and a woman, one American and one British.)

A week or two later Dr. Mott had been present at the National Christian Conference in Tokyo similarly constituted, where they appointed a committee to approach on the one hand the separate Christian churches and on the other hand the Missions in Japan to invite them to co-operate to form a National Christian Council for Japan.

Meanwhile, earlier in this year (Mr. Oldham reported) following upon discussions held in the different provinces of India by the Representative Council of Missions, the National Missionary Council—of which at least a half of the members would be Indian—with—if necessary funds were forthcoming—a group of five officers.

The momentous significance of these great steps lies in the fact that they are—to use Mr. Oldham's phrase about

them—"spiritual adventures" in two directions; first they are enterprises in co-operation between missionary societies on a vast scale; secondly they bring the growing indigenous churches and Asiatic leadership into a new fellowship of corporate work.

Here it is only possible to catch a momentary glimpse of the vistas at once of peril and of splendid possibility that lie ahead in both those directions. They constitute an adventurous move forward in a situation where in Dr. Mott's phrase "the titanic pressure of new forces" make such adventure imperative.

Advance may be dangerous; but to stand still would certainly lead to irretrievable and calamitous disaster.

The administrative problems arising out of these three projects in India, China and Japan are obviously of a quite extraordinary complexity. A close study was given at Canterbury first of all by a sub-committee and then by a larger body of the best lines of inter-relation between the mission boards and churches at the Home Base and the central organizations in the field, and secondly between these various bodies and the churches and missions on the field. Much of this work was technical and so to speak the labor of the mason with mallet and chisel. But as Miss Gollock has put it "The International Committee has learned ever to keep before it the fact that where currents of living water are to flow, the channels need to be hewn by careful labor on well directed lines."

Another range of work of far-reaching importance and intense interest lay in the reports of the relations between Missions and Governments. The League of Nations Mandates, for instance, which have been completed this summer and which affect the welfare of the native races in mandated areas under Britain, Portugal, France and other powers in

Africa, the Near East and the Pacific, have all of them close relation to religious freedom of worship and of witness.

A wonderful record was given at Canterbury of quiet work in this connection which steadily pursued over many months has been influential in securing freedom of conscience and will have a permanent influence on the world history of Christianity. How varied the work of relationship with government is today may be illustrated by the fact that no less than eighteen different problems had been dealt with touching twelve countries or colonies under half a dozen different governments. These matters, intricate as they are and often confidential in their nature, intensified the impression that the work of Christian Missions has now found its true place in the central stream of national and international life.

The interest and vitality of these and the other subjects discussed gave emphasis to the importance of having an interim session of this Committee held between the larger biennial meetings of the International Missionary Council itself. That Council has been invited by the British members to meet in Britain next July and the invitation has been accepted.

A series of regional conferences around the Moslem rim of the Mediterranean are also being planned for, to be held probably in 1924, leading up to a general Near East Conference on the Christian Movement in relation to the Islamic world.

The long perspective which came to the Committee at Canterbury looking back from the world-wide missionary enterprise of to-day across the centuries to those small beginnings from which such great things have developed, gave to the members of the Committee and should carry to others in all the fields a new conviction of the expanding purposes of

God in the world and of the inevitable triumph of the Gospel of Christ.

#### FROM OUR PRESIDENT

Dear Link Readers,—I have often though I'd like to tell you something of a short visit to Egypt which it was my privilege to make last spring. But the Link has been so full of interest, that I felt my letter could wait indefinitely. Now that I am about to write I scarcely know where to begin and what parts to pick upon to put in a short space.

Logically, then, I commence with the climate. It is serene, there is a clear sky, sunshine almost all the time, and practically no rain. This dry atmosphere has helped to preserve the wonderful structures and treasures which are thousands of years old. It helps, too, to preserve the health of the people. They tell you there, that Egypt is the greatest health resort in the world. The Egyptians are themselves large, strong people, despite their poverty.

Not only is the physical atmosphere different, so also is the mental (and we might add the sentimental). One starts to dream in Egypt, dreams of the early civilizations of mankind, and thousands of years of history. One too, soon finds oneself riding donkeys and camels instead of street cars or autos; and taking the keenest interest in the tombs and pyramids of the Pharaohs of three or four thousand B.C. Walking through the ruins of Karnac and Thebes one is fairly dazed with wonder and interest, amazed at the tremendous largeness of the architectural and structural work, one might say structural feats, and at the labor and wealth which must have been at their command. One feels overawed to stand in the columned temples and walk the roads, that have seen more than a hundred generations come and

go, and were ancient when Christ came to the world.

So much has happened since those days that one is depressed with a sense of our littleness and the short span of life, yet thankful to know that in all history "God's in His Heaven" and God's hand has, and will rule all. And He teaches man "line upon line, precept upon precept, here a little and there a little," through all ages.

These temples, palaces, statues and tombs have been and are being excavated. The sand has buried and helped to preserve these ancient things, which we now again see.

As to the landscape, it is just like pictures we see. I'll never forget one view particularly. It was a boat on the Nile River at sunset. Beyond the river was the narrow strip of green fields and a mud village. These villages are so romantic at a distance and so squalid at close range. Around this village high palm trees clustered and some stood out alone on the horizon. Beyond was the desert, and one of the great pyramids of Gezah, stood just between us and the red, low setting sun of the East. This is one of the most beautiful landscapes which hang on my memory's wall.

The cities and towns seem like studies in buff, no grass, no trees to mention, buff colored buildings on the buff sand, and the very air seems sort of golden with the sun.

On the streets are a few of the poorer women shrouded in long black gowns, with faces also covered below the eyes with black, they look repelling, being dusty past description. Some are more modernly dressed and evidently better provided for, wearing shorter gowns, stockings and pumps with white garter-ette over their faces below the eyes. They look rather clean and bright. But most women do not go out on the streets

except as a treat and then they ride in carriages if they are well to do, or if not, on two wheeled carts with boards put from wheel to wheel to sit on. On these four black figures are often perched and the husband leads the donkey. He is taking his harem out for an airing. The conveyance you see varies according to their means.

You will say, "Did you see any missionaries?" Yes, I met several, belonging to the American Presbyterian church. They are earnest consecrated men and women. I visited one of their seven girls' schools in Cairo. This was the central one, and under one roof were a boys' boarding and day school, a chapel and offices for departments of work, as well as the girls' boarding and day school. Then on the flat roof of this large three-storied building, were built the homes of two of the missionaries. They could look down from their verandah into the courts below, one for boys and one for girls, where the children played and around which were the class rooms.

In the school were Mohammedan and Coptic girls (The Coptic church was the early Egyptian Christian church). The American Presbyterians have schools and work in several centres and it is quite an old established mission.

We found a bright example of a graduate of the Cairo boys' school, in a dragoman we had. He did not acknowledge himself a Christian, but he was most intelligent and was grateful to the mission and he may be as many others are, a secret Christian.

We visited among the many mosques and buildings of Cairo, the Al Azhar, their boasted nine hundred year old University, where over two thousand students, at one time, can sit around in groups on the floor, having a teacher for each group. The pupils vary in age from



seven years to forty, or any age, one might say. As far as learning goes we would hardly call it a college—as few take higher studies. Mostly it is the Koran which is taught. From this comes much of the restlessness and bitterness of Egypt. The farmers and rural folk are grateful to Britain for making and enforcing law, and above all for irrigation which has meant so much to them. But many of the students, having some education, determine to get all official positions and offices for themselves and to be the rulers. So they gather in the city and discuss questions and inflame each other's prejudices. It is so in other countries than Egypt, sometimes students from mission schools join these discontented ranks, then that is held against Christian education. While in reality the great majority of mission students are loyal to law and order and are helpful to their fellows and are the hope of peace in their country.

Dr. Zweimer, whom we met in Egypt and who is a great authority on Mohammedan life and missions, states that for every pagan who becomes Christian, ten become Mohammedan. So great is the zeal and such is the law among them that every Moslem is a missionary wherever and wherever he may be.

Their religion requiring no spiritual change in its followers, there are no nominal moslems. But their rapid increase is a dread fact, for all intolerant religions are dangerous and the Mohammedan religion is intolerant and being so is cruel. So loyal, or rather so bound are they by their religion, they fear and shun all other teaching, and so are hard to reach with the truth and God's word. As death is the penalty for any leaving their faith, even tho' it cannot always be exacted, it is little wonder few converts make a public confession.

I asked Mrs. Alexander, who has with

her husband been in Egypt forty years, if they were discouraged. She said, "No, no, a mighty work is going on which will bear fruit." She said ten or twenty years ago it was almost impossible to persuade a Mohammedan to read or listen to the Bible, now many read it, and sitting in front of their bazaars. Then she feels there is a great impression made on the scholars in their schools—and one day a great movement to Christ will begin.

It is much the same, we feel, in India, where we have an opportunity to tell the Mohammedans of Christ the Redeemer, and the gospel of God's love. The leaven must work and results will come.

Let us pray more earnestly that the Lord may have the victory in Mohammedan hearts, in India and wherever they hear the truth as it is in Jesus. They are bound by a strong power, which can only be broken by power divine. We say we can at least pray, yes that is so, and we can at most pray, for if we truly pray we exert a great power.

—Maud Matthews.

#### WOMEN'S DAY OF PRAYER FOR MISSIONS

FEBRUARY 16th, 1923

Programme Prepared by Interim Committee of Women's Missionary Boards of Canada

Opening Hymn—Praise my soul, the King of Heaven.

Responsive Reading—Psalm XCIII and Psalm CXXI.

(In Unison) Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Prayer of Thanksgiving in unison

Almighty God, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men.

We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

**Pray for—**

Our King, Our Country, Our Empire.  
For Rulers and Peoples of the World.  
For the League of Nations.

**Pray for—**

Immigration Work and Workers,  
Strangers Within Our Gates.

**Pray for—**

All Children; for Boys and Girls; for  
all Young People  
For Schools, Colleges and Universi-  
ties.

**Pray for—**

Social Reform Endeavors and Rescue  
Work.

**Pray for—**

All Sufferers in Mind and Body;  
For Hospitals, and all who minister  
to the suffering.

**Apostles' Creed in unison—**

I believe in God the Father, maker  
of Heaven and Earth; and in Jesus  
Christ His only Son our Lord, Who  
was conceived of the Holy Ghost,

Born of the Virgin Mary, Suffered  
under Pontius Pilate, was crucified,  
dead and buried, He descended into  
hell; the third day he rose again from  
the dead, He ascended into Heaven,  
and sitteth on the right hand of God  
the Father Almighty; from thence  
He shall come to judge the quick and  
the dead.

I believe in the Holy Ghost; the  
Holy Catholic Church; the Communion  
of Saints; the Forgiveness of sins;  
the Resurrection of the Body and the  
life everlasting. Amen.

**Pray for—**

Mission Boards, for Missions and Mis-  
sionaries.

For all converts, and those under the  
care of missions.

For the supply of workers and for all  
in training.

For the Canadian School of Missions.

**Pray for—**

The deepening of the Spiritual Life  
in all Christians.

**Closing Hymn—**The Day Thou Gavest,  
Lord, is ended.

**The Lord's Prayer, in unison.**

**Leader—**Now may the God of Peace, that  
brought again from the dead our  
Lord Jesus Christ, that Good Shep-  
herd of the Sheep, through the blood  
of the everlasting covenant, make us  
perfect in every good work to do His  
will, working in us that which is well  
pleasing in His sight, through Jesus  
Christ, to whom be glory for ever and  
ever. Amen.

**Please Note—**These outlines and head-  
ings are suggestive only, and local groups  
should feel free to make any alterations  
they desire, and to introduce prayer for  
special or local needs.

Hymns may be used when desired and  
may be freely chosen by local groups.  
The following hymns are suggested, but  
may be replaced by others:

All hail the power of Jesus' name.

The Lord is King! let earth rejoice.  
 O God of Love, O King of Peace!  
 Come to our poor nature's night.  
 Love Divine, all love excelling.  
 Light of the lonely pilgrim's heart.  
 Nearer, my God, to Thee.  
 Lord speak to me that I may speak.  
 O Lord, let me walk with Thee.  
 Blest be the tie that binds.

It is important that the meeting should not exceed one to one and one-half hours. The time for opening should be arrang-

ed to suit local convenience, and in some cases an evening meeting for business women might be found desirable, in addition to, or instead of the afternoon one.

The suggestion is made that in cities, meetings should be held at a larger number of centres than formerly.

The leaders are invited to draw attention to the fact that this Day of Prayer is being observed by the Women's Missionary Societies of the United States also.

## Our Work Abroad

### THE MAHARAJAH AND MAHARANI IN COCANADA

Among the birthday honours of the King-Emperor last June, was the bestowal of the title of Maharajah on the Rajah of Pithapuram. Both the Rajah and Rani have been warm friends of the Mission for many years, and to them we owe much for their help in the erection of buildings in connection with our hospital work in Pithapur, so that we were very much pleased that the Rajah had been honoured by our Sovereign. The Rajah has been loyal to the British throne and he has shown a great deal of public spirit, and during the war was a very generous giver. Though he lives in Pithapuram and spends a good deal of time in Madras where he belongs to the Legislative Council as a representative of this part of the country, he is also closely associated with Cocanada. It was fitting, therefore, that this town should show its appreciation of the honour that had come to the Rajah.

The chairman of the municipal council, Mr. Surianarainamurty, gave a party in the water works grounds which are very pleasant. There was a large assembly of English and Canadians, Anglo-Indians and Indians. There were no ladies belonging to the last named, however. The

Rajah had with him his two sons, boys about twelve and nine years of age. They take their position very seriously and usually look as solemn as judges. The Rajah was seated in a large chair at a table, with his boys beside him. Refreshments for the English and Indian guests were served separately, and then some entertainment was afforded by a young man who told what cards people took from a pack he had and also ate glass, much to the horror of some of the ladies present. Another trick was to pass a pin through the outer skin of the face of a friend of his. Another man read some verses that he had written in eulogy of the guest of the evening.

A few evenings later, the Maharajah was the guest of the Cosmopolitan Club of which he is a member. It is an Indian club to which some of the best of the Hindu men belong and which counts among its members two or three Christians also. Rain prevented that At Home from being held outside, but the building provided ample accommodation for all the guests. The chairman of the municipality read an address which I shall not repeat in full but which began as follows: "To Sri Maharajah Sahib Meharban-i-dostan, Sri Maha Rajah R.V.K.M. Suryarow Bahadur Garu, Sirdar Rajah-

mundry Sircar and Maharajah of Pithapuram, C.B.E." The Rajah responded in grateful terms and spoke of his loyalty to the British throne and said that he hoped that the country would follow the path of peace in gaining self-government with the aid of English officials. At the close of the At Home, a drama was presented of a scene in the life of the great Hindu hero, Rama. His wife Sita, whom he had banished to the forest, was shown with her two sons who had been born after she had left her husband, and of whose existence the fond father knew nothing. A wonderfully ideal husband and father! All the actors were amateur, but they were very good, especially the two little boys who sang and recited exceptionally well.

Some mornings later, the Maharajah was presented with an address at the college that bears his name.

But there was one occasion on which the Maharani was entertained by the ladies of the Recreation Club. As she is not visible to the eyes of any man but those of her family, only ladies were invited. The club building stands in spacious grounds that were a gift from the Maharajah and that are surrounded by a high wall presented by the Maharani. About sixty ladies, mostly Indian, in very pretty silk garments bordered with gold, stood ready to receive the Rani when her large limousine drove in. A few of the ladies, however, to show their dislike of the British Government, were dressed in the coarse cloth that is being woven now in obedience to Mr. Gandhi's injunctions. It was impossible to work up any enthusiasm over games while the guests talked, so that only a few played while most of the women stood around the Rani and talked to her. Refreshments were served on the verandah as we could not be outside at that time on account of rain. As the English refreshments

consisted of biscuits and candy that had come out of tins, the ladies for the most part took everything that was offered to them. There were Indian condiments, also. A gramophone afforded the only entertainment that we had. The Maharani was very sweet and gracious to all.

Both our honoured guests are very unaffected in their manner and simple in their style of dressing. I think that the people love and respect them very much. Though they are not a part of our Mission they take so deep an interest in it and are so friendly with the Pithapur missionaries, that I am sure that the many people who have read of them in Canada, will be glad to know of the honour that they have received from His Majesty.

Laura J. Craig.

Vizianagram, Sept. 11, 1922.

Dear Friends,—

Just a little glimpse, this evening, at Indian life. It has been a busy, and in some respects, a hard day. This afternoon word came that one of the little caste girls, attending the Main Street school, was seriously ill. I went to her home—a dear little girl, about eleven years of age, burning up with fever. Her father, a well educated man, conversed with me in English. His grief was very real. All that could be done was being done. A good doctor was in almost constant attendance; ice was procured and every care taken. It was a comfort to see the little one so well cared for. The child did not recognize anyone, just lay there suffering. Bowing there, in that Hindoo home, surrounded by friends and relatives of the child, we besought the great physician for the life, if it could be in accordance with His will.

From there we went to the Palli Street school; found only twenty-five present, when only a week ago there were be-

tween seventy and eighty. What was the cause? A Brahmin convert! and the people up in arms and the children forbidden to attend school. The facts, briefly as possible are as follows. A Brahmin teacher in the mission school, Bimli, whose people live in the vicinity of my school in the Palli Street of this town, was baptized by Mr. Gullison Monday, August 28th. Thursday evening of the same week, some of his relatives went to Bimli and taking him by force brought him to Vizianagram. Mr. Hart, in the absence of Mr. Gullison, sent word to me the next morning, asking me to do what I could to effect the release of the man. That afternoon I went to the Palli street school, and sent word by one of the Brahmin teachers, that I would like to see the teacher from Bimli. In a few minutes he came to the school, closely followed by a brother-in-law. The latter knew English and dogged our steps, so I saw it would not be possible to have any conversation there. Turning to Mr. S. I said "Will you get into my car and come to my bungalow that we may have a talk?" I may say he was not an entire stranger to me, as he called on me one day when visiting his friends here. He said he would be glad to come and got in the car. His brother-in-law then said he thought I should go and tell his wife where he was going. I replied "He is simply coming to my house for a talk, but if you wish it I will go and speak to his wife." The house was near so together we went, while our friend remained seated in the car. I found the wife, and the usual grandmother, or mother-in-law, and some others seated in the house. As soon as the wife saw me, she started moaning and wailing, and the others all began to talk together. The relative, who accompanied me, told them Mr. S. was in my car near the school. The crying increased in volume and a crowd gathered. I

retraced my steps followed by the weeping wife, and a number of men, women and children. Our friend was comfortably seated in the car, where we left him. His wife rushed toward him; a brother or near relative sprang up from somewhere and darting forward caught hold of Mr. S. and said "What is this? What does this mean? Get right down from here at once." Our friend only planted his feet more firmly in the car. His relatives then pulled his arms and coat sleeves most vigorously and tried to drag him from the car. While he was still pulling his hands and coat, he turned to me and said, "You are using force, you are taking him by force." Seeing that I was standing at least four feet away, doing and saying absolutely nothing, the accusation was slightly amusing. Laughing, I said, "As I see matters, you are using force, I certainly am not." The crowd continued to increase, so I saw it was useless to think of proceeding. Turning to Mr. S., I said "I think you had better get down, and go back to your house with them." He got down at my request; his wife stepped to his side and slipped her hand in his, and he walked away with her, with such a sad, dejected air that my heart ached for him. He looked like a man who had lost all hope. The crowd moved away and I got into my car and returned to my home. It was late and pouring rain so nothing more could be done that evening. Next morning, accompanied by Mr. K. G. Paul, one of the leading Christians in our church here, I went to the office of the police to consult with the sub inspector. He said he would come with us; he called a constable and we went in the car. As the street is rather narrow, we had to stop the car a short distance away. When we reached the house we were told that the man was not at home. Someone standing near said in a low tone, "He is inside." The police inspector stepped for-

ward and asked for him. After a few minutes he came forward, his wife by his side. Turning to him the inspector said, "Are you being detained here against your will?" "I am" was his distinct reply. "Do you wish to leave here?" "I do" was the decided reply. Turning to the assembled relatives the official said "You cannot keep him here against his will; I have heard his statement, he is not a baby to be treated in this way, he is a man, if you attempt to detain him against his wish, we will deal with you." One man stepped forward and commenced a lengthy discourse, in the course of his remarks, he said to the police inspector, "You have no right here." At that the inspector turned on him and said, "Don't tell me that I have no right here, I have, I am but doing my duty, you are keeping that man here against his will and I tell you I cannot permit it, and will deal with you if you attempt it. You let him go, but don't tell me I have no right here when I am doing my duty." Turning to Mr. S. he said, "Step out, if you wish to." "Wait a minute 'till I get my coat," was his quick reply. Then he quickly stepped out, his wife pressed forward, some of her people caught her and pushed her back. A large crowd had gathered, but no one made any attempt to detain him. He stepped forward, where Mr. Paul was waiting for him and walked down the street with him with the air of a man that was free. It was all so different from his manner the evening before. The police and inspector followed him. I stood there in the midst of the crowd, for a few minutes and spoke to one and another, then followed them. There was no violence of any kind, just a crowd of people. We went to where my motor car was waiting and entered it. We then went to the Main street school where Mr. S. wrote out a statement to the effect that he had been

taken from Bimli by force and was being kept in confinement and his movements watched. The police inspector took the statement, bade us good morning and went away. We arranged for Mr. S. to have his noon meal at Mr. Paul's house and I returned home for mine. Had just finished when Mr. Hart arrived from Bimli on Mr. Gullison's motor cycle. They had a hard time at Bimli the night Mr. S. was taken away and were very anxious, so Mr. Hart came to find out how matters were.

His countenance beamed when he heard that the brother was safe and enjoying his dinner. As the house is near, Mr. Hart went to see him. They soon returned, and arrangements were made for him to return to Bimli in the motor cycle with Mr. Hart. According to all reports he is doing well and standing firm. Oh, that he may grasp the truth in all its fulness and be a true worker for Jesus.

A day has passed since I commenced this letter. To return to the first of it, yesterday afternoon after going to the Palli street school, I went to the Brahmin street to see some of the people who were keeping their children home. I talked with two or three of the women but made little progress. Then I went to the home of Mr. S. Five or six women were gathered there, his wife was one of them. I asked if I might enter and they refused admittance, so I stood in the open doorway and talked. The wife and another woman started crying. She asked where her husband was and I told her he was in Bimli at his work. She talked very bitterly saying she would never go to him. Gently as I could I sought to tell her that we had not injured her in any way, that her husband had simply done what he believed to be right. I reminded her that she knew he had been thinking of entering the Christian faith for some months, and had not

in any way deceived her; for he told her and others plainly that he expected to be a Christian. She then made the usual charge that we had "spoiled his mind," given him something to take away his senses, etc. I told her I was sorry for her and would be glad to help her in any way I could. She said "If you really want to help me see that I get back the one hundred rupees' worth of gold I gave that man and see that he gives me a good allowance for the rest of my life, but I will not hear what you have to say or go to him." My heart ached as I turned away. Different ones gathered around. They were not abusive, simply cold and hard, and a feeling of loneliness came over me as I walked down the street of the town. Returning to the school I had a talk with the head master, a Brahmin. He claims that he is trying to use his influence to get the pupils to return to school but without avail. That poor school! It has had so many ups and downs of late and was just getting a good start again and the pupils were attending well and now this blow has come. I certainly do not regret the part I took in setting Mr. S. free, but I am sorry my school has to suffer for it. It is all in the Heavenly Father's hands, it is His work. We are but His instruments. My heartfelt prayer is that it will all work out for good and that others, from among those Brahmins, may be led to give themselves to Christ. I would ask you all to pray most earnestly for the wife of Mr. S. that she may find Jesus and rejoice in Him. There are no impossible cases with our Father. We give them to Him.

This morning the word was flashed through the town that the Maha Rajah died in Madras last night. He went there a few weeks ago to undergo special treatment for leprosy, from which he has been suffering for years. He has been very ill of late and the death was not

unexpected. The body is being brought by special train. The Ranie, his widow, is a charming little woman, well educated and ladylike. The eldest son is married and lives here in Vizianagram. The only daughter was married at Benares a few weeks ago, and the remaining child, a young boy, expects to be married in a few months. Just what changes the death of the Rajah will make in local affairs remains to be seen. The estate is an immense one and very wealthy.

Now just a word about the orphanage. We are getting on nicely. We are twenty six in number and applications have been received re others. Four young maidens, sent here by their missionaries, from the Cocanada girls' school, as said accommodation is over crowded, took it into their heads to run away. Search was not made for them and no effort was made to get them back. In the course of a few days one of them returned, and begged to be received back again. This was most firmly refused. She remained in Vizianagram, doing what coolie work she could pick up, till finally one of the Christian families took her on as servant, where she is at the present time. Another wrote begging to be received back, but she also was refused. Those who are here get on very nicely together and seem very happy. The fields represented are Tekka, Bimli, Samalkot, Yelamanchilli, Vizianagram and a little girl sent from the Rescue home, Chicacole, where her mother, a woman from Pithapuram, died.

I am very fond of them all and greatly enjoy working with them. Please pray and ask your children to pray for the little ones in the "Henrietta Ayer Anderson" orphanage, that they may be bright jewels for the Saviour and a blessing and a help.

Flora Clarke.

## Among the Circles

### Welland.

Some time has passed since the Welland and Mission Circle has reported to our Circle papers, but we are very grateful to our Heavenly Father that we are able to report a very good year, just closed.

Our meetings have been well attended and very instructive, the officers faithful and efficient.

Our offerings have been:—to Home Missions, \$48.00; to Foreign, \$33.00; to Russian Relief, \$38.50; Indian Work, \$3.20; other offerings, \$14.87.

We look forward to the incoming year with hope and courage.

Our officers for this year are—President, Mrs. Campbell; Vice-President, Mrs. Cole; Secretary, Mrs. Tattersall; Treasurer, Mrs. Cameron.

Mrs. A. N. Tattersall, Secy.

### Walkerville.

It is some time since the Link has heard from our Circle. Our President, Mrs. Kohl, is an excellent leader. We have a membership of about forty. Our executive met at the beginning of the year and planned the year's work, which we had printed in program form, each member being presented with one, which we find very helpful. We have had two Thank-offering meetings this year, one in May, the Mission Band entertaining us that evening, with the Rev. Mrs. White, of Detroit, as speaker. She was formerly a medical missionary in India.

The second Thank-offering meeting was in November, the B.Y.P.U. putting on a missionary playlet entitled, "One Day in India," showing the work done by our missionaries.

We decided this year to try to increase our funds by the use of mite boxes, each member possessing one of her own. The President requested that they be brought in at our last regular meeting this year, that meeting being held at the home of Miss Falls, and taking the form of a social afternoon.

We have in our Circle an office called "Missionary Intelligence," the lady who fills that office, Mrs. Moore, keeping us in touch with Home and Foreign news.

We packed a bale of clothing for the fire sufferers at Halleybury, and are packing Xmas boxes to send to the ministers' families in that district.

An afternoon was set aside for prayer for the empty treasury, meeting at the home of the pastor.

On the whole, we have had quite a successful year, and our finances have been increased.

N. A. Harris.

### Norwich—

The annual business meeting and election of officers was held at the home of Mrs. Henry Vigar on Tuesday, October 17. The Vice-President, Mrs. Entwistle, presiding. The meeting was opened with hymn 278, "Revive Thy Work, O Lord."

Mrs. A. E. Hulet read the 67th psalm, followed by prayer.

Mrs. P. Howell and Miss Olive Hanner gave a very interesting topic on "The Baptist Work of Europe."

Mrs. Byron Mott, Sec'y., read the year's report of the money received and expended, being \$213.05.

The election of officers resulted as follows:—Hon. Pres., Mrs. C. J. Hulet; Pres., Mrs. Arden Cameron; 1st Vice., Mrs. E. E. Hanner; 2nd Vice, Miss Mina Lossing; Secy-Treas., Mrs. B. Mott; Con. Social, Mrs. J. H. Frain; Con. Pro., Mrs. O. E. Kendall; Con. Music, Mrs. F. Sweazey; Con. New Members, Miss L. Robertson; Agent for Link and Visitor, Mrs. W. Daykin; Pres. Mission Band, Mrs. C. Carroll.

Beatrice Mott,  
Sec. Treasurer.

### Chatham—

The annual thank-offering service of the Chatham Baptist Mission Circle was held on Sunday morning, November 19, and was attended by a large congrega-



tion, Mrs. H. V. Cameron, President of the Circle, presiding. The church was decorated with large white "mums", by Mrs. H. Dunn, in memory of her son, the late Arthur Dunn. Mrs. C. Dengate, of Toronto, daughter of Rev. and Mrs. John Craig, of India, was the speaker, and gave an interesting talk on India. Reference was made to the great need of medical missionaries, and how many of our workers in India are having to look after two and three fields. Are there not some among our young people who will come forward and offer for service in India?

A choir of ladies sang, "Tell to the world," and Miss Eva Wilson, and Mrs. J. McIntosh, sang very sweetly, "Hear My Cry, Lord," and "Come Ye Blessed."

Mrs. Andrew Thomson and Mrs. J. T. Marshall assisted with the devotional exercises. The ladies appreciated the kindness of the pastor in giving over to them the Sabbath morning service. The collection amounted to over sixty dollars.

Mrs. H. V. Cameron,  
125 Grand Ave. E., Chatham.

#### Ridgetown—

The annual Thank-offering meeting of the Ridgetown Women's Mission Circle was held in the school room of the church Tuesday, November 7th, at 8 p.m., our President, Mrs. O. K. Watson, presiding. A good program, consisting of choruses, hymns, a duet by Mrs. and Miss Dille, two readings, a short talk by our pastor, Rev. J. Proudfoot, on our three great causes for thanksgiving—our homes, our schools and our churches—contrasting our lot with the lot of those who know not the gospel.

Mrs. O. K. Watson gave a short talk on the results of Foreign Mission work. And after telling us of the magnitude of the work, she urged us to greater faithfulness during the coming year. A light lunch was then served those present.

The Secretary read the report of the

last open Board meeting. We as a Circle feel very grateful for these reports which reach us from time to time, as we find them very helpful to our work. Number present at meeting 30; offering, \$31.30.

F. I. Tofflemire, Sec.

#### Edmonton—

The Woman's Mission Circle of the McDonald Baptist Church held its annual thank-offering meeting on the evening of November 8th, the meeting being open to all. The chair was occupied by our President, Mrs. Bingham. The 103rd Psalm was read by Mrs. Lambertson. We feel especially thankful this year for the many good things that have come to our church and Circle, one of which was the coming of our pastor and wife, Rev. A. C. and Mrs. Bingham. A pageant entitled "Tired of Missions," was splendidly rendered by sixteen of our young ladies. A duet by Mrs. Richman and Miss Taylor was much appreciated. The speaker of the evening was Mrs. Ash, Provincial President of the Methodist women's work. She brought to us some of the results of the great work being done by them in China and Japan. She also told us some of her experiences in her personal work among the Japanese in Victoria, B.C. It was very interesting to hear and know about the work done by the sister churches of other denominations.

A hearty vote of thanks was tendered Mrs. Ash for coming to us and giving us the splendid address.

The offering amounted to \$53.10.

S. Carwell,

Bible promises are like sunbeams; they shine as freely through the windows of the poor man's cot as the rich man's palace.

## Summary of Directors' Reports

For the Year Ending October 10, 1922.

Mrs. H. E. Lloyd.

You have listened to the reports that have come in from our fifteen Associations, and will have realized that the work of a Director is not an easy task. These women are ready to travel for miles to establish new Circles, to give advice, to send literature, yes, do everything in their power to start new Circles on the right path for conducting their meetings. They realize fully they are doing the Lord's work, and while at times they may become discouraged and downhearted, they know that He cares for them and will bless their efforts.

The first report to arrive was from Fort William. Mrs. Wood has only four Circles to care for but they are very far apart. Let us often think and pray for Thunder Bay Association.

Toronto Association has passed over into the hands of a new Director. We were sorry to part with Mrs. Passmore who did such splendid work, but her mantle seems to have fallen on her successor. The report of this large Association was very complete and a model of neatness.

A new Circle at Birch Cliffe appeals to some of us.

The largest amount received came from the New Elliot Mission Circle.

The Young Women's Mission Circle of Walmer Road has a close second in that of Parkdale Church.

In the Spring, when a deficit seemed almost inevitable, a poster was prepared by a kind friend, with the striking words

**\$2000**

**THE CIRCLES ARE GOING BEHIND!  
IS YOURS?**

This was sent to the different Associations, and in many of them had a telling effect. In one of these Miss Pratt seeing it took it for her text and told so vividly what it would mean to those

in far-off India to have such a deficit, that a most generous offering was sent in. One Home Mission pastor started the collection with \$10.00. Surely our work is one.

In Middlesex and Lambton Association the banner has again been won by Denfield. 14 women in the church, every one a Circle member, and giving \$146 to missions!

Collingwood Association has a Circle in Orillia that has only 25 members, and yet they take 32 Links.

The new Circle at Minesing has 12 women in the church and 17 in the Circle.

Norfolk Association has been visited by several returned missionaries, and the members have realized how little we do at home compared with the work of those who labor in India, Africa or South America. A great wave of evangelism has swept over these churches and they are anxious to win souls that the Home Base for carrying out Christ's last and great commission may be stronger.

In Peterboro Association Picton is deserving of a word of praise. They have made a marked advance in liberality — from \$5.00 last year to \$21.80 this year for Foreign Missions.

Whitby-Lindsay has changed Directors. We part with Mrs. J. T. Priest — the busy mother — reluctantly, and welcome Miss E. Evans to the Directorate, assuring her we will do all we can to help her.

Last July a bright glowing report came from our Northern Association. Splendid meetings had been held with the best speakers — Miss Mabee, Mrs. Bosworth, and Rev. Dixon Smith from India. They were \$200 ahead instead of going behind. Now, what a change! The forest fires have swept out the lives, homes and belongings of many of these dear people, and the report was made out by a woman caring for four little children belonging to a sick mother

who had been rushed to the hospital. "What terrible things have come to pass in such a short time." Time would fail me to speak of all the others by name. They are doing a splendid work.

We have about 16,929 women in our churches. Of this number 9567 give to missions through the Circles. The 255 women's circles have contributed \$18727.86 to Foreign Missions, the 52 Young Women's circles \$2696.15; total \$21414.01; and yet many are standing idly by.

The time for work is so short. Will you not come in with us dear sisters and have some little share in carrying the Gospel to the heathen nations. Take the work he gives you and do it with your might.

Respectfully submitted,

L. Lloyd,

Secretary of Directors  
(Foreign)

#### REPORT OF MISSION HOMES COMMITTEE

For Year Ending October 20th, 1922.

It was my delightful privilege to spend a few days at the Muskoka cottage this summer, to see its beauties and to feel its comforts. I must confess they surpassed my expectations.

The cottage looks so pretty with its white dress and green trimmings, standing high up from the water.

On the first floor is a good sized, well-equipped kitchen, one bedroom and a large living room with verandah on three sides, the front portion of which is screened for a sleeping porch. I hope the day will come when we can have the side one screened also, for comfort in the evenings. Upstairs there are four single bedrooms.

During our short visit we discovered what impressed us as a great necessity. To walk down an incline to the wharf, swinging an empty pail was fun, but to

walk up again with your pail full of water was hard work. I only did it once but thought of the many times our tired missionaries had to do it, and what a convenience a pump would be. Immediately upon this being made known to the Board, a volunteer asked for the privilege of supplying that pump. I am happy to tell you, the volunteer in this case was our worthy President.

We anticipate putting an extra window in each of the upstairs rooms this summer, but discovered that our wharf was in bad condition, and upon examination found that it would not stand the strain of another "ice breaking" in the spring. So that is our present obligation and will cost close to \$100.

The missionaries who occupied the cottage this summer were Miss Jones, Mrs. and Miss McLaurin, Miss Robinson, and Miss Pearl Scott. All have expressed their appreciation of the home. Miss Scott wrote that the neighbors showered them with kindness and that the place was complete for a summer home. Miss Robinson also wrote her appreciation, which I think is best expressed in her own words: "This is just a wee note to let you know something of my appreciation of the Mission Rest Cottage at Stephens' Bay. It was my privilege to have sixteen days there, and it is only right that the committee in charge should know what a pleasure and benefit it was to me. At my own dear home in Bobcaygeon, friends were too numerous and interested. The trouble was I never got any rest. But at that dear, comfortable, quiet cottage, I not only slept peacefully every night but went to bed and slept soundly for at least two hours every afternoon. And the beds are so comfortable. Please give my thanks to the kind ladies who provided the comfortable mattresses and warm bedding. Really you have provided a fine home for us there. Perhaps I have said enough,

though I question if one could say enough in thanks for the lovely gift of such a Rest Home as has been provided for us at Stephens' Bay."

Miss Jones and Mrs. McLaurin were at the cottage when Miss McLaurin and I arrived, and during my short visit they many times expressed their appreciation of the quiet restfulness and comforts of the "Home."

The City Homes for Married Missionaries on Ellsworth Ave. are at present vacant and for sale. The General Board have been impressed for some time that they are not in the best location for restfulness since the Street Railway has built the car barns so close and are running past night and day.

In the meantime your Committee has listed the contents of both houses preparatory to storage until the Board make further plans. We want to thank the Circles who sent their contributions of money, quilts, sheets, towels, etc., for these homes.

An electric heater was purchased by the ladies of the Board to make Mrs. Smith more comfortable last winter.

Mr. and Mrs. Chute and family and Mr. and Mrs. H. Dixon Smith and family occupied these homes until they went back to India this Fall.

#### Financial Statement.

##### Receipts.

Balance on hand October 21, 1922	\$24.49
From 17 Circles	105.87
From other sources	41.50

\$171.86

Note.—While this report shows a substantial balance you will note that it is provided for in plans for repairs already mentioned.

##### Expenditures.

##### Muskoka:

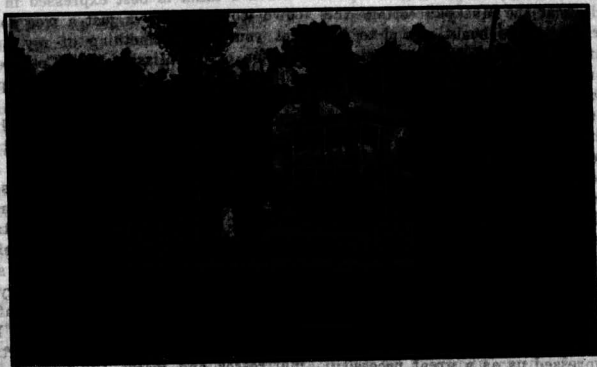
Fares, insurance, ice, pitchers, lamp and secretary's expenses to Muskoka	\$37.10
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##### City Homes:

Electric heater, dishes, kitchen cabinet and table	22.35
Bal. on hand, Oct. 20, 1922	112.41

\$171.86

(Mrs. Chas.) Lillie Senior.



New Missionary Rest Home, Lake Muskoka.

## TREASURER'S REPORT

Receipts from Oct. 15 to Nov. 30, 1922

From Circles—Petrolia (the Pratt family: Rizpah Pratt Memorial for medical work) \$25.00; Calvary, \$1.45; Goshan, \$6.00; Oxford, \$12.50; Paisley, \$3.75; Goderich, \$5.00; Eglinton, \$5.00; Peterboro, Park, \$10.00; Bronte, (Life Membership Mrs. Charles Osborne) \$25.00; Scotch Line, \$11.00; Lakefield (Life Membership Mrs. Alex Kidd) \$25.00; St. Thomas Memorial (Th. Off.) \$6.80; Toronto, Dufferin St. (Th. Off.) \$5.05; Kingsville (Th. Off.) \$25.00; London, Egerton (Th. Off.) \$14.23; Haliburton, \$3.25; Mitchell Square (Th. Off.) \$10.00; Strathroy, (Biblewoman) \$17.23; Toronto Walmer Rd., \$6.20; London, Talbot St. \$69.19; Toronto, Indian Rd. (Life Membership Miss Robertson; Th. Off. \$75.38) \$100.38; Toronto Boon Ave., (Th. Off. \$17.75) \$22.40; Harrow, \$8.50; Fort Francis (Th. Off.) \$9.15; New Sarum, \$2.50; Toronto Jarvis (including \$100.00 "In His Name") \$107.05; Toronto Central (.25 special) \$27.32; Toronto Immanuel \$25.25; Lindsay (Th. Off.) \$18.45; Delhi (Th. Off. \$17.00) \$21.55; Kenilworth \$7.50; North Bay (Th. Off. \$16.65) \$23.75; Tillsonburg, \$18.48; Westover (Biblewoman) \$35.00; Ridgeway, (Th. Off.) \$15.00; London, Kensal Pk., \$4.30; Wheatley (Th. Off.) \$25.00; Fingal (Biblewoman) \$8.00; Strathroy (Th. Off.) \$12.70; Toronto, Calvary, (Th. Off. \$32) \$34.50; Eglinton (Th. Off.) \$10.70; New Liskeard (Cocanada School) \$2.40; Birch Cliff, \$5.75; Hagersville, \$8.00.

From Young Women's Circles—Kitchener, King (Th. Off.) \$27.77; Toronto, Danforth, \$11.28; North Bay, \$5.85; Toronto College St., \$51.50; North Bay (Personal Miss Priest) \$10.00; Hamilton, Stanley Ave., \$5.00; Stratford, MacLaurin, (student \$5.00, Biblewoman \$16.00, Christmas presents \$2.00) \$23.00; Toron-

to Immanuel \$5.00; Belleville, \$5.00; Toronto, Bloor St., (per Mrs. Wright for student) \$17.00; Simcoe, \$11.00; Toronto Pape Ave., \$3.15.

From Bands—Forest (student \$18.00) \$31.17; Wingham, \$20.00; Lakefield, \$1; New Liskeard, \$1.50; Westford, (student) \$20.00; Toronto, Annette St., \$2.50; Mt. Brydges, \$4.30; Colchester, \$14.00; Sarnia, Brock (lepers \$2.75) \$15.35; Beamsville \$14.50; Cramche, \$5.00; Malahide Bayham (for student) \$4.00; Walkerville (student) \$20.00; Georgetown, \$7.50.

From Other Organizations—Wingham B.Y.P.U., (student) \$20.00; St. Thomas, Centre St., Jr. B.Y.P.U. (for 3 students) \$75.00; Port Burwell "Star of Hope" Class (student) \$20.00; Perry Ladies' Aid, .67.

From Individuals—Mrs. Fred Saws, (student) \$17.00; A Friend, (for two Biblewomen) \$50.00; Per V. E., \$41.25; Mrs. Wm. Craig, \$50.00; Miss C. A. Chapman (Biblewoman) \$6.25; "In His Name" \$400.00; "A Friend" (students) \$34.00; Mrs. R. D. Brown (Biblewoman) \$20.00; For car fund: Mrs. F. Showell, \$1.00, Mrs. Day, \$1.00, Friends (per Mrs. Zavitz) \$3.00, Per Mrs. Stillwell \$6.50, Mrs. R. Hooper \$5.00, Mrs. Dancy \$5.00, Mrs. Elder \$5.00, Mrs. Crosby, \$2.00.

From Miscellaneous Sources—Investment, Dominion Bonds, cheque, \$13.75; coupons, \$120.99; Convention Collection \$105.21; "S.M.B.P.S.O." \$51.79; \$7.61 \$3.25; for car fund. Estate Mrs. John Stark, \$300.00.

M. C. Campbell,  
Treasurer.  
Mrs. Glenn H. Campbell,  
118 Balmoral Ave., Toronto.

Love never asks how much must I do?  
but how much can I do?

A man may give without loving, but  
he cannot love without giving.

## The Young Women

### WANTED!

Wanted, as soon as possible, to serve God in India, a lady doctor. Will every reader of this notice kindly make it known widely in her neighborhood and among her friends near and far, by word or letter. Applications to be addressed to Mrs. H. E. Stillwell, 5 Woolfrey Ave., Toronto. "The King's business requireth haste."

J. F. Robinson

L. M. Jones

### THE SEMINARY NURSERY

As we have married students with children in the Seminary, and as the mothers are supposed to take a course of study too, some provision has to be made for the children during school hours. We have a nursery for the tiny ones, a kindergarten for those of kindergarten age, and the ones who are of school age, go to the American Baptist Primary school, which is in the same compound.

The nursery is one of my special tasks, and many a time has that old jingle been in my mind:

"There was an old woman

Who lived in a shoe,

She had so many children

She didn't know what to do!"

I wonder what she would have done, if besides having the children she had had mothers as well to deal with! The babies are just half the work the mothers are. Since taking this work in the nursery I have marvelled more than once, that the mortality among babies—high as it is—is not higher. If women who are educated, and are taught how to care for their babies, do the things they do here in the seminary, what about the uneducated ones in the village?

We had twenty-four babies when school began, but a little lad of two, and a

baby girl of nine months have left us. The little lad had tuberculosis in nearly every form that it is possible to have it, and grew weaker and weaker. We were glad for his sake when he went for the Doctors said there was no hope that he would grow up, and it was hard to see him so ill. The baby was one of the healthiest and loveliest babies on the compound, until her mother began feeding her food she could not digest. They had lost two children before, and when this baby came they decided to dedicate their lives to the Lord's service as a thank-offering.

The husband had given up a good government clerkship and they had come to the seminary. "My people said not to come, and now the baby is dead, and they will say it is because we came," the mother cried. I hope there will be more babies to comfort them, and before that time I am sure Suramonie will have learned more about the care of them. For weeks and weeks one baby had been most carefully fed, then we had a wedding. There were lots of good things to eat, and of course the baby had to have some. Do you wonder I say that the mothers are more trouble than the babies?

One baby was brought to the compound about five o'clock one evening. She was eight days old, and such a tiny mite. Her mother had died, and her father wanted someone to adopt her. I don't know which of her adopted parents is most proud of her. I saw her father, one day, when he didn't notice me, admiring her, and it takes real home love to do it, for she is such a scrawny looking little specimen of humanity, and oh how she cried at first!

Three of our babies have graduated from the nursery to the kindergarten, and my but they are important. Their importance is only equaled by those who

have passed from the kindergarten into the primary school.

I wish you could see the babies dressed in the little flannel jackets sent from home, they do look so cosy and comfortable in them. And oh, if you could see the difference a cup of milk in the middle of the morning makes in the older babies, the thin ones are growing fat and strong and the strong ones stronger.

The prospect is getting brighter all the time, for the women are really trying to learn what is best for the children, and what is more, are trying to do as

they are being taught. It is not that they love them less than at home, but they don't know how to look after them, and in this custom-ridden land it is hard to break away from the methods that were used by their great-great-grandmothers.

Yes, I expect there were times when the old woman in the shoe didn't know what to do but for all that, I am sure she never wanted to give up any of her babies. Neither do I, nor do I want to give up any of the mothers, either.

Mary Stillwell McLaurin.

### Our Mission Bands

"A Mission Band in Every Church in our Convention in Four Years!"

"S.M.B.P.S.O."

There are so many things that I want to write about, I scarcely know where to begin, but I'm sure that all who had any share in our "S.M.B.P.S.O." will want to hear full particulars, so I guess that will come first.

Since there may be some who do not know what those mystic letters mean, let me explain that they stand for the "Special Mission Band Postage Stamp Offering" which came from our Bands all through Ontario West, just before Convention. This was a Special love-offering, over and above all regular gifts, which came in response to the appeal with regard to what we feared might prove to be a deficit when the year was closed. But God heard and answered prayer, and the year closed with a clear sheet, so this Special gift from our boys and girls is going to help the Boards to do some Special work.

The "S.M.B.P.S.O." as I have stated before, was to be divided equally between Home and Foreign Missions, and the part which was sent to the H.M. Treasurer is said to be used for the education of

a Polish student in Toronto, of whom we shall hear more, later on; and you will be glad to know that the part sent to the F. M. Treas. is going to help swell the fund which, some day soon, we hope, will send a Ford car to India, to help Miss Priest in her touring work at Tuni. Won't that be great? She has asked for an ox-cart, but we want to send her a Ford, don't we?

And now for a little detail:—Through the Directors, letters regarding the "S.M.B.P.S.O." were sent to 164 Band Leaders throughout the Convention. For various reasons, some of the Bands were unable to take part in this Special Offering, but 44 of our Bands responded, and a wonderful response it was, too. I had planned to send a receipt to every contributing Band, but the stamps came in so thick and fast, that I found it impossible.

The Special Offering took care of its own expenses, which amounted to about \$4.50 in postage. The total receipts of the "S.M.B.P.S.O." were \$129.79. Of this \$62.65 has been forwarded to the H. M. Treasurer, and the same amount sent to the F. M. Treasurer.

Following is a detailed statement of

number of Bands and amounts contributed:—

Association	No. Bands	Amount
Elgin .....	4	6.50
Collingwood .....	3	\$ 7.03
Guelph .....	3	5.80
Middlesex-Lambton ..	8	20.22
Niagara-Hamilton ..	4	10.37
Norfolk .....	1	.25
Oxford-Brant .....	7	48.18
Owen Sound .....	1	1.00
Peterboro .....	4	9.18
Thunder Bay .....	1	4.79
Toronto .....	2	2.04
Walkerton .....	2	3.50
Western .....	3	10.04
Whitby-Lindsay .....	1	.89

14 Associations 44 Bands \$129.79

The above tabulates the result in cash, but cannot tell of all the joyous efforts on the part of the boys and girls as they brought in their "S.M.B.P.S.O."

I fancy I hear some one say, "What on earth did you do with all the stamps?" Why, bless you, that was easy. Representatives from the different Associations put all the loose stamps into small envelopes containing 50c worth, for which there was brisk demand by Convention delegates at Peterboro, that soon converted stamps into cash. The Convention Post Office disposed of many more, and the large blocks of stamps were taken over and exchanged for cash by Mr. D. E. Hatt, the genial Manager of the Baptist Book Room, Toronto. Everyone seemed to want to help the "S.M.B.P.S.O." along.

And now, I'm sure you will watch every number of the "Link" to see the "Ford Car Fund" grow, and you will also watch the "Visitor" to see if there is any news about those Polish Students we are helping to educate, but above all, let us together thank our Heavenly Father for giving us this special opportunity to

bring another love-gift to be used in His service.

Will all who helped, please accept the hearty thanks of

Your affectionate Band Sec'y.,  
Anabel Sage Mills.

P.S.—See this month's "Visitor" for Mission Band helps.

### THOSE FINANCIAL REPORTS

I have been wondering if something cannot be done to make the Financial Statement from our Bands tally more closely with the Annual Printed Report?

I have just been comparing some of the Band Reports for the year just closed, with the Annual Printed Report of Finances. I have examined only 4 Associations comprising 45 Bands, and in these I find 15 Band Reports for Home Missions, and 23 Reports for Foreign Missions that do not agree with the printed Financial Statement, which you will always find in the December numbers of "Link" and "Visitor." Is your Report one of these?

Now, let us see if we can find a remedy for this, for we do want to train our boys and girls in good business methods when they are doing Missionary Work, don't we?

First of all, (and I believe this is the cause of the greatest number of mistakes in tabulation) we must be sure to send our last contributions for the Convention year, not later than the date so emphatically named in our "Link" and "Visitor." This may not seem very important to the individual Band, but it is, very much so, because our Treasurers are good business women, and, as such, they close their books when they say they will, and if your contribution reaches them 6 or 8 or 12 hours later, it will not appear in that year's report. I would advise you to send your contribution after Nov. 1st un-



less you are sure it will reach the Treasurer before the books are closed.

Next—Fyle all your receipts carefully, and note the date when Treasurer received the money, for all receipts are sent out at once. If you fail to get a receipt within a few days, make inquiry at once, giving full particulars. Your receipts should tally with your Annual Report, as well as the printed Financial Statement. If money has been sent in any other way, or to any other persons than our own Home and Foreign Treasurers, make a special note of that fact in both Association and Convention Reports, giving amounts, etc., but do not include it in the amounts sent to our own Treasurers. This will help wonderfully.

Next—if you watch the "Link" and "Visitor" carefully each month, you will find a report of all contributions received the month previous. Be sure to watch the dates named. If the report says "From Oct. 15th. to Nov. 15th." it means just that and no more, and if you have sent any money between those dates and have the receipt, and it is not reported, write and find out about it at once. Keep your Financial accounts straight and right up to date. It is far the best way.

Perhaps you will find the last contribution from your Band in October was received too late, in which case it will appear in the first monthly Financial Report in the "Link" and "Visitor." If so, start your Financial year with that amount, and see if your Report will tally with the Convention Report next year.

Then remember to send your money to the proper person. Mrs. Glenn H. Campbell, 118 Balmoral Ave., Toronto, receives all contributions for Foreign Missions, and all Home Mission Funds are sent through the Divisional Treasurers, whose names appear at the top of the Financial Statement of each Association as printed in December "Visitor." This is import-

ant, as your Band Secretary recently received contributions from 3 Bands, which had to be forwarded to the Treasurers, thus causing unnecessary delay.

If you send a cheque that is not payable at par in Toronto, do not forget that 15c will have to be deducted for exchange. Better send a P.O. Money Order.

Take nothing for granted. Write plainly, stating amount, whether for Home or Foreign Missions, name and address of Treasurer of Band, also name and place of Church to which Band is attached. Be especially clear when dealing with money matters. It will help so much.

Your Band Sec'y., A. S. M.



The Indian Woman

## SOME STATEMENTS

10 years ago; in 1912, our Bands gave to H. M. \$922.70; to F. M. \$1730.69; total \$2653.39.

To-day our Bands are contributing twice that amount in one year.

In the 5 years from 1916-1920, (inclusive), our Bands contributed \$19,873.41, more than a quarter of this amount being contributed in 1920.

I wonder how many recall how earnestly Mrs. G. W. Barber, a beloved former Secretary of Bands, looked forward to the day when our Bands would contribute \$1000.00 for Home Missions, as the thousand dollar mark had been reached some years before for Foreign Missions? How she rejoiced when in 1913 this amount had been reached! In her

report of 1914 she refers to it as "Over-reaching the \$1000.00 line long aimed for." The amounts have wavered slightly since then, but never have they gone below the "\$1000.00 line" and in 1919 they reached the "2000.00 line" and I, for one, do not believe it will ever go below this new standard.

In 1920, the contributions for Foreign Missions went over the \$3000.00 mark, but slipped back a little last year. They are coming back again, however, and if our Leaders are faithful as they have always been, if our Circles encourage and support the Leader and members of the Band, if our women become interested enough to really pray for this great and necessary work, and follow up their prayers with their efforts, I'm just beginning to wonder where the line can be set, that the Bands will not reach and overtake.

## OUR MISSION BAND PROGRAMME

Dear Band Leader,—In the January, February, March and April Links, we are going to try to give you some help and suggestions for four programmes on Bolivia.

When Mr. Stillwell came home from his trip to our mission field in South America, he was deeply stirred with the need of our Canadian Baptist people taking hold of the work in Bolivia in a far more adequate way than they had ever yet attempted. He urged on our Women's Board more intensive education in relation to our Bolivia work, stating that we had all been brought up on India, and it was hard for us to give the rightful share of our attention to our other dark field.

Before you go any further, write to our Literature Department, 66 Bloor St. West, Toronto, and have Miss Dale send you all the helps she has on Bolivia. She will say, "That is easy," for we have



The Chola Woman

not much." I am sure you will find, though, that she has quite enough to keep us busy for four meetings.

The helps are: "Studies of Bolivia," 3c; "Pascual and Angela," 10c; "Lola, Panchita and Juan," 5c; "Bolivia," a sketch of Bolivia, 5c; "The Call of South America to North America," 2c; and "Canadian Baptists in Bolivia," free.

Now, the next thing to do, is to read every one of these leaflets through, and if you don't feel like getting up and at it for Bolivia, we will be very much mistaken!

For the first lesson, we will just use Mrs. Mitchell's "Studies of Bolivia." There is far more than we can digest in its five pages, but we shall make an attempt at it. For this programme, have three children dressed to represent the three classes of Bolivia inhabitants. The Spanish girl will just be dressed as fashionably as possible like a Canadian girl. They get their styles direct from Paris. The Chola and India costume you can get from the pictures in this Link. The costumes are simple to make.

For the sake of new leaders, we will, for this month, give a complete outline for the programme.

I. Prayer or Opening Hymn of Praise.

II. Hymn or Prayer (not always in same way; any little change in order for variety).

III. Business: Minutes of last meeting; Treasurer's Report; Other Business; Announcements.

IV. Collection, with prayer of consecration before or after or short song given below.

V. Our Study Period. Some facts about Bolivia. (a) Its size; (b) Its population; (c) Its people; (d) Exports; (e) Physical features; (f) "Lake in the Clouds"; (g) Its cities in High places;

(h) Education; (i) Religion; (j) Why Bolivia needs Missionaries.

VI. Prayer for Bolivia.

VII. A short message from Leader to drive home the message (about two minutes).

VIII. Closing Hymn and Prayer.

Hints For Carrying Out the Programme

For III. See that everything is done decently and in order, and in a business-like way. Have everyone taking part come to the front and face the Band.

IV. To the tune of Onward Christian Soldiers:

Now our gifts we offer,

Saviour dear to thee;

Bless us as we send them

Far across the sea.

For these other children

In homes far away

We have saved the offerings

Which we bring to-day

So we gladly bring them

Saviour dear to thee;

Bless us as we send them

Far across the sea.

V. Each part for this number is plainly given in the "Studies of Bolivia." Have boys and girls commit to memory the parts. Use simpler words if your Band members are small.

VI. Speak to a number before meeting asking them to take part in sentence prayers. To encourage a start in this service of prayer, write the prayer for them if necessary.

No one knows better than the writer, how incomplete these suggestions are, but they are given with the hope that some busy leader may receive some help and encouragement in her blessed and arduous task of leading the young people to know and take an active part in carrying out the great commission.

Happy New Year to you all,

Jessie Dryden Zavitz.

## The Eastern Society

Tuesday, December 5th, was a red-letter day for Montreal Baptists in that we were honoured by the presence in our midst of Mrs. Helen Barrett Montgomery, LL.D., L.H.D., of Rochester. Traveller in many lands, writer of many books, keen student of world movements, ex-President of Northern Baptist Convention—it was indeed an occasion long to be remembered when we were brought face to face with this talented and consecrated woman. Mrs. Montgomery addressed a large audience in the Olivet Baptist Church. Mrs. H. Ayer presided and the devotional exercises were conducted by Mrs. Orchard.

In bringing greetings from the Baptists of the United States, Mrs. Montgomery spoke of the extreme importance of preserving undiminished the friendship between all parts of the Anglo-Saxon race and urged that all little differences and irritations should be ignored and that a strength and cordiality should be added to it that were never known before.

Speaking briefly of the missionary work in China Mrs. Montgomery showed how China had broken with her past. But in spite of the marvellous opportunity, the call from China ten years ago to come over and help had not been answered by the Christian church in any adequate measure.

Passing then to India, that greatest and most difficult field, Dr. Montgomery showed that if we fail there we fail everywhere in our attempts to make Christianity a world-religion. Showing how in the Providence of God all the districts round the Bay of Bengal have come under Baptist influence she asked: "What are we doing there? Are we only marking time or are we doing a great constructive work?" Reminding her audience of the marvellous work done by Carey, the consecrated cobbler, by Judson and Day, the McLaurins and others

she asked "Is it right to give to such work just the left over of our time and money? Great things are happening in India, unrest is everywhere. The Christian church there may have to suffer persecution, the government grants may be withdrawn from the schools. But what of these things! Let us go on, let us only dig a little deeper into our pocket books!

Dr. Montgomery spoke then of the foreigner at our very doors and urged upon all American Christians the extreme importance of reaching out to them and showed how responsive they were to the efforts put forth to influence them. She especially brought before us the need of influencing for good the students who come to our Christian colleges for education that they may not return home again without realizing what Christian homes and ideals can do for a nation.

Referring to the great reformation that is going on in Europe at the present time, second only in importance to the great Reformation of the sixteenth century, Dr. Montgomery showed that whole communities are leaving the faith of their fathers and are turning to the teachings of the Baptists whose democratic principles are particularly attractive to men who have learned to associate despotism with religion. In Czecho-Slovakia hundreds are being baptized. In Russia and Roumania a similar movement is taking place and over one and a half million have left the orthodox church.

In conclusion Dr. Montgomery asked "In face of this unparalleled opportunity are we going to be the same sort of Christians as before, spending more on our pleasures than on Christian work?" In thrilling words she pleaded for personal evangelism for the reaching out towards our neighbors, our dependents, our business associates, our friends. The rapt attention displayed by the audience

showed how great was the effect produced by her words.

Previous to the public meeting, Dr. Montgomery was entertained at supper and the members of the Foreign Mission Board and delegates from the other denominations had the pleasure of a personal introduction to her.

The quarterly meeting of the Women's Foreign Mission Board of Eastern Ontario and Quebec was held on Friday, December 8th. Business was transacted and correspondence and quarterly reports from our missionaries were read.

A resolution was passed that we co-operate with the Western Board in the matter of Life Membership pins. It was suggested that any Circle making a Life member might present one of these pins. Any desiring these pins may communi-

cate with our treasurer, Mrs. Kirkland, 26 Selby St., Westmount.

Westmount, Dec. 8th, 1922.

Dear Circle Members,—Have you heard from your representative to the Convention of the special appeal made by the treasurer to send your funds in monthly? In the light of that appeal will you each study our appropriations for the year, then divide the amount by twelve. This represents our indebtedness to our missionaries and their work. And where do we stand at present? Three months have gone and only about \$700 received to date.

May your circle answer for its share.

Yours in the work,

Margaret Kirkland.

26 Letty Street, Westmount.

Circles! be on the look out for the bulletin with the latest news from the fields.

## The Link - - Attention !

### TIME TO RENEW SUBSCRIPTIONS

January and February give another opportunity for agents and individual subscribers to renew for coming year.

**Do It. Do It Now. Do Not Forget. Do Not Postpone**

Agents—Aim for former list and addition of 10% of new names. Some of you can get 20% new names.

Subscribers—Aim to renew your own subscription and add one new name.

#### REMEMBER:—

- I. Information about missions creates interest in missions.
- II. The "Link" contains the information.
- III. Therefore the information—"The Link"—ought to reach every Baptist woman.
- IV. It is your duty to make it reach at least two—yourself and one other.

Make out all money orders to Canadian Missionary Link, 118 Gothic Avenue. Do not make out in any individual name. Do not send cheques.

## NAMES AND ADDRESSES OF MISSIONARIES

## INDIA

- Akidu, Kistna District—Miss Hinman, Miss Mary Selman, Dr. and Mrs. Wolverton, Rev. J. E. and Mrs. Chute, M.D.
- Avanigadda, Kistna District—Rev. and Mrs. H. B. Cross.
- Bimlipatam, Vizagapatam District—Rev. R. E. Gullison, Rev. John and Mrs. Hart, Miss Ida M. Newcombe, Miss Clara B. Hellyer, Miss Laura A. Bain.
- Bobbili, Vizagapatam District—Miss Lois Knowles.
- Chicacole, Ganjam District—Rev. I. C. and Mrs. Archibald.
- Cocanada, Godavari District—Miss A. E. Baskerville, Rev. R. C. and Mrs. Bensen, Rev. H. D. and Mrs. Smith, Miss Muriel Brothers, B.A., Rev. John and Mrs. Craig, Miss Laura Craig, Miss E. E. Farnell, Miss Georgina McGill, B.A.
- Narsapatnam, Vizagapatam District—Miss Clara A. Mason.
- Palkonda, Vizagapatam District—Miss W. E. Eaton, Rev. W. S. and Mrs. Tedford.
- Parlakimedi, Ganjam District—Miss M. E. Harrison, Miss A. C. Munroe, Dr. J. Hinson and Mrs. West.
- Pithapuram, Godavari District—Miss J. M. Allyn, M.D., Miss L. C. Allyn, Miss H. E. Day, Dr. E. G. and Mrs. Smith, Rev. and Mrs. E. W. Armstrong, Miss C. M. McLeod.
- Ramachandrapuram, Godavari District—Rev. J. R. and Mrs. Stillwell, Miss S. I. Hatch, Rev. A. D. and Mrs. Matheson.
- Rayagadda, Vizagapatam District—No resident.
- Ramapatam, Nellore District—Rev. J. B. and Mrs. McLaurin.
- Samalkot, Godavari District—Miss Edna Farnell, Rev. C. L. and Mrs. Timpany.
- Sompel, Ganjam District—Miss Zella Clark, M.D., and Miss Martha Clark.
- Tekkali, Ganjam District—Rev. Gordon P. and Mrs. Barss, Miss Alberta Patton.
- Tuni, Godavari District—Rev. A. A. Scott, Miss E. Priest.
- Vizianagram, Vizagapatam District—Rev. H. J. and Mrs. Corey, Rev. R. Sanford, D.D., Miss Flora Clarke.
- Vizagapatam, Vizagapatam District—Miss M. H. Blackadar, Miss Grace J. Baker.
- Vuyyuru, Kistna District—Miss Jessie Findlay, M.D., Miss E. B. Lockhart, Miss Gertrude Hulet, M.D.
- Waltair, R.S., Vizagapatam District—Mr. and Mrs. John W. Davis, Rev. W. V. and Mrs. Higgins.
- Yellamanchili, Vizagapatam District—Miss A. C. Murray, Miss Bertha Myers.

## BOLIVIA

- Cochabamba-Casila 123—Rev. Johnson and Mrs. Turnbull.
- Cachabamba—Mrs. J. M. Wilkinson and Miss M. B. Morton (Associate Missionaries).
- Hacienda Guatajata, Huarina, via La Paz—Miss Alice Booker, Miss L. E. Wilson.
- La Paz-Casilla 402—Rev. Alexander Haddow.
- Oruro—Rev. Percy G. and Mrs. Buck.

## ON FURLOUGH

- Miss M. E. Archibald, The Academy, Wolfville, Nova Scotia.
- Miss C. B. Elliott, Clarence, Annapolis Co., N.S.
- Rev. S. C. and Mrs. Freeman, Wolfville, Nova Scotia.
- Rev. A. and Mrs. Gordon, 141 Lorne Avenue, Brandon, Man.

# Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.

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Mrs. C. N. Mitchell, 191 Sherman Ave., South Hamilton, Ont.

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