

Christmas Number

Canadian Missionary Link

XLVIII

WHITBY, DECEMBER, 1925

No. 4



The First Christmas

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

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

—Sel.

Canadian Missionary Link

XLVIII

WHITBY, DECEMBER, 1925

No. 4

A Happy Christmas To All Our Readers

STILL THERE IS BETHLEHEM

By Nancy Byrd Turner

All love and mystery in one little face,
All light and beauty in a single star
That rose among the shadows, pure and far,
Above an humble place;
All Heaven in song upon a lonely hill,
Earth listening, fain and still.

The long years go; the old stars rise and set,
Dreams perish, and we falter in the night.
But still there's Bethlehem—could heart forget

That loveliness, that light?
Shadows there are, but who shall fail for them?

Still there is Bethlehem!

—Sel.

SOME THINGS I REMEMBER AS I THINK OF THE ST. THOMAS CONVENTION

First of all, the kind welcome of the St. Thomas Centre Street Baptist Church. Everything ran smoothly from beginning to end. Only those who have entertained a convention in their church can understand the labour and loving service that this calls for. The scriptural injunction to hospitality was literally fulfilled during the four strenuous days of our meetings. We know that every delegate and visitor has a very warm place in her heart for the Centre Street Baptist Church, St. Thomas.

In the Secretary's report we noticed a regret expressed that it was not possible for more outside members and directors to come to the Board meetings. Would it be at all a reasonable thing for all outside members and directors to think about the possibility of being in Toronto at least occasionally on Board day, the third Friday of each month? The attend-

ance at these meetings would mean much in the way of inspiration and real help in the progress of all our work.

The Missionary Homes Committee reports that last year a gratifying number of Circles outside of Toronto sent in contributions for the upkeep of our homes on Ellsworth Avenue and in Muskoka. The object of these funds is to make our missionaries home on furlough more comfortable. All we ask is a collection once a year from each Circle.

The Foreign Mission boxes ladies, Mrs. Denegate and Mrs. McLean, wish everyone to watch "The Link" for instructions about WHAT to send, and WHEN to send the parcels, and please obey.

The Publication Committee reminded us that November 1926 is the beginning of our Jubilee year and they would like to celebrate by announcing 10,000 subscribers for The Link paid in advance. The Link paid \$400 to the Treasurer for a new Missionary's passage to Bolivia. Every subscriber gained is something for missions.

The papers on Stewardship introduced by Mrs. Inrig and given by Mrs. Kingdon and Mrs. Arthur White were very inspiring. They must be heard in full to be appreciated.

Beautiful memorials to the loving service of three members of our Foreign Board who have gone from us: Miss Rogers, Mrs. Urquhart and Miss Dayfoot, brought us all the desire to make our lives count as theirs had done for all that is highest and Godward.

We will ask our Editor to publish in full Miss Dale's paper on Programme Building and Programme material in the January Link. You will get help from it.

Our President's message, dictated from a bed of illness, came to especially sympathetic hearts. She suggested as verses which we might take for the coming year "Wherefore

gird up the loins of your mind"; "Having your feet shod with the preparation of the Gospel of peace"; "Put them in mind to be ready to every good work."

Read the Corresponding Secretary's Report in this Link.

It was a joy to look into the faces of our missionaries on furlough, Mrs. Craig, Miss Laura Craig, Miss Selman, Miss Robinson, and Miss Baskerville, and to hear of their work.

Mr. Stillwell closed a full two days of stirring interest with a very fine appeal for Bolivia.

—J.D.Z.

OUR JUBILEE OBJECTIVE FOR THE LINK

In November, 1926, we celebrate the Jubilee of the Founding of our Foreign Mission Society. We want to make that occasion a record event in every department of our work. The Link desires to gain admittance to more homes as its special way of doing service. At the convention we asked the Presidents of Circles to take home cards, one to be given to each member of her Circle. On these cards was a request that the one to whom the card was given **definitely try** to gain one new subscriber. Presidents, if you did not get these cards will you send to Miss Dale for them now. We want to get at the result of this effort. Will you try to get the cards returned and send to the Editor of "The Link" a note telling how many new subscribers your Circle was able to get. **All together, let us try and see** if we can come to convention next year with 10,000 paid in advance subscribers.

Jessie D. Zavitz,

Convener Pub. Com.

FROM THE LITERATURE DEPARTMENT

The Literature Department wishes all its many friends the very happiest Christmas possible to have. We would direct your attention to the outside back cover of the November Link for material for Christmas programmes and suggestions for gifts.

MISS GERTRUDE DAYFOOT

By Miss Norton

On Saturday, October 3rd, Miss Gertrude Helena Dayfoot, of Georgetown, died in the Wellesley Hospital, Toronto, following an operation performed six days before, from the effects of which she had not strength to rally. The funeral services were conducted on October 5th, at her home in Georgetown, by Mr. Harton and Dr. Cline. There are left to mourn her loss in the family circle, her three brothers, Mr. H. C. Dayfoot, and Mr. C. B. Dayfoot, of Georgetown, and Rev. P. K. Dayfoot, of Port Colborne.

Miss Dayfoot was the daughter of the late J. B. Dayfoot, of Georgetown, and of Mrs. Dayfoot, who was widely known to the readers of "The Baptist," as Miss Phelps, of Woodstock College. Miss Dayfoot has spent her life in Georgetown,—but has had such a wide range of interests, and has touched so wide a circle outside of that town that few of our Baptist women have been more widely known.

Very soon after her school days in Georgetown, and a brief teaching experience, Miss Dayfoot joined the firm of C. B. Dayfoot & Co., and became the head of the office. She entered an active business life when it was not so usual to do it as it now is, and was so successful and honored in it, that her brothers feel that part of their loss very keenly.

Miss Dayfoot joined the Baptist Church in Georgetown, when she was twelve years of age, and grew up in the church to Christian strength and influence. From early girlhood she has been a leader in every department of church activity,—Sunday School, Mission Organizations, and Young People's Groups.

For a number of years, Miss Dayfoot was Director of Women's Circles in the Guelph Association. She was also a member of the Women's Home Mission Board, and the Women's Foreign Mission Board of Ontario West. In spite of heavy duties in her home town, she was a very regular attendant at the Board meetings, and did a great service for the Foreign Mission Board as Convener of the Furlough Committee.

In Georgetown, she was chiefly instrument-

al in organizing the Local Council of Women, and was for five years, and until this year, its President.

Such contacts as these show what Miss Dayfoot was. With a fine mind, a cultured upbringing, a deep spiritual experience, an intensity of conviction, and a forceful personality, Miss Dayfoot has exercised a wide influence. She has been in many senses the centre of her home life; she has had a large circle of warm friends; she has served her church at home and abroad; she has been a counsellor and aid to many individual needy ones; she has been a generous supporter of many causes; and she has been a real factor in furthering the great women's movements of our day.

She has gone in what seemed years of her greater activity, but she has left with her friends, her church, and her community, a vivid memory of a life crowded with service conspicuously useful and successful.

—Can. Baptist.

NOURISHED BY OUR WORK

There are a great many things that count in the work that a man does, besides the mere doing of it. One of the most important of those things is the spirit in which he does it, and another is the way he speaks of it. There are some very good workers who impair their service by always acting as if it were a terrible drain upon them. They lessen the value of it by looking at it and speaking about it as if they were quite willing to do it, but that nevertheless it was a sad depletion of their powers. And they seem to think that one of the essential elements of real work is that one should show the strain of it and sigh about it a little. But when this attitude becomes habitual it shows that one has not really appreciated what service is. It is not principally a drain and a depletion: it is far more a food and a source of nourishment to our very life. It puts back into us quite as much as it takes away, and, though one of the sure incidents of it is weariness, it is none the less true that most of the strength and happiness that are in any of us are there because our work has put them there.

An English essayist speaks of a friend of his of whom he says that he never approaches his task as most men do, sighing and anxious about the mass of it and wondering how he is ever to get through with it, but he comes to it as he would to a full and satisfying meal, looking over the day's duties with a real relish for them and thankful for the plentifulness of what is set before him, glad to know that there is no likelihood of there not being enough for him to do. Each unexpected development of his business seems to add to the interest and zest of his calling, and, instead of being put out because it is not just what he looked for, he feels the same eagerness toward it that a naturalist would toward a new specimen, or an epicure toward a new viand. This attitude may be rare, and may seem impossible, but it makes us wonder whether, after all, our occupations would not have a good deal of this fine feeling in them if we were living normal lives and had just the normal attitude toward our work.

We fall into bad habits of telling how tired we are, or how rushed we have been, or what a lot we have had to do, and at times there comes to be a real cant of labor just as a religious cant sometimes comes into vogue. We put on an anxious and careworn look, and like to have men appreciate that we are doing something in the world; but really we ought to go about briskly and brightly and publish the fact that we are the fortunate ones who have enough to do. And we shall do this when we realize that our work positively feeds us and builds us up and makes our happiness. For our very nature is starved and out of health when we have not been producing our regular output. We are not ourselves, and our whole system becomes deranged a little. Fretting creeps into our habits, and we run down. The testimony of a single day in which we got well through our duties, and did what we started out to do at the day's beginning, assures us that nothing else has such power to strengthen and gladden us. We are more of men, and our spirit is refreshed by a subtle health pervading our whole being in a way we know not how to define.

Dread is not, then, the normal attitude in

which we need to approach our program when we consider that a glow of happiness is most likely to be the result. We need not say "This will take it out of me" but may rather say "This will strengthen me and set me right again." Not until one goes to his allotted task asking himself just how much cheerfulness and happiness he can find in the doing of it, will he ever know what power it has to encourage and gladden him. It is therefore necessary to get rid of this traditional habit of bending our backs and knitting our brows as if we were about to take on some terrible burden. And we can make this riddance. What good thing is waiting hidden for me in the mass of this day's work? would be a reasonable curiosity with which to approach it.

It was said of George Whitefield that in those preaching campaigns of his in this country he would be utterly exhausted and have to stop. For a little while he would rest and try to get well, but the only thing that would ever make him well was to preach again. He fed on the very thing that fed upon him, his preaching. He could not seem to get back his strength except from the very ones he ministered to. The crowds that took away his vitality were the same crowds from whom he got it back again. This truth is brought out very finely in the experience of one of the great Scotch theological teachers, who said of himself that in vacation time he nearly starved mentally because he did not have his students there to feed his mind with their difficulties. One would suppose that those would be the months when he would be filling up with intellectual wealth which, in the months to come, would be slowly used up by his scholars as he gave it out to them; but it was not so. He nourished himself on their needs, their questions, and strengthened himself on their problems; and he, proved that he is a poor teacher who has not gotten out of his students quite as much as they have gotten out of him. That other great Scotsman, Chalmers, who in certain years of his life had conserved his strength by giving himself to carefully measured duties, broke loose at last into unstinted service only to find that never till then had he had such abund-

ance of power, so that he said he had discovered that the only life for him was one "of ceaseless activity." Nothing else would keep him alive.

We must beware of ever imagining or teaching Christ as one whose life was depleted by his service of his fellow-men. He himself gave literal expression to this great law of duty as the thing that sustains and nourishes us when he said, "My meat is to do the will of him that sent me," and "I have meat to eat that ye know not of." We add to God's glory when we partake of his might and receive things at his hands. The discouragement of the Saviour was not the drain men made upon his force and love, but the low degree in which they drew upon it. A night of rest and prayer repaired the exhaustion that their needs produced, but what wore upon him was that they would not come unto him that they might get life. The pent-up life of Christ was more costly than the life outpoured.

Do not look upon duty, then, as a dead-weight, nor upon service as a certain exhaustion of your strength. Do not get into the habit of talking about the burden of the Lord, and how hard your service is. . . . Expect to get more out of all your service than even those you do it for will get, because if it is good service that will always be the truth about it. Look back, and you will be able to say that it is laziness, self-seeking, saving one's self, which has always exhausted you, and the times of service which have always fed you and built you up.

—S. S. Times.

NOTE.—This article was published in the S. S. Times some years ago. Over and over your editor has found in it both rebuke and stimulus. Re-reading it the other day it occurred to her to pass it on to readers of the Link. It emphasizes an important thought in connection with our service.—Editor.

Don't forget, in your Christmas buying, the Lace Makers of India. We have a beautiful stock of their work at the Literature Department, and the Secretary will be delighted to show it. See Lacey Christmas Tree in November Link.

THE BAPTIST WORLD MESSAGE

Rev. J. B. McLaurin, Ramapatam, India

They too who serve at home,
"They who go forth to serve Thee,
Must work and pray together
Until Thy kingdom come."

The World Position of Baptists Today

(a) The World Distribution of Baptists.

At the very beginning of this series of talks on our Baptist belief and message, I wish to make my method and object clear. I have read no books and studied no essays in preparation for these addresses, except the open volumes of Baptist life. I desire to give a view of what our Baptist people are standing for on two sides of the world today as I interpret what I have seen of their actual lives, and I shall endeavor not so much to lay down principles in the abstract, as show them incarnate in our fellow-Baptists, in so far as I have been permitted to note and consider their speech and conduct.

Some time ago I found myself, on a bright May morning, in a spacious waiting-room of the large new railway station at Bezwada, the commercial centre of the Telugu country in India. Seated around the wide table were the other members of the Executive Committee of the Telugu Christian Council, the body that co-ordinates the activities of the churches and missions in the Telugu area, in matters where they care to co-operate. The chairman was an Indian statesman, the Bishop of Dornakal, the first Indian to be raised to the Anglican episcopate. Next to him was a Lutheran missionary, and at his left an Indian pastor of that communion. An Oxford graduate, representing the S.P.G. Mission of the Church of England, and two Baptists, made up the circle.

Some subject had been under discussion, and all had expressed their views save the last two named. The chairman turned toward us with the question, "What do the Baptists think?" and added, slyly, "Now we shall hear the lion roar." A smile ran round the table, for all knew what the chairman was referring to. They knew that the Baptist churches in the Telugu country had over 100,000 members, who, with children and ad-

herents, would number over 300,000, or over half of the entire Christian population of that language area. They knew, again, that these Baptists had a reputation for quite definite views on most matters, and for letting these views be known quite as definitely.

But the remark has wider applications than to the Telugu country. In the whole of India, including Burma, and excluding the foreign population, the Baptists are the largest Protestant denomination today. And while they are strongly represented in other lands of Asia, we must remember that India is the religious keystone of Asia, now as always. As we came homeward last year, we learned more of their distribution and strength. We were amazed at the extent and power of the work in Rome, with five churches and large institutions, some of them on Monte Mario, overlooking the Vatican; in England the achievements of the Baptist witness are too well known to need repetition here, and there also we learned something of the great movements in Russia. Our own Dr. Rushbrooke, who will never be accused of exaggeration by anyone who knows him, estimates that at least one million people have, in two great evangelical movements, become Baptists in that vast and troubled land in the last few years. No other denomination shares in this wide movement; the logical refuge from the empty ritual of the Greek Church seems to be the thorough-going freedom and reality of our Baptist position. This same type of religious awakening has been proceeding, or is now commencing, in most of the Northern and Central European states; it may be a surprise to some of us to learn that Sweden has the largest number of Baptists in proportion to population of any European country, including Britain. In America, the situation is more or less familiar to us. I read the other day that there are 8,303,000 Baptist church members in the United States, while in Canada we find a very uneven distribution of our strength. In Nova Scotia and New Brunswick we form a very respectable proportion of the population; but from there till we come to the Eastern Townships and Montreal there is practically nothing. Eastern Ontario is thinly held, while there is greater

strength in South-west Ontario. There are centres of influence in Winnipeg, Regina and Alberta, but the spaces between show our denominational line terribly thin. Vancouver is another centre of power. But we can say for Canada that everywhere our people are revealing a new morale, and a sense of the necessity and power of their especial message, that is itself a criterion of the fullest success. They were never prouder of being Baptists, and never surer of their denominational heritage and destiny.

Our own work in Bolivia, now so successfully launched and so devotedly carried on, reminds us that we are not without witnesses, and worthy ones, in South America and in every part of Africa, in Australasia and the islands of the sea.

Altogether, we seem to have sufficient numbers to be able to bear our witness to telling effect, and those numbers appear to be fairly strategically located. We are not everywhere in the overwhelming power that we find in certain of the Southern States, where the Baptists outnumber all other religious bodies combined. It is of interest to note that the only other denomination of which this is true is the Roman Catholic, which has an absolute majority in Maryland, and one or two other Atlantic States that have been most influenced by the immigration from Southern Europe. Affairs seem to be lining up, in more ways than one. In a word, we have to face the fact that today the Baptists are the strongest evangelical body in the world, and this should not result in any accession of silly pride, but give us seriously to think what is the message that has made us what we are, and which we are in a position to give to the world of today with greater volume and insistence than ever before.

(b) The Baptist World Task.

At the same time, a sojourn in the East, a journey half way round the world and even a few months in the home land bring home to one another condition of affairs. Over against the fact of the growing numbers and power of our people stands a great world need—a terrible need, for which, we believe, our message is the remedy. There is plain-

ly to be read in the actions, the speech and even in the faces of men, an unrest and a searching that is a tremendous challenge to anyone who believes he has the word of redemption. Everywhere the issue between Light and Darkness is becoming daily clearer, and the battle set in array. Let me give a common enough incident from our Indian work to make clear the situation, using it as typical of conditions everywhere.

There is, a short distance from the Avani-gadda Mission station, a village called Peda Kallepalli. For fifty weeks of the year it boasts a population of perhaps a thousand, but for the remaining two weeks it rises to ten times that number. It is a place of pilgrimage; the rather shabby temples have a peculiar sanctity in the eyes of the devout Hindus, and for two weeks about Christmas time they throng there in thousands to visit these temples and bathe in the Kistna River. Before the holy affair begins, enterprising merchants arrive and occupy lots along the streets laid out by the ubiquitous police, run up little shops of bamboos, canvas and palm leaves, and lay out their wares of cloths, sweets, brass and cheap jewelry. Our nearby pastor, a wide-awake kind of a man, got his people together and secured a corner lot, on which they erected a preaching station and rest house for weary passers-by. The teachers of the local government school loaned their front door for a counter, and Bibles and religious books and tracts were sold. A very successful business from every point of view was carried on, and on the last and greatest day of the feast, the supply of literature having run out, the counter was carried across to the opposite side of the main cross-roads, and used as a preaching platform for the afternoon. Here a packed throng listened to the preachers, while I stood aside and looked on. My attention was attracted to a group of High School boys from the near-by town of Masulipatam, who had recently been visited by a notorious agitator, and were rather wrought up in consequence, under the delusion that Christianity was a "Western" religion, and a danger to India's national heritage and future. They were talking agitatedly amongst themselves, and at last one of them

pushed himself to the front of the crowd and began putting questions to the speaker. He would not be put off by attempted answers or appeals to come and discuss his objections later, but, reinforced now by his companions, proceeded to prevent the meeting going on. I stood back out of sight to see how matters would fall out. In a moment, a tall, muscular Kapu farmer stepped up, his five-foot staff in his hand, and a light cloth thrown about his powerful shoulders. He touched the interrupter on the arm, and spoke a few words to the general effect that they could hear his kind any day in their own village, but greatly desired at present to hear the preacher. Further, if there were any more disturbance, he would lead the High School delegation to the rear and impress on them a wholesome lesson in a language they could understand. The boys drifted off, shouting defiance from afar, and the preaching proceeded. But early the next morning these same schoolboys called at the tent to tell me they had meant no harm, and begged to know of Christ, and whether he were really able to fulfil their great hope, the salvation of India. Time after time I have seen the common people swing to the side of our evangelist when interested or jealous parties sought to oppose them, and seen, too, these very trouble-makers reveal themselves later as those who were really heart-hungry for what Christ could give, but had been temporarily blinded by self-interest, or misunderstanding of him. Here we have, I believe, many of the main elements of the world situation as it faces us today. The great heart of the people everywhere hungry for a real, vital message of Life; strenuous opposition on the part of principalities and powers who see in the triumph of such a message their own death sentence, and yet even here an opportunity and an obligation to show that what they in their deepest hearts desire is truly and only secured in our Saviour.

There is no need to emphasize the fact that the whole of Asia is in such a ferment of unrest and dissatisfaction. These ancient peoples are awake, and, awakened, are profoundly dissatisfied with what they consider their present degraded lot. What is the way

out, and who is the leader, are the problems without whose solution they cannot now find rest. When we came to Europe, we found a similar unrest. The Baptist pastors and missionary in Rome told us that the mental exhaustion and spiritual decline following the awful scourge of the war had resulted in a reversion to superstition and magic in religion that can bring the people of Italy no permanent rest. As to Russia and Central and Baltic Europe, Dr. Rushbrooke tells us (and let us remember that he is the only representative of Western Christianity who has been in Russia and can speak authoritatively of her today) that these states are just beginning to feel their way out of the terrible post-war exhaustion and the hopeless ruins of their old political upheavals, but the sense of need in the moral and spiritual realm is very strong. I have had the privilege, since coming home, of speaking to many societies and clubs of men, some of the free-and-easy order, where one is slapped on the back and addressed by one's first name, and some far too starched for any such procedure. In not one of these has the straightest kind of religious talk come amiss, or the plainest appeal for purity, honesty and kindness, based on the life of Christ, been out of place. Many have come and thanked me afterwards for this "straight stuff" as they generally call it.

So the issues are clearly defined, and the battle joined. On one side an appalling need and insistent appeal, on the other the forces of evangelical religion. And among these the most numerous and most widely distributed, the least encumbered with creed, formula or dead weight of form or tradition, stand the Baptists. Shall we be the line officers, the path-finders and inspirers, of the hosts of the Lord? It is the day of our opportunity, for a door, great and effectual, is opened unto us. If we will, with a clear conception of our message and of the opportunity, enter in, keeping his word and never denying his name, no man dare foretell the victories we shall win in his strength and for his glory.—Can. Baptist.

THROUGH THE EYES OF A NEW ARRIVAL

Impressions of India! They scarcely seem to me to be impressions during these first few months, they are so varied, so constantly changing. Rather, flashes of color, blotches of light and shade that here and there take form, and challenge the interest in a new direction.

First the beautiful city of Colombo that fulfills all picture book ideas of an Eastern city; then a fleeting glimpse, through a train window, of the palm groves and cactus and thatched roof huts of Ceylon, bathed in the silvery moonlight; then India in all the fresh green beauty of November, the partially submerged rice fields, dotted here and there with brilliant reds and yellows, when the women in the gaily colored garments were transplanting the young green shoots, the stations with the crowds of travellers and the confusion of unknown tongues. There was a particular thrill when the station names became familiar. We were in the Telugu country. These travellers were Telugu people and were speaking the Telugu language. Waltair with its missionary welcome—how good it seemed after the strangeness of everything. Finally a long drive through a wonderful bit of country, with great hills and occasional glimpses of the sea, and in the early evening darkness, rows of laughing boyish faces, girls with flower garlands, all lustily singing something that made me feel as if I had arrived among friends, though the only part that was intelligible to me was the universal language of smiles. It was the Bimlipatam Boarding School welcome to the new strangers.

And now after these months first glimpses are being replaced by more definite pictures, that take on a more personal interest. The picturesque native huts that flashed past the train window have lost something of the picturesque on closer acquaintance, but have gained in interest when smiling youngsters give their salaams from the doorway, when stooping to enter under the low verandah, we are greeted by Christian friends, or find some one lying sick in the darkest corner of the dark interior. And the mass of people

look different when you see their faces, know something of what they are doing, and compare the Christians and their Hindu neighbors.

And the confusion of the new tongue, sad to relate, doesn't improve at all, on acquaintance, but some idea of the joy of serving and the dire need sends me back to my grammar determined that somehow I must forge a workable tool from the seemingly hopeless mass.

But these first months have their own joys, the joy in being where I feel called of God to be, the joy of fellowship with the missionary family, and of seeing the hand of God in their work and the vision of the Power of God in the lives of the Indian Christians. I thank Him that He has accounted me worthy to have a part in the work among the Telugus.

Sarah Cook.

In "Among the Telugus."

PARABLE OF THE NEGLECTED MISSIONARY TREE

There was once a mother who had a Missionary Tree. It stood in a sunny bay window; its leaves of service were broad and fair; its flowers of inspiration, white and waxy like the magnolia, filled the house with fragrance and sweetened the air of the neighborhood. Its golden fruit of love was food for the hungry and healing for the sick, and, in far off lands they longed for its coming. The tree grew and thrived as she worked the earth with the trowel of knowledge, and watered it with prayer, and enriched it with her gifts.

Then, one day, this mother was taken suddenly and seriously ill. She had to go away for treatment and rest. As she was leaving, her daughter said, "Now, Mother, you won't need to worry about a thing. I'll look after everything, and you must just get well as fast as you can."

It was a whole year before the mother returned. As she made the tour of the house that every housewife makes after an absence, she missed her tree. Her daughter said, "Oh, it's in the kitchen. It's dying, if it isn't dead,

(Continued on page 140)

The Young Women

A CHRISTMAS HYMN

No room for Thee, O Baby Jesukin,
No room within the inn;
Only the stable door is standing wide,
And there inside
The ox and ass their patient foreheads bow
Before Thee now.

No room for Thee—yet the wise kings have
sped
To kneel beside Thy bed;
Offering their gifts, myrrh, frankincense, and
gold,
To Thee to hold;
And all the angel armies of the air
Are gathered there.

No room for Thee—yet the wide earth is
Thine,
And this poor heart of mine;
Though oft Thy hand has tried its doors in
vain,
Yet come again;
Wide open now it stands—O Light of Light,
Enter to-night.

Nora Holland.
"The Torch".

WHAT IS A CHRISTIAN STEWARD?

By Leona Knox

At the end of an intense though brief public ministry Jesus Christ left behind Him a handful of disciples. But He left more than that. The air of Palestine was permeated with a new ideal of life. Fifty days after the crucifixion of the lonely Teacher the air grew vibrant; the Spirit of the Man had come back to men to abide with them forever.—Property and Pentecost are closely related, but how? Is the Pentecostal baptism of the Holy Spirit capable of such crude and common interpretation? Loyalty is not crude, and fidelity is sweeter than honey and the honeycomb. Property is not a sordid thing; it is a messenger of the covenant intercepted in its royal ministry by human covetousness. Pentecost restored it to its rightful place in the kingdom of God.

Whatever was the financial program of the

Pentecostal church it was no formal attempt to balance the property holdings of its members. It was a stewardship and not a communism of possessions. Jesus Christ had exalted the brotherhood of men. But the men of His nation hated and crucified Him.

Stewardship means more than hospitality; it must go farther than gifts and offerings.

The first Christians in Jerusalem were Jews; this we must not forget. They had already tithed their possessions in acknowledgment of the divine ownership; they also had paid the customary second tithe to provide for the expense of the Jewish feasts of Passover and Pentecost. But the real test of stewardship was to come; they must recognize the unmeasured emergency of the present hour, prove the meaning of Christian brotherhood. To provide bread for the hungry, their goods and possessions must now be turned into money. But here was an opportunity which had come once in the generations, and might never come again even though they impoverish themselves. The Jerusalem Christians would enrich the world for all the coming generations.

The possessors of lands and houses sold them, brought the prices of the things that were sold and laid them at the apostles' feet and distribution was made unto every man according as he had need. Such fidelity of stewardship, more than the preaching of the apostles, more than the miracles which were wrought, proved beyond controversy that the Spirit of Jesus was alive in the world. Mutual love knit that multitude of men, recently strangers to each other, into one heart and one soul.

The black perfidy of Ananias served only to emphasize the new fact of brotherhood. The only compulsion was this: God's ownership. All other was the outflow of faith and loyalty.

Such was the noble record of the first believers. In the annals of Christian stewardship it means the undimmed classic. To the Jewish Christians stewardship was a natural evolution. It came as the logical result of their ingrained habit of tithing.

In Europe in the eighteenth century a

marked change took place in the development of stewardship. A rich promise for the future years was seen in America, but there was little, as yet, of actual fulfilment. The building of America was the largest act of stewardship that could possibly have been rendered. For fully a generation after the close of the Revolutionary War, organized Christianity in the United States did little more than maintain itself. This was a noble and sufficient task.

After the first decade of the nineteenth century there was a slow improvement in the standard of stewardship among the churches. The country was becoming more populous and Christian people were growing more and more prosperous; yet the churches, though sharing in the general increase of prosperity, lagged unhappily behind in their stewardship of material possessions. Then came the beginning of an increase. The challenge of faith began to create a sense of stewardship among the people.

Stewardship acknowledges God as the sovereign owner of property and income, and affirms that possession, under Him, is the pledge of faithful administration. Stewardship claims no rights of ownership, but it cannot honorably alienate the duty of trusteeship by transferring its administration to the collective body of society; the man himself is responsible to God.

Stewardship does not give alms, nor patronize the poor; but it speaks with the frank fellowship of a man. Stewardship is bound to bear patiently with the inefficient man, but cannot, in honor, reward him. The prodigal, returning home from waste and wantonness, found forgiveness and a fatted calf, but he was not placed in charge of the farm. Stewardship has gentleness in its heart but there is iron in its blood.

Stewardship is not "giving." It is the recognition that God is the owner of all economic value, and therefore that private property can be no other than a sacred trust. Stewardship is the attitude of a Christian toward his possessions. It is the Christian law of living. The stewardship of privilege, of opportunity, of experience, of education, of artistic habit, of mental and spiritual gifts, the

whole inclusive stewardship of personality is indeed the Christian life. In the wide sweep of the Christian movement, stewardship is the heart of missions. The Church is steward of the mysteries of God; civilization is steward of the higher human values.

In stewardship is found one compulsion: "That stewards must be found faithful." Intelligence is surely demanded, for without intelligence, stewardship becomes a dull foolishness peculiarly reprehensible.

Stewardship may survive ignorance, but it can never survive the violations of faithfulness to His business. We do not stand alone in stewardship; we are co-workers with God. Christian stewardship is nothing less than a partnership with God, in which God furnishes all the capital.

I believe there are three outstanding facts of stewardship. First, to be a true steward we should be a faithful servant of our Master. But we can do this by believing in Christ and Him crucified on Calvary over two thousand years ago for the redemption of our sins. Then, secondly, we should give our time to the Lord, by spreading the gospel of Jesus Christ or by devoting our life to missionary work, or in promoting and extending the work of Jesus Christ at home. Then, thirdly, as Christian stewards we should give one-tenth of our earnings to the Lord.—God gives to us what we might give to others. We as God's stewards keep giving out and God will keep pouring out the blessings to us.

Note—This is one of the prize-winning essays in the recent Young People's Contest, conducted by the Department of Stewardship.

—Missions.

Mrs. Harold Firstbrook, 44 Heath St. W., Toronto 5, Secretary of Students and Bible Women, wishes us to state that at the time of Convention the new lists of Students and Bible Women had not arrived, so she was unable to give a full report. She hopes she may be able to do so in another month.—Editor.

Canadian Girls in Training

C. G. I. T. AND MISSIONS

Almost fifty years ago, in 1876, the Women's Foreign Missionary Society of the Baptist Church was organized. We all know that its object was to unite the women and children of the church in prayer and service for the advancement of the Kingdom of Christ; to develop a missionary spirit and to support work among the women and children of India, and, later, of Bolivia. During all those years this object has been successfully furthered through two main organizations—the Mission Circles for women and young women and the Mission Bands.

We have read with pleasure and satisfaction the reports that have come in from the Associational Directors of Circles and the report of our Mission Bands. It is wonderful to think of the combined membership of the Circles and of the unity of interest, the prayerful service, and missionary giving of our women. It is splendid to think of the children learning the needs of our work at home and abroad; learning to serve Jesus through serving others. But what of those who are neither women nor children? What about our girls?

About ten years ago a movement for 'teen-age girls, the "Canadian Girls in Training," better known as the C.G.I.T., was launched in connection with the Sunday Schools. Girls from 12 to 17 are eligible for membership. In the preparation of the programme, promoted by the National Girls' Work Board and through denominational committees, the ultimate goal, the attainment of a rich four-fold womanhood, has ever been kept in mind. Into this programme have been gathered the many and varied lines of education available for the Canadian girl, that will contribute to her highest and fullest development. It also aims to bring the home, school, church and community into closer co-operation to meet the needs of girls. There is one outstanding thought which must ever be uppermost in the leader's mind—the importance of creating in these young hearts a consciousness of the need of Christ as their Saviour and friend and the desire to mould their lives in harmony with His, by accepting His standard in

their daily life and following in the footsteps of Him Who "went about doing good." No leader can have a greater privilege than that of unfolding the meaning of the giving of self in the service of others; the privilege of leading the girl to see that whether it is in her own home, her own country, or in far-distant fields, each girl has a definite mission to fulfil in her life.

Some of you have been group leaders and many of you are mothers of Canadian Girls in Training. You cannot but see that it is a worth-while movement, as you watch them earnestly strive to carry out the C.G.I.T. pledge to

"Cherish health

Seek truth

Know God

Serve others.

And thus, with His help, become

The girl God would have me be."

Any of you who have ever worked with these growing and enthusiastic girls; any of you who have helped them to carry out their programmes, will be eager to interest and instruct them in our missionary work.

The movement, as many of you know, has made great progress, and we have groups of Canadian Girls in Training everywhere from Nova Scotia through to British Columbia, with approximately 30,000 girls carrying out the programme. It is highly organized too, with a National Board of Directors, an Ontario Board, and in the larger cities, local Boards. There are leaders' camps in the summer and excellent training courses in the winter in several cities and county conferences for scattered leaders.

There are girls' camps and girls' councils and conferences. In fact, three week-end conferences are being held this month—one in Ottawa, one in London, and one in Toronto.

The movement is interdenominational and includes 'teen-age girls in all our Protestant churches, all taking the same Bible study on Sunday, all carrying out similar mid-week programmes and all training for life, for service, for the very highest Christian womanhood. Of course, the programme promoted

by the National Girls' Work Board is carried out through denominational committees. We as Baptists have members on the National Board, the Ontario Board and the Toronto Board, and Miss Helen Perry, who is well known to many of you, is our Provincial Girls' Work Secretary.

Some of you may ask if we have many Baptist groups. In surveying the work of a year it is natural to turn first to the outward manifestation of its success, realizing of course that this is by no means an exact indication of the value of what has been really accomplished. Nevertheless figures do indicate something and we are glad to report that last year there were between 60 and 70 Baptist C.G.I.T. groups in Ontario.

It is a splendid organization already set up and it is ours to make use of for Missions. The groups are made up of girls who, as a general rule, are not attending Mission Band and who are too young for Y.W. Circles. How is their interest in our missions to be enlisted and maintained? If it is not developed in the formative years of their lives it may be lost, yet we must prevent overlapping and over-organization. It is very important that a girl of this age should not be urged to attend more than one mid-week meeting a week in her church. Two important items on the spiritual programme of the C.G.I.T. afford natural points of contact. These are "Mission study" and "giving."

I may say that this contact has already been made by some of the other denominations. As far as missions go the C.G.I.T. is practically auxiliary to the W.M.S. in the United, the Presbyterian, and the Anglican churches.

The Ontario Baptist S. S. Board is willing and eager to cooperate with the Women's Foreign Mission Board of our Convention in presenting missions to our Canadian Girls in Training. It is our privilege to help them select their programme, to suggest their Mission study book and to suggest practical missionary work that they can do. This year Latin America is the general study suggested and Miss Dale will order the book "Makers of South America" which we are recom-

mending. We are also suggesting that leaders adapt the Mission Band programmes on South America which are being published in the "Link." Miss Perry as she visits the groups throughout the Province is willing to tell them of things they may make to go into mission boxes.

There is no more vital question at the present moment than the training of these young girls and the developing of their interest in service for others so that when they graduate from the C.G.I.T. they will quite naturally enter the Y.W. Mission Circle. With their splendid training in conducting business periods, in leading devotional periods, in planning and carrying out programmes, what excellent officers and members they will be. This should be our aim and ideal and there will then be no broken link in the chain of Mission Bands, C.G.I.T. Groups, Young Women's Mission Circles, and Senior Mission Circles that binds the children, the girls, the young women and the older women into one strong united army ever moving forward to the conquest of "The World for Christ."

W. B. Marshall.

SEEMS TO ME.

Seems to me the stars shine brighter
Christmas night;

Seems to me the snow lies whiter
Christmas night;

That the solemn trees stand straighter,
And the frosty moon sets later,
And the hush is stiller, greater,
Christmas night.

Seems to me sad things are fewer,
Christmas night;

Seems to me glad things are truer
Christmas night;

Seems to me the bells ring clearer—
From their steeples, louder, nearer—
Seems to me the whole world's dearer
Christmas Night!

—Nancy Byrd Turner
Lutheran Boys and Girls.

Our Mission Bands

BANDS ATTENTION! PRIZES

The Link offers four prizes: two for boys for the best essays on the subject "What our Mission is doing for boys in India"; two for girls for the best essays on the subject "What our Mission is doing for girls in India."

The first prizes will be \$5.00 each, the second \$3.00 each.

The essays must be written by boys and girls not over fifteen.

They must contain not less than 500 and not more than 800 words.

They should be type-written if possible, but if not, written legibly on one side of good-sized paper.

Each essay should be signed by a pen name, and in the envelope with the essay there should be a smaller sealed envelope containing the writer's own name, the pen name, and a note from the Band Leader saying that he or she is a Band member.

Essays must be in the Editor's office by March 1st, 1926.

All the essays received will be the property of the Link. The best will be published.

Material may be obtained anywhere, but the writing of the essays should be done by the boys and girls without help.

Editor.

BAND LEADERS' RALLY

The Niagara-Hamilton Association held a Rally of Band Leaders in the Main St. Baptist Church, Niagara Falls, on Tuesday, October 27. Mrs. (Rev.) Newton of the Jepson St. Church led us in our devotional period and Mrs. (Rev.) Veals, of Hamilton, in our discussion. Mrs. Veals emphasized the necessity of first converting our own boys and girls, and then they would take a greater interest in spreading the message to the children of other lands. Mrs. Veals led us through the various phases of a Band meeting, the devotional exercises, and so on. Many books were suggested to the leaders to help in the devotional period. The ladies spoke of their difficulties and also of many helpful suggestions. One in particular was a song service while the children gathered. Mrs. Baxter, of James St. Band, Ham-

ilton, greatly interested us, in fact we were all spell-bound, as her Band must be, in telling a "Story of Two Pennies" which she illustrated as she spoke with two pennies, paper children, nurse, hospital, chairs, etc. In fact, we were all so interested that we decided as an association to start the circulating of all interesting programmes among our Band Leaders. The session was very useful and much enjoyed by all who attended. The ladies of the Main St. Mission Circle served luncheon.

C. V. S.

WELLAND

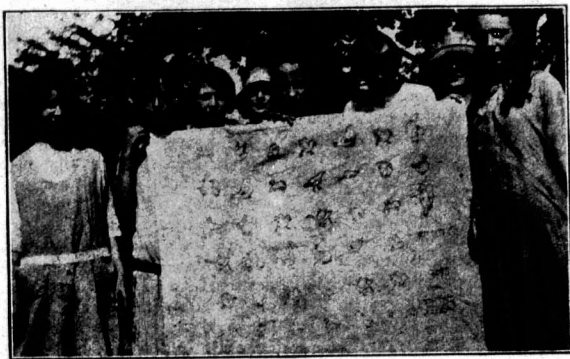
The Mission Band of Welland has, by God's help and under the capable leadership of Mrs. J. J. Woolford, had a very successful year, over eighty dollars being raised for mission purposes. There are forty-five members on the roll and they have held their regular meetings once a month but at the annual meeting for business decided to meet twice monthly. Two of the meetings of the summer were held out of doors and were very enjoyable. At each meeting the aim has been to teach Bible truth, missionary work and the value of song. They also have a busy workers' class who have taken up basket making. They have made and sold over thirty baskets and a quilt has been sent to Miss Eaton in India. Four life members have been made, two home and two foreign, and we are hoping to make more during the coming year.

REPORT OF MISSION BANDS FOR 1924-1925

Total Number of Bands: 1924, 195; 1925, 199

Every year a gain in Mission Band work is our objective and we are glad that 1924-25 proves no exception. While a number of Bands have discontinued or have not been reported, we can count sixteen re-organized or newly organized in seven of our Associations and find our net gain to be only four.

Although we have 199 Mission Bands, the Treasurer's reports show receipts from 168 Bands, totalling \$5,679.87 as compared with \$5,745.79 from 162 Bands a year ago. Only



Some of the Busy Workers of the Welland Mission Band with the quilt sent to Miss Eaton.

14 Life Members were reported this year, while last year there were 111 reported. The giving to Home Missions amounted to \$2489.99 and to Foreign Missions \$2893.45, while \$296.38 has been contributed to special objects. Of this last amount \$176.23 went towards the Polish work in Brantford.

Practical work has been carried out most enthusiastically and includes the following items,—boxes to India and Bolivia containing bright silk bags, strings of beads, post cards, mounted and sewn around the borders with gay wools and silks, or pasted back to back; Perry pictures, Sunday School cards, scrap books, quilts, pin cushions, notebooks, pencils, crayons, little shirts and presents for missionaries' children.

Home Mission work has received boxes of clothing and Christmas cheer.

Now let us briefly review the work of each Association, individually:

Collingwood — Collingwood Association gladly reports a new band at Mitchell Square. While Bracebridge has no leader it is still carrying on as report of finances raised and practical work show. Orillia leads with sixty members and the best average giving. The loss of two leaders may account for a slight decrease in the total amount raised, and two Bands have been discontinued.

Elgin—Our banner Band for Elgin is Gladstone. Center St., St. Thomas, has a membership of 130, all lively Juniors, our correspondent says. Other bands marked busy and very active are Aylmer, Yarmouth, Jaffa, Shedden and Malahide-Bayham. We know just what this means, consecrated leadership and enthusiastic endeavour. Several bands are also Junior B.Y.P.U.'s, a splendid combination.

Guelph—From Guelph we receive the usual encouraging account of boxes packed for India and high average in giving. Hespeler Band, just one year old, is doing fine work. The honours go to East Nissouri for contributing \$3.32 per capita with Ontario St., Stratford, as second. The membership and giving totals, throughout, are well maintained. There were two Bands not reported.

Middlesex-Lambton — Has made an increase in reporting two more bands than last year and also in greater giving though the report is slightly incomplete. We have some splendid Bands in this Association: Forest, Adelaide St., London, and Egerton St., London, reporting over seventy of an enrolment. Sarnia, Brock, with only twenty members, has an average giving of \$2.55 per member. Wyoming Band is re-organizing.

Niagara-Hamilton—This report is very interesting. The new church at Thorold has already a band of nine, a small beginning which has likely grown by now. It takes real courage to start a Mission Band. Hamilton has a Polish Mission Band of twenty members, and Main St., Niagara Falls, has re-organized recently. Freelon has sent boxes to India and Toronto, Dundas has sent boxes to Toronto and Hamilton Polish Missions, and Welland has made a quilt for Miss Eaton. Special giving goes to Grand Ligne, Chinese Union Baptist Mission and local work, while Jepson St., Niagara, thoughtfully remembers our Cyclone Fund. St. Catharines has the largest enrolment and Stanley Ave., Hamilton, the greatest giving per capita.

Norfolk did not send in a report form at all. At Convention we learned that nine Bands are still doing good work and contributing to the funds. Stress is laid on the spiritual education of the children and an interest in missions is shown by the parents as well as by the young folks. Six Bands had not been heard from at all.

Northern—Northern Association sends an encouraging report and special mention should be made of their splendid averages in giving. Blind River band raises \$3.46 per member with twenty members. Their leader may well be proud of their record. We are sorry that the band at Shumacher is not meeting through closing of that mission but rejoice that three who have been without pastoral leadership are re-organizing and trust to hear from them next year.

Owen Sound—Though few in number we can report results from seven Bands. Two have not reported. To Hanover band with thirty members goes the credit of contributing the highest average of our Western Convention, over four dollars per member. Of special mention also is the practical work from Paisley and Warton. Two or three bands are lacking leaders but over \$78.00 has been raised in excess of 1924.

Oxford-Brant.—Very noticeable in this splendid report is the stress placed on practical work in the form of Christmas boxes and aids to the missionaries from Otterville, Norwich, and Oxford St., Woodstock. From

Associational reports we realize that Brantford and Paris Bands also make this a very real part of their year's work. An increase of two bands comes from Medina and from Oshweken on the Indian reserve. The new Polish mission band in Brantford leads in giving \$2 per capita, with Norwich a close second. Special giving amounted to \$176.23, of which \$144.56 helps to support the Polish Mission. Several important bands have not given their membership but of those given Paris leads with an enrolment of 110.

Peterboro—As the membership of this Association and several important bands were unreported we cannot give as full a report as we would like. However, Peterboro and Port Hope are leaders as far as finances are concerned. As this Association is one of the oldest organized in Band work we are glad to wish them another prosperous year.

Thunder Bay has the credit of first returning their report. One band has closed. Fort Frances band is still increasing but no money raised. The one loss is replaced by a new band at Crozier, organized in July. West Fort William band has a giving of \$3.82 per capita, second highest in our Convention.

Toronto.—Beverly St., Boon Ave., Immanuel, Moulton College, Ossington, Indian Road and Walmer Road report extensive practical work. Ossington Avenue in the midst of strenuous building preparations has found time to give a Christmas treat to the children at Royce Avenue Mission, and send a box to India. Walmer Road has accomplished the greatest amount of practical work reported in the Convention. Immanuel contributes the highest per member in Toronto, \$2.40 per capita. First Avenue Baptists look forward to re-organizing in their new church after Christmas. Several bands have given place to Junior B.Y.P.U.'s.

Walkerton.—Instead of four we have six bands reporting this year with Goderich and Listowel re-organized. To Goderich go the honours for giving while we are glad to note that Listowel gave a special contribution of \$3.00 to Grand Ligne as well as contributing to Home and Foreign Missions. Walkerton Band is supporting a student in India.

Whitby-Lindsay reports three thriving

bands out of five with Claremont and Stouffville in the lead in giving and Stouffville and Lindsay in membership. From Haliburton and Whitevale we have no report but are glad to note prompt return of the other three.

Western Association—Western Association reports two Bands less than last year. Walkerville again is leading though their membership has decreased. Their average is worthy of noting, \$3.72 per member. Colchester also has a strong average and at Brooker we are glad to welcome another new band. In reviewing the Band work of our Convention several points are very noticeable, namely, the number of churches who have no Mission Band, and, losses by removal of leaders. Our greatest need is leadership. In looking over the churches we find at least twenty stations of considerable population who sustain good mission circles but no mission bands. Might this not be a suggestion for the new year, that the members of the mission circles in these places and others become jointly responsible for organizing and maintaining the Mission Bands as part of their year's work. From the mission bands come our mission circles of to-morrow. While the work among the children may have a small beginning, may not also the results be immensely great?

Respectfully submitted,

Ruth E. Kendall.

Note:—We are greatly indebted to Miss Ruth Kendall for her work in connection with the Report of Mission Bands. It entailed a great deal more work than one might suppose, for some reports were very hard to get.

May I add that during this last year the Bands have sustained a second great loss of leadership in the resignation of Mrs. H. Smith from the position of Assistant Band Secretary. We deeply regret this loss. The Home and Foreign Boards have endeavored to secure some one to take up this very worthwhile work and regret that up to the present no success has attended our efforts. The above report proves the very great need of a strong leadership as the Bands are going be-

hind each year. We hope at a very early date to secure not only a Band Secretary and an Assistant, but also a Secretary for Young Women's work.

Edith C. Dengate.

OUR STATIONS IN INDIA

(Sung to the tune of Yankee Doodle)

O come with us to India
And visit all the stations
Where our missionaries live
Teaching heathen nations—
Avanigadda,
Vuyyuru and Akidu,
Ramachandrapuram
Cocanada and Samalkotta.

Pithapuram where the hospitals are,
Tuni and Narsapatnam,
Yellimanchili, and Anakapalli,
Vizagapatam with its high school;
Chodavaram of the home mission board,
Bimlipatam, Vizianagram,
Chicacole and Bobilli
Palkonda and Tekkali.

Four more stations and we're through
Parlakimedi and Sompel,
Then comes Savara
And last of all Rayagadda.
While we think of all these names
Each where someone labours,
Let us try to share the work,
Helping these our neighbours.

Loaned by Miss G. Pratt.

Christmas Among the Lepers is a leaflet which will help in your Christmas meeting programme. It will be free with an order, if you ask for it, or will be sent for a 1c. stamp on request, by the Literature Department, 66 Bloor St. W., Toronto 5.

We have in our Literature Department a report of the Washington Convention Conference. It is full of interesting and informing material. You can borrow it for the price of mailing (about 20c.) It is wonderfully worth while reading.

Report of the Forty-Ninth Annual Convention of the Women's Baptist Foreign Missionary Society of Ontario West

On the morning of November the 12th, though the day was dark and gloomy, the many earnest women finding their way to Centre St. Baptist Church, St. Thomas, were greeted by a spirit of cheerful Christian fellowship. The church was bright with helpful wall mottoes bearing such messages as "Little appeals breed dwarfs; big challenges rear up giants"; "If God is your partner make your plans large"; etc., these bringing the hundreds of delegates to a realization of the fact that they were met to transact business for a great King. The three sessions of the whole day, though long and heavy, were characterized by a spirit of intense devotion and earnest service.

The morning session opened at 9.30 with that beautiful hymn, "Come Gracious Spirit, Heavenly Dove," followed by the reading of part of the third chapter of Phil.: "Finally, my brethren, rejoice in the Lord, and be found in Him," and prayer by Mrs. Rinch, of St. Thomas. Owing to the enforced absence of our President, Mrs. Matthews, through illness, Mrs. J. G. Brown, Vice-Pres., presided. A telegram was sent to Mrs. Matthews, expressing the love and sympathy of the Convention, and praying for her speedy recovery.

The report of the Recording Secretary, Mrs. Inrig, which will be seen elsewhere in this number, was very encouraging. One new missionary, Miss Janet Holmes, goes to Bolivia next January. The Might and Mercy boxes have more than realized the objective of five thousand dollars. Preparations are already being made for our Jubilee meetings in 1926, and a special Jubilee Calendar is under way. The passing of three greatly beloved members of our Board, Miss Martha Rogers, Mrs. Thos. Urquhart, and Miss Gertrude Dayfoot, was announced with deep sorrow.

The report of Mrs. Senior, on the upkeep of our three Mission Homes, was encouraging. Several individual gifts had been received for the Toronto homes and some improvements made in the Muskoka cottage, this summer by the occupant, Rev. R. E.

Smith. We are now looking forward to the return from Bolivia next spring of Mr. and Mrs. Turnbull and family, who will occupy one of these homes.

Mrs. Dengate reports nine boxes being sent to India this year, the largest consignment yet, and containing very many useful articles, such as hospital supplies, dolls, scrap-books, baby shirts, bags, etc., and refers us for further and full instructions to the "Link". Mrs. McLean also reported increasing interest in the boxes for Bolivia.

Next came Miss Dale's report of progress concerning Foreign Mission Literature. She recommended as special books for this year "The Religion of Bolivia," and "Prayer and Missions" and "Children of the Big World," and "Brave Adventures." She also reported a steady increase in the sale of lace.

The Publications Report given by Mrs. Zavitz was very encouraging and really took the form of a farewell to the Foreign Mission Board as she leaves us to accept the Presidency of the Home Mission Board. Our presiding officer, Mrs. Brown, expressed the sentiments of the society in remarking that the Foreign Board is making a great gift in relinquishing Mrs. Zavitz to the Home Board.

Regarding the "Link" the combined reports of Mrs. Doherty and Mrs. Pettit, our enthusiastic officers, show a decided growth in circulation and finances. Indeed this Committee has been able to hand over the sum of \$400.00 to the Treasurer of the Foreign Mission Board. It was advocated that the able body of "Link" agents work for, and urge the women of the Circles throughout the province to aid them in reaching a total circulation of ten thousand subscribers as an objective for the celebration of the Foreign Mission Board's jubilee in 1926.

Miss Whiteside, speaking for Moulton College, Toronto, told of the helpful influence the College life has had on the lives of a number of former students, as expressed by themselves, and asked for the co-operation of the denomination in their work and aim

of developing and maintaining a strong Christian womanhood.

The report of the Mission Bands, prepared by Miss Ruth Kendall, was given by Mrs. Dengate, and showed a net gain of four new Bands and fourteen life memberships. The gifts in money have been very large and boxes sent to India, Bolivia and various Home Mission fields.

Mrs. R. J. Marshall reported for the Canadian Girls in Training. She urged that we interest ourselves in this fourfold movement as it may be made a great influence on the lives of girls from the time they leave the Mission Bands, and prepares them for effective leadership in the Young Women's Mission Circles and other departments of Church life.

An inspiring conference on Stewardship was led by Mrs. Inrig, of Toronto. She outlined the subject under three heads, these being developed later by her assistants. The headings were: (1) The development of Christian Life; (2) The giving of the Gospel to the whole world (3) The revival for which we and others have been praying.

It was moved by Mrs. Riddeford, of Hamilton, that we as members of the Baptist Home and Foreign Mission Societies of Ontario West in convention unite in passing the following resolution:

Resolution:

Whereas:—

(1) The Federal Parliament during the last term of office has shown its indifference to the advancement of the cause of Prohibition in our Province by the laxity with which the Department of Excise and Customs have issued clearance papers to so-called exporters, and by reviving and issuing Charters to manufacturers of Alcoholic beverages, and by not amending the clause of the Inland Revenue Act which permits all and sundry to obtain the right to make Home Brew and

Whereas:—
(2) The Provincial Legislature has openly flouted the will of the majority of the people as expressed at the polls, thus making it possible for beer to be placed among pure food-stuffs and to be sold in groceries and exhibit-

ed in pure food shows and also to be given to young children, even to babies as evidenced at our Fairs, and further

(3) As Municipal bodies are often a deciding factor in prohibition matters, RESOLVED:—

1. That we the delegates of the Baptist Women's Missionary Societies in Convention assembled endorse the formation of "The League of Women Electors" who pledge to keep their ballots white, by voting irrespective of party for men who will place all moral issues above party politics, for men whose previous records confirm their pre-election promises.

2. Should the candidate for public office be those whom we cannot trust to carry out our mandates, that we cast a protest ballot.

3. That we cease not to work and pray and vote until this cause is won.

Carried unanimously.

The morning prayer service led by Mrs. H. F. Veals of Hamilton brought this session to a close.

The afternoon session opened with the singing of a hymn followed by prayer by Mrs. Freeman of St. George.

A memorial service followed, recalling to our minds the work and lives of three beloved members of the Board called home during the year. Miss Moyle spoke of Miss Martha Rogers, a woman of prayer and strong conviction, and showed us that her generous gift of \$5,000.00 for a Rest Home on the hills in India for our lady missionaries meant over ten years of careful economy and loving self sacrifice.

Miss Webster referred to Mrs. Thos. Urquhart as a pearl of great price and revealed something of her beautiful Christian character in her daily home life.

Regarding Miss Gertrude Dayfoot, Miss Norton said that the key note of her life was Service and all her home traditions and training had been along that line so that her life appears as "A Piece of Work Well Done." This service was concluded by singing the Victor's Hymn, "For All the Saints Who from Their Labors Rest."

The annual election of officers resulted as follows: President, Mrs. Albert Matthews;

First Vice-President, Mrs. J. G. Brown; Second Vice-President, Mrs. Pugsley; Members of Board: Mrs. C. N. Mitchell, Miss Anna Moyle, Mrs. S. S. Bates, Mrs. W. R. Henderson, Mrs. R. J. Marshall, Mrs. H. F. Veals, Mrs. A. Dancy, Mrs. H. Firstbrook, Mrs. Hendry, Mrs. Howell, Mrs. Menzie, Mrs. Batty.

In the absence of the President her address was read by Mrs. Brown. She called to our attention three texts "Wherefore Gird Up the Loins of Your Mind." 1. Peter 1; 13; "Stand, therefore, having your feet shod with the preparation of the Gospel of Peace" Eph. 6; 14-15; and "Put them in mind to be ready to every good work" Titus 3; 1. She quoted "Beware of the slum of the mind," and warned us against mental carelessness which leads to error and not the Christian standard. We must be purposeful in mind, our feet must be shod, ready, beautiful, peaceful in intent. We must have a constructive attitude of mind to use and fulfil every opportunity.

The financial statement given by Mrs. Piersol is as follows:

Total Receipts	\$35,562.25
Disbursements	36,206.44

It has been the best year in the history of the Society during its 49 years. The receipts have tripled in the sixteen years the present treasurer has been in office. Fourteen of the fifteen Associations report increase in giving. Circles and Young Women's Circles show marked advance. However, Bands have been going steadily behind, owing no doubt to the fact that there has been no permanent Secretary for some time. After the report, the Treasurer presented in detail the budget for the year (See elsewhere). The proposed estimates though considerably in advance of last year's were passed by the Convention after which a hearty vote of thanks was tendered to Mrs. Piersol for her splendid work.

Miss Dale on "Programme Construction and Material," said that every programme should be **interesting, informing, inspiring, and increasing love, gifts and prayer.** Have the programme connected; use missionary helps; have programmes on the work we are doing and on the estimates.

During the singing of the hymn 306 "Not what I am O Lord but what Thou art" the offering was taken.

Mrs. Stillwell, Corresponding Secretary, presented her report as taken directly from letters from the workers in Bolivia and India, with special mention of Miss Booker and Miss Palmer. During the giving of this report five missionaries were seated on the platform, Mrs. Craig, and Misses Baskerville, Selman, Craig and Robinson. Miss Craig gave interesting information regarding the Telugu Girls' Boarding School at Cocanada, and Miss Robinson concerning Medical work with special reference to Dr. Hulet and Dr. Cook. The meeting was closed by prayer by Miss Baskerville.

The evening session was opened with a song and prayer service led by Mr. Newnham, pastor of the entertaining church, assisted by the choir. The first hymn sung was "Stand Up and Bless the Lord." The Scripture passage read was John 17 and the closing hymn 549 "Jesus Shall Reign." The sweet, enthusiastic singing and the earnest prayers were suitable preparation for the addresses which followed.

Miss Selman, just home after twenty-five years of service, namely at Akidu, speaking on her work among the women of India, showed three great customs "Caste, Idolatry and Child Marriage" which hinder true advancement and together present a crying need for the Gospel of Jesus Christ. "Reach a man, and you reach an individual; reach a woman and you reach a household," and our women's work is to reach India's women leading them into the great liberty of salvation and Christian life.

Miss Baskerville, who has had thirty-seven years in India, in Educational and Zenanna work, followed. She gave a testimony to the value of the schools, citing a number of definite cases from her own experience where children from heathen houses had attended the mission day schools and there heard the daily presentation of the Gospel, accepted Jesus Christ as Saviour and Lord, and grown up to enter definite service for Him. When the revival swept over India in 1906, the work began among the children in the Board-

ing Schools, who had come under the influence of the Christian teachers and had received some Scriptural Instruction.

After music and the taking of the offering Mr. Stillwell gave a most acceptable address on Bolivia. He recounted the story of Mr. A. B. Reekie's trip of investigation 27 years ago to that country and of his return to present to our Baptist Convention the conditions there prevailing together with his experience of a definite call of God to enter that needy land with the Gospel of Jesus. Then followed the history in detail of the opening up of the three different stations, Cochabamba, Oruro, and La Paz, showing the great courage, strong faith and steady persistence of the first workers in each district. Speaking of the work at Peniel Hall farm Mr. Stillwell asked prayer for Miss Wilson, at present in broken health at her home at Digby, N.S. Our present stage of advancement in Bolivia has been dearly bought, two lives already having been laid down. However, we should greatly rejoice and thank God that we now enjoy religious liberty with the privilege of advancing to greater things.

A vote of thanks was unanimously tendered to the entertaining Church, the ladies of the Central United Church who provided meals and all others who assisted in making us so welcome and comfortable in St. Thomas.

With the singing of the McMaster Hymn and the benediction pronounced by Rev. John Rough, this very interesting and inspiring Convention was brought to a close.

REPORT OF RECORDING- SECRETARY OF THE BOARD FOR 1924-1925

During the year the usual number of meetings have been held, with a good attendance of members, six having been present at all the meetings.

It is to be regretted that so very few of the out-of-town members and directors find it convenient to attend even the quarterly meetings. It is reasonable to suppose that conditions in our constituency would be better understood and more effectively dealt with by

the Board if attendance at the quarterly meetings were possible for these members.

We feel that the work of the Bands and of the Young Women's Circles has been somewhat crippled this past year because these organizations have been without the guidance of leaders. Early in the year our assistant Band Secretary, Mrs. Harry Smith, who had been caring for the Band work since the resignation of the Secretary in January, 1924, tendered her resignation because of ill health. Thus the Bands have been doubly bereaved.

Both the Boards have been diligent in their search for secretaries for Bands and for Young Women's Circles, but the year has passed without success attending their efforts.

Initial steps have been taken to secure outstanding speakers in missionary endeavor to address us at our Jubilee Convention in 1926, and we are glad to be able to report that Mrs. H. W. Peabody, formerly President of the American Baptist Women's Foreign Missionary Society, and Mrs. Eugene Levering, of Baltimore (Miss Ellis, of Moulton College) have gladly responded to the Board's invitation to be present on that occasion. We trust that nothing will arise in the meantime to hinder their coming.

Much time and earnest thought have been given by both Boards to a revision of the Constitutions for Union Circles and for Young Women's Circles. As a result a few changes have been made in each of these, the most important of which are in Article III. in the Constitution for Union Circles and in Article IV. in the Constitution for Young Women's Circles. In these constitutions these revised articles are similar and read as follows:—

"Any woman (in the constitution for Young Women's Circles, it reads "Any young woman) shall be welcome to attend the meetings of the Circle, but only those who contribute regularly to the funds of the Women's Baptist Home and Foreign Missionary Societies, or either of them, shall be eligible for membership in the Circle."

Explanatory foot-notes are added to this article in each of these constitutions.

Several applications have been received from young women wishing to serve as foreign missionaries. Of these Miss Janet Holmes has been appointed to go to Bolivia. Miss Holmes is the daughter of one of our Board members, and is ably fitted in every way for the work to which she goes next January.

An open meeting of the Board was held in Walmer Rd. Church, Toronto, on March 13. At both morning and afternoon sessions the attendance was gratifying, many places from outside of Toronto being represented. The Quarterly reports from the officers and committees of the Board, the letters from our missionaries, and the addresses given made an intensely interesting and instructive programme.

The "Might and Mercy" box special offering more than realized our objective of \$5000 showing the keen interest of the women in all the work that Canadian Baptists are doing in foreign lands.

A Committee of the Board has in hand the preparation of a memorandum calendar as a souvenir of the Jubilee of the Women's Baptist Foreign Missionary Society in 1926. Events of historical interest in our mission work and inspirational quotations will be on each page. It will be on sale for fifty cents (50c) at our Convention next year.

Early in April a most cordial invitation was received from the Centre St. and Broderick Memorial churches of St. Thomas to hold our convention this year in Centre St. Church. This was much appreciated and gratefully accepted.

A resolution from the Niagara-Hamilton Association placing itself on record as being strongly in favor of the Board providing an allowance for the outfit of new missionaries is receiving careful consideration in consultation with the other Women's Boards working with us in India and Bolivia.

There have been two resignations during the year because of inability to attend the meetings, Miss Ethyl Aldridge and Mrs. W. J. Dunlop.

Three of our greatly loved and devoted members have gone on before us to be with the Lord whom they loved and so loyally served. Miss Martha Rogers, at one time our

missionary in India, and later Foreign Corresponding Secretary of the Board, departed on January 10th, after a lingering illness. Mrs. Thomas Urquhart, a member for twenty-one years, left us suddenly on September 19th, and Miss Gertrude Dayfoot, also a member for many years, passed away on October 3rd. The fragrance of their memory and the influence of their lives will long abide to bless and to inspire us to greater effort in the work of making Christ known.

The inspirational messages brought to us month by month by our President have been "a word in season" to uplift and strengthen, and she with her tactful, loving, prayerful spirit, has led us happily through another year's work.

Respectfully submitted,
E. M. Inrig, Sec.

REPORT OF THE CORRESPONDING SECRETARY FOR INDIA AND BOLIVIA

From our Missionary staff, there are at home on furlough this year, Misses Laura Allyn, Robinson, Baskerville, Selman and Craig. The last three arrived this summer and already have cheerfully given their services for deputation work. By doctor's advice, it was thought wise that Miss Robinson should remain yet another year in the homeland, so that her health might be more firmly established before she returns to the work in India. She is doing considerable deputation work, and in this way is testing her returning strength. Miss Laura Allyn reached Canada in February, and went directly west to her home in Edmonton. It was found necessary for her to undergo an operation the latter part of the summer, and it was a source of comfort to all that this operation proved successful. It is hoped that with complete rest and medical care, in which her sister, Dr. Jessie, so lovingly takes a share, the coming winter may bring back to her the health and strength she spent so freely in the work of the Pithapuram Hospital, where during the past year Miss Allyn, in addition to other duties, had 17 nurses in training.

We thank God that this year death has caused no break in our staff of ladies on the

field. But one who, though many years in Canada, still seemed one of the number, has gone home to see the King in His beauty. Miss *Martha Rogers*, so many years Corresponding Secretary to India and Bolivia, was taken from among us on January 10th, 1925. She was born in 1848, her parents belonging to the Society of Friends. After filling several positions successfully, and feeling that the Lord was calling her to India, she was sent out by our Baptist Board in 1889, learned the language in Cocanada, and at the same time she taught the children in two schools which she had been able to gather together. Later she became Tuni's first lady Missionary, and there labored among the women and children until 1895, when she was compelled, because of ill health, to return to Canada. Though she grew stronger in time, it was never deemed advisable for her to return to India, but all through the years, that work in India has remained very dear to her heart, and quietly, unobtrusively, she has helped it more than we can ever know. Ever she was doing kind things for the Missionaries, and her love for, and interest in their welfare was such that she left a legacy of \$5000 for a Rest Home for the lady Missionaries in India. It will be located at a Hill Station, where, thousands of feet above sea level, there can be found for a month or two the invigorating, cool breezes which help a Missionary through the heat of the Plains during the remaining months of the year. Remembering her gentle, loving personality, her uncomplaining patience during those last months when her weakness and ill health kept her from the active life she so much enjoyed, some lines of one of her favorite poems seem most applicable to her.

"I will rest my soul on the staff of God
Which He presses into my hand,
And together we'll climb the mountains of
faith,

The bulwarks of Beulah Land.
Standing on heights of gladness, with a vision
longing and keen,
The lifted turrets of heaven in the shining
distance are seen."

Our Board sent no new recruits to the work in India this year, but in January next, there will go to Bolivia, Miss Janet Holmes, of Tor-

onto. After having spent the summer months in gaining all the help possible in the limited time, concerning teaching and practical nursing, she is taking the Fall term in the Biblical Seminary in New York city, and will sail for Bolivia January 21st.

The Year in Bolivia

Both of our Bolivia Missionaries are stationed at Peniel Hall Farm, so naturally our thoughts will be centered upon the work which is being done there. While we in Canada are facing our winter, they are entering upon their summer time—when Nature shows herself more kindly, when the sunsets are wonderful, and Lake Titicaca sparkles in the sunlight and changes from hour to hour. Miss Booker has learned to love that lake;—"That long wide view does more for me in keeping me serene than almost anything else" she wrote at one time.

The year has been a very full one for her,—in her own words, "life is much more interesting than in earlier days." They are busy days and pass very quickly. She always goes to the school each morning. This has been growing, and has had an average of 23, which is remarkable for the morning. Of these, scarcely one comes from the Farm itself, but from the Communities on either side. These are the boys who attended in such numbers last year but through intimidation by their priests, they discontinued coming for some months. It is a disappointment that the young men have not yet had courage to return.

In the afternoons Miss Booker helps Mr. and Mrs. Plummer and Miss Palmer with their Spanish, accompanies the latter to act as interpreter when medical aid is needed among the Indians, and in the evenings three times a week, she has the night school. This school has been on the whole a great joy to her, though one disappointment has given her sorrow. She writes, "My one prize boy, who has come regularly for over a year, such a bright little fellow, and who has done splendidly in the school, has a rich father who is taking him to town and putting him in the Adventists' school there." One night after the Plummers had arrived at the Farm, with no previous announcement of their intention, the Missionar-

ies united to give the scholars a social. There were 62 present, which shows what an interest there is in the school. They had a very happy evening, singing hymns, listening to the Victrola, and playing games with great zest. As a treat, candy was passed around. An evening such as this would do much to teach those boys and girls that there can be innocent fun, and let us pray that this may gradually take the place of the old-time dancing and carousing at fiesta seasons.

Miss Booker's health, which was causing anxiety for some months, has much improved, and she feels stronger and more like herself. The time for her to return to Canada on furlough is fast approaching; she will doubtless come next Spring. It will be a comfort to her to leave the work, which has occupied her heart these past years, in the competent hands of Mr. and Mrs. Plummer and Miss Palmer. In making her year's report, she says: "When one realizes the need here, and the great glory which could be won for our Saviour in such a place, it makes one, it makes *me* long with all my heart and soul to see this place thus won for Him. We are praying for a blessing to come that we may see souls saved this year for our Master."

Miss Palmer, writing in September,—just a year from the day on which she sailed from New York, says: "I was full of hopes and looking into a future quite unknown then. Now I have, in a measure, realized some of them. If the following years are as happy as this one has been, I shall indeed be happy!" Upon her arrival in Bolivia last year, she remained in LaPaz, where her knowledge and experience along medical lines was of great benefit, to the Missionaries as well as to the Bolivians. Had it not been for the fact that she realized that the study of Spanish was her first duty, she could have been busy from morning to night with the sick in that great city, where the poor can seldom receive medical aid because of inability to pay for it. Miss Palmer cites one very pathetic case of an old woman who attended the LaPaz church. She had slipped and hurt her foot, and upon going to a doctor for advice, was told that it was her heart because of old age, and she was unable to pay for the injections which he told her were ne-

cessary. She continued suffering, without help, for ten days. Then she went to Miss Palmer, who found a small bone out of place, which was easily adjusted, and in three days her foot was quite well again. Mrs. Ruiz, wife of the Assistant Pastor in LaPaz, was also one whom she was able to help. Of this she writes: "Mrs. Ruiz's case was the hardest I had in LaPaz, but through it I became acquainted with the head of the Health Department in LaPaz. It was necessary to turn a very humble room into a small hospital in order that we might operate, which, thanks to God, proved successful. It was after this that the head Doctor aforementioned, gave me full permission to practice at the Farm or in LaPaz, in any way I desired, offering, at the same time, to help me in any way possible." Since going to the Farm she has found a yet greater need of all her aid: "The Indians come in a steady stream for medical help. Generally, the people both in LaPaz and on the Farm, have absolute faith in our work, which makes the work much easier." On the Farm, she has had an old room whitewashed, and though not pretentious, it is very neat and fitted up, looks quite a tiny hospital. Among other things, since she went out there about Easter time, she has set five broken bones in different parts of the body, she has put in fifteen stitches at various times, and performed one small operation for a woman. She writes: "I thank God because He has seen fit to heal each one who has received treatment, unless, of course, the disease was incurable. In such cases, the patient was told so from the beginning. One poor old man, in the last stages of consumption, begged, 'Have you no instrument to take out my heart and lungs and make them well again?'" She longs for the day when she will be able to speak to such people, to tell them of the life beyond; she longs for the day when she will be able to tell of the Great physician, as she relieves the distress of the body.

The Year in India

This has been a year of the beginnings of several activities for which there has been a long-felt want. One is the *Hostel* for High School girls in Vizagapatam. In this city there is a Government High School for girls, called

the Queen Mary's School, which a few of our Christian girls have been attending. Others have been attending Girls' High Schools in the American Mission to the South, but the time had come when their own numbers had grown and there was not sufficient accommodation for all, so our girls would have to attend the Queen Mary's School. These girls would have to find boarding places, and such places, suitable and safe, were not many. The time had come, the Conference felt, to open a Hostel under the supervision of one of our Missionaries. Miss Kenyon was appointed to this work temporarily, and at the beginning of the school year in July, she opened the hostel with twenty girls in residence. In this way girls may have the advantage of a helpful Christian home atmosphere, with Miss Kenyon's influence to guard them.

For years there has been the desire for a Summer School for the women workers on our various mission fields, and this year, this too became an accomplished fact. It was held in Waltair (Vizagapatam) from May 1 to 8 with 24 women in attendance, coming from many parts of the Mission. Misses Brothers, Mason, Archibald and Dr. Zella Clark gave courses on various books of the Bible. Dr. Lazarus, a fine, educated Indian woman, gave lessons on hygiene and first aid while Mr. Abel, a teacher in the High School, with a great musical gift, taught them how to sing hymns, both new and old. "They had a helpful, happy time, and went away begging for another school next year."

The great need for a Bible Training School for our girls and women, was met when the Eva Rose York School was opened some three years ago. It was situated in Palkonda temporarily, and proved a great source of inspiration to the Christian community of the town, as well as a help in the evangelistic work among the Hindus, for part of the training given is along practical evangelistic lines. Work on the buildings, which are to be the permanent home of the school, was completed this year, and the school was moved to Tuni, with the expectation that work should commence in August. In the October "Link" there is a diagram of the buildings, with an explanation of it written by Miss Winifred Eaton who is the

Missionary appointed by Conference to be Principal of this school. It is hoped that it may be possible for any widow with a small child who attends school, to take the child with her, and not have to be separated, as has been the necessity heretofore.

There is another enterprise in which we should take an increased interest each year. This is the Orphanage started in Vizianagram by Miss Flora Clarke. All these years of our Mission work, there came so frequently opportunities to take children and after taking them they often became a great problem, how could they be cared for in the best interests of themselves and of the Mission. Miss Clarke solved it three years ago by opening the Orphanage and it has been a great comfort to many a Missionary who did not know just what to do with the child who had come into her hands. This year the children at the Orphanage number 60, little tots of four or five years and all ages up. They are all taught some form of industrial work, and last year Miss Clarke was able to build a house for the little boys, and to buy a sewing machine with proceeds from the sale of articles made by these children. This Orphanage is meeting a need for the entire Mission, and children are sent from many Stations (eight went from Miss McLeish), a safe, happy home for otherwise homeless waifs, a home in which they learn about the children's Friend and also are taught to be useful.

In Mission work, there are three major divisions, Medical, Educational and general Evangelistic. But each year it is a problem how to divide the members of our Staff into these three divisions, each Missionary being always engaged in two at least, and some in all three, as well as other subdivisions, such as the Industrial. Let the readers of this report remember that space will simply not permit even an enumeration of each Missionary's activities.

Medical

On the Field we have our two Doctors: Dr. Cook has been living in Bimlipatam this year while she studied the language. This first year is always such a trying time in each Missionary's life,—but gradually the ear becomes accustomed to the seemingly chaotic sounds,

sounds soon become words, then sentences can be pieced together. It is a great satisfaction when one can, to some extent at least, understand what people are saying. It is often more difficult to make people comprehend what one tries to say oneself. Each Missionary travels the same road, which should be a comfort to the newly-arrived one. We can well imagine how Dr. Cook looks forward, with anxiety, to the time when she can spend her days in ministering to the diseased body, and at the same time minister to the diseased soul.

For the past two years, Dr. Hulet, has been burdened with the difficulties of building her new hospital. Vuyyuru is inconveniently situated for the gathering together of building materials. Also the Contractor, who has had the work in hand, has held it up by many and divers delays, which are most trying for all concerned. The new building, with its superior accommodations and conveniences, is greatly needed, and when it is done, Dr. Hulet will be able to give her whole time to her medical and evangelistic work. "When the building is completed," writes Dr. Hulet, "it will be rich in happy memories of the gifts that have made it possible." Besides the \$700 from the Forward Movement of the General Board, there have been many sums designated for special objects,—to furnish a ward, to purchase an operating table or a cabinet for instruments as the need directs. Not only have contributions gone from the home country but out there, also, there have been those who have wished to help. Patients have wished to donate a cot or some other necessary article, and one former Vuyyuru Pastor gave over a hundred dollars which he had received while serving as a clerk in Mesopotamia. Not only has the work of building been a cause of trial, but the hospital itself "has attracted quite a number of more or less qualified native physicians to make Vuyyuru a place for practice, there being at one time no less than 20. One, a Brahmin, has applied to Government for a sub-assistant lady surgeon, and is doing all he can to injure the work of the Mission hospital." As Dr. Hulet says, "When so many other places in India are in such crying need of medical help, it seems nothing less than criminal for persons to be obsessed by such ulterior mo-

tives." Lucy Subramanyam, a graduate of the Vellore College, has been with Dr. Hulet nearly two years and "is a great help as well as a joy." There are six women in training, as nurses and two as compounders. The number of patients continues large,—6915 new patients being treated, and 265 maternity cases, more than last year. She has made the attempt to interest the native mid-wives of the district to be willing to learn better methods so that they might become more efficient and less harmful, but only two of them have been willing to co-operate. As in all our medical work, Dr. Hulet keeps in mind that "each patient who comes should receive spiritual help as well as bodily healing." One Biblewoman, Santoshamma, spends her whole time teaching the Word. There have been encouragements along this line, there was the outcaste woman who had been converted, and the woman so ill with hook-worm that her husband was about to cast her off. While at hospital, though unable to read, she led the other patients each night in singing hymns and in prayer. And there was the old woman, interested in the hospital from its beginning, who came with her grand-daughter this year, and, her heart full of love for the Word, she joined in the season of prayer each day.

One source of discouragement this year was the cyclone which came during the past summer and wrought much havoc on the new building and set the work back again. But the tone of her report is optimistic, "After all are we in despair?" she writes: "our prospects of ultimate victory are as bright as the promises of God."

The *Leper work* under Miss Hatch's supervision must be mentioned here. It is interesting to note that the year of Jubilee of our Mission was also the semi-Jubilee of the Leper work in Ramachandrapuram. During the past year, there were 95 adults and four children in the leper homes, with 16 in the home for untainted children. Eight of the lepers and three of the untainted children were baptized. But who can enumerate or tabulate the help and blessing and relief which the year has brought these upon whom life has placed such a heavy burden. Let us continue to pray for

Dr. Joshee, as he gives of his sympathy to the alleviation of these unfortunates.

Miss Munro, our trained nurse, writes concerning her year of work among the Savaras; "A better grasp of the language this year, and closer contact with the people has enlarged my vision and given me some idea of the workings of their minds and their attitude to the Gospel message." The religion of these people is not that of the Hindus, with their many gods and goddesses. The simple-minded Savaras are animistic and worship spirits which, they believe, are everywhere prevalent, and of which they are constantly in fear. At one village where Miss Munro camped, the sound of the Christian hymns attracted the Savaras, and each evening they came and listened while the Gospel was explained to them by story and song. Miss Munro says: "The first night, when I asked them to stay for prayers, explaining that we were going to worship God, the head-man looked around, and then asked "But where is the sacrifice?"

Though the adversary of souls is always busy, here and there some seed of Truth takes root. After six months, they returned to a village, and "the Chief's quaint almond-eyed younger wife remembered the teaching we had given. Every day she went over it all in her mind so she would not forget and kept thinking about the Great Jesus, and she said, 'as many days as you did not come, those words cooled my heart.' In this land where heat is cruel, a cool wind is a kind word, a cool word is a kind word." Miss Munro's knowledge of nursing and medicine has done much in helping her get close to the people. In the village where the woman, so near to death's door with lock-jaw, was healed, there has been no more spirit worship. Everywhere the people are begging for visits of longer duration. One gentle-voiced old man said, "Two days or four days, if you could but teach me, or if not but three days only, I would learn. We only know how to worship the spirits and they do not help but we fear them."

And next year, Miss Munro must come on furlough, one year earlier than the usual time because her health has not been good. The work among those Savara hills is attended with danger to the Missionary's health, and Miss

Munro has given to it the utmost of her strength. We can but pray that the Lord Who knows, will guard the seed sown and bring it to a harvest of faith in Him and that He will gently lead these shy fearful people into the worship of Love.

Educational

Miss Craig's report of the year's work in the Cocanada Girls' Boarding School is very encouraging. Several forward steps were taken which added to the efficiency and comfort of the school. The Fourth Standard having grown very large, was divided and another teacher engaged, who was a former pupil and had just finished her training course, and who could help the Matron in many ways. Though there were two large wells, in the dormitory enclosure, for cooking and bathing, drinking water had always had to be carried in from outside. Now pipes have been laid, bringing the drinking water right into the grounds and it has proved a great convenience. "The religious life of the school has been well maintained, with a large number of baptisms. The girls have attended the church services, and in turn, have helped in the work by evangelistic schools on Sunday afternoons." The inspection of the school was quite satisfactory, as, to quote Miss Craig, "she (the Inspector) seemed pleased with the condition of the school, especially with the drill classes." It may be of interest to note that it was a sister of the Inspector, Miss Lazerus, who visited Toronto, about four years ago and spoke in several churches of the city. It is a great joy to see such fine Indian Christian women in Government positions such as this, and to know that their influence is for Christ. The lately enlarged dormitory accommodation has made it possible for 16 girls who were attending the McLaurin High School to board in the building. These girls have attended the Y.W.C.A. meetings regularly and have taken part at the Roll Call, each responding with a Scripture verse in English.

Miss Pratt, whose return to India last year after nearly six years at home, was a great joy to us all, relieved Miss Craig early in the new term of this year. To her it has been a great joy to return, and she sees great changes

which have taken place. She writes: "During my absence, it seemed as though a magic wand has been waved over the school, and behold, dormitory accommodation for nearly twice as many girls as when I left in 1919. The Matron is rejoicing in enlarged and more comfortable quarters. Other improvements here and there have brought the whole plant up to splendid condition." She rejoices in the fact that the five new teachers whom she finds on the staff, are all former pupils of hers. In her own words: "I rejoice in the privilege of being here again, to take part in this most worthwhile work."

Thirty six years of mission work in India, a long service! How many changes Miss Baskerville has seen since those first days when there were few Missionaries, few Christians, and few among the Hindus who were really interested. Now, those who have been influenced towards Christianity by the Caste Girls' school of Cocanada, alone, number a great company. In many instances, the daughters of the pupils of early days have attended the school, and in fact, there are even some of the third generation on the register of this school, which by its very name, the Simpson Memorial, brings to memory the sweet personality of the one who started it. And Miss Gibson, also, who for so many years visited the women in these homes of Canada, from which the school girls came, is still lovingly remembered by them. They enquire very lovingly about her and some have called upon her as she is now laid aside, suffering from weakness and with considerable pain. The school and the work from house to house in the city are linked together very closely. "In reality the city of Cocanada is a sufficiently large field to take up one Missionary's time" writes Miss Baskerville, "while another could profitably spend most of the year visiting in the villages." To help her in this great work, for the last few years Miss Baskerville has had the automobile, to take her through the city, from street to street, or to take her for the longer trips into the adjacent villages. The car has been indeed a great asset,—but as in Canada, so in India, there are times when even a car is vanquished. One day, while visiting homes, caught in a typical downpour of the rainy season, she waded to

the car, such a trifle as an umbrella helping not at all, and upon getting half way home something went wrong with the machinery and she sat by the roadside for an hour until coolies were found to push the car home. There are points of similarity between even India and Canada!

"Sometimes we hear very precious testimony regarding girls and women who have been in our school," writes Miss Baskerville; "how they read their Bibles and sing our Christian hymns for the other women." There is Veeramma, "who has been hearing and believing for 20 years and testifies that all her hopes are centered in Jesus Christ." There is "a dear old saint, who had lost all she valued in life, but old or young, rich or poor, still she trusts her Lord." "The people grow more cordial and friendly as time goes on, most of them are willing to drop everything to listen to the teaching of the Word, even the men who sometimes form part of our audience, will beg us to sing another 'good hymn' about the Lord Jesus, and the boys and young men who can read are eager for tracts and papers." Miss Baskerville sums up the past year at the end of her 4th term, with "never was our work in the villages more heartening." Upon leaving Cocanada to come on furlough, she passed over the work which she has carried and loved so long, into Miss McLaurin's capable hands.

For the past year and a half, while Miss Farnell has been on furlough, Miss McLaurin has had temporary charge of the work among the women and children on the Samalkot field. She has found, as others have previously, that one great need of that field is more Biblewomen, and for those who are, to some extent at least, educated as well as zealous and strong physically. Most of those now at work are getting on in years and have not the strength to do much. But there are exceptions. Miss McLaurin particularly mentions a sister-in-law of Dr. Joshee, "the oldest Biblewoman, for service, on the Samalkot field, who for over 30 years has done a splendid work in her town. I could see she was greatly beloved, and her caste women well taught and deeply interested. Some seem near the Kingdom, but hesitate owing to caste considerations." She found Mollamma, the town Biblewoman, a great help and

comfort, "ever willing and ready even beyond her failing strength and eyesight." She has been greatly strengthened by the arrival of a younger woman of "willing heart and real piety" who accompanies the older woman on her rounds and uses with telling effect, her gift of song. The Evangelistic schools have also taken on renewed life since the arrival of a young woman, Paranjoti, by name. One of these schools is especially interesting in that it is attended by a number of young married women, keen and greatly interested in the stories and hymns, in all of which they take their part. Through this same Paranjoti's influence and enthusiasm, the town work is being aggressively carried on. Again, through her zeal, the Hindu mother of one of the young pastors, was visited regularly and instructed and now she has given up the old worship and turned to the way her son is following. Though it became necessary to move into Co-canada to take charge of the Caste Girls' school and the other work when Miss Baskerville left, Miss McLaurin has been asked to retain the oversight of the women in Samalkot until Miss Farnell returns. With the use of the car which Miss Baskerville had, she has been able thus to take on the double work,—and it will not be long now before Miss Farnell returns to relieve her of the Samalkot work. The party of which she was a member, must be nearing the shores of India, if indeed not already there.

Miss Hatch reviews the year as one which "will always remain a record year in so much of sorrow and sadness, and also of joy and gladness." She herself has experienced the distressing effects of ill health, a severe and prolonged attack of bronchitis having left her very weak. In spite of weakness, however, she has kept her hands upon the work, even making several tours in the boat. Both Miss Hatch and Miss Jones write with enthusiasm of the repairs which have made the old boat "Elizabeth" practically new. Without this boat, work would be impossible on this field, with its great canals and the many villages tucked within the boat, these canals are but highways, and the villages are reached with a minimum in here and there amid the wide fields of rice. of physical fatigue. With a new projecting

roof, the Missionary finds relief from the blazing sunshine, and this same roof is watertight, whereas the old one had "made it necessary to hide our Biblewomen under our cot during showers." The work among the Christian children in the Junior Christian Endeavor, has been a source of comfort and delight to Miss Hatch. They have their own officers and manage everything, Miss Hatch being Honorary President. The Lace Work is continued as in former years. Miss Hatch writes: "On all our lace workers, I tried to lay the stress that each one should strive for one convert, and a young caste widow who was baptized a few months previously, took this up in earnest and brought in two converts, (both caste women), who were baptized amid great rejoicing. In two months, she brought in another caste widow."

The Caste Girls' School in Ramachandrapuram is a great center of evangelism, and many of the pupils leave at the end of their course with a strong love for and faith in Jesus Christ. They take this with them into their own homes when they are married, and though too young to take the final step and be baptized, their influence is felt in all their home circle. When a Missionary or Biblewoman comes to their home, often in some village far away, a wonderfully warm reception is given, and with hungry hearts, the former pupil asks for and receives helpful, comforting messages from the Book. This school has grown in numbers, and though the teachers are more experienced, and can take the initiative in much of the work, much care and thought is still demanded of Miss Jones. This has been a peculiarly strenuous year for Miss Jones. After Dr. Stillwell's death, until Mr. Timpany arrived, she was asked to assume temporary charge of the station. "During that time," she writes, "I visited with the Pastors, teachers, and Christians in 40 villages. I tried to encourage the workers, comfort the sorrowing among them, stir up the absentee and careless members, stimulate the giving, settle disputes, and hear requests regarding marriages, repairs, grants of land for buildings, burials, etc." During the year she has been greatly distressed by the terrible poverty she has seen among many of the Christians on their field. Rice was very

expensive and many looked hungry and some were all but unclothed.

Miss Folsom, though on the retired list, has yet a place among our Missionaries and in the work. She spent the hot months, this past year, with one of her old Timpany School girls, now married to the Chaplain of the Non-conformist section of a regiment stationed in Belgaum. His wife is a great help to him in his work among the soldiers. And thus, in how many instances who can tell, the influence of Miss Folsom's character on the girls through the past years, at Timpany School, is being felt for good, even after the school itself is closed. She, herself, says of the year as she looks back that it is "one long to be remembered." The passing of friends, both in the Mission and out, has left the inevitable sense of loss. And the closing of the Timpany Memorial School, which had for over 40 years been the child of her love, could not fail to give her great sorrow. But how many girls and boys have passed through that school and out into the world, and have taken with them the impress of the lessons taught them there! Miss Folsom has held herself in readiness to help anywhere she was needed, and calls to several other stations took her, at various times, from Tuni. In this way her work with the Sunday School class for Brahmin boys, which she was teaching English, was broken into. But though, as she says, "there seems to be very little worth recording," the record which lies before the eyes of the Master, must show 365 days full of countless kindly deeds and helpful words, and countless prayers for others, in whose work she takes such interest.

Another term of service is drawing to its close, and in a few months Miss Priest will be turning homeward for furlough. She writes: "These past years have been years of reaping, and although I have not had all the part I hoped to have, I have been on the field to share in the joy of the reapers. One day, at a village, several were baptized, one an old man who had had his hair cut in my brother's time but, heretofore, was afraid to come all the way. Some of his family have come out and this day his youngest son was also baptized." That cutting of hair, which she mentions, is the taking off of the strand left on the top of

the head, the sacred tuft, with which a man is distinguished, and which he shaves off when he has become a Christian. Miss Priest has more than once known the force of the words "one sows and another waters." One day, before going out to work, she prayed that she might be led to those whose hearts were seeking Him. In the village which she visited, she found a young man, the Kernam or village clerk, who as a boy, had attended the Mission School in Bobbili. He spoke of the Bible he had there received as a prize in a Bible examination, he had not forgotten his early teaching, but "can't I be a Christian quietly in my own house?" And he is but one of the many in India who are trying to satisfy their conscience with being "Christians quietly."

The car is ever a help to Miss Priest in her work, even at such times when rains make the fords impassable. One day, she and her Biblewoman set out to a distant village, but finding the water in the lane, leading from the highroad, was too deep for her to cross, she let the woman go alone, while she returned to the car. And as she sat there, people passing along stopped to talk, so that by the time the Biblewoman returned, Miss Priest had told the Gospel story to people from at least ten villages, while the chauffeur had taught a number of children the text of this year's Evangelistic campaign. When, at one time, malaria had its grip upon her and she could not get out touring, she held her regular monthly meetings with the Biblewomen, and "spent precious seasons over the Word." These women live surrounded by the deadening influences of Hinduism, and these meetings, month by month, where they grow in knowledge, are very necessary to their growth in grace. God's Spirit is working in hearts often unknown to the Missionary. One young woman, living at a distance in a village to which there are no proper roads, was visiting her sister in Tuni and was brought to the Mission Bungalow. There was no idle curiosity, for over an hour she listened to the Gospel Message like a hungry person. For three years, she said, she had taken no part in idol worship as she found in it nothing to satisfy the hunger of heart. On leaving, she said, "Half the

burden of my heart is gone." Writes Miss Priest: "There are so many things which never find their way into a report, but oh, they find their way into our hearts and cause them to ache. What a comfort to know that Jesus understands all and has called us into fellowship with Himself for His people."

Not alone on the Yellamanchili field has Miss McLeish given herself this past year. She yielded to the solicitation of Miss Elliott and made a trip to Bobbili, where is the Central Boarding school for the girls from the northern stations of our Mission. Her talks to the girls were with power and were blessed, inasmuch that old quarrels among the teachers were healed and many of the girls were convicted of sin and showed true repentance, and as a direct result, over 20 were baptized later. More and more, as our Christian community grows in numbers, the work of our Missionaries must be the "teaching them to observe all things." The work among the Hindu women and children, however, always remains to be done. And, though Miss McLeish says there is "a ready, even an eager reception of the Gospel in many places," she finds that there is also a marked effort towards a revival of Hinduism. Never has she witnessed such grand festivals as she has this year in Yellamanchili. At one such idol festival, it was said, there were fifteen hundred rupees spent. At times Miss McLeish has been able to take her Biblewomen and drive with Dr. Wolverton in his car as he went out to some out-lying village. In one day, she was able thus to visit five villages,—a wonderful opportunity with a minimum of time and strength expended. All Missionaries have seasons of encouragement and of anxiety. So, in the school work, Miss McLeish is encouraged over the growth of the school for outcaste girls, (Government has granted a piece of land next the church compound, and a proper building is being started), while the caste girls' school has been a great source of anxiety. However, most of the girls who left to attend a rival school have returned, so, even in this, she is encouraged. She rejoices in her Biblewomen. Two have had interesting lives, one, rescued from the well into which

she had thrown herself because of her shame concerning her drunken husband, later became a widow, and now has returned from the Bible Training school. As she testified, in her home church, to "what God had enabled her to do during the years of her experience of prayer and faith," certainly it was evident that there was a purpose in God's plans when she was saved from suicide years ago. Another of the students from the Bible School had learned the Way as a little girl, but she had been early married to a Hindu relative who took her to Rangoon. Returning to India "to become a Christian," the husband died that very day. A year afterwards the wife was baptized and went for Bible training. What a joy it was to hear her say "I want to win one soul while I am at home this hot season."

A new interest, seen among the people, gave courage to Miss Selman as she followed up the families of the Brahmin and other high caste patients of the Akidu hospital. Gospels and tracts were purchased and eagerly read. Though at times, like the rainy season, she may be hindered from going on tour, she can always find plenty of work right there. She rejoices over a new worker, one who had been in the Akidu Boarding School as a girl, now a young widow, with a year-old baby, she returned and expressed her desire for work, with a hope for the course at the Bible school later. With the help of two older women, she was given the task of opening a school for the little children of an out-caste hamlet, and is showing earnestness in the work. Miss Selman is so essentially a touring Missionary, that at times we have almost to make an effort to remember that she is also one of our nurses. What avenues of special service are given those who have medical knowledge! On one of her tours, she arrived at a village (over such terrible mud that she had to be literally carried to the door) just in time to save the life of a mother and her baby, no other medical help at hand, only the other village women, so terribly ignorant that they practice all kinds of cruelty in their endeavors to help. As Miss Selman toured this year over the vast Akidu field, many were the discouragements and many the

encouragements. In one town, after a year's absence, only two of the smallest Sunday Schools were alive, but in one there were four caste children who knew thoroughly more than 40 New Testament stories. In the other there were five who could tell sixty New Testament stories correctly. Sometimes heavy rains make it impossible for her to go to the villages, but at such times, it delights the women and children to be called to the boat to her. On one such occasion, her heart was cheered by eighteen new women who came, and several of them testified that their interest was first aroused by hearing their children bringing their Bible stories home and re-telling them there. Among the many schools, one of the largest and most successful, had present 147 children, of whom 43 received prizes, and not a few of these were caste children.

Miss McGill's experience in the Timpany Memorial School, during her first term in India, has caused her to be called upon to help several times since she returned from furlough, so that her study of Telugu (imperative after her years in English work just after her Telugu examinations were completed) has been somewhat interrupted. But last December, after the Timpany school was closed, and the children and the staff had gone, she went again to Cocanada to stay with Miss Scott, who was still in the building, and that month she most diligently studied Telugu, with the help of a competent Mushi. This proved of great benefit so that, at the beginning of the new year, she was able to return to her own work in Pithapuram with much more confidence in the use of the language.

Miss McGill's home is in the Women's Hospital bungalow in Pithapuram which gives her an opportunity to follow up the patients who come for treatment, and their friends. She has had much to encourage her, new homes have been opened to her and the women have been willing to listen to her message. But the apparent satisfaction, which some show, in continuing their idol-worship, is very trying.

Miss Hellyer's reports indicate that she year has been a busy one for her, one which

has passed very quickly, and, withal, as she herself writes, the happiest one of her stay in India. She has become better acquainted with the people and more accustomed to the work, while she finds that her newly acquired stock of Telugu is really a serviceable commodity. She began her independent career with several Biblewomen, but one by one she lost them. One was married, another went to the Bible School for training, and she feared she was to be left almost destitute. But joy followed anxiety. The newly married woman's husband was a preacher, and in the village where he was placed, she soon found work to do, with another preacher's wife to keep her company. Though this second one is somewhat illiterate, she was glad to help, and being older, she could act as chaperon. One cause for Miss Hellyer's especial gratitude is the pleasure of having Dr. Cook with her this year while she has been studying Telugu.

It is with regret that we report Miss Scott's health has not been all that could be desired during the year. Remaining in Cocanada until the Timpany School was closed, she returned to Pithapuram, where she could have medical supervision while she continued her language studies, so often interrupted. At the semi-annual session of Conference in July it was decided that Miss Scott should go to Palkonda to take temporary charge of the work among the women and children, which had had to be left uncared for upon Miss Eaton's removal to Tuni with the Bible Training School. Though Miss Scott has the oversight of the work in Palkonda, she is giving her first attention to the study of the Telugu until she shall have passed her second and final examination.

Miss Kenyon passed her second year examination in Telugu last November, with distinction, after which she was of course supposed to know the language. Listen to her own thoughts on that subject: "Instead of the expected feeling of relief, came the realization that I did not know Telugu and never shall know it. When all the rules of Grammar have been mastered, and words, phrases and sentences memorized, there remains an indefinable something that only the native or

the clever mimic can acquire." How many a Missionary starts out in his or her active life with just such a heaviness of soul concerning the language! The comfort is that, little by little, month by month, and year after year, one adds to one's knowledge and almost unconsciously grows to use it familiarly. In January, Miss Kenyon took charge of the Vuyuru Boarding school, as Mrs. Gordon, whose care it is, was in Ramapatnam where Mr. Gordon was temporarily taking Mr. McLaurin's place in the Theological Seminary. This school comprises both boys and girls, with their own separate dormitories, which have both been sadly overcrowded, as the number of pupils has been larger than ever before. The boys have regular training in carpentry as well as in gardening, and were at the time of writing just ready to begin the enlargement of their dormitory. The girls have their sewing classes, and "when they leave school, they should be able to make their own garments." In July, Miss Kenyon passed this school over into the hands of another, and went to open the new Girls' Hostel, of which mention has already been made.

Books, Gospels, tracts, and hymn-sheets are being bought and read as never before. Naturally, as education becomes more prevalent, there are more who can read. But apart from that, the desire to read is increasing. In one village on the Akidu field, so many Caste people were asking for religious books, that a book-room was opened and a young medical man, a member of the Akidu church, has taken on this work as a labor of love, in connection with his dispensary.

There is one note of similarity in nearly all reports this year, the people long to hear the Gospel, "literally besieged by women" is the way Miss Hatch puts it. The Missionary's time is limited, her strength is limited, but, "how hard it is to refuse these many calls." The great encouragement is that caste women are becoming courageous enough to come out and be baptized.

And now we have followed the reports of another year, our hearts and thoughts have gone across to our messengers in the far south and the far east. What impressions linger with us? What will we carry with us

through the coming days as we commence this new year of work here at home? One should be spelled with capitals, OPPORTUNITY, doors opening, fingers beckoning, voices calling.

And the second should no less be in capitals, NEED, sheep without a shepherd, looking for leading and Hindu leaders seeking to revive their Hinduism so as to hold the awakening hearts to the old allegiance; need for prayer, for missionaries, for helpers, for the hundreds of Christians, for the other hundreds of secret believers, prayer for ourselves here at home lest we become too much "at ease in ionZ" lest we let our opportunity pass without recognizing it.

"Oh, if there shall come to the land of rest, From the North and South, from the East and West,

The Souls of the ransomed we gathered there In answer to faith and work and prayer.

Oh, how small to us will seem the price Of our greatest labor and sacrifice, In the glad new song that, to you and me, May come to our ears from over the sea."

REPORT OF MISSION HOMES COMMITTEE, 1924-1925.

Once more has come the time when, with hearts full of gratitude, humility and hope we review the year now past and look forward to that upon which we are entering; gratitude for the joy of service and fellowship which has been vouchsafed to us; humility of heart when we realize how great is the work of the Master entrusted to our hands; and hope, that the days to come may see more and more accomplished for His Kingdom, and the response of willing hearts to the needs of His cause grow ever stronger. It is the pleasure of this committee to report an encouraging year in the work connected with our Mission Homes.

At the Muskoka cottage only slight expense was incurred, outside of the regular taxes, insurance and ice. The pump which was out of order has been put in good repair.

Although last summer four applications for the cottage were received, the applicants

(Miss Farnell, Miss Craig, Mr. Buck and Dr. Smith) all found it necessary to alter their plans. The cottage was therefore unoccupied except for one month by Mr. and Mrs. Ralph Smith. Letters of appreciation were received from them, and we were pleased to have them enjoy the restful charm of this lovely spot. Mr. Smith kindly provided a new table oilcloth and several cooking utensils for the cottage.

The last annual report of this committee made known certain needs of the Ellsworth Avenue homes and met with a most generous response in the form of individual gifts from several members of our Board. The money thus received was expended at once for two beds, mattresses and springs, curtain materials, screens, paint, etc., so that only a small balance remained in hand. At this time our much beloved Mrs. Urquhart gave a beautiful white bed, springs and mattress, also some splendid strong chairs. Since then splendid contributions have come in from various circles as will be shown in the financial statement.

Our appeal for some assistance from Circles outside the city was warmly met and we can no longer say that Toronto bears all the responsibility for these homes.

Particularly appreciated was the substantial gift of \$35 from Sarnia Circle, as was also a parcel from the Young Women's Mission Circle of Stanley Avenue Church, Hamilton, which contained pillow slips, sheets and towels.

One Young Women's Circle in Toronto (Walmer Rd.) sent us a money gift and it is most gratifying and encouraging to note these evidences of interest on the part of the younger workers. The large balance at present on hand will in all probability be used in the spring for certain necessary expenditures which we are postponing until that time. Table linens, bedspreads and curtains will be required. At the present time the furniture from both Ellsworth homes is stored in one of them and the other rented. Dr. and Mrs. Smith will be in Florida during the winter.

The committee anticipates a great deal of work to be done in the spring, in again preparing these houses for occupancy. Mr. and

Mrs. Turnbull and their eleven children will be returning from Bolivia at that time. Plans for housing them are at present indefinite. Above all things we must make it our joy to give them a wonderful home-coming. In a letter written by Mr. Turnbull to a friend he referred to their deep affection for the people of Canada and to the many things he had told Mrs. Turnbull of their kindness and thoughtfulness. Let us meet their loving confidence in us with a warm and loyal welcome home.

In closing this report we would ask that this time of retrospect and planning be to us all a time of consecration to greater service in the days that lie before us, in His Name.

Financial Statement

1924-1925

Receipts

Bal. on hand 1924 report	\$63.22
Received from Circles in Toronto ...	90.41
Received from Circles outside the city	57.00
Individual contributions	72.00
Received for ice	10.00
Bank Interest	1.50
Discount on Taxes20

\$294.33

Disbursements

Expense for Bungalow	39.12
Expense for City Homes	111.05
Balance on hand	144.16

\$294.33

Respectfully submitted on behalf of the Committee.

(Mrs. Charles) Lillie Senior, 20 Turner Rd.

FURLOUGH COMMITTEE'S REPORT

Convener, Mrs. W. R. Henderson, 44 Heath St. West, Toronto.

If requests for speakers to address Thank-offering meetings, Young People's rallies, Missionary meetings, etc., etc., are any indication of foreign missionary enthusiasm throughout our Convention, we may have no fear, for they come from all sides and with increasing fervor. We are glad to be able to say thus far we have turned none away empty handed. With Miss Robinson, Miss

Selman, Miss Baskerville, and Miss Craig all home on furlough we have been able to meet all demands made upon us, with the exception of a call we had from Mrs. Dennis and Mrs. Phelps of the Collingwood and Northern Associations to send some one through their Associations. It was impossible to send anyone when they wrote. Writing Miss Selman, who was then in Michigan, asking her could she come to Toronto and help with some of the deputation work, we received a favorable reply, but Mrs. Dennis feels that the last two weeks in November is too late to arrange meetings. We have promised to help them next spring, and we feel sure we shall have work for Miss Selman after our Convention. She is busy just now holding meetings in her own Association. I would just conclude this report by saying that every one of our missionaries is most willing and anxious to accede to every request made of them and we feel sure that much interest and enthusiasm is being created throughout our convention.

Respectfully submitted.

Olive L. Henderson.

REPORT OF BOXES SENT TO INDIA

This year we have to report a larger consignment than ever sent to our missionaries in India. There were seven large cases and two smaller ones, making a total of nine. The large ones were approximately 3 ft. x 2½ ft. x 2 ft. and the two smaller ones 2 ft. x 2 ft. x 1½ ft. The total weight of the consignment was 2100 lbs., and commercial or wholesale value four hundred and fifty dollars. (\$450.00)

The shipment was sent to Mr. Dixon Smith, Cocanada, for distribution to the various fields.

Plans had been made to get the boxes away early this year, if possible, but a week after all parcels were to be in hand, they were still coming in every day and nothing could be done before my enforced absence from home, due to an operation to be undergone.

Unfortunately other matters, which could not be postponed, filled the time in September, with the result that the shipment was not forwarded until the last week of September.

We expected shipping from New York on

October 10th but have lately been notified that the cases were not shipped until October 22nd. They may reach their destination in time for Christmas. If they do not you have the reason for the delay here and the heartfelt apology and regret of the person whose fault it is.

FINANCIAL STATEMENT

RECEIPTS

Balance from previous years	\$ 8.00
Received from senders	268.00
	Total \$276.00

EXPENDITURES

Stationery and Postage	\$ 2.00
2 new packing cases	7.04
(The other seven were used ones from India)	
Ocean charges and Inland Freight. . .	98.72
Cartage in Toronto and New York. . .	12.05
Insurance	
Bonding charge, Bill of Lading fee,	
Shipping and Attention, etc.	7.50
	\$136.31

After the Money Order charge is paid and one or two sums of money paid in the probable balance to forward for expenses in India is \$140.00.

Edith C. Dengage.

BOLIVIA BOX, 1925

In presenting this report I would draw attention to the fact that this branch of our service is steadily growing. Each year the number of parcels forwarded to our missionaries is increasing. Not only relatives and personal friends are sending gifts but many Circles and Bands are showing their practical interest, sending supplies that I am sure will aid very materially in the work of our missionaries.

There were 23 parcels received, the wholesale value of which was \$192.55. Cash received for forwarding \$68.65.

Statement

Cash received	\$68.65
Expenses:	
Post cards, stamps, etc.	70
Boxes	1.54

Cartage	2.25	
Gave Mr. Buck	68.00	
Bal due		3.84
	<hr/>	
	\$72.49	\$72.49

PARABLE OF THE NEGLECTED MISSIONARY TREE.

(Continued from page 113)

and I would have thrown it out weeks ago, only I knew how much you loved it."

And there it was, drooping and withered; its leaves faded and falling; no fragrant blossoms or golden fruit upon its branches. When the mother saw its condition she said, "Oh, my daughter, how could you! Don't you know that thousands of needy women and children look to that tree for their only help?" Then she drew her daughter down beside her and told her of the factory life of Chinese babes, and of the Japanese girls living in temple bondage, of poor slave women in Africa, and of sad little Hindu widows, and, as she spoke, her daughter wept.

Then the daughter rose and stood before her mother like a righteous young judge, and she said, "Oh, Mother, I have failed them all—all those who waited in vain for the golden fruit. But I didn't know how to care for the tree. You had provided me with no trowel of knowledge. Never had you taught me to water the tree with my prayers or to spare gifts for its enrichment. I failed all these needy ones, but, Mother", and her voice was very stern—"you failed them, and you failed me, too. Oh! How could you!"

The mother gave a great cry; then she awoke and found the moonlight lying across her bed, and the fragrance from the white flowers of her Missionary Tree all about her. She said, "It is a message—my dream!" Then she arose and knelt beside her bed, and this was her prayer:

"Father in Heaven, forgive me that the daughters of my home, and of my church, are all untaught in the care of the Missionary Tree. Forgive me that I have failed them; and wilt Thou, who can make up all our deficiencies, provide me with everything needful to undertake their training, so that the hungry

may be fed and the sick healed with the golden fruit of many trees. Amen."

—Contributed by the London Branch.
—The Missionary Outlook.

KEEPING CHRISTMAS

Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe to the world; to put your rights in the background and your duties in the middle distance and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to close your book of complaints and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world,—stronger than hate, stronger than evil, stronger than death,—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always.

But you can never keep it alone.

—Henry VanDyke.

Missions.

Report of the Literature Department of W. F. M. S.

For the Year Ending October 15th, 1925

We have often heard that it is not the jump at the first that counts, but the steady going on that spells success. That being true, we certainly should have had success in our Department this past year, for the work has been steadily going on, with no scary bumps, no delightful humps, as last year, no big book, like "The Enterprise" to sell and swell our receipts, no Jubilee, "no nothin," but just a steady going on,—but we are thankful that it has been going on, not backward.

The B.Y.P.U. Convention in May was the only unusual thing. There we had a stand and tried to show the Young People what we could do to help them on their Missionary nights. Since then, our orders from them have very noticeably increased.

The Associational sales this year were interesting. The financial results showed a decided increase over last year. Niagara-Hamilton, with Mrs. Cline of Grimsby in charge, turned in the largest sum, but two others were ahead in orders.

It may not be generally known, in fact we know it is not, that in our Department we have costumes to rent. We sometimes wonder what the term "costume rental" is supposed to mean. We want to report this year we have obtained 4 beautiful new ones from India. These will be to rent thus aiding you in the presentation of Indian plays and dialogues. We now have 17 from India, 2 from Bolivia, and 1 from China.

Statement of Summary of Financial Report

Receipts	Disbursements
Balance on hand Oct. 16, 1924 \$ 74.40	Total disbursements for year \$706.68
Total Cash Receipts for year 661.57	Bal. on hand Oct. 15, 1925 29.29
\$735.97	\$735.97
Audited and found correct.	
Sarah J. Webster.	

Detailed Financial Report

Receipts	Disbursements
Literature sales in office \$367.89	Paid for Literature \$399.54
Literature sales at Convention and other meetings 184.60	Supplies 55.47
Supplies sold 46.43	Telephone 55.00
Membership pins 11.70	Expenses such as stamps, stationery, carfare 112.84
Costumes rental 20.95	Other disbursements 83.83
Other receipts 30.00	
\$661.57	\$706.68
Balance, October 16, 1925 74.40	Balance on hand Oct. 1925 29.29
\$735.97	\$735.97

Report of the Lace Department

We are glad to report an increase here. Our sales have been \$558 as compared with \$441 last year. We returned to India \$368 and turned over to the Treasurer as well \$65. The Customs Department demanded nearly \$125, but still we have a balance of \$89.61.

We have sent out from the office 36 boxes this year to other towns. Preston is worthy of mention having sold over \$110 worth. London is well up with Preston.

Together with these two Departments sales we have sold \$50 worth of stuff for Miss Clarke's Orphanage, this going imme-

diately back to her. Altogether \$1269.99 has passed through the Office this year.

It is always a joy to the Secretary to be of any use to any person at any time, and it is the earnest wish that our Department may be of still more use in the future. Thank-

ing so many who have worked with us to make our Department a success, this report is

Respectfully submitted,
Edith Dale, Secretary.

CANADIAN MISSIONARY LINK

COMPARATIVE STATEMENT

TREASURER'S REPORT

For the Year Ending 31st October, 1925

RECEIPTS

	1924	1925
Balance from last year	\$ 711.35	\$ 844.32
Subscriptions	3559.91	3467.85
Advertising	6.00	11.00
Bank Interest	32.49	28.93
	<u>\$4309.75</u>	<u>\$4352.10</u>
	\$4309.75	\$4352.10

PAYMENTS

	1924	1925
Printing	\$ 2018.19	\$2004.15
Paper, Freight, Cartage	949.55	803.60
Engraving	219.88	129.59
Superintendent	150.00	275.00
Superintendent's Expenses	121.96	87.65
Editor's Expenses		6.13
Subscriptions to other papers including exchange	5.85	6.01
Excise Stamps		2.00
Contest Rewards		35.00
B.Y.P.U. Advertising		5.00
W. B. F. Mission Board		400.00
	<u>\$3465.43</u>	<u>\$3754.13</u>
Balance	844.32	597.97
	<u>\$4309.75</u>	<u>\$4352.10</u>

Audited and found correct.
(Signed) V. J. Towers,
Auditor.

(Signed) Augusta A. Pettit,
Treasurer

Report of Superintendent of Agents of Link

	1925	1924	
Agents written 1028 (42 Y.W.)	} 1185	944	
Individuals 157			
Clubs heard from	42		Increase 241
Renewals received this year	5282	5343	Decrease 61
Reinstated	270	255	
Complimentary added this year	26	11	Decrease 27
New Subscriptions	989	1046	
Discontinued	902	1000	Decrease 98
Net Gain	383	312	Increase 71
Arrears (1 yr.) paid	301		
Arrears (2 yrs.) paid	49	350	Decrease 87
Total number in arrears	920 (\$499.50)	602 (\$499.00)	Increase 50c
Total number paid in advance	6638	6575	Increase 63
Total number on mailing list	7683	7300	Increase 383
Cards written	1186	975	Increase 211
Letters written	913	794	Increase 129
Extra Links sent	3205	2205	Increase 1000
Expenses	\$87.65	\$80.55	Increase \$7.10
Total amount received in subs.	\$3467.85	\$3559.41	Decrease \$91.56
Donation Fund:			
Vancouver, B. C.	\$.25		
South Bend, Ind.	2.50	3.25	Decrease \$5.25
Westmount, Que.	.50		
Lists sent out	420		
On Honour List	239		
Alberta	10		
British Columbia	13		
Manitoba	7		
Nova Scotia	1		
Ontario	185	(Toronto 26)	
Quebec	17		
Saskatchewan	6		
Objective reached for new subscriptions 27:			
Alberta	4		
British Columbia	2		
Manitoba	2		
Ontario	16	(Toronto 7)	
Quebec	1		
Saskatchewan	2		
New Agents 21			
New places on Mailing List 72			

(over)

THE MAILING LIST.

Paid to	1920	1921	1922	1927	1926	1925	1924	1923	New Organ- izations	Mis- sion- aries	Com- pimen- ary	Net Gain required for Total Jubilee
Alberta				4	313	57			2		1	377
Brit. Columbia				4	239	77				1		321
Manitoba			2	3	195	42				1	3	246
N. Brunswick					5	2		1			1	9
Nova Scotia				1	18	3				10	3	35
Ontario	2	1	4	138	5193	540	71	3	1	9	20	5982
(Toronto)	(1)		(2)	(54)	(1446)	(87)				(4)	(19)	(1613)
Quebec				5	289	59					2	355
Saskatchewan					160	47					1	208
Foreign:												150
Bolivia										11		
Burmah					2							
China					2							
England					1							1
India					3					50	2	
New Zealand						1						1
Peru					1							
Philippine Is.					1							
Scotland					1							
United States		1	2	8	40	17				1	4	
Total	2	2	8	163	6463	845	71	4	3	83	39	7683
				6638			920				125	2317

NET GAIN required for JUBILEE 2317

Objective Subscribers 10,000

OUR AIM

An Agent in EVERY BAPTIST CHURCH.

The "Link" in EVERY BAPTIST HOME

EVERY NAME reported on EVERY YEAR.

TEN THOUSAND Subscribers PAID IN ADVANCE for JUBILEE.

Respectfully submitted,
Grace L. Stone Doherty.

1924-25

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

Treasurer's Forty-Ninth Annual Report

COLLINGWOOD ASSOCIATION

Director—Mrs. W. C. Dennis, Bracebridge

	Circles	Y.W. Circles	Bands	O.O.
Barrie	\$ 58.20	\$45.00	\$ 6.00	
Bracebridge	43.46	1.50	5.00	
Burk's Falls	35.60		8.43	1.25
Collingwood	20.00			
Gravenhurst	197.85		10.00	
Huntsville			8.00	5.00
Marchmont	28.25			
Minesing	15.60			
Midland	34.62			
Mitchell Square	46.00		1.00	
Orillia	96.64	12.94	29.55	
Parry Sound	11.00		12.00	
Stayner	37.00			
Thornbury	13.00		2.50	
	\$537.22	\$59.44	\$82.48	\$ 6.25
Associational Collection				\$6.25
Total from Association				\$791.64

13 Circles, 3 Y.W. Circles, 9 Bands, 2 O.O.

ELGIN ASSOCIATION

Director—Miss Nora VanVelzer, R.R.1, Dunboyne.

	Circles	Y.W. Circles	Bands	O.O.
Aldboro Plains				8.50
Aylmer	176.50	35.85	18.00	4.60
Calton		37.50		
Dutton	9.20			
Fugal	22.28			
Gladstone	50.85		35.05	
Iona Station	18.50			
Jaffa	17.21		4.95	
Lakeview	71.50		10.00	
Malahide-Bayham	65.30		10.00	
New Sarum	25.14			
Port Burwell98			
Rodney	10.00			
Round Plains				8.75
St. Thomas, Broderick	47.10			
St. Thomas, Centre	248.14	121.08	75.00	20.00
Sheddan	20.50		17.55	
Springfield	19.82		4.05	
Sparks	42.75		11.50	
West Lorne				41.85
Yarmouth, First	38.00		25.40	
	\$884.27	\$194.43	\$220.25	\$74.95
Associational Collection				\$12.84
Total from Association				\$1386.74

17 Circles, 3 Y.W. Circles, 11 Bands, 4 O.O.

GUELPH ASSOCIATION

Director—Miss M. Louise Burtch, 192 E. Main St., Galt, Ontario.

	Circles	Y.W. Circles	Bands	O.O.
Acton	\$ 15.35			
Brampton	\$104.60		20.00	
Cheltenham	48.00		4.00	
East Nissouri	14.41		20.00	
Erin	5.00			
Flamboro East	12.75			
Fullarton	24.23		7.00	
Georgetown	194.00	19.10	17.50	
Guelph	118.20	101.00	5.00	
Galt	115.20		20.00	
Hespeler	36.75			
Hillsburg	192.50	61.50	9.25	20.00
Kitchener, Benton	198.68	53.40	6.00	
Kitchener, King	95.20			
New Dundee	75.00		10.00	
Orangeville	20.33	3.25	3.00	
Preston	42.35		7.85	
Galt	39.30		5.60	
St. Mary's	42.19		24.50	
Stratford Memorial	148.25	133.10	39.05	
Stratford, Ontario				
	\$1537.29	\$371.35	\$198.75	\$20.00
Associational Collection				\$8.50
Total from Association				\$2143.74

20 Circles, 6 Y.W. Circles, 15 Bands, 1 O.O.

MIDDLESEX AND LAMBTON ASSOCIATION

Director—Mrs. Baldwin, 1000 Oxford St., London

	Circles	Y.W. Circles	Bands	O.O.
Ailsa Craig	\$ 65.00			
Alvinston	14.35		18.85	
Arkona	38.80		2.50	
Brooks			24.30	
Brooke & Enniskillen	76.15		27.00	
Calvary	33.27			
Courtright	9.25			
Denfield	135.00			
E. Williams	5.00			
Forest	170.63		58.00	
London, Adelaide	338.64	79.00	4.62	35.00
Egerton	103.34			
Hops	7.45		1.62	20.00
K. Park	79.25			
Maitland	522.69		25.00	27.00
Wortley	128.00			
Mount Brydges	37.49		24.86	
Parkhill	19.55		3.00	
Petrolia	81.05	8.00	5.65	
Poplar Hill				36.43

Sarnia, Brook	48.00
Sarnia, Central	218.53
Sarnia Township	6.50
Strathroy	143.96
Watford	10.25
Wyoming	11.05

Associational Collection	\$2249.90	\$87.00	\$277.34	\$157.43
Total from Association				\$19.00
23 Circles, 2 Y.W. Circles, 15 Bands, 5 O.O.				\$2790.77

NIAGARA & HAMILTON ASSOCIATIONS

Director—Mrs. H. F. Veals, 33 Strathcona Ave. S., Hamilton, Ontario

	Circles	Y.W. Circles	Bands	O.O.
Beamsville		\$105.00		
Binbrook		18.18		
Burlington		64.70		
Caledonia		36.48	14.00	
Canboro		6.00		
Dundas		83.70	40.00	
Dunville		56.86	5.00	16.18
Flamboro Centre		5.00		
Fonthill		72.90	18.50	
Freeton			45.00	
Grimsby		66.15	15.00	
Hamilton, Hughson		25.50		
Immanuel		21.21	5.00	
James		373.20	79.40	1.55
Kensington		5.00	4.50	5.50
King		59.75	5.00	5.00
Polish			3.40	
Stanley		199.75	49.50	73.00
Trinity		140.05	21.00	
Wentworth		60.37	42.44	5.00
Niagara Falls, Japon		97.00	17.00	40.00
Niagara Falls, Main.		14.55		1.00
N. Cayuga		21.15		7.25
Perry Station			74.10	48.91
Port Colborne			154.68	39.75
St. Catharines			69.83	13.00
Welland				42.34
Welland, Rosedale				20.00
Westover		35.00		5.00

Associational Collection	\$1872.46	\$316.95	\$373.54	\$14.03
Total from Association				\$15.50
26 Circles, 9 Y.W. Circles, 19 Bands, 8 O.O.				\$2892.48

NORFOLK ASSOCIATION

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

	Circles	Y.W. Circles	Bands	O.O.
Bloomsburg	\$ 26.25	\$5.50		
Boston	91.00	17.00		
Cheapside	29.44			
Courtland	30.80			
Delhi	109.86	20.00		
Eden	25.76			
Forestville	2.50			
Gothen	14.40			
Hagersville	31.50			
Hartford	32.25	10.00		
Houghton, First	11.00			
Langton	16.05	15.00		
Fine Grove	5.00			
Port Rowan	34.75			
St. Williams	6.00	5.20		
Selkirk		3.00		5.00
Simcoe	75.00	44.29	25.97	
Townsend Centre			44.00	
Villa Nova	149.06		13.80	
Victoria	24.05		22.00	
Walsh				5.00
Waterford	92.12		98.00	

Associational Collection				\$10.00
Total from Association				\$1150.55
19 Circles, 1 Y.W. Circle, 12 Bands, 2 O.O.				

NORTHERN ASSOCIATION

Director—Mrs. Norman Phelps, North Bay

	Circles	Y.W. Circles	Bands	O.O.
Blind River			\$25.00	
Capreol	11.00			
Cochrane	30.00			
Halleybury	5.75			
Kenora	15.00			
New Liskeard	86.40	4.00	14.50	
North Bay	128.23	49.83	15.00	
S. S. Marie, First	120.60			5.00
S. S. Marie, Wellington	26.10			5.00
Schumaker				14.50
Sudbury				14.50
Timmins	60.25			15.54

Total from Association	\$484.33	\$58.63	\$95.54	\$633.50
9 Circles, 2 Y. W. Circles, 7 Bands.				

OWEN SOUND ASSOCIATION

Director—Mrs. C. P. Day, Leith, Ont.

	Circles	Y.W. Circles	Bands	O.O.
Bayview	\$52.91			
Bentick	29.67			
Chealey	26.50			
Daywood & Leith	69.35			
Durham	62.00			
Flesherton	5.00			
Glebe Centre	22.20			
Hanover	7.00	94.50	62.00	
Leith		51.50	11.00	33.95
Meaford				
Morley	35.00			
Owen Sound	81.64	59.00	18.00	24.00
Paisley	46.04			10.00
Port Elgin	12.32			
Southampton	67.00			10.75
Strathavon	3.80			
Wlarton	54.40			5.00
Woodford	31.46			

Associational Collection	\$648.29	\$164.50	\$147.85	\$24.00
Total from Association				\$12.00
17 Circles, 3 Y.W. Circles, 7 Bands, 1 O.O.				\$976.74

OXFORD-BRANT ASSOCIATION

Director—Mrs. T. M. Layman, Tillsonburg

	Circles	Y.W. Circles	Bands	O.O.
Beachville	\$33.30			
Brantford, Calvary	86.50		17.00	
First	641.20		35.00	30.00
Immanuel	60.96		17.00	
Park	417.76		37.85	42.00
Polish			10.00	
Riverdale	33.50	18.50	29.85	
Shenstone	48.38	21.52	5.00	
Burford	41.00			
Burgessville	90.91		4.25	
Burch	57.00		4.00	34.00
Ingersoll	37.34	32.47	7.00	
Jerseyville	20.00			
Norwich	139.45		27.50	30.00
Otterville	35.75		33.00	
Oxford East	29.60			
Paris	104.79	46.09	58.50	
St. George	89.73		10.28	
Salford	18.50			
Scottland	79.03		7.48	
Springford	40.74		4.00	25.00
Tillsonburg	66.65	17.28	13.50	
Tuscarora	4.25		12.62	
Woodstock, East End			4.50	
First	89.55	33.00	17.00	
Oxford	72.80	16.34	9.00	
Zorra East, 18th Line				8.00
Zorra East, 16th Line	8.00			20.00

Associational Collection	\$2805.50	\$185.20	\$364.33	\$189.00
--------------------------	-----------	----------	----------	----------

Associational Collection	\$15.75
Total from Association	\$3059.86
25 Circles, 7 Y.W. Circles, 21 Bands, 7 O.O.	

Wilkesport	18.10	
Windsor	251.00	17.00
Zone Centre	5.00	

PETERBORO ASSOCIATION

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

	Circles	Y.W. Circles	Bands	O.O.
Belleville	\$116.62	\$20.00		
Campbellford	44.41		1.00	
Cobourg	38.50			
Colborne	11.89		20.00	
Cramahc	17.00		12.00	
Eddystone	12.75			
Gilmour Memorial	44.55		17.00	
Haldimand	14.50		1.00	
Lakefield	17.35		2.50	
Norwood	71.56	17.00	6.50	
Peterboro, Murray	322.81	102.00	30.00	
Peterboro, Park	61.55		3.00	
Pictou	12.00		1.25	
Port Hope	101.53		23.43	
	\$887.52	\$189.00	\$117.68	

Associational Collection	\$498.34	\$65.75		
Total from Association	\$1154.55			
14 Circles, 3 Y.W. Circles, 11 Bands				

THUNDER BAY ASSOCIATION

Director—Mrs. E. E. Wood, 809 Nyles St., Ft. William

	Circles	Y.W. Circles	Bands	O.O.
Fort William	\$ 99.21	\$14.00		
Port Arthur	122.50	15.00	20.00	
Westfort		60.00	5.00	
	\$221.71	\$89.00	\$25.00	
Associational Collection			\$3.45	
Total from Association			\$339.16	
2 Circles, 3 Bands, 2 O.O.				

WALKERTON ASSOCIATION

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

	Circles	Y.W. Circles	Bands	O.O.
Clinton	\$10.00			
Glarnis	29.50			
Goderich	20.00		10.50	
Kenilworth	17.50			
Kincardine	54.75			
Listowel	26.25	28.42	10.00	
Mt. Forest	24.44		2.80	
Palmerston	18.00			2.00
Tilverton	41.00		2.50	
Walkerton	24.50		20.00	
Wingham	80.25		7.00	
	\$296.30	\$28.42	\$52.80	\$ 2.00

Associational Collection	\$6.00			
Total from Association	\$380.52			
11 Circles, 1 Y.W. Circle, 6 Bands, 1 O.O.				

WESTERN ASSOCIATION

Director—Mrs. J. D. McGregor, Wheatley, Ont.

	Circles	Y.W. Circles	Bands	O.O.
Blenheim	\$ 17.60			
Bothwell	17.50			
Cairo	8.35			
Chatham	202.10		30.21	
Colchester	64.35		33.00	
Essex	35.45			
Harrow	52.50			
Kingsville	100.20	10.00	11.00	
Leamington	119.25	143.00	23.00	
Ridgetown	45.95		17.75	
Thamesville	22.35			
Walkerville	65.27	8.50	76.72	
Wallaceburg	97.09	44.00	19.00	
Wheatley	74.08		22.66	

Association Collection	\$1197.44	\$205.50	\$250.34	
Total from Association	\$2791		\$1681.19	
17 Circles, 4 Y.W. Circles, 9 Bands				

WHITBY-LINDSAY ASSOCIATION

Director—Miss Sara E. Evans, Clarendon, Ont.

	Circles	Y.W. Circles	Bands	O.O.
Bobcaygeon	\$ 5.52			
Clarendon	111.98		7.00	
Fenelon Falls	62.45		13.00	
Halliburton	4.90			
Lindsay	135.78		12.50	
Oshawa	42.10			
Scotch Line	18.00			
Stouffville	41.67		80.25	
Uschidge	20.30			
Whitby	30.50			
Whitevale	25.14			

Association Collection	\$498.34	\$65.75		
Total from Associations	\$566.09		\$3.00	
11 Circles, 4 Bands				

TORONTO ASSOCIATION

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

	Circles	Y.W. Circles	Bands	O.O.
Aurora	\$43.57			
Baker Hill	7.98			
Birchcliff	31.13			
Fairbank	14.30		5.00	
Lorne Park	5.00	5.00		
Long Branch	18.50			
Markham 2nd	42.13		3.90	
Mimico	58.06		3.50	
Mt. Dennis	5.90			
Second King	5.50			
Toronto, Annette	56.84	25.60	11.50	
Bedford Park	12.50			
Bethany	23.20	10.15	8.00	
Beverley	70.07			
Bloor	934.23	311.21	15.00	
Boon	123.25		25.07	
Calvary	119.35		2.05	
Castlefield	95.85		2.50	
Central	1295.43	134.33	25.00	
Century	212.12	29.15	7.56	18.00
Christie	18.00	17.50		
College	358.51	65.93	18.50	
Danforth	221.25		53.37	
Dovercourt	61.68	9.00	2.00	80.00
Dufferin	73.75	10.29		
First	154.49	41.15		35.00
High Park	196.69			
Immanuel	230.20	17.50	25.00	
Indian Rd.	253.06	48.94		18.75
Jarvis	657.98	10.80		
Jones	55.00			
Jordan	25.50		5.00	
Memorial	101.56	42.00	10.00	
Moulton		137.50		
McMaster				10.00
Mt. Pleasant	96.38	5.00	5.00	
Oakwood	8.00			
Olivet	78.94	39.57		
Ossington	95.01	35.00		
Pape	81.09	18.89		
Parkdale	255.93	128.30	6.00	
Rhodes	8.00			
Robinson	2.00			1.00
Runnymede	37.78			
St. Clair	125.84	8.61		
St. John's Rd.	40.09	14.70		
Silverthorn	17.67			
Walmer	1126.77	317.25	105.00	30.00
Waverley	95.70			

Woodbine	36.17	12.00	
Weston	15.00		
York Mills	87.94	10.25	
	\$7791.56	\$1541.74	\$280.33
			\$235.25
Associational Collection			\$35.00
Total from Association			\$9882.88
50 Circles, 27 Y.W. Circles, 19 Bands, 9 O.O.			

RECEIPTS FROM INDIVIDUALS

Mrs. J. Hooper, \$3; Mrs. E. T. Fox, \$110; special, per V. E., \$82.50; Mrs. Harry Smith, \$5; Miss M. Rogers, \$10; Mrs. W. E. Northway, \$25; Mr. B. Whitelaw, \$25; Mrs. A. Enticknap, \$10; Dr. Langton, \$55; Miss J. N. Beaupre, \$35; Miss Iva Hamblly, \$25; Miss Katie McNeill, \$5; Miss G. Howell, \$85; Miss Ada Found, \$25; Mrs. Greening, \$10; Two Girls, Blind River, \$26;

John and Robert Forsyth, \$25; Mrs. E. B. Haines, \$25; Miss M. C. Mount, \$5; Mrs. J. J. Mount, \$5; Mrs. Gordon Wingrove, \$2.50; Mrs. Wm. C. Dennis, \$7.11; Mrs. E. J. Haines, \$1; Mrs. Wm. Davies, \$200; Mrs. Wm. Davies, Jr., \$127.50; Miss Anna Moyle, \$5; "One who is interested," \$25; "A Friend," \$25; Miss V. Elliot, \$156; a church member, Waverley Rd., \$24; Miss Elva Nicholson, \$1.50; Miss Olive Copp, \$100; Miss Buchan, \$15.50; Mrs. A. Matthews, \$100; a friend for Bolivia, \$100; Mrs. H. H. Lloyd, \$10; Mrs. Bigwood, \$10; Mrs. J. McNeill, \$5; Mrs. F. Inrig, \$10; Mrs. J. M. Gillies, \$35; Miss L. Barber, \$25; Mrs. E. Startons, \$1.35; Misses A. & K. Watson, \$25; Mrs. A. D. Ritchener, \$30; A Friend, \$100; Miss C. A. Chapman, \$25; Mrs. M. E. Coupland and Ruth, \$10; Mr. George Dolphin, \$76; Thankoffering for special benefits, \$110; "F. & A.," \$55; Miss M. R. Laing, \$10; Miss Edith Starr, \$50; A Friend, \$100; Miss J. Berry, \$5; Mrs. Charles Denigate, \$25; Mrs. W. J. Davis, \$25.

MISCELLANEOUS RECEIPTS

Interest from Investments:

Commercial Cable	\$ 40.00
Wm. A. Rogers, stock	35.00
Dom. of Canada (Mary Shenstone scholarship)	50.04
Dom. of Canada and C.N.R.	383.75
Refunds from Missionaries	150.82
Collections	227.50
Legacies	2175.00
Bank Interest	98.96
By exchange of bonds	145.34
Baptist Girls' Camp	1.25
Clarence, Quebec	21.75
Perth, Ont.	7.25
Bureau of Literature	120.00
Canadian Missionary Link	400.00

NOTE.—With our receipts \$35,562.25 and our disbursements \$35,206.44, we have gone behind during the year \$644.19.

Jubilee Fund.—Last year we were asked to raise \$5,000 to commemorate the General Board's Jubilee Year. One thousand of this was to be spent for evangelization. This sum was raised and so used last year. This year our Jubilee offering amounted to \$5259.62. Of this \$4,000 was invested in Bonds, to be sold later and used for the much needed building in the field. The remaining \$1259.52 was transferred to the exchange account.

Literature Account.—During the year there was contributed specially for our Literature work \$670.00.

Exchange.—The total amount spent for exchange this year was \$2,122.25.

Middlesex and Lambton are faithfully keeping up the support of their Missionary, Miss Laura Allyn, and the Young Women's Circles, increasing their gifts towards Miss Pearl Scott's support.

GENERAL STATEMENT.

Receipts.

Balance forward Oct. 16, 1924:	
Regular Work	\$ 4659.18
Jubilee Fund	61.96
Car Fund	75.00
Home for Missionaries' children	100.00
	\$ 4896.14
From:—	
274 Circles	\$ 22,819.02
71 Y. W. Circles	3,835.45
168 Bands	2,893.45
37 Other Organizations	757.91
Individuals	2,163.25
Miscellaneous	3,856.62
Associational Collection	185.55
	\$35,562.25
	\$40,458.39

Disbursements.

To General Treasurers:	
Re regular estimates	\$27,878.73
Extras and specials	220.20
School for Missions (contributed)	200.00
Literature Account	894.58
Munkoka Homes (contributed)	146.41
Expenses of Missionaries, speakers and directors	105.98
Clerical assistance	300.00
Printing, Postage, etc.	321.65
Investment (Jubilee Fund and Legacies)	6138.88
	\$36,206.44
Bal. forwarded Oct. 16, 1925:	
Regular work	4076.95
Car Fund	75.00
Home for Missionaries' children	100.00
	\$ 4251.95
	\$40,458.39

STATEMENT OF SECURITIES

\$9,000 C. N. R. 1954 Bonds.
\$6,300 Dominion 1940 Bonds.

Audited and found correct.
Harry L. Stark,
F. Sanderson.

\$1,000 Commercial Cable Bonds.
5 shares Wm. A. Rogers Stock.
40 shares Marconi stock.

Mary B. Pierson,
Treasurer.

Mrs. W. H. Pierson,
35 Dunvegan Rd.
Toronto 5.

The Eastern Society

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

MISS LOCKHART VISITS THE CIRCLES OF EASTERN ONTARIO AND QUEBEC

The Women's Board of the Foreign Missionary Society of Eastern Ontario and Quebec desire to acknowledge with gratitude the great kindness shown by the Women of the Maritime Union in the sending of one of their devoted missionaries, Miss Bessie Lockhart, to spend some time in our midst. She came, she was seen and heard, and she conquered all hearts from the first meeting to the last. Her personal charm, her versatility, her contagious enthusiasm, her ability to portray the womanhood of India to us in vivid word-pictures, have left an influence for good and made, we trust, an indelible impression on hearts and lives which in the days and years to come will result in lives consecrated to the service of India's girls and women.

The weeks spent in the East were strenuous as the following list of places visited will show. Beginning with the Rally of the Y. W. Circles in Montreal on Sept. 22nd, and continuing with a tour in the Eastern Township, visiting Ormond, Grenville, Vankleeck Hill, Clarence, Thurso, Buckingham, Winchester, Sherbrooke, North Hatley, Coaticook, Kingston, Smith's Falls, Perth, Beckwith, Renfrew, Ottawa Convention and other meetings there.

A reception was given by the Board to Miss Lockhart on Oct. 19th, in the First Church, Montreal, at which all the Circles of the city were represented. Most of these Circles were addressed by Miss Lockhart in their own churches. Then followed visits to Grande Ligne and Quebec. The over-crowded Boarding School, the Sunday Schools, the tours in the villages, the Bible Women and their work and many other phases of the life of the people in the great field of Vuyuru are very real to us now and truly as Miss Hinman has said, Miss Lockhart has made us think Vuyuru the one and only place in India. But our hearts have been so enlarged that when Miss Hinman comes home we shall have a place for her and Akidu and for all our other missionaries and their work.

Oh, that as a result of this effort the women of the Circles of the Eastern Society may rise up as an army with banners and come to the help of the Lord against the mighty forces of heathenism!

DAYS OF PRAYER

At the united meeting of the Home and Foreign Missionary Boards of Eastern Ontario and Quebec held at the Convention in Ottawa it was decided to observe the Days of Prayer for Missions on the 1st Thursday in November and the 1st Thursday in April.

Montreal, November 5th.

The Circles of Montreal met in the Westmount Baptist Church on November 5th for united prayers. Mrs. A. White presided and Mrs. Maguire gave a helpful message on prayer and its possibilities based on the prayer of King Hezekiah. She reminded her hearers that while prayer does not change God it sets the machinery of Heaven working, which otherwise would remain inoperative. Our missionaries, their fields and their needs were remembered before the Throne of Grace. May the prayers of that day result in showers of blessing!

AN APPEAL FROM YELLAMANCHILI

The following extract is taken from a recent letter received from Miss McLeish, of Yellamanchili—

"I am writing to ask the ladies of the Board to grant the payment of \$75 for the maintenance of a car on this field. This car is going to be a great convenience to me here. It is the old car which was in use in the Cocanada Zenana work and as Miss McLaurin has been presented with a new car it has been transferred to me. But I have nothing at all to run the car. I went today in the car and saw three villages, inspected two schools and viewed the probable site of a new school in a new village. We also went to a market where people from all sides gather and preached the Gospel.

In one place the chief man of the village came and said "Can you tell me the line that

Canadian Missionary Link

Editor—Mrs. Thos. Trotter, 95 St. George St., Toronto 5, Ontario. All matter for publication should be sent to the Editor. Subscriptions, Renewals, Changes of Address and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto 9. 50 cents a year, payable in advance.

Literature Department—Women's F. M. Board, 66 Bloor St. W., Toronto 5. Do not send cheques if you live outside of Toronto. Send money orders. Telephone Randolph 8577—F.

Addresses of Board Officers :

W. B. F. M., Ontario West—Hon. Pres., Mrs. John McLaurin, Cocanada, Godavari Dist.; Pres., Mrs. Albert Matthews, 169 Warren Road, Toronto 5; Recording Secretary and Corresponding Secretary, Mrs. F. Inrig, 34 Alvin Ave., Toronto 5; Secretary for India and Bolivia, Mrs. H. E. Stillwell, 102 Rose Park Drive, Toronto 5; Secretary for Directors (Foreign); Treasurer, Mrs. W. H. Piersol, 35 Dunvegan Road, Toronto 5; Supt. of Link Agents, Mrs. J. C. Doherty, 118 Gothic Ave., No. 9 Dis., Toronto; Secretary of Students and Bible Women, Mrs. Harold Firstbrook, 63 Highlands Ave., Toronto 5; Convener of Furlough Committee, Mrs. W. R. Henderson, 42 Heath St. West, Toronto 5.

ASSOCIATION DIRECTORS

Collingwood—Mrs. Wm. C. Dennis, Box 515, Bridge, Ont.
Elgin—Miss Nora Van Velzer, R.R. 1, Dunboyme, Ont.
Guelph—Miss Louise Burch, 192 E. Main St., Galt, Ontario.
Middlesex and Lambton—Mrs. Baldwin, 1000 Oxford St., London, Ont.
Niagara and Hamilton—Mrs. H. F. Veals, 33 Strathcona Ave. South, Hamilton, Ont.

Norfolk—Miss M. Stillwell, R. R. 1, Nanticoke, Ont.
Northern—Mrs. Norman Phelps, North Bay, Ont.
Oxford-Brant—Mrs. Layman, Tillsonburg, Ont.
Owen Sound—Mrs. C. P. Day, Leith, Ont.
Peterborough—Miss M. A. Nicholls, 216 McDonnell Ave., Peterborough, Ont.
Thunder Bay—Mrs. E. E. Wood, 809 Myles St., Fort William.
Toronto—Mrs. N. L. Crosby, 28 Evans Ave., Toronto, Ont.
Walkerton—Mrs. T. T. McDonald, Wingham, Ont.
Western—Mrs. J. D. McGregor, Wheatley, Ont.
Whitby and Lindsay—Miss Sara E. Evans, Clarendon, Ont.

W. B. F. M. S., Eastern Ontario and Quebec—Hon. Pres., Mrs. D. Bentley, St. Catharine Street, Montreal; Pres., Mrs. H. H. Ayer, 343 Oliver Ave., Westmount, Que.; Cor.-Sec., Mrs. P. B. Motley, Sunnyside Road, Westmount, Que.; Rec.-Sec., Mrs. G. E. Powell, 25 Marlowe Ave., Westmount, Que.; Treasurer, Miss M. Clarke, 32 Windsor Ave., Westmount, Que.; Secretary for Bands, Mrs. J. H. Ramsay, 301 Grosvenor Ave., Westmount, Que.; Bureau of Literature, Mrs. W. J. Fitch, 3481 Greenshield Ave., Park Ave. Extension, Montreal; Superintendent of Supplies, Mrs. R. H. Findlay, 53 Windsor Ave., Westmount, Que.

leads to God?" After prayer with him I felt that here was really a seeking soul. Won't you pray for him too?

Yours in His service,
Eva McLeish.

When this letter was received the estimates for the coming year had been passed and the Board was unable to take any action on this request. As is known the estimates are very large this year but if any generous friends can meet this emergency call and not allow our Treasury to suffer on the general account, such gifts for this pressing need will be forwarded to Miss McLeish who has the full sympathy of the Board in this matter.

VERDUN, P.Q.

Our Circle has come to the close of another year of its work. We have twenty members on the roll with an average attendance of from twelve to fourteen. On May 21st the Circle gave a "Missionary evening" in the church, the offering amounting to

\$17.32. This with our monthly offering, has been our only means of raising money in the past year. We were able this year to give a donation to Home Mission work. All our members have pledged to the "Jubilee Fund" the total amount promised being over \$70. We would like if possible to make it \$100. We trust and pray that our Circle may go forward to serve the Master and obey His command.

A. Oliphant.

WHAT IF?

All Christian women were praying?
All were working?
All were studying?
All were giving?
What would occur?

A wise saying by a wise man: If a thing can be done, organization and skill can do it; but if a thing cannot be done, prayer and faith will do it.

Try prayer and faith and keep watch!

—Sel.

MISSIONS IN THE LIFE OF OUR BOYS, GIRLS AND YOUNG PEOPLE

The Church is seeking to provide adequate religious instruction and training for all her youth. Her aim is the development of true Christian character for right living and efficient serving. But the missionary spirit and outlook are essential to the growth of Christian character. Missionary education is, therefore, of the very essence of religious education.

Moreover, childhood is the strategic missionary age. The stories of loyalty and heroism, the stirring adventures and noble sacrifices of the heroes of the missionary enterprise if told then will never be forgotten and will leave an indelible impression. Whether, therefore, the Church of tomorrow will rise to the missionary opportunity before her will depend on what we do to-day in inspiring our young people with a live missionary zeal, and in giving them true ideals of Christian service.

Missions, therefore, must have a normal and necessary place in the Church's program of religious education:

- (1) "Primarily for the sake of the boys and girls themselves, that they may come to their largest spiritual development."
- (2) Because the missionaries who must man the Church's mission fields at home and abroad to-morrow are the boys and girls in the Church's care to-day and must be recruited from them.
- (3) Because the wealth of the Christian world of to-morrow will be largely in the hands of those who are the youth of the Church to-day.
- (4) Because the textbook of religious education, the Bible, is missionary throughout, both in spirit and in content.
- (5) Because this is fundamental to the coming of the Kingdom of God in the world.

—The United Church Record
and Missionary Review.

Moulton College

For Girls



A CHRISTIAN School for Girls. Staff of qualified specialists in each department. Matriculation, Music and English Courses. Senior and Junior Departments. Sewing, Art and Physical Culture. Residential and Day School.

Re-opens Jan. 6th, 1926

Calendar sent on Application

Ernestine R. Whiteside, B.A., Principal

34 Bloor Street E., Toronto

W. B. F. M. S. of Ontario West

Estimates 1925-26

Salaries:—

Misses Allyn, Baskerville, Craig, Folsom, Farnell, Hatch, Hellyer, Jones, Kenyon, McGill, McLeish, Munro, Pratt, Priest, Robinson, Scott, Selman, Booker, Holmes, Palmer, Dr. Hulet, Dr. Cook	\$ 15,225.00
---	--------------

Passages to India:—

Misses Robinson, Baskerville, Allyn, Craig and Selman.

From India: Misses Priest and Munro

From Bolivia: Miss Booker

4,275.00

Incidental Expenses in India: (Munshi, Council fees, repairs, taxes, etc.)

586.00

Work:—

Medical—

Marjorie Cameron Scholarship at Vellore

400.00

Schools—

Cocanada Boarding School

3300.00

Cocanada Caste Girls' School

440.00

Rama Caste Girls' School ..

444.00

Biblewomen's Training School

612.50

Vizag. Hostel

709.00

5505.50

Additional Evangelization:

Miss McLaurin's Assistant

200.00

Salaries of Biblewomen

1986.00

Touring in India (ox carts, tents, etc.) ..

1150.00

Books and Tracts

81.00

Miss Hatch's Evangelist

40.00

\$ 3457.00

Total \$29,448.50