

Canadian Missionary Link

XLV

WHITBY, MAY, 1923

No. 9

ITEMS OF INTEREST FROM TREASURER'S QUARTERLY REPORT AT FEBRUARY MEETING

Circle giving for quarter compare with
last year **Decrease** \$570.15

Band giving **Decrease** \$ 10.27

Young Women's Circles **Gain** \$180.88

Individuals **Gain** \$433.40

The need is always pressing.

Opportunities for larger service wait for our gifts.

**Let the May Quarterly Report read an advance in
every department!**

Circles! change that Decrease into a Gain!

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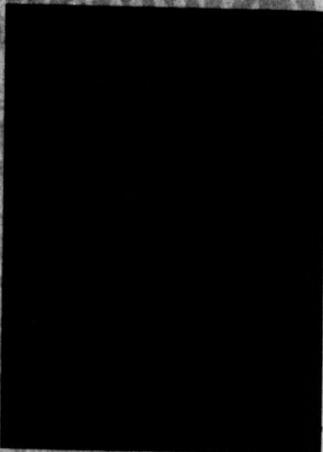
No. 9

The Passing of Charlotte May McLeod

On Saturday morning last the Canadian Baptist Foreign Mission Board received from Miss Laura Allyn, nurse-missionary at Pithapuram, India, the following cablegram:—"Miss McLeod died thirteenth. Inform sisters." This sad announcement will come as a sorrowful surprise to a great multitude of Baptists throughout Canada who had known or read of Miss McLeod during nearly 29 years of Mission service. The sympathy of many will go out toward the "sisters", Mrs. (Rev.) P. A. McEwen, of Ottawa, and Mrs. W. W. Gould, of Ealing, Ontario.

Miss McLeod was born at Thorndale, Ontario, and, for some years before going to Quebec, was a public school teacher, latterly in London where she still numbers a great group of devoted friends. Having gone to India in 1894, she had labored almost exclusively on the Samalkot field, known formerly as Peddapuram. On her return to India last fall for a fourth term, she was, at her own request, sent to Pithapuram, where she planned to work among hospital patients and others. None of those who were present at the farewell meeting in Century Baptist Church, Toronto, on September 28th last, will forget her as she appeared then, so full of unalloyed happiness over her return to India, and so radiant with health of spirit and body. There is no doubt that death found her where she would have chosen to be when the call came.

It is anticipated that some weeks hence some one on the missionary staff in In-



dia will forward fuller details of her home-going and furnish an adequate account of her life and work as a missionary of the Canadian Baptist Foreign Mission Board which she served so long and faithfully.

H. E. Stillwell.

MARVELLOUS ANSWER TO PRAYER

On pages 31-33 of the Report of the General Secretary of the Canadian Baptist Foreign Mission Board on his visits to Bolivia a year ago, there is an account of the difficulties encountered in connection with the building of the Baptist Chapel in La Paz—an account which ends with these words: "Although causing annoyance and worry to our missionary, the case seems to be reasonably safe of ending in either a money payment or

another site and payment. Your Secretary is hopeful that the entire episode will eventually turn out for the advantage of the Kingdom of God in La Paz." These words, written a year ago, have been literally fulfilled and prayer has brought this to pass—prayer which culminated in the first days of February in a week of petition by the denomination from Halifax to Victoria. Rarely, it is believed, have Baptists in Canada more unanimously and wholeheartedly besought the Throne of Grace than they did in regard to the La Paz Chapel. Now comes the result, which we give in the words of the Board's missionary at La Paz, Rev. H. E. Wintemute.

"I was very glad indeed to know that the home people took up so earnestly our trouble here with the church and that they prayed for a speedy and satisfactory solution of the difficulty. The native Christians here joined with those at home in this prayer, and during the three days of the Catholic Carnival or Festival we held special prayer meetings each day. The way in which prayer has been answered is to me nothing short of marvellous. Three days later the ex-president of the municipality, or the Mayor, sent for me, and said that he wished to come to terms with me in this matter. I asked him Bolivians 55,000 for the property. At first he insisted on getting it for Bolivians 45,000. When I refused this, he said that he had only been able to collect Bolivians 50,000 and wished to close the deal at that figure. We have had a good many interviews and discussions, and the result is that I expect to cable you to-morrow to the effect that the property is sold for Bolivians 51,500. The papers are all drawn up and should be signed to-morrow morning unless something occurs to prevent it. The Mayor is an exceptionally

astute man and I have had to exercise all the wit and caution I possess in putting this deal through. It has been a rather trying experience but it is one of the most interesting ones I have ever been through. You can imagine what a tremendous relief it will be to me to get this affair settled and off my mind. If you do not get a cable from me before you get this letter you will know that something has gone wrong at the last moment."—The cable has been received saying the sale at Bolivians 51,500, or \$17,000, was made. This fully covers the Mission for all expenditure it has had in connection with the Chapel.

Wherein the Victory Lies

First, it has grown increasingly clear during the year that, after all that has occurred and especially in view of the fact that recently a monastery has been built right beside our chapel, it would be best to sell the site and chapel and build in another place. The Catholic Mayor must have been aware of this. Would the Mission, then, be able to withdraw without loss financially and with increased moral prestige? The sale price is entirely satisfactory and fair, providing as it really does, compensation for the time spent by our missionary on the building as well as for the cost of the building itself. The moral victory, also, is not small. For the first time in the history of Bolivia, as is believed, the Catholic Church in the largest and most influential city of that Republic, led by a man who literally held the government of the day in his hands, has met on grounds of equality a Protestant body, the Baptists, who in La Paz have a membership of only twenty. This simply means that Baptists have been publicly recognized and treated by the Catholics as having real rights to consideration in

Bolivia—a wonderful result when one remembers the past. Further, during all the trouble, our congregations have increased, our friends have multiplied, our Sunday School has doubled in numbers and there has been constant blessing.

What Next?

Our missionary's next duty will be to secure a new site. Let all our people give themselves once again to prayer for this as earnestly as they did for the solution of the chapel difficulty and, in due time, a site in an advantageous situation, just where God desires it to be, will assuredly be secured.

H. E. Stillwell.

AN IMPORTANT CONFERENCE

By Rev. H. C. Priest

The Conference on Foreign Missions held in Toronto on Saturday and Monday, March 24th and 26th, was an event of exceptional interest. Representatives of all our Canadian Foreign Mission Boards, General and Women's—Anglican, Baptist, Congregational, Methodist and Presbyterian—were in attendance and shared in the gathering. Dr. Endicott, the General Secretary of the Methodist Mission Board, was the presiding officer, and Rev. H. C. Priest, Secretary of the Missionary Education Movement, the Executive Secretary.

Two years ago a similar Conference was held, at which Mr. J. H. Oldham, from Great Britain, the Secretary of the International Missionary Council, was the special speaker. For this Conference, the Boards were particularly fortunate in being able to secure as the special speakers Dr. Robert E. Speer, than whom no abler missionary administrator or advocate is to be found on either side of the water, and Mr. Fennell P. Turner, the Secretary of the Foreign Mission Conference of North America.

With the exception of the Saturday evening session, which was held in Castle Memorial Hall of McMaster University, all the meetings of the Conference were held in Victoria College. The first day was devoted to the consideration of problems affecting the situation on the field, the background for this being furnished by a series of fifteen-minute addresses by missionary representatives from the various countries in which Canadian Boards are operating, one representative from each of the five denominations participating in the Conference.

Monday was given over to a discussion of Board problems under the general subject, "The Cultivation of the Home Church." So important and profitable was this discussion felt to be that a resolution was unanimously passed requesting the Committee of Arrangements to call a similar Conference, at an early date, for the further discussion of this theme.

Dr. Speer's addresses were, of course, the feature of the Conference. It would be difficult to imagine a series of missionary addresses more comprehensive in outlook, more informing in content, more constructive in presentation, with a higher spiritual note or a more compelling appeal than the seven remarkable addresses given by Dr. Speer during his three days in Toronto, on such themes as "Guarding our Trust," "Impressions from a recent visit to India," "The Recommendations of the Report of the China Educational Commission," "The Superhuman Factor in the Missionary Enterprise," "The New Demands on the Mission Field created by New World Conditions," and "The New Demands on the Home Church created by New World conditions."

The unique and intimate relationship that Mr. Fennell P. Turner holds to the Foreign Mission Boards of this continent

and to their operations, both on the field and at the home base, enabled him to make a most valuable contribution to the Conference, both through the addresses he delivered and through his participation in the discussions of the large problems under review.

While all of the addresses and discussions were of an exceptionally high order and did space permit should have full report, that of Mrs. J. T. Taylor, of the Presbyterian Mission in Central India, in which she discussed the present situation in that land, particularly from the standpoint of the women is deserving of very special mention. We are hopeful of being able in a future issue of "The Link" to give its readers at least a digest of her illuminating review of conditions in a country in which Canadian Baptists are so deeply interested.

BOARD OF WOMEN'S WORK OF THE BAPTIST UNION OF WESTERN CANADA

From a letter written to Mrs. Evans, of Guelph, by Mrs. J. S. Hill, Secretary

Missions in the West are so bound up with the life of the West that it is hard to say where the influence of the Missionary begins and where the influence of the people whose homes are here, ends. Nor can one pigeon-hole the various influences and call some social, some educational and some evangelical. Then, too, the distances, even in a single province, are so great, that it is hard to create, in the minds of those who have never been here, a really truthful picture of conditions.

The Baptist Union of Western Canada met in the last week of January at Calgary this year, and its report showed disbursements to Swedish, Norwegian, German, Russian and Ruthenian, Hungarian and Italian Missions, as well as to

our English Home Mission Churches and to Missions in India and Bolivia. I know we are sometimes reproached for not giving greater amounts to what is called Foreign Missions, but when we are brought face to face with the magnitude of the task among foreigners in our own land we feel helpless even to think of what is needful to be done.

At the present time we are attempting to reach these various people by sending those who can speak to them in their own language, but even where this has been begun, the missionaries find it up-hill work. In Alberta, at least, the Educational authorities insist that the language of the schools shall be English, so wherever schools are established, the children learn to speak and understand English. Just how long the foreign language in the church will remain, is a question. One thing is certain, if we wait till the children grow up before we send missionaries to them it will be utterly useless to send them.

In view of the fact that some day the people in this land may all understand English, it is more necessary than ever that, even apart from the necessity of giving the Gospel to our own compatriots, we should maintain the Home Mission English Baptist churches. We need them now and we shall continue to need them for the new Canadians. This fact too stands out—while we have a fairly large number of Baptists in the West, we have by no means a sufficient number to carry on our English Home Mission work. The larger churches in the cities are self-sustaining; those in the small towns and in the rural districts nearly all need assistance. It is largely a question of sparse settlement. If by some accident or disaster the inhabitants of Toronto were wiped out and their homes left standing, it would take the whole popu-

lation of Alberta to replace those destroyed. That population is now scattered over a country that is approximately 800 miles by 300. Do you wonder that our Superintendent can tell us of districts where the children have never heard the name of Jesus?

I realize as I write that it is of little help to give general statements, and as particular ones would only mean a mass of figures hard to remember and harder still to visualize, I will turn to the other side and try to tell something about our women's organizations and some of the particular things they are attempting.

Each of the four Western provinces has its own Convention of Churches, and has its own organization of women. This is called a Women's Missionary Society or a Women's Missionary Convention. This meets at the same place as the General Convention, usually a day ahead of the other meetings, as the delegates from the Mission Circles are nearly always delegates from the Churches as well. They have their own programme and business, hearing reports from the Circles and Bands, discussing ways and means of working, listening to papers and addresses pretty much as the W.H.M.S. and W.F.M.S. in Ontario do. I have said that they are usually delegates to the General Convention as well, and if so they remain to that meeting also. However, at the Women's meeting one of the items of business is the appointing of those women who will go to the meeting of the Union. (The Conventions are held in the early summer, the Union in January following). The Women recommend their own delegates to the Union, and the General Convention must accept their recommendation.

When the Union meets, those women who have been appointed the previous summer form the Board of Women's

Work. This Board receives reports from all four provinces as to the past year's work, and if the amount of money raised exceeds the amount pledged the previous year, it decides what shall be done with the surplus. The amount pledged has already been promised to the Union to use in its various activities.

In addition to forming the Board of Women's Work the women delegates from the provinces are also members of the Union, and are expected to attend its meetings and take part in its business. So you see that the women here are given opportunity to become familiar with every phase of the Church's work, and to take an active part in that work. I think you will agree with me that, while our methods may be somewhat different from yours in the East, we have not travelled very far from you, and that what we have given up in one direction we have more than gained in another. Nor did we decide upon the form of our method without due consideration. It is not a rigid form either and if we learn in future that it would be best to make a change, I am sure we shall not hesitate to make such change.

Our organizations are not devoted wholly to the raising of money. Our Circles spend considerable time and energy in study, as is evidenced by the growing interest in our work, and the growth of our gifts to missions. The Prayer Calendar receives careful attention. Then there are special interests, only a few of which I can mention here. The British Columbia Women have charge of what is called the Italian Mission. This is a work begun in Vancouver, originally among the Italians, and formerly ministered to by an Italian preacher and his wife. Now it has so outgrown its first intention that it is really a City Mission to all the people in

that quarter, and it is held in connection with one of the Baptist Churches. Mrs. J. J. Baker, whom you know of, if you are not personally acquainted with her, has charge of it, and works in co-operation with the pastor of the church. She visits the people of the neighborhood, but you do not need me to tell you of the kind or quality of the work she does. Suffice it to say that the Mission is now flourishing and that much good is being done.

In Saskatchewan, that province where distances are so great, the Women's Convention Board has instituted a fund to bring in the pastors' wives to Conventions. They have also interested young people in the education of young foreigners so that missionary workers may be trained.

In Manitoba, the Women's Society has in the past sent boxes to needy Mission Stations or to the Missionaries themselves. But it would take up more time and space than I have to tell you all the activities of our women.

The report given to the Board of Women's Work this January showed that the amount of the pledge of the previous year, \$19,400, has been raised; that all expenses also of the societies had been met and that in addition there was a surplus of \$99.47.

I have written thus in detail because there have been criticisms of the way we do things in the West; criticisms that are radically opposed to each other. One was that we were prone to take up any national or new way of working; another—that we as women were not allowed to have any voice in the disposal of the funds we raise. You will see from my explanation that not only have we the deciding voice as to the disposal of our surplus, but we have a voice in the allotment of all money received by the Union.

MISSIONARY COURSE FOR WOMEN AT McMASTER UNIVERSITY.

By Dr. J. H. Farmer.

This course was established four years ago to meet a need that had become manifest both to the Women's Foreign Mission Board and the authorities of the University.

After it had been outlined by the Faculty it was submitted by the Dean in Theology to the Board, who heartily approved it as meeting their requirement for candidates going to India or Bolivia.

The literary qualifications for admission to the course is represented by Junior Matriculation less the foreign languages. This puts it on a level with the regular English Theological course for those men for the ministry whose age or circumstances make it impossible for them to take the Arts course. It usually happens that these men have acquired in business—in the school of life—a discipline of intellect and character that constitutes a good equivalent for that valuable training in language study which matriculated students have received.

The course covers the following subjects: English, History of New Testament and Old Testament times (2 years), History of Christianity (2 years); New Testament Interpretation (2 years); Old Testament Interpretation (the classes known as Hebrew and Prophecy and Bible 3), Christian Doctrines, Apologetics and Comparative Religion, Psychology, Sociology, Education, Religious Education, three courses in Missions and Evangelism.

That gives a substantial amount of Biblical work in Old and New Testaments, a survey of Church History, outlines of the evidences for Christianity, a comparison of it with other religions, a summary of Christian doctrine, studies

(Continued on page 236)

MISSIONARY RUTS—HOW TO GET OUT OF THEM.

(This spicy article appeared in the Monthly Bulletin of the North Mississippi Missionary Society and won the prize offered for the best paper on the above topic.)

"Ruts" is a disease which, though not confined to the Missionary Societies, often thrives among them. Of long duration, it sometimes takes months to run its course, always resulting fatally unless treated in time. The peculiar danger of "Ruts" is that it runs the spiritual vitality so low as to leave the society the victim of various deadly diseases.

Cause—"Ruts," like pellagra, is caused by improper diet—same songs, same women on the program every time, nothing new, nothing spicy, nothing appetizing for mind or spirit. Result, "Ruts."

Symptoms.—The onset of the disease is insidious, manifesting itself in seemingly trivial things, such as the falling off in attendance, lack of interest on the part of the members, absence of officers from the meetings. The work of the Society becomes irksome even to the faithful few. The spiritual temperature of the patient is subnormal, a general condition of inertia is prevalent.

In the advanced stages of the disease, the symptoms are more marked. There is a total absence of the regular meeting of the officers of the society, a pronounced tendency to let the president do the work; the society fails to report to the district secretary; the attendance at the monthly meeting is barely discernible; there is an entire absence of mission and Bible study; members fail to pay their dues and pledges. Spiritual vitality runs so low that the auxiliary dies.

Treatment. — A reaction must be brought about immediately by an abso-

lute change in habits. This is one disease where the "rest cure" is fatal. The patient should lead a strenuous life. New, spicy, snappy programs, new songs, new prayers, different girls on the programs—everything new. Sometimes a change in an officer is necessary. This is always accompanied by severe discomfort for a time, but the patient recovers so rapidly that the end justifies the means. This reaction is best brought about by a thorough inoculation of the members with the Anti-"Ruts" serum called "Pep." "Pep" not only cures but is a sure preventive. Of course the officers take it first and keep a supply on hand to administer whenever needed.

It is the peculiar nature of "Pep" to render a society immune to "Ruts" because it builds up the general condition. The elements of which it is compounded must be in every successful auxiliary.

P-ayer. (That makes it possible for God to work.)

E-nergy. (That makes the member work.)

Personality. (Consecrated so as to glorify God.)

The formula for "Pep" is found by combining John XIV. 14, Romans XII. 11, and I Cor. VI. 20.

There is no danger of "Ruts" in any society that inoculates with "Pep." Let's have an Anti-"Ruts" campaign.—The Missionary Voice.

WHITBY MISSIONARY CONFERENCE

—The Eighteenth Annual Whitby Missionary Conference will be held in the Ontario Ladies' College, June 25th, to July 2nd. Every missionary organization in the Congregations should plan on having a representative present. Fuller information as to plans and programs will be given in a later issue.

Our Work In India

QUOTED FROM A LETTER WRITTEN
BY MISS LOCKHART, OCT. 13, 1922

The evangelistic campaign is to start in three days' time. The subject is: "Jesus the Foundation."—"Other foundation can no man lay, etc." The memory verses are those about the man who built his house on the rock, and the one who built his on the sand. The boarding school children have learned it all nicely. They always go out in groups each evening, and are great little preachers already. We have dozens of villages within a radius of two miles, several of which have no Christians in them at all. There is one, Yahanooru, within a mile from Vuyyuru,—dark, dark, dark!—the darkest and the dirtiest on the whole field, I think. The cause is a witch doctor. I have seen some of the wealthiest Kammas and many a Brahmin sitting there in that Mala palm waiting for a chance to get a word with him. He sits over a fire and then gets up and stands against the wall and goes off into a trance. He really must be rich for so many people go to him. Our girls go there faithfully for Sunday School, but often they are abused, and lately the children of the village will not come. "Is anything too hard for the Lord?" I tell them we must especially pray. Some day I am sure that dreadful place will become Christian. If only the witch doctor would believe Christ, he could bring the whole village.

Quoted from the "Evangelism Report" as printed in the Minutes of the Conference which met in Cocanada the first of the year.

"Miss Lockhart writes of a remarkable experience in Vuyyuru. Her boarders went out night after night in groups of ten. Each succeeding night they reported larger crowds than the night before and

a better hearing. At first there were five decisions for Christ, then ten, then twenty. "The greatest night of all," writes Miss Lockhart, "was Tuesday of the second week of the campaign in an out-caste village, a mile and a half from the Mission Compound, which to me has always typified thick darkness such as may be felt. In this dark and filthy outcaste hamlet there is an ignorant witch doctor to whom the wealthiest and proudest caste people go with all their troubles. Last year we prayed especially for this village but nobody came. This year we took for our motto—'Is anything too hard for the Lord?' and prayed more earnestly. On this particular night they had finished their work and were about to start for home, when one little fellow whispered, 'Oh let us ask if anyone will give in their names. Mr. Gordon said: 'We must always ask that'. At first there was no response. Then those boarders began personal work with an earnestness and persistence and faith altogether unusual, exhorting and entreating the individuals to accept Christ. After some time one man said, 'I will become a Christian.' Then another and another and another until seventeen had given in their names. The workers all joined heartily in singing hymns of praise and victory, then knelt down in the road together and offered prayers of thanksgiving for the wonderful work wrought there that night. Later the number of conversions reached thirty, and the old witch doctor was left absolutely alone sitting on a heap of earth in the darkness. It was great to see his eleven-year-old son leave his father and say, 'I want to be a Christian.' He, the witch doctor said, that every missionary from Dr. Brown's time till the present had preached Christ to him but that he would never become a Christian. 'Is anything too hard for the Lord?'"

EXTRACTS OF LETTER FROM MRS. CHUTE.

S. S. Teesta,

Near Madras, Dec. 13, 1922.

Dear Friends of St. Clair Ave.:

We expect to land at Madras this afternoon, and I realize that if I do not write you now, it will probably be weeks or maybe months before I have such another good chance.

We expect to reach our old home at Akidu on Saturday, December 16th, and we left Toronto October 17th, so we have been just two months on the way.

November 2nd we went on board the good ship "Empress of Russia," and found our cabin all decorated with flowers. This had been the work of my sisters and friends at Vancouver. There was a cyclamen plant in full bloom, and we have it still, for it has flowered all along the way, and has been so bright and cheery. I am going to take it to Akidu. Just imagine having a plant with blossoms planted in Canadian soil growing in India.

We saw a little of Japan as we came by; called at Yokohama, Kobe and Nagasaki, but had only a few hours on shore. At Yokohama I found an old school friend and another one at Kobe.

It was very rough all the way across the Pacific, but after the first day Mr. C. and I were both good sailors. We called at Shanghai, and as it was Sunday, we went to church in the Union Chapel. The church is a very nice building, has a good pipe organ and a choir. There were nearly two hundred at the service, and everybody sang heartily familiar hymns from the Congregational Hymnal. The pastor gave a splendid sermon. He said, "love means giving."

From Shanghai we went on to Manilla. One night we went to bed and covered with the eiderdown, next day we were glad to be wearing muslins. Manilla was

very hot; the climate, trees and flowers reminded us very much of Madras.

Our next call was at Hong Kong, and the first thing we did was to go to Thos. Cook's office and ask for letters. You may just imagine how good it was to get letters from home, from India, and from our children.

At Hong Kong we found the Gordons and our two new ladies, Miss Turnbull and Miss Mann. They had sailed from San Francisco October 21, but had had to wait for a ship to India. Wish you could have seen them when they saw my pretty cyclamen. They said it was just like a breeze from home.

From Hong Kong we all came on together as far as Singapore. No less than three of our party had birthdays the same week, so we celebrated on Miss Mann's, November 29th. Had tea on deck; the steward made us a birthday cake, and sandwiches; then besides we had Canadian chocolates and nuts, and the cyclamen for decoration. But the funny part was to have Miss Mann sound asleep in her deck chair all the while we were getting the party ready, and she didn't waken until just as we had gathered around to sing "Happy birthday to you."

Perhaps you would like to hear something about these two new ladies. Miss Mann's home is in New Westminster. She is the eldest of a large family, and has been a school teacher. She is short and stout with wavy golden hair, blue eyes, rosy cheeks and an ever-ready smile.

Miss Turnbull is a Brandon girl, and has left her mother and two sisters in Brandon. She is very tall and rather thin. Her hair is dark, and she has such merry, kind, brown eyes. These two girls look so opposite from each other. They said that as they walked down the street together they saw folks turning to smile.

When we got to Hong Kong we had

some trouble to get hotel accommodation, so Mr. Chute and I decided to take a river steamer and pay a visit to Canton, a most wonderful city, about eighty miles from Hong Kong. We went up the river one night, spent the next day in Canton, and came back the next night, so that really saved us two days at the hotel. Canton is the most Oriental City I've ever seen. I scarcely know how to describe it. One could write pages about it, and there would still be more to tell. Our first business was to secure a guide, for no foreigner would think of trying to find his way about alone. A fine, tall Chinaman came on board and talked to us in good English. He said that he would provide us with sedan chairs and bearers and show us the city for about \$4. So we agreed, and off we started. First, we were rowed ashore in a queer little boat that seemed like a pinch bug, with its horns out in front. The boats are rowed by women. It is said that hundreds of thousands of people are born, live and die on the river boats at Canton, for the city has a population of between two and three millions. Just try to imagine a third of the population of Canada all living in one city. Guess some would have to live on boats. Canton gives a glimpse of China's millions as no other place can. Just as we were landing we saw a strange looking boat coming up the river; it was heavily laden with fresh vegetables, and propelled along by a big stern paddle wheel, that twelve men were treading.

We found our chairs and bearers waiting at the landing, and off we started. First, through the foreign quarter, for quite a number of English and French merchants and other business men live at Canton. There were splendid offices and buildings, and beautiful homes and gardens, and then we crossed a bridge right into the Chinese city. I remember

noticing a Chinaman on the bridge with a packet of "Lux," and a packet of "Sun Maid raisins" in his hand. Soon we turned down a very narrow, dirty street, on the bank of a filthy, dirty canal. The canal was full of boats; the boats were full of people. When we came back the tide had gone out and the boats were sitting in the mud. On we went in our chairs, twisting and turning down one narrow street into another. Our bearers had to keep calling out to let folks know we were coming, for in most places the streets were too narrow for two chairs to pass, and the people had to go in single file. There were all kinds of shops, most of them very small.

Our first stop was at the shop where jewelry is made, and decorated with feathers from the king-fishers. An old man was busy making a silver brooch, and carefully inlaying tiny bits of blue-jay feather, until the whole looked like a wonderful piece of enamel. The men who do this work very soon lose their eyesight. As we went along we saw shop after shop filled with heavy black wood carved furniture. Some of the carving was marvellous, and often it was inlaid with marble, or with mother-of-pearl. We asked the guide if there would be sale for so many, many beds, tables, chairs, etc., and he laughed and said, "Oh, yes, there are many wealthy Chinese to buy, and now it is also being sent to America."

Next we visited the silk shops; saw them weaving silk on hand looms, saw them spinning the silk threads, and saw the most wonderful soft shiny silks of all colors for sale. After the silks came the ivory, amber and jade stores. And in every shop we saw the men at work making their carved beads, bracelets, brooches, pendants, etc. We bought a few little trinkets, but as you may know, we couldn't invest much in silks, ivory,

"until of course"

and to first...

The streets and shops were thronged with people, rich and poor, clothed and naked, clean and dirty—thousands and thousands of people and still more people. One couldn't help wondering how many of them had ever heard of Jesus, and feeling depressed with the heathenism of that vast city.

My! but we were tired when we got back to our steamer.

That night at the dinner table we got talking with a fine-looking young Chinaman; he spoke English. Come to find out, he was a Christian, and belonged to the American Baptist Mission at Swatow. He had been teaching in the agricultural department of the Christian College, Canton, and was just returning to Swatow to superintend an Agricultural and Industrial School at Swatow. He told us that the Christian College in Canton had nearly 1,000 students, and that there were over 10,000 Chinese Christians in Canton, and that some of their churches were entirely self-supporting. The American Baptists have a large printing and publishing house in Canton to supply literature for all their mission work in South China.

Mr. Chute has called down that Madras is in sight, and we will soon be back to our home and work in India.

Our Father has cared for us all along the way, and kept us as we journeyed.

Pearl S. Chute.

EXTRACT OF LETTER FROM MISS PRIEST.

Tuni, Dec. 20, 1922.

This is a busy week here. We are giving a little treat to the children in the Evangelistic Schools. This morning hundreds of little folks came from different sections of the town, some of them were here soon after seven. Many of them looked as though life had not much in the way of treats for them. It was good to hear many of them repeat part of the

angels' message to the shepherds, and while the singing would not please a critic's ear, it was a joy to me to hear them sing of Him who loves them.

Some of our Christian children are helping me tie up parcels for the workers, who come in to-morrow, to take home and give to the children in their Evangelistic schools. It is not much for each one, a little parched grain, in a little bag and a bright picture card, but it amounts to a good deal when we put up about 1500 of these wee gifts. Then in each parcel I put a larger bag for the worker's wife with a few pins, needles and some garments for one of her children and a bit of cloth for a jacket for her.

These parcels will be given out to-morrow evening, and I have pencils, and text cards, etc., to give each one, also will give a treat of sweetmeats. It is just a bit of cheer at Christmas time and I do appreciate the help given by so many dear ones at home in making and sending the bags, etc. It would be too big a task for me alone.

Then the Soo S. S. sends me something to help fill the bags. Oh there are lots of willing partners across the sea, and I hope you all share in the joy you help give to so many children here.

To-morrow I have invited several Indian Christians for tea, and on Friday my caste boys, who come for an English Bible lesson, are to come, and on Saturday afternoon! well there will be crowds of small folks all expectant for a pretty card and bag. It all helps to make the people think about Christmas. What is it? Why do we keep it? On Christmas morning our Telugu Christians have their thankoffering, and all try to bring something and have a happy service.

This is just a peep into what is going on in Tuni this week. One wonders sometimes about the fruitage, but if only HE is glorified and the thoughts of men are turned to Him."

SUNDRAMMA

A little girl in London wanted to help make bags for little girls in India so she was given one to make, and Mrs. Chute tells us what became of that special bag.

"To-day I gave away the little green bag that your grand-daughter made and thought she would like to know about the little girl who got it.

The little girl's name is Sundramma (Soondra), her mother is here sick in the hospital, and because there was no one to take care of the children she had to bring her three little girls to the hospital, too. The biggest one is Grace, then Sundramma, and a wee tiny little baby sister that has such bright black eyes.

Sundramma is three years old, but she is so little for her age. Her hair is black, her eyes are black, her skin is brown, but her little teeth are shiny white, and she cleans them every day with a little twig.

Sundramma's daddy is a school teacher and he has taught her lots of hymns. She folds her arms and sings away one hymn after another. So I thought it would be nice to give her the little green bag.

I wish you could see how much she is enjoying it. Her mother says that she has to have it fastened on her dress night and day."

We are glad to have this month a picture of Mr. and Mrs. Bensen and the children taken about a year ago. In a private letter written in January Mrs. Bensen speaks with enthusiasm of the comfort they enjoy in their "lovely new bungalow" in Cocanada. She says: "The nicest part is the upstairs bedroom with a big veranda where the breezes almost always blow."

When she wrote she was on the hills with the children who were at school there. She says "I am helping here in the school for Missionaries' children. There are sixty-four children as boarders, and there will probably be over a hundred, counting the day-pupils, in a few weeks. . . . There is a splendid staff, mostly graduates. The children seem very happy, and it is a splendid climate, real cold and snappy this time of year. During the hot season the parents come up and the children leave the school as boarders and come as day-pupils, while in the cool season, December and January, they are able to go to the plains for a two months' holiday. It is a wonderful thing that we are able to be with them so much and they are not lost to us as so many of the missionary children were in former times."

OUR OWN PEOPLE

By Rev. J. B. McLaurin
OLD ABE

I first saw the Rev. T. Abraham when, a member of a party sent to settle on a suitable site for the new mission bungalow, I landed for the first time on the Divi Sima. And this was only fitting, for this tall, spare, gentle-faced pastor is an integral part of the delta of the Kistna river, and the "Heavenly Island" would surely be incomplete without the vision of him striding in his long, tireless swing from end to end of his domain, bound on countless errands of truth and mercy. As we landed in the chill of the early morning from the little fishermen's boat, he was the first of the group who met us to come forward, and in his restrained and yet natural and easy style welcome us to the Island.

He had been sent to take charge of the work there at an early date and had look-



MR. AND MRS. BENSEN AND CHILDREN

ed forward for many years to the day when there should be a missionary and a separate field in the district. Now his hopes had been fulfilled, and it was something to see his joy and satisfaction as he conducted us to the various sites and the different functionaries of the place, and especially to see his flock, whom he had called together at dark in the little chapel. Even then I was struck by the spirit of the true shepherd that he showed; and well he might, for most of these were, humanly speaking, the work of his own hand, and there was very little about any of them from birth to death that he was not aware of. Afterwards, when the conference had given us the privilege of being Old Abe's first local missionaries, he used to dispose himself in a chair on the veranda of the bungalow, or at the door of the tent when we were on tour, and, in the gloaming, tell me of the early days, when the great Dr. Brown and he had established the work in the river islands; how he had acquired the site for the bungalow and the various village school-houses, and, in fact, all the joys and sorrows of a pioneer of Christ. It would have been a pleasure merely to listen to his Telugu, for he had a distinctive style both in speaking and writing, and this gave him a great hold over the caste people of the Divi Sima. Many of them were his personal friends, and very few were the Islanders who did not listen with respect when he spoke. I well remember how, when during my absence one hot season the Christians put on an evangelistic campaign, I came back to find them unable to contain themselves for happiness, and how Abraham especially recounted with a glowing face how the group, led by himself, had been invited by Brahman schoolmasters to address their scholars, and to instruct them on the verandas of their homes. And

well they might, for if ever character and true, gentle worth were written in a face and life, they were in the face and life of Todeti Abraham.

Old Abe had his weaknesses, and one was along the line of ruling his own household. Not that any of them went seriously wrong, but the mild and magnificent eye that held unruly villagefs in check seemed to fall somewhat in its force within the walls of his own domicile. His family was large and expansive, and though I never got them all straightened out in mind, I could recognize any of them among others. The second Sunday I was there Abraham was leading the service, and half his family was spread over the floor in front of the congregation, giving an excellent example of how not to carry on in church. I bided my time till one of the most obstreperous, in his orbit came within reach, and then taught him a new and painful use for the hymn-book. The effect on the peace-breaker was all that could be desired, but his father was deeply mortified, and although he never mentioned the matter to me, and though he was far too big a man to resent my action, it was some time before he fully recovered his poise. I ought to go on and say that his youngsters are making a most enviable record for themselves wherever they go, and have long ago made up for any grief they caused their father in their early years.

A real trial came to Abraham when the field began to grow, and young men, efficient and pushful, were put in charge of various sections of the work. Hitherto he had been everything everywhere, but now other churches were being established, whose pastors did not always take kindly to advice that would have been very good for them, and the boarding school and other heads showed a

tendency to run their respective shows with no reference to him whatever. To see others increase, while oneself decreases, and this as a result of the success of the very work oneself has established, is a trial to test the best manhood of anyone; and our hero did not find it an easy one. There were some appeals to the missionary to put the young upstarts in their place, and one or two clashes; but gradually this good and faithful servant was given to see the beauty and glory of the pastorate; and that this, carried on in the right spirit, was greater and better than any overlordship of the entire field, or any position which would in itself lift him above his fellows. It was a hard fight and a very splendid victory: I wonder how many missionaries will have the grace to win a similar victory and show a similar spirit when the time comes!

The seal to this experience was Abraham's ordination at the Association meeting at Kasa. It was a recognition of work well and faithfully done as well as a setting apart in a special sense for the pastorate, a forsaking and a beginning. The examination was carried through before 800 of the representatives of our Churches, crowded in the huge pandal, and at one side were the caste people of the village, looking on in a curiosity hushed by the solemnity of the scene. After the statement, after the questions and answers, Old Abe knelt on the platform in the attitude of prayer, and thus, with bowed head, he received the ordination and the laying on of hands, and was publicly dedicated to the work. And there is the place I will leave him, for that is the posture that best becomes this true friend and faithful servant; an attitude of devotion, of supplication, and of humble acquiescence to the Father's will. And one joy he shall not miss; to

hear the voice of his Master saying: "Well done good and faithful servant; thou hast been faithful in few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

MISSIONARY COURSE FOR WOMEN

(Continued from page 227)

in English Literature, a group of studies in subjects that are coming to be more and more recognized as of practical value—Psychology, Education and Sociology—finally Evangelism, the Biblical Basis of Missions, a survey of Missionary History and the Modern Situation with special study of our own fields, India and Bolivia.

A very special reason why it is wise for our young women to take such a course in McMaster rather than elsewhere is that they are continually in contact with our own Baptist spirit, thought and work and are associating in a wholesome and stimulating student life with fellow students who will in the years to come be leaders in the churches on whom they must depend for support in their missionary career.

By all means let our young women who are thinking of the mission field, resolve to get the preparation required for entrance upon this course. The University has made provision for their help at that stage also in the preliminary year recently established, of that we may have more to say next month.

NOTICE TO MIDDLESEX AND LAMBTON ASSOCIATION.

Will all secretaries of Circles and Bands send names of delegates requiring billets for Middlesex and Lambton Association, held in Strathroy, May 30th, to Mrs. Greenwood, Box 296, Strathroy, by May 15th.

Among the Circles

ASSOCIATIONS

Middlesex and Lambton.

The 50th anniversary of the Association will be held at Strathroy, May 30th, and will be our Women's day. Let every Circle plan to be much in prayer, and make this a record day. A splendid programme, fitting the occasion, has been prepared.

—Ross Baldwin, Director.

Guelph Association.—

We meet in Guelph May 29, at 9.30 a.m.

Band Leaders and helpers! Mrs. Mills, our Convention Band Secretary is coming, and she wants to meet you.

Miss Maybee is to tell us about our Polish work in Toronto and Miss Aldridge will bring a message for the young women. There will also be helpful conferences on both Circle and Band work.

"Come with us, and we will do thee good."

—Martha McAlpine, Director.

Toronto Association.—

Women's Day, May 29th, at Immanuel Baptist Church, morning session at 10.30 a.m.; afternoon session at 2 p.m.; and evening session at 8 p.m. All three sessions bright and helpful. You cannot afford to miss them.

(Mrs.) N. L. Crosby, Director.

Western.—

The Circles and Bands of the Western Association will meet in Wheatley on May 30. Mrs. Mills of London will speak on Band work, and Miss Mabee will speak on our foreign work in Toronto.

—Ida Macgregor, Director.

Dunnville.—

It has been a long time since we have sent any news regarding our work here. But we are still trying to carry on.

We held our Thankoffering meeting on

Wednesday evening, March 14th, when Rev. H. E. Stillwell, of Toronto, was the speaker. He gave us a very interesting account of his trip to Bolivia with views which he himself had taken, and which were particularly clear and colored beautifully, and we congratulate Mr. Stillwell in being able to secure so many excellent pictures of the country. We had our church filled for many came owing to the fact that our former pastor and his wife, Rev. H. S. and Mrs. Hillyer, have just settled in LaPaz and are now starting in the study of the language. We wish them every success in their new field of labor and our prayers follow them that they may win souls for their Master. Our offering amounted to \$65, which will be equally divided between Home and Foreign Missions.

—Mrs. Alex Camelford, President.

IMPORTANT NOTICE

Will all who are planning to send parcels to India by freight please read this carefully. Owing to unforeseen circumstances it will not be convenient for parcels to be received during the time mentioned in the last article, i.e., "any time up to the end of June."

Get your parcels ready by the end of June and then please send them during the first week in July to 508 Markham St., Toronto.

—Edith Dengate.

Please notice the instructions in Miss Priest's letter about the valuation of parcels sent to India. "Used papers and parcels should not be valued; just tied up securely and marked "Printed matter. No commercial value."

Remember "Duty is charged according to the value put on the parcel." Our missionaries frequently pay high duty on articles that are not really dutiable. Do

not place any value on second-hand cards, papers, wall-rolls, etc.

TREASURER'S REPORT FOR MARCH

From Circles—Toronto, Parkdale, \$20; Paris \$17.50; Toronto Dovercourt \$7; Toronto Beverley (per Mrs. A. H. Dancy for Miss Priest's car) \$10; Strathavon \$6; Parry Sound \$10; Toronto High Park \$27.72; Delhi \$7.45; Toronto Boon Ave. \$5.30; Scotch Line \$7; Cheapside \$4; Guelph \$10.25; New Lakehead \$8.65; Fort Frances, \$3.85; Burgessville \$18; Lindsay (Biblewoman \$10.00), \$31.55; Paisley (L. M. Rev. Mr. Packham \$25.00; Th. Off. \$14.65) \$41.95; Eglinton \$5; Toronto Christie St. \$5; Toronto Dufferin \$11.28; Windsor (L.M. Mrs. Lydia Molaskey and Mrs. Charlotte Willey) \$50; Eberts \$5; London Talbot St. (67.30; Whitby \$8.50; Toronto Waverley Rd., \$53; Rodney \$5; Durham \$5; Chesley \$5.50; Calgary (Wyoming) \$7.59; Burtrick \$6.50; Orillia (special \$13.00) \$21.67; Brantford, Immanuel \$6; Haliburton \$2.10; Watford \$6; Wallaceburg \$45; Toronto Indian Rd. (Venkiah \$6, B. W. \$6.15) \$22.62; Toronto Ossington \$19.72; Hamilton Immanuel \$7.50; Toronto St. John's Rd. \$6.00; Daywood and Leith \$11.50; Dunville \$33.50; Sault Ste Marie, \$7.00; North Bay \$1.20; Welland \$6.60; Pine Grove \$5; Toronto Immanuel \$11; Burks Falls, .. 6.62; Toronto Walmer Rd., \$33.83; Toronto Bloor St., (L.M. Miss J. Wright) \$118.42; Galt, (L.M. Mrs. Albert E. Willard) \$25; London, Kensal \$1; Hespeler \$11.50; "Anna" \$5 for "Esther" \$27.00; Kingsville \$6.85; Arkona \$5.45; Uxbridge \$5.00; East Missouri \$8; Mt. Dennis \$11.70; Picton \$2; Chatham (Biblewoman \$35) \$37.75; Sault Ste Marie First \$12; Toronto Bethany \$4.50; Burford \$22.33; London, Egerton \$3.50; Toronto Central "Elliot Circle" (Lepers \$40) \$50.40; Acton \$2.65; Cheltenham \$10.00;

Mount Forest \$2.86; Oshawa \$11.50; Fenelon Falls (L.M. Miss Margaret Matilda Abbott) \$25; Grimsby \$8; London, Maitland St., \$18; Port Arthur \$19.90; Cobourg \$6; Sparta \$10.75; York Mills \$8.50; Wallaceburg \$11.50; Belleville \$10; Hagersville \$6.

From Young Women's Circles—North Bay \$17.25; Toronto Olivet \$3; Hamilton James \$11.78; Stratford Ontario \$8; Toronto Parkdale \$46; Toronto Moulton for Miss Pearl Scott \$30; St. Thomas Centre (for Biblewoman) \$22; Toronto Walmer Rd. (per Miss Clara Summer for L. M. Miss Belle Summer) \$25; Barrie (for Miss Pearl Scott \$12.65; Simcoe, (Miss Pearl Scott \$6) \$10.50.

From Bands — Kingsville "Cheer Bringers" \$10; Stratford Memorial \$9; Hamilton, Victoria Ave. "Beacon Lights" \$4; St. Catharines "Gleaners" \$40; Walkerville "Happy Comrades" (L. M. Leonard Leslie Slimon) \$22.62; Hamilton, Stanley Ave. \$12.50; Niagara Falls Jepsen St. \$2; Mt. Brydges (L. M. Mrs. W. Hyatt) \$10; Bracebridge \$17; Orillia (L. M. Mabel Wigg \$15; Brantford Immanuel \$3.50; Wlarton \$5; Burks Falls \$2.35; Windsor Bruce (L. M.'s, Mrs. O. C. Gray, Mrs. Daniel Thompson, Mrs. C. W. Riggs, Dorothy Clarke, Marjorie Simmers, Jean Newman, Howard Sharpe, Arthur Braithwaite, Cora Smith, Jean Brien) \$100.00; Walkerville \$10; Simcoe (L. M., Miss Evelyn Rutherford and Miss Ellen Gunton) \$23.21; Stonville "Busy Bees" \$4; Burgessville \$12; Sarnia Brock St. (I.W.W. Class for student \$30; M. Q. Fund for Lepers \$2.25) \$36; Fort Frances 50c; Kingsville \$15; Yarmouth First (\$8 L. M. acct.) \$14.68.

From Other Sources—Toronto High Park Primary \$5; Miss Martha Stillwell (for Miss Priest's car) \$2; Wheatley, Mrs. Macgregor's class \$5; Brantford

(Continued on page 243)

The Young Women

This month The Link is allowing you to look once more into the faces of our four single lady missionaries in Bolivia. Perhaps you have seen them all before. We want you to know them well. One of the needs of our Bolivia Mission is for more of these brave helpers. Those who look forward to this work, or in fact mission work of any kind, should realize that there is need for the most thorough preparation along some chosen line. There must be zeal for soul-winning, but in addition there must be the ability to teach, to be a doctor, or a nurse, to be able to do something well. A missionary finds such unlimited ways of expending energy open to him, that there is no limit to the trained talents that he feels he could use.

The Bible Reading for this month is a short one, Phillipians 4: 4-13. Let one of your number study carefully this

passage and speak on it. Another interesting way to take up this scripture would be to have three girls speak on the three parts. The first girl could give her thought on verses 4-7. The second speaker will find much to think about in the beautiful eighth and ninth verses, and the last could point out several deeply inspiring thoughts in verses 10-13.

If we could only measure up to the high standard set for us in these five passages we have spoken of in the last two links, and this number, how greatly would we be able to help in the advance of Christ's kingdom!

Chapters V. and VI. in Canadian Baptists in Bolivia, will make our study period this month.

I. One speaker could present the need for a training school in Bolivia, giving the substance of the first paragraph.

II. Let another member present the



MISS L. E. WILSON



MISS EVELYN SLACK

thought of the remainder of this Chapter.

III. Chapter VI. takes up the station at Oruro, our first in Bolivia. Divide this chapter into two parts, giving three paragraphs to the first young woman and the remainder to the second.

Let each one taking part in this study prepare her part thoroughly. If necessary, write the part out in your own words and commit to memory. Some can read the section over several times and then tell the substance of it to others.

Miss Dale at 66 Bloor West, Toronto, has an excellent paper on the History of the whole work in Bolivia. She will be glad to loan this to you for five cents. Every leader should borrow this paper and read it carefully. Those who prepare talks for the meetings could get

many interesting items in addition to those found in our study book.

Dear Young Women,—Did you notice in the report of the Quarterly Board meeting in the April Link how well the Young Women's Circles are doing in their giving. The Treasurer reported a gain in the giving of the Young Women for the first quarter of \$130.88 over last year. This is splendid! We know you will feel encouraged to keep this up, and there will be no doubt about your meeting your obligations for the year. We were sorry to see that the older circles were a good deal behind, but we hope when they see your good example they will change that deficit into an advance.

Yours sincerely,
The Link.



MISS ALICE BOOKER



MISS ALICE CLARKE

"The Marjorie Cameron Circle"—

On February 15th, the members of the Young Women's Mission Circle of the Verdun Baptist Church gave a medical missionary play entitled, "The Pill Bottle," which was very much enjoyed by all present. Our collection amounted to \$14.44, which will be used for Foreign Mission Work.

Our regular meetings each month are taken by our own members and are very helpful and interesting. Our next meeting will be Tuesday evening, April 3rd, 1923.

V. M. Martin, Secretary.

SURGANA—A STORY OF INDIA

By Myra Elizabeth Cobb

A ray of sunlight found its way through a slit in the thatched roof of the little mud hut and touched the eyelids of Surgana. They popped open like ripened seed pods, each with a shiny round seed inside. Surgana's black eyes were shiny bright as she jumped up from her palm-leaf mat on the mud floor, and catching up an earthen water jar, and balancing it on her hip as she had seen her mother do, ran out into the sunlight and across the sandy street to the well. She had not stopped to dress, for she already had on her one little garment. There was no trouble of undressing and dressing night and morning for that little girl.

At the well she met other little girls and older women, all filling their water jugs, and splashing the water over face and hands, which were dry almost as soon as the sun caught the sparkle of the drops. Teeth were brushed with a twig and bit of charcoal, and then Surgana hurried home as fast as the heavy water jug would let her. She tried to dance a few steps when she thought about school, but the water spilled out, so she had to

be content to let her eyes dance instead of her feet.

Father and brothers had eaten their breakfast, so it was the little girl's turn to fill one of the two family bowls with black porridge from the jar in the corner of the room. There had been plenty of rains so the grain had ripened and the jar was full. It was not always so.

Surgana skipped happily away to school and was soon sitting on the floor of the little thatched schoolroom, with a room full of other little brown children, laboriously forming letters and figures in the sand, or, with her tongue held tightly between her teeth, making the very best letters she could, to show she appreciated the honor of being allowed to write on a cracked slate.

School days had only just become a daily joy to Surgana when cholera came to the little village, and one day she arrived at school with her little dark face all tear-stained, to sob out that her father and mother were both lying stiff and cold in the little hut. So Surgana became a boarder in the Mission School, and her days were happy and busy, helping to cut grass for the cattle, and learning a bit more in school each day. Surgana was not a pretty child at eight—her lips were large and she had a habit of keeping her mouth open when very much engrossed. Her eyes were big and round, and her black hair all soft "ringles" as old Nani, the grandmother of the school, who nursed and scolded and petted the children, tried to express it in English. But Surgana's sunny disposition and sweet little voice made friends of everyone. She might often be found, just at dusk before study time, surrounded by a dozen little girls squatted on the floor under the lamplight, swinging a scarf over her head and swaying gracefully to

the rhythm of some little song of her own.

So Surgana grew and learned and was happy. Then suddenly she was twelve, and her older brother came to say he had arranged a marriage for her with a young man of the village. Surgana said nothing to her brother. She knew he thought his plans for her were not to be questioned. But she had learned to question about what was right and wrong. She knew nothing about marrying and she determined to find out. Miss Anna, "Anna Amma," as Surgana called her, had told her never to do anything that in her heart she did not feel was right. How could she feel anything about it in her heart if she didn't know what marriage was?

It was at that time that Surgana heard Anna Amma talking about going to the wedding ceremony of a little girl who had been a short time in the school, but who had been taken away to be married. So she watched her chance and followed her. It was the third day of the ceremonies and the guests were feasting and making merry. In a far corner of the courtyard the little wife was crying bitterly, surrounded by her aunts and cousins who scolded and tried to comfort her. "Don't be afraid, you'll get used to it. All women have to be married. You are not the only one to suffer this way. Now let us dry your tears, or your husband will beat you."

Surgana had seen the husband, a big, fierce-looking man, and his little girl wife was so tiny and helpless! She had not wished to leave her mother to live with this man; it had been forced on her by her male relatives. That was the way in India.

"This is inhumanly cruel! How long must little children suffer like this?" and Anna Amma tossed her head to stop the tears. That was all Surgana could

stand, sobbing wildly she ran back to school, and throwing herself down on her little bed she screamed, "I won't get married! I never, never will!" There Nani found her and crooned over her until, exhausted with her excitement, she fell asleep.

A note came from the bridegroom that Surgana's brother had selected for her, saying that owing to some pressing business from which his employer would not grant him leave, he could not marry her on the day fixed. Surgana said nothing, but set her lips very tight. A month later came another note, this time enclosing an announcement card stating that his and Surgana's wedding would take place on a certain day not far distant. This time the girl simply said, "I will not marry him," and when the man came later to intercede, she refused even to see him. He was violently angry that no one would force her to do as he wished, it was an outrage that the custom of the country should be thus openly defied. He went out the gateway calling upon all the evil spirits he could muster, to bring sickness and destruction upon Surgana and the school.

• • •

Surgana said little about this crisis in her life, which had been safely passed, but she showed her thankfulness by studying hard, and by her eagerness to teach all the women of India about the Christ who had become so dear to her, and who had saved her from a life of sorrow. She wanted to help them when they were sick, so she trained as a nurse. At eighteen Surgana had developed into a lovely woman. She had found a new friend in a young man who came often to see his mother, one of the older nurses of the training school. In a few months Surgana, with a new light in her eyes and a new tenderness in the touch of her skilful hands, whispered to

Anna Amma that she and John were going to be married, and go out together to the villages to teach their people how to live as Christ would have them, and be well and happy.

Then the dread influenza broke out in the school, and in the anxiety and constant care, the day set for the wedding drew nearer and no one thought about it. Apparently Surgana did not think of it, for she went about giving medicines and soothing aching heads day and night, with no preparations for a wedding.

Suddenly, when everyone was out of danger and there was time for relaxation, Anna Amma remembered the wedding day only three days away. Surgana was hustled off to the bazar with its rows of tiny booths—baskets, mats, jugs, dried fish, red peppers and yards of cloth all hung up in the open—to buy material for her wedding clothes. The two or three who were strong enough helped to cut them out and begin the sewing. The morning of the wedding day came and the garments were rushed to a tailor to be finished.

A bell rang, a warning that there was only a half hour before the hour appointed, and the garments had not come home. A small boy was sent running to the tailor for the clothes. He did not return, so the cook was sent after the small boy and the clothes. Some of the nurses at the hospital were waiting for the carriage to take them over to the wedding, and the horseman did not appear. Going to investigate they found the tailor, the small boy, the cook and their horse-keeper all sitting on the back veranda of the hospital, sewing for dear life to finish Surgana's wedding clothes. At five minutes before the hour, the cook came running as fast as his legs would carry him, his arms full of white garments flying out behind him in the breeze. Ten min-

utes later Surgana was led to the altar as sweet a little bride as loving hearts and hands have ever helped in all the world.

The last guests had gone and the house was quiet. Anna Amma stepped out on the upper veranda and sat down to rest on the broad railing. A full moon was just rising high enough to throw the long shadows of the palm trees on the white stucco of the walls. The air was vibrant with the sound of tom toms and bells, for a heathen festival was being celebrated in the village that day. Suddenly from the distance came the clear notes of a flute in one of the sweetest songs of all the earth, "Nearer, My God to Thee." Near at hand was the gaudy procession with its weird cries and ignorant superstitions, the life of India today; but drawing nearer day by day was the spirit of Christ, typified by the clear call of the flute, and by the happy face of the bride who had just gone out to carry the message to her people in India.

—Missions.

TREASURER'S REPORT FOR MARCH

(Continued from page 238)

Calvary, Golden Rule Class \$30; Young Women's Circle Rally, Toronto \$8.60; Mrs. R. R. Johnson \$30; London Talbot St. "Builders" for student \$17; Miss Abbie Garbutt for Miss Priest's car \$2.50; Mrs. W. C. Dennis (personal Miss-Priest) \$25; Miss Mary G. Buchan (student) \$12.50; Legacy, late Miss Hannah G. Rowland \$62.50.

M. C. Campbell

Mrs. G. H. Campbell
118 Balmoral Ave.
Toronto.

"Truly our giving is the straight measure of our Christianity."

Our Mission Bands

LIFE MEMBERSHIP

I wonder how many Bands are planning to provide a Band Life Membership in Home or Foreign Society this year?

Wouldn't YOU like to think about this and plan for it? And wouldn't it be fine if every Band in our Convention provided for at least one Life Membership before next October?

A few days ago, I heard that one Band had sent for twenty Life Membership Certificates; ten for Home Missions and ten for Foreign Missions. If you watch the "Link" and "Visitor" closely, you will be able to find out just which Band it was. Was it yours?

Do you know how much a Band Life Membership costs? Well, it's just \$10.00 each.

Sometimes a Band wants to show its appreciation of the Band Leader, and if you have found out when she has a birthday, wouldn't it be lovely to surprise her with a Band Life Membership.

Sometimes a mother makes her young daughter or son a Life Member, and sometimes a boy or girl will save enough to make himself or herself a Life Member of Bands.

Who will be the next to send for a Life Membership Certificate?

ASSOCIATIONAL MEETINGS

Is your Band always represented at the Associational gatherings? If it is, then you realize the benefits received by meeting thus, exchanging ideas and experiences, discussing problems and discouragements, as well as receiving inspiration by listening to the speakers.

Distance may make it impossible for all Bands to be represented at the Annual Convention, but no Associational Meeting should pass without having someone definitely appointed to represent each Band.

In the case of Churches without a Band, some interested woman should take it upon herself to get all the information possible, and report on Band Work in her own home Church, at the very earliest opportunity.

If possible, have a delegate appointed from among the older Band Members, as well as the Band Leader, but in any case be represented.

If you have any ideas or plans that have been worked out in your Band; any Practical Work that the members have enjoyed; any interesting programme material; any special ways for raising missionary funds; any posters, invitations or souvenirs—take them along.

Every Band Leader will hail you with joy, and you will cause the heart of your Director to rejoice.

By all means send a representative to your Associational Meeting, and be sure to have a report when she returns.

SEND FOR THIS

Our F. M. Literature Department has a small leaflet called "Methods in Mission Band Work" by Mrs. F. C. Reed, which should prove most helpful and suggestive to Band Leaders, especially those who are new in the work. Write to the Dept., 66 Bloor St. W., Toronto, explain your needs, and just find out what wonderful helps are at your disposal. The cost is very little, but the results—well, try it once, and you'll come again, I'm sure.

A. S. M.

THOSE NEW MISSION BANDS

Another black spot covered! Hagersville Mission Band re-organized about the first of the year, with Miss Helen Fergusson as Leader. Attendance increasing right along. Thirty members on the roll, and twenty-three present at the last meeting. Band Meetings held

twice a month. An "Attendance Contest" is on at present, and this is visualized by the passing of two boats along a wire. The boys and girls are keenly interested and are planning for a "Thank-Offering" in the near future.

This leaves only 10 more black spots on our Mission Band Chart. Who will be the next to cover up one of these?

Did you know that Miss Mabce had organized a Mission Band at Memorial Institute this year? So many want to join that the membership has to be limited. Just think of a 'waiting list' for a Mission Band!

There's a Mission Band at John St. Mission, to, and Miss Gadsby is the Leader. Isn't that fine?

We have been waiting for a long time to hear from First Ave. Baptist Church, and were rejoiced to know that a Mission Band had been organized in March with a membership of 25. The Leader of this new Band is Miss Mabel Pamenter, and we will look for a good report very soon.

That makes 3 new seals for Toronto. No wonder they are having a Mission Band "Rally". Be sure to read about it.

Another new Band was organized at Parkhill on March 11th, with Mrs. L. Wade as Leader.

Be sure to report every new or re-organized Band at once.

CORRECTIONS

We regret very much that through an oversight in proof-reading a section of the dialogue on page 211 of the March Link was omitted. It is given below and should be inserted in the second column, after the 11th line:

Lola—We had a lovely meeting, but we missed you very much, Catherine.

Marion—Indeed we did miss you. It was Bolivia Day. You know we learned about Bolivia.

Lola—As we came along, Marion and I have been saying that we think we will have to work hard to get through school, so that we can go to help in the work there.

Catherine—Do you think you would like to go?

Marion—I don't know about liking to go, but oh, Catherine, there are so few missionaries there and the need is so great.

Lola—Our Band Leader told us about our two lady missionaries at Peniel Hall Farm. Perhaps you remember that we were told awhile ago how our General Foreign Mission Board is responsible for the farm which was given some time ago for missionary purposes, so that the Indians living there might learn through a Christian Manager, better methods of agriculture, and that they should be Christianized and educated.

Cath.—Yes, I do remember that.

Marion—Do you remember the names of the missionaries there?

Also on page 210 in the April Link, under Anagrams, the word "situations" in lines 11 and 12, should be stations.

EASTER MISSION BAND RALLY Of the Toronto Association

Those who were responsible for this rally were more than delighted with the joyous way in which the Mission Bands responded to the rally call on April 6th at Bloor Street Church. It was estimated that there were about 380 present. Of the twenty-seven bands, twenty-four responded to the roll call.

It was a great joy to have Mrs. Mills present. Her earnest words of greeting and forceful talk on the text, "Son, give Me thy heart" will stay with us all. Mrs. Mills was quite sure that if each member of all the Mission Bands first

gave his heart to Jesus, all other things would follow, service and gifts for every need.

We had Easter pictures, hearty singing from everybody, a chorus from the Bloor street Band, "Give oh give;" a duet by two girls; "Giving from a Girl's Viewpoint" by a member of Walmer Road; "Giving from a Boy's Viewpoint" by a boy from the same band, and a very convincing dialogue on "Why Support Home Missions". Every number was given so well, the audience was so attentive and interested, and our leader, Mrs. Harry Smith, kept it all moving smoothly. The Toronto Band Director, Miss Whitham read our scripture, and Mrs. Albert Matthews, President of the Women's Foreign Board, offered our opening prayer.

It was all splendid, but after all, what would we have done without Miss Archibald, our vivacious, fascinating missionary in her beautiful Indian costume, which once belonged to a real Princess. Miss Archibald had Victoria, Mrs. Stillwell's little Hindu girl, and a Toronto boy to help her. She dressed that boy up and put him through a whole day in school, starting him out with a clean face and well brushed teeth. This illustrated address was most instructive and very entertaining. We are quite sure every boy and girl present will long remember Miss Archibald at the Bloor Street Easter Rally.

We must not forget the collection. It was twenty-one dollars and ninety cents; and will be divided between Home and Foreign Missions. The subject of the meeting was stewardship, and each number on the programme brought out some phase of this great subject.

Those of you who missed this Rally, be sure to avoid doing such a thing again if another Rally call should come.

J. D. Z.

CHRISTMAS IN TUNJI.

Christmas—how many happy memories that word awakens to those born in favored Christian lands! And yet it is not the peculiar heritage of any one people, listen to the angels' message to the shepherds, "Behold I bring you good tidings of great joy which shall be to all people." We do well to remind ourselves often of this fact and consider whether we are doing our part in passing on this good news. In God's great plan our Canadian Baptists have been linked up to Telugus for this one great purpose of telling them that "unto them is born a Saviour which is Christ the Lord." How good that all can have some share in this, and how true that as we share in telling this message it grows sweeter to our hearts. In this land of so many feast days there is not one to compare with this of ours. We know the reason for ours, but so often when I ask the women the reason of theirs they say, "What do we know about it? our forefathers did thus and so we must."

It is quite interesting to me as the end of the year draws near, to see how many Hindu boys are beginning to ask the same question that our Canadian children ask, "How many more days to Christmas?" And they begin to wonder what kind of a good time I am planning for them. It is something to have them coming to realize that it is a time of joy, and as they share in the joy, there is a good opportunity to tell them the reason.

Some time before Christmas a simple hymn was given me for the children. This was printed and 1,000 copies of a leaflet containing the Christmas message from the four gospels were secured. A copy of each was given to all who came to the bungalow, and my folks distributed them in the weekly market and everywhere they went, also in our Evangelistic Schools the angels' message and this

hymn was taught. While we were busy in this way over here, you dear ones over there were getting ready for your part, and the parcels and bags and other things began to come so that by the time our girls and boys came home for holidays I could get some of them enlisted with a big boy for captain, to get things ready before we called the children. The cards were counted out in tens, and parched grain put into hundreds of little bags. The first to be treated were the children of the Evangelistic Schools in and around Tuni, and the morning they were called some of them were on hand before seven and they kept on coming until over 400 little folks had been examined and treated. On Wednesday we had a bee tying up parcels for these schools out over the field, putting in a bag and picture card for each child according to the roll, a scrap book for the teacher and some pictures to brighten up their walls, a large bag for his wife in which we put a few pins and needles, cloth for a jacket and a garment for one of the children. As we worked on these my thoughts flew over the seas to you dear partners without whose help I could not make so many folks happy, even the string and paper speak of you for I save them all as the parcels come.

Last year friends sent me a nice lot of Christmas decorations, and I wish you could have seen how Christmasy the Elliot Bungalow looked with all these trimmings, and in one corner a big tamarind branch dressed up with tinsel etc., gave the finishing touch. Thursday a part of the programme was a teaparty for several Christians in Government positions. It is quite a new thing for Tuni to have such folks, and it occurred to me this was a good way to bring them together. One of them is Dr. Shanthamma, who has come to the Women's Hospital which is built right in front of my bun-

galow. She and her sister seem a good team, and I am glad they are to be my neighbors. Before they left they were pleased to find that the tree bore something for each of them, and then the workers came over for their parcels and were pleased to receive also a pencil with a rubber, and the pastors a ruler, which Mr. Scott said, was rather suggestive. I wish you could have seen the caste boys who come for an English Bible lesson, as they stood near the tree on Friday evening to receive the small gifts from it. It was comical afterwards to have men come from the town asking for a handkerchief and pencil such as I had given the boys. Saturday afternoon a big crowd of small boys and girls gathered for their share, and I had a nice time with the girls first. The boys were kept waiting because they got rough and needed a lesson, but all received something.

Early Christmas morning our children came singing happy songs, and before I went to church for our Thank-offering service my table was covered with fruit and sweetmeats sent by my Hindu friends. And at noon the home came with lots of letters and parcels. Wasn't it nice to have it come right on the day. We had a happy meeting in the church that morning, when after a Christmas programme by the children, everyone took part by bringing their gift to the table. I think it is nice to have the Thank-Offering on Christmas morning. After the service our Sunday School children were treated, and rice given to each family, then we separated to enjoy the rest of the day in our own way. In the afternoon my dear little Bengalee friend brought her small boy over and after a nice visit we went to the tree and what fun it was to see his joy and surprise to find there was something on it for him. Later, the doctor's children came, and a Christmas tree means some-

thing to them now. There are two Rajah brothers in town who have been friendly all through the years and during all the lawlessness of 1921 the elder one took care to show his interest and friendliness towards me, and I much appreciated his kindness. He has a number of bright little grand-daughters, and I sent some of them a little dolly each. The next morning early his brother's small boy arrived, and as he was a boy, I gave him a little trumpet, but it was a doll he came for, and nothing else would do him. In the afternoon Pedha Babu brought the little girls to thank me and how interested he was to hear how all these little gifts come across the sea as tokens of your loving interest in these you have never seen. He is reading the Bible now and we had a good talk about Jesus and how He fills hearts with desire to make others happy.

Now to the many who helped to make our Christmas such a happy one we send many, many loving salaams and ask you to pray that many may listen in their hearts to the tidings of great joy and find out that unto them is born a Saviour which is Christ the Lord. Just a few words in closing about sending parcels. This is a very live subject to us, for duty is charged according to the value put on the parcel, and as many parcels of used cards and papers continue to come valued highly in spite of Miss Lockhart's explanation and plea in Link, and the duty eats up many rupees that we can ill afford, I am urging that you find out carefully the way to send things. Of course, we do not want any evading of the law, but used papers and cards should not be valued, just tied up securely and marked "printed matter, no commercial value." If the amount of unnecessary duty paid by your missionaries this last Christmas was totalled and put before you, I am sure you would understand our calling

your attention to this. This closing word is not meant to discourage you from sending but to get you busy finding out how to save rupees for the real needs about us. Partners can talk freely to each other, and as I cannot write to you all individually, I am putting the matter before you in the Link.

Romans 15:13 is my prayer for you all.

Yours in His service,

Ellen Priest.

Tuni, February 7th, 1923.

"Stir me, oh! stir me, Lord, I care not how,

But stir my heart in passion for the world!

Stir me to give, stir me to go—but most to pray!

Stir, till the blood-red banner be unfurled
O'er lands that now in deepest darkness lie,

O'er deserts where no cross is lifted high.
Stir me! oh! stir me, Lord, Thy heart

was stirred

By love's intensest fire till Thou didst give

Thine Only Son, Thy Best Beloved One,

Even to the dreadful cross, that I might live.

Stir me to give myself so back to Thee
That Thou can'st give Thyself again
through me."

THE LORD HATH NEED OF THEE.

God puts His grand and noble oaks

In acres small you know;

His heavy, golden grain crops all

In tiny seed-bags grow.

Thus bringing great things out of small,

His love and power we see,

And to each little child He says:

"The Lord hath need of thee." —Sel.

The Eastern Society

Miss Barker, 4186 Dorchester Street, Westmount, Que.

COATICOOK

The annual meeting for the election of officers of the Coaticook Baptist Mission Circle was held January 11th last. A very interesting and inspiring meeting of all the Protestant Missionary societies of the town met with us in February, each denomination giving a report of the year's activities.

Our meetings are well attended and a deep interest is manifest. Miss Chandler, our efficient president, has begun a series of map talks on our mission work in India. At our last meeting a life membership was granted our pastor's wife, Mrs. G. K. Tyler.

Madge G. Wallace, Secretary.

SHERBROOKE

The ladies of the Baptist Mission Circle held their annual meeting at the home of Mrs. Sanders, on Feb. 27th, our year's report showing an increase financially and also an addition of seven more members. After the usual business the officers were elected for the coming year: Mrs. A. E. Willis, president; Miss Leaman Vice-President; Miss Page, Secretary-Treasurer; Mrs. McVie, Corresponding Secretary; Mrs. Ollsen, agent for the Link and Visitor. Mrs. Hunter, the retiring president, was tendered a hearty vote of thanks for her untiring zeal and devotion to the mission work.

Selina D. Page, Secretary-Treasurer.

YOUNG WOMEN'S WORK

On Tuesday evening, March 27th, in the Lecture Hall of the Temple Church, a missionary sketch entitled "The Pill Bottle" was given by the young ladies representing every Young Woman's Mission Circle of Montreal. Despite the cold weather there was a splendid gathering.

The leading part was taken by Miss Frosst who impersonated Dr. Ida Scudder, who having completed her college

course, went to India to visit her parents. One night the call came for her to visit three people who were dangerously ill. Realizing her inability to help them she resolved to return home and take a medical course. On her return to India she saw a group of lame, blind, diseased people whom she was now able to relieve and in some cases cure. The central theme of the sketch was the aim of all medical work to introduce the poor souls to the great God of the "Pill Bottle." The evening was of great profit and pleasure and all took their parts very efficiently.

Circle girls in nurses' costumes passed large pill bottles to receive the offering which amounted to \$32.

On April 5th at three o'clock the union meeting of circles was held in the Temple lecture hall. The meeting was presided over by Mrs. Orchard. Mrs. Price conducted the opening exercises and prayer service. Prayers were offered for our home missionaries who are carrying on work in the difficult parts of our own province and in the rural parts of Ontario. Also prayer for many of our own missionaries in India and Bolivia was offered. The summary given by Mrs. R. Ramsay of the Circles was very encouraging. Many circles are preparing quilts, bags, cards, etc., to be sent in the box which the foreign Board is sending out early in June. Miss McCallum, who was in India for some time in the interest of the Y.W.C.A. physical department, gave a very interesting account of the people, their customs, dress, and how they are slowly but surely breaking with the old life. It is only through education we are able to reach them with the gospel. She made an appeal for lady doctors, who can do such marvellous work among the women. She also exhib-

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Editor—Mrs. Thomas Trotter, 96 St. George St., Toronto, Ont.

All matter for publication should be sent to the Editor.

Subscriptions, Renewals, Changes of Addresses and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto, 50c, a year in advance.

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Do not send cheques if you live outside of Toronto. Send money orders. Telephone N. 8577—F.

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ited many beautiful garments, also shoes, relics, and some gods worshipped by the people. Miss Greenlease, of Toronto, sang an appropriate selection.

BOX FOR INDIA!

The Women's Foreign Mission Board of Eastern Ontario and Quebec is planning to send a box by freight to India in June. Circles wishing to send parcels to be enclosed will please see that they reach Montreal before the 15th of June.

Quilts, bags, dolls, scrap books, infants' shirts, and personal gifts for the missionaries are suggested as being most acceptable.

Parcels should be addressed to the missionary for whom they are intended, care of Miss Tester, Olivet Baptist Church,

cor. Guy and Dorchester Sts., Montreal.

The name and address of sender should be written distinctly on outside wrapping of parcel.

Circles will please in a letter to Miss Tester at the above address:

(a) state weight of parcel;
(b) enclose postal note for their share of the expense, reckoning it at the rate of 15c a pound or fraction of a pound; also a sufficient sum to pay the duty on parcel, reckoning it at one-fourth of the value sender places on the contents.

(c) state the contents of the parcel and say if articles are made of old or new materials. Cost value of new only should be given.

For further instructions see page 178 of the March "Link."

From the Literature Department

66 Bloor St. West, (Side Entrance)

Hours 9.30 to 5.30

Phone N. 8577 F.

omitting from 1 to 2

We have been so often asked for programmes or material of which a programme could be made, that we have gathered together envelopes containing such material. Let us tell you of them.

- No. 1.—**Medical work envelope.** You will find here a paper, which is to be returned, about our medical lady missionaries, a poem which can be read or sung at your meeting, and 3 leaflets illustrative of the work. This can be had for 12c, keeping the leaflets, returning the paper. Then there is Chapter 6 of "Canadian Baptists at work in India" which would also make a good programme. (25c).
- No. 2.—**Educational work envelope.** In this envelope is a paper to be returned, 2 leaflets (Story of Cocanada School and Dora) and several typed stories. 10c. Chapter 4 of "Canadian Baptists in India" is the best ever. Book for 25c.
- No. 3.—**Bible women envelope.** Paper on the work of the Bible Women by Mrs. Inrig, of Toronto, and stories of Miss Hatch's Bible women (to be returned) and part of a letter about the Training school for Bible Women at Palkonda, 3 stories about Bible women who are, or have been, on our fields. 12c.
- No. 4.—**The Link envelope.**—Several typed clippings telling of the early history of our paper, a poster for use in your meeting, and an exercise for Band children, telling what they find in the Link and Visitor. This will make a slight change in your meeting and be instructive as well. Especially good for a meeting before the subscriptions to these papers are solicited. (All to be returned 5c).
- No. 5.—**Bolivia envelope.** "Canadian Baptists in Bolivia" (free) Literature which has been advertised so extensively in the Link lately, a song and pictures of our missionaries there (35c).
- No. 6.—**Thank-offering programme envelope.** Programme, impersonation exercise (which may be omitted) stories illustrating. (10c).
- No. 7.—**Stewardship envelope.** Contains programme and leaflets illustrating, or a paper by Mrs. Cale of Toronto (to be returned). With this latter there will be 3 leaflets sent. Either of these (12c).
- No. 8.—**Prayer envelope.** A good programme and leaflets illustrating this vital topic. 15c.
- No. 9.—**Helpers together with God.** Programme on Helping Him by Stewardship, prayer or personality, 15c.

As we only have a few of these envelopes, in some cases, only 2, it will be necessary for Circles wanting them to await their turn, or get the order in first.

Two new boxes of lace have just been received from India. It will pay you to call and see these for yourselves.