

Canadian Missionary Link

VOL. XXXII.

TORONTO, APRIL, 1917

No. 7

AN EASTER HYMN.

'Welcome, happy morning!' age to age shall say;
Hell to-day is vanquished; Heaven is won to-day!
Lo! the Dead is living, God for evermore!

Him, their true Creator, all His works adore.

'Welcome, happy morning!' age to age shall say;

Earth with joy confesses, clothing her for spring,
All good gifts restored with her returning King;
Bloom in every meadow, leaves on every bough,
Speak His sorrows ended, and His triumph now,
Hell to-day is vanquished, Heaven is won to-day!

Months in due succession, day by day, brightening light,

Hours and passing moments all adore Thee in their flight;
Brightness of the morning, sky and sun, and sea,

Vanquisher of darkness, bring them all to Thee.

'Welcome happy morning!' age to age shall say.

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Canadian Missionary Link.

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CONTENTS

Showers of Blessing	137
A Purdah Meeting	137
The Foreign Mail Box	
Medical Work in Akidu	139
A Day's Outing	142
From Vuyyuru	142
My Word shall not return unto me void	143
The Mission Circles	143-145
The Young Women	145-148
Boys and Girls	148-150
Business-Department	150-152

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

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SHOWERS OF BLESSING.

Readers of the LINK will be cheered to hear that showers of blessing are descending on our Mission stations in India. It is now a year since Rev. J. A. K. Walker began his wonderful evangelistic work among the workers and native Christians, resulting in the purifying and quickening of hundreds. This was followed by a vigorous campaign of evangelism among the heathen, with the result that hundreds have been awakened. During the last quarter of 1916 over 400 baptisms have been recorded. The record is as follows: Ramachandrapuram 71, South Cocanada 13, Samalkot 33, Yellamanchili 1, Tuni 21, Vuyyuru 83, Avanigadda 51, Akidu 37, North Cocanada 46, Bobbili and Rayagadda 22, Parlakimedi (Savara) 7, Vizianagram 13, Cocanada Seminary 6. Total, 404. Tekkali, Parlakimedi (Telugu and Oriya), Palkonda, Sompeta, Chicacole, Narsapatnam and Pithapuram are yet to be heard from. We believe that our Mission in India is on the edge of a great movement. The missionaries' letters are full of hope and encouragement. Will not all who read these lines continue "instant in prayer," that thousands may be won to the Saviour?

J. G. BROWN.

A PURDAH MEETING.

Gilt-lettered cards of invitation to the first anniversary of the Ladies' Recreation Club, of Pithapur, brought the announcement that the gifted Indian poetess, Sarojini Naidu, would give an address. To be able to hear one so noted and from so great distance, was indeed a privilege.

The meeting was held on a Saturday afternoon in a large, open, palm-roofed, improvised shed, gay as only the Oriental can make a spot. The roof was adorned with paper garlands of pink, blue, green, magenta, purple, red, yellow, orange—nor did the colors clash or seem incongruous, for you may be bold in their use in the East, and the result is only to enhance the Oriental charm. At one end was a platform, on which were two regal-looking gilt chairs.

Members of the club, both Indian and Canadian, were gathering: the former in small, close-fitting jackets, low necked and short sleeved, and full, gracefully draped saris, forming both skirts and scarves. Close by was a Christian woman in a European blouse and white silk sari, beneath which one saw white Western shoes; yonder was a Hindu in a scarlet, gold-bordered garment, her neck and arms loaded with jewels; here was the white-robed lady doctor missionary, busy with the last preparations; and there the dewan's wife, in a pretty white and gold sari, with her sweet, sad face.

Presently, there was a stir of expectancy, for the Rani's limousine was coming in the gate at a slow and dignified pace. As the chauffeur brought the car to a standstill in front of the clubhouse, he and his assistant left and went to the back of the building. Not until they were safely out of sight did the Rani alight—a wholly Oriental figure in her Telugu costume of blue satin jacket and pink, gold-spangled sari. With her was the guest of honor. When they, in turn, were safely within the building, it was permissible for the two men to return and

take the car away. When all was once more serene, and no men were nearby to violate the Rani's purdah customs, the two came down to the open hall where we were waiting. An introduction, and the poetess said: "Oh, these are Americans—I know the type."

The Rani and Mrs. Naidu took the chairs on the platform, and when they had been garlanded with jasmine, the meeting was opened with a prayer to the great All-Father by the Rani's Telugu tutoress. Then the little girls came from behind the curtains to an open space before the platform—girls from the Rani's purdah school, carried on by a Christian woman, in the clubhouse. First, there was a conversation, followed by a wonderful "pharäu," the Telugu transliteration for farce. Mayhap the author of "Lady Clare" would not have called it by that name; but that was how it appeared on the programme. With the innate love of acting of the Indian, the girls performed their parts much to their own satisfaction and our entertainment. The story-portions were recited by one actor, and the dialogues given in realistic fashion by others. Lady Clare was a graceful, sweet-faced girl; and her nurse-mother, a tall plain-looking damsel. Lord Ronald appeared in a coat and trousers. The lily-white doe was replaced by a flower, and the russet gown was represented by a small dark scarf thrown over the pseudo-lady's head. When Lady Clare went out to walk, she moved in a small circle, but in such a dignified manner that she seemed to be taking a long walk. Lord Ronald was best in his (?) indignation when he said, "Play me no tricks, play me no tricks," with a rising inflection on the last word and a stamp of the foot.

After the chanting of some Telugu verses, tea was served, when we had the

opportunity of chatting for a while with Mrs. Naidu. She said that just the year before she had had dinner with some Canadians in London, on Dominion Day, shortly before war had broken out. I had read of her humor, which was not lacking in her conversation. She told us that she was planning to publish a new book of poems, but had not yet found a title for it. Her children had suggested "The Broken Wing" as a suitable name, as her last book had been called "The Bird of Time," and they thought that the poor bird must surely have a broken wing after flying for so long. She has since followed her children's suggestion.

After a fan-drill and a report of the year's work, Sarojini Naidu herself spoke to us in her adopted language. Fortunately for us, she felt her knowledge of Telugu too meagre to allow her to give an address in the vernacular of the people she was addressing, and she spoke in English—in English that was really English, with no foreign accent or Indian idioms, but with an ease and finish that most English speakers might envy. As she stood before us, she was, in more than the language she used, a beautiful blending of the East and West. Born of Indian parents in the Land of the Vedas, but educated in English, partly at Girton College, and with the advantages of travel, she had not been, as millions of her fellow-women, kept behind the purdah and left in intellectual darkness, with the stamp of it on her face. Small, straight and graceful, she was Eastern in the fragrant white blossoms that gleamed in her dark hair; Eastern in her green silk sari, gold-bordered, that encircled her form; Western in her jacket and her high-heeled French pumps!—Eastern in the dainty gold bracelets, the odd necklaces and the rings in her ears—and

both Western and Eastern in her expression of bright intelligence and happiness, and in her wonderful large eyes, eyes which Arthur Symons has described as "deep pools, through which you seemed to fall into depths below depths." And she came, not only as a gifted poetess and eloquent speaker, nor only as a true patriot, but also as a charming woman, a happy wife and a loving mother.

Space does not permit me to quote the whole of her speech, but I should like to give selections from it:

"I feel that a mere difference of language can bring no division of spirit; and that all Indian women are bound together in an indissoluble kinship of high tradition from the past, and high ideals for the future of India. . . .

"Everywhere the younger generation at least is awake, and has begun to face, accept, and carry out, the responsibilities of practical service, which alone can translate dreams into realities; and they have understood that the question of the education of women is the true centre of all national advancement. . . .

"The supreme lessons of liberal social means are evolved indeed from the past, but elastic and vital enough to grow and be moulded by the best that

the new ages have to give. . . . women themselves should learn to recognize their sacred and inalienable trust and responsibility of their womanhood in shaping the destinies of the country. For it is the womanhood of a nation that is the true giver and the true upholder of its ideals, of those noble traditions of service and self-realization that are the spiritual bread of the hungry generations. It is the motherhood of the nation that alone is the authentic measure of its worth and capacity. And so, I say, it is time for us all to awake, women of India, whatever our race or caste or creed or rank in life, to awake and grasp the urgency of the situation, the immediate need of an adequate and equal co-operation and comradeship in guiding, moulding, sustaining, and achieving those lofty and patriotic ideals that thrill the heart of every generation, and in whose fulfilment lies the noblest destiny of man."

The speech was translated into Telugu, a brightly-colored wool cushion was presented by the girls to the guest, a vote of thanks was moved, the last number on the programme was given, and as the meeting closed, we were sprinkled with perfume and presented with flowers and fruits.

Laura J. Craig.

THE FOREIGN MAIL BOX

MEDICAL WORK IN AKIDU.

Akidu was the second of our mission stations to open medical work, and the first to have a woman doctor, Yellamanchili medical work having been begun in 1895 by Dr. E. G. Smith.

In January, 1896, nearly twenty-one years ago, we arrived one Saturday afternoon at Akidu, not intending to do any doctoring until we had had a chance to study Telugu. But word had gone

forth that a doctor was coming, and our first patient arrived before daylight Sunday morning—a caste woman from a village five miles away. We were able to save her life. This brought more patients, and interfered much with the study of Telugu.

A wall cupboard contained our first supply of medicines; next, a little verandah room became a small dispensary. This was far from satisfactory, as it

brought all kinds of disease to our bungalow, and we saw our first case of smallpox right next door to our own bedroom.

Besides this, there was no place patients could stay for treatment.

In 1896, our present small building, consisting of three rooms and a verandah, was erected at a cost of \$300, and called "The Star of Hope." The large middle room is used for dispensary, office and small operations. Each side room can accommodate three patients. The in-patients have to have their cooking done under a tree by the roadside, or their food brought from the village, and when the rains are on they often go hungry rather than break their caste by taking food from us.

There is also no place where the caste women can await attendance, or where they can be seated for a talk with a Biblewoman.

When we first came to India we expected to treat only women and children; but as there is no other hospital for miles around, we must treat the men, too.

People come from all castes—high and low, rich and poor, Christian and Hindu—and sometimes we are asked to doctor sick animals, or to operate on an ox, a calf or a goat.

We read how they brought to Jesus "a man sick of the palsy, lying on a bed, borne of four." Patients are commonly brought to us on their beds, borne of four. Some come in palanquins, borne by six or eight men; others come in ox-carts, and if one is too poor to be borne by four or to hire a car, she may come sitting in a sling, slung from a pole carried by two men. Once an old man brought his frail little sick wife astride his shoulder for ten miles.

All who can are expected to pay for

their medicines, but many have to be treated freely.

Since 1900, as far as buying our drugs and supplies, the work has been self-supporting, but our helpers have always been paid by the Mission.

So many come to the hospital that we have little time to see patients in their homes. Not only this; we find them much more ready to carry out orders if they come to the hospital.

A few months ago the richest man in the village came and asked us to go and see his little niece. We refused, as we knew it was only their caste that kept them from coming to the hospital, and we did not want others to think that we would go just because a rich man called us. The next day we heard the child was dangerously ill and concluded we had better go, and not let their caste kill the child.

All the while we were examining the little patient, an old Brahmin doctor sat jealously watching the proceedings. It proved to be a bad case of typhoid-pneumonia. We sent our helper for the required medicines, left the necessary directions, then went on to see a sick Christian. As our helper was returning with the remedies, a messenger came to say that "the moon was not in the right quarter for a change of medicine," and that ours would not be required. Afterwards we learned that the old Brahmin doctor had persuaded them that a dose of cobra poison would be more beneficial. A cobra is caught, compelled to eject its poison, and the poison then given by mouth to dying patients, as a last resource. The next day the little girl was worse, and they came again to us. This time we insisted on her being brought to the hospital.

They brought her in a covered palanquin with the photograph of an idol to

protect her, and an old Brahmin woman to pray for her. The photograph was brought in and placed beside her bed, and the old Brahmin woman, who was so fat she could scarcely bend even her arms, came every day to pray.

We quietly removed the photo and told the old woman that our hospital belonged to the one true God, who would not hear the prayers to Krishna and Rama, and sent her home. This woman expected to be liberally paid for her prayers. It pleased God to spare the child, we have made friends with her people, and, during their stay in the hospital, they heard much of the Gospel.

The Telugus are very superstitious and use all sorts of charms on their sick folks. Sometimes we find a sickle, a broom, or an old shoe in the patient's bed, and many Christians have an idea that it is well to put a Bible under the head of their sick one.

Strands of hair are tied on for various aches and pains, or magic words written on leaves and pieces of paper.

Burning is a favorite remedy, especially for children. This is usually done on the abdomen with red-hot needles, though sometimes a ring is burnt in deep around the umbilicus, or there may be an ugly burn between the eyes. One seldom sees even a Christian child who has not been burned to cure (?) some disease.

While many of the people are very clean about their persons, even the best of them have rather surprising habits, such as spitting on the wall or on the floor, cleaning their dirty hands by rubbing them on the whitewashed walls or the door-post, and often they have more than ideas in their heads. Everybody believes in evil spirits and they fear the hospital as haunted.

This week they brought a girl with epilepsy. She was the second wife of

an old man, and they told in all seriousness that they thought it was the first wife's evil spirit which possessed the girl. We scorned the idea and told them that if there were an evil spirit it should possess them for marrying a girl of fifteen to a man of fifty-five or sixty. Many people, especially the women who come for medicine, have never before heard of Jesus, and probably they may never hear again. Truly, the harvest is great, but the laborers are few.

For some time we have been longing for a larger, better hospital, especially for suitable accommodation for in-patients, an isolation ward and a house for our helpers. But, knowing the stress at home, we hesitated to urge our need, though we were praying that God would give us a suitable building site.

A few days ago a cablegram came, saying "\$5,000 available for new hospital Akidu." Isn't that grand? What a splendid gift for our twenty-first anniversary! Truly, our God is able to grant us more abundantly than we can ask or even think.

We will need all sorts of things for our new hospital—quilts, blankets, sheets, common towels, beds, stools, basins, etc., etc. The sheets and blankets which we get here are more suitable than Canadian ones for our purpose. But we wonder if some girl would not like to piece a quilt for a single bed, or if there is anybody who would like to earn money to buy some enamelware or some such thing.

May our Canadian boys and girls not forget to thank God for their parents, who know how to care for them when they are sick, and to thank Him for the many skillful doctors always within call.

Upwards of forty-five thousand patients have received treatment at the little "Star of Hope" Akidu.

PEARL S. CHUTE.

A DAY'S OUTING.

It had been planned beforehand, and the two Biblewomen and the boy that drives the ox-jukka had been warned to be on time that morning. "Be sure and come early" was the parting word to our people, for we were going to a village eight miles from home, taking our lunch basket, as there would be no chance to get anything to eat there, and we would not be back until evening. And what was our object? In that village there has come quite an awakening among the men in the Madigapett, the most despised section of the community. Three men were baptized lately, and several more have had their long hair cut, and in other ways shown that a new mind had come to them; but the women in their families are unmoved yet. So Mrs. Scott and I were anxious to visit them. There is no worker living in their village, and no woman to talk with them, and we hoped to be able to help them a little to desire to join their husbands in seeking the true Saviour.

Just before reaching the village we saw a sheltered spot and decided to eat our curry and rice there before curious eyes had got a sight of us.

When we reached the village the women had gone to the harvest field, but the men were there, and we had the privilege of helping their faith by telling and singing "The Old, Old Story of Jesus and His Love." We knew that He was in the midst. As we went from there to the caste quarter, the little schoolboys crowded round us for tracts and text cards, also Scripture portions sent us by the Scripture Gift Mission. Mrs. Scott said it reminded her of Exhibition time in Toronto, when the children crowd to get the cards and other things given out by the business men. These little folks followed us from

place to place, some of them buying small books I had with me. We had a good chance to tell our message in three different places, at each of which many women gathered.

As we started on our homeward way, we stopped at our lunch spot for a cup of tea, and before leaving unitedly committed the service of the day to our Master. We reached home at dusk, tired, but glad to have had the privilege of the days' work for Jesus.

Pray for those women.

Yours, in His service,

ELLEN PRIEST.

FROM VUYURU.

Vuyuru, Kistna Dist.

Dear LINK Readers:

Just a few words to thank all those who so kindly gave help towards the funds for the building of the girls' new dormitories in Vuyuru. About two weeks ago we received word from Mr. Stillwell of Rama-nandrapuram that \$750 had been deposited to our account for these new dormitories. You can imagine to some extent the joy that filled our hearts, and we gave thanks and praise to God for His goodness.

Perhaps you have heard that during most of the term the girls have been sleeping on our bungalow verandah. Just think—forty of them—quite a family! The rains have been so excessive as to have made their own place uninhabitable. The other day a large part of the roof fell in. However, now that the money has come, we shall start to build at the first convenient moment so as to get their new building ready for them.

I am enclosing some pictures of the yard and dormitory during the rains, but we are happy in the thought that the next pictures we send will look more inviting as a home.

The sacrifices which have been made to raise this splendid gift during these hard times give us hope and inspiration for "our bit" of the task in developing the future forces for Christ's army.

In grateful acknowledgement, I am,
Your Missionary,

ROSE GORDON.

**"MY WORD SHALL NOT RETURN
UNTO ME VOID."**

Last month we had 719 cases, so you may know I was busy.

A month ago a fine-looking Kamma woman came for treatment. She had first heard the Gospel message from Miss Stovel, later from other missionaries. Her name is Monikyama. She couldn't find lodging in the village, and the Hospital was full; so I gave her the boys' bathroom here in the house. She was remarkably neat and clean. I let her cook in my kitchen.

For ten years she has not worshipped

idols and keeps no caste. She is respected by everyone. The other day I saw one of our Vuyuru Brahmins making her a most profound salaam. She has sent her girls to the Church of England Mission School. At first most of her relatives boycotted her, and some of them do yet; but she has their respect, and says her trust is in God.

During Mr. Walker's meetings here he asked the Christians to stand up. She stood with the rest. Her husband, who is much older than she, allows her to have her own way, but she is anxious for fear he will compel their daughters to marry heathen relatives. The younger is already promised, but to a very nice young man, who appreciates Christian ways, and the mother hopes she will not have to take any part in the idol worship of his home; but she desires earnest prayer for the sister, who is very anxious to have a Christian home.

P. S. C.

THE MISSION CIRCLES.

RAMBLING REMARKS OF A REGULAR READER.

The writer has been wondering how many readers of "Canadian Missionary LINK" are also readers of "Canadian Baptist," and if those who are, have read an article in the Baptist of 11th Jan., entitled "Fixed Percentage of Contribution," by A. A. Ayer, Esq., Montreal.

Our attention was fixed on the third paragraph from the end: "I want to hear the story from one who is personally connected and knows all about each object, whether it be Foreign, Home, North-West or Grande Ligne Missions, or Education, whether at McMaster, Moulton or Feller Institute, as well as all other Denominational objects. Each object should state the least amount required, with various uses for more,

and have each person to give to each, dividing conscientiously."

How many Baptists in our Convention do know all about each needy object? And how are they to know? The pages of our denominational paper may point them out quite clearly, but there are many families in our church who do not take the "Canadian Baptist." Thus it seems that a great many needy objects are never brought before a goodly number of our people. If every object were known and provided for, what a happy body of workers we would have, both at home and abroad. Pleased we all are that one worthy Foreign Mission need has been so generously provided for—the dormitories for the Vuyuru Boarding School.

Probably a goodly number of our

readers do not know that another worthy Boarding School, of larger proportions than the one at Vuyyuru, is in need of new dormitories. In "Among the Telugus," 1915-16, we wrote "Vuyyuru Boarding School reports 80 boarders, while the similar school at Akidu reports 145 boarders. Now, while something over \$1,800 has been given, from two sources, to furnish dormitories at Vuyyuru, what has been going on at Akidu? The two lady missionaries there have not "despised the day of small things," but have been spending the time (which ought to have been spent in rest) writing letters and doing up parcels, writing here and there to the Industrial Schools, bargaining for quantities of lace, writing acknowledgments of having received the same, writing out long lists of prices to be sent away with the lace, and then parceling the lace and sending it to Canada to be sold by friends. It seems like a long stretch from parcels of lace to comfortable boys' dormitories—but that's the object. Just think of the irony of it—keeping over one hundred boys dry through a rainy season in India (when the rain comes down in torrents) with lace! Probably those two women will not approve of my writing this. They know too well what all the cuts of recent years mean. And rather than ask an already overtaxed Board for assistance, they have used the "one talent" within their reach. And now there is a small amount of money, accumulating slowly—oh, so slowly—while some of the older boys are breaking stones and making other preparations for the dormitories that are to be.

Some who read this article may know of the need of better dormitories at Akidu for the first time. We trust they may be like Mr. Ayer—knowing the

need, they may conscientiously do their part towards supplying it.

A LINK READER.

HERE AND THERE.

Burlington.—The annual meeting of the Women's Mission Circle was held in the Baptist Church on Tuesday evening, Feb. 6th, the President, Mrs. Carr, in the chair. There was on the programme a chorus, "We're the Mission Band," by the Mission Band; an address on Mission work by Mrs. J. J. Ross of Hamilton; a Mite-Box exercise by the Mission Band, and Part-Recitation by Senior members of the Band, the Misses Fiddament, Carr and Troughton. "A Plea for Bolivia" (in character) was given by Mrs. Porter, and an address by the President. The meeting was closed with prayer by the pastor. Collection will be given to Missions.

K. FIDDAMENT, Secy.

Scotland.—The annual Thank-offering meeting of the Scotland Circle was held in the church on Thursday afternoon, Nov. 2nd, with a good attendance. Miss Ellis, Principal of Moulton College, gave an address which was full of helpful thoughts, emphasizing things to be thankful for. She pressed home the importance of prayer, and, as a result of this, a few of the women meet once a week for an hour to pray. The offering amounted to \$64.00, the largest in the history of the Circle. This was equally divided between Home and Foreign Missions.

In the passing of Mrs. B. Smith, Hon. President of our Circle, Jan. 14th, we sustained a severe loss. Her faithful, devoted service is an example and inspiration for us all.

LETHA STUART, Secy.

St. Thomas.—The year 1917 has opened most auspiciously for the Mis-

sion Circle in the Centre Street Baptist Church. Jan. 4, an invitation was accepted to meet with the Broadview Memorial Circle to hear Mrs. C. L. Timpany, who gave a splendid address on the work being accomplished through the schools and seminaries in India. The speaker also had a fine collection of curios. Jan. 14-15, the Circle celebrated the 36th anniversary of the organization of the Foreign Mission Society. On Sunday morning the pastor, Rev. O. C. Elliott, preached an appropriate sermon to the members. Monday evening an open meeting was held, presided over by the President, Mrs. J. H. Rinch. The Secretary, Mrs. B. C. Turville, gave an historical sketch of the Circle, from its organization. Greetings were received and read from several of the former officers and members. Rev. Dr. Hanley of Chicago gave an inspiring address on "Some Women Missionaries I Have Known." The special offering far surpassed expectations.

Jan. 18, at the meeting at the home of one of the members, Mrs. James Baldwin of London gave an excellent talk on the work of the Biblewomen, showing how essential they are in assisting our missionaries. The generous response to the appeal made, argues well for the supporting of the two Biblewomen again this year.

Feb. 1 a most helpful meeting was held at the home of the Secretary, Mrs. T. Little had charge of the programme on "French work." A number of very instructive papers were given.

JENNIE TURVILLE, Secy.

Vancouver.—On Feb. 8th, Mrs. A. A. McLeod (one of our returned missionaries) very kindly consented to come over to Broadway West Baptist Church and organize a Mission Circle. When you remember that this is the youngest Baptist Church in Vancouver, with only a total membership of fifty-five, and some of those non-resident, we think we have reason to be proud of our charter membership roll of twenty members, which includes every married woman of this little church. The following officers were elected: President, Mrs. McEwen; Vice-President, Mrs. Morgan; Secretary, Mrs. Glass; Treasurer, Mrs. Cartwright. The Secretary was appointed agent for the LINK, with the result that several new subscriptions were secured. We meet on the second Thursday of each month, and are praying that our Circle may be so full of the Missionary spirit that we will be able to report an equally generous response in our giving.

MRS. GRASS, Secy.

THE YOUNG WOMEN.

WHAT ABOUT THAT OBJECTIVE?

With the inspiration of the Convention upon us it seemed easy to resolve to this year accomplish great things for Missions. In the practical working out, how has it been with the Young Women's Circles? Has the enthusiasm kept up? Are the meetings all well attended? Are the gifts coming in steadily? Have new members been secured? Has each one carried out the inward resolve made then?

These and many other questions the Secretary would like to have answered.

You know it was suggested as an added objective that we undertake the support of a lady, to be our own Missionary in India.

Are the Circles keeping this in mind, and working, praying, and giving to this end? Working up the greatness of the idea in the minds of the members; praying that some young woman may be ready to go this Fall; giving that the necessary funds may be on hand to send and support her.

Rev. J. Campbell White says that, "If a missionary had begun to go the rounds of the villages on the day that Christ was born, and had proclaimed the Gospel in one village each day from that time until now, he would not yet have given the message of Christ to all the villages." Yet Bishop Warne says that if he had the men and the means, two million people in India might be

brought into the Christian Church in the next two years. Shall we not, as Circles, try to realize the tremendous opportunity and need; bend our energies, in a measure, towards meeting that need? Shall we not do our part and have a share in this great evangelization?

M. STARK,
Secretary Y. W. Circles.

KING'S HIGHWAY.

Chapter IV.

Aim: To show that the great changes in China are results of Christian ideas.

Bible Lesson: Nehemiah 4: 1-9, 20.

1. **Background: Population 400,000,000.**
China boasts a civilization at least 3,000 years old.

When our ancestors were living in caves, wearing skins and eating raw meat, the Chinese lived in palaces, wore brocaded satin and fine linens, and sip ped tea out of choicest porcelain cups.

A race of scholars, not soldiers.

Developed memory, but neglected reason.

Worshipped ancestors and idols.

Feared the Great Dragon, who lived on earth, and spirits in air. Did not work mines for dread of Dragon, so natural resources are to-day beyond computing. Enough coal in one province to supply world for 1,000 years. Never built railroads for fear of disturbing spirits.

Education rarely allowed women, for Confucius said, "Woman is a mindless, soulless creature," couldn't be educated. (See note.)

2. **Middle ground: Masses everything. Individual nothing.**

Coming of new Ideas; the Fatherhood of God, and the Value of a Soul.

Robert Morrison first Protestant Missionary.

Timothy Richards (see Western Baptist, Dec., 1916)

One of the great pioneers—a Welsh Baptist. (Page 137.)

3. **Foreground: New Political conditions.** (Pages 131-132.)

1. Causes leading to changes:

(1) English Language. (Pages 133-134.)

(2) Friendly Relations.

(3) New attitudes. (Pages 136-137.) (The Boxers. Page 139.)

2. New Educational Conditions:

Schools: (Pages 141, 146, 147, 154.)

Anti-Foot Binding Society. (Pg. 155.)

Medical work. (Pages 161, 165, 166.)

3. By-Products:

Crusade against child murder. Page 156.)

Home School for cripples. (Page 158.)

School for Blind. (Page 159.)

Door of Hope. (Pages 160-161.)

4. Needs:

Kindergartens. (Page 170.)

Christian Literature. (Pages 171-174.)

5. How to meet them. (Pages 143-144.)

This programme should be one of contrasts, keeping ever in mind the OLD and NEW. Use the two Flags—one yellow, with Dragon, for China; five stripes running horizontally, of red, yellow, blue, white, black, for Flag of Republic.

Well to remember the National Air is the same as England's and America's.

If the parts of programme, especially I. and II., could be given by girls in costume, it would add:

One girl in costume of Mandarin, one girl in cap and gown for students, one in Nurse's costume for Medical work; Chinese decorations, incense sticks, photographs, tea and ginger, etc., etc. would add local color.

There are loads of possibilities in this programme.

"China, the largest, and hitherto the most unchanging nation on earth, is now in a ferment with the leaven of a

new life. She is now entering upon a great crisis in her history. Like the Jews, they have gone into all the earth, speak the languages of the world, and yet remain a separate people. The Chinaman can live in any climate and take care of himself. Everywhere he goes he takes his religion with him. When this mighty people are won for Christ, what a power they will be in the world! China is not a dying race, but a strong and vigorous people, a nation with a destiny, with a constitutional form of government.

"A question of overwhelming importance is, What are Western nations going to do with the millions of the Chinese? Or perhaps the question may be asked, What are the Chinese going to do with the people of the West in coming centuries? To evangelize China and treat her justly was never so urgent as now. It is not simply duty; it is true wisdom; it is wise warfare. There is now an opportunity to show friendship for this empire that will make China our friend." (Sir Hunter Corbett in "Students and the Modern Missionary Crusade.")

"Were the women only converted, we believe that idolatry would soon cease out of the land." (William Muirhead.)

"Nearly one-half the women of the world belong to the two great empires of China and India. . . . The women conserve the ancient religions and superstitions of their country; and what can man do when the women of the household are against him?" (Isabelle Williamson.)

"China, too, is feeling the stir of modern progress, and is slowly awaking to the fact that girls are worth educating. 'What pretty faces some of these Peking girls have!' exclaimed a lady, looking at a photograph of a group of graduates. 'Oh, yes,' was the reply. Don't you know that Chinese girls

often have pretty faces?' But they have more than this. The warm hearts and bright minds that make any group of American girls a charming sight are found in China as well, and the missionaries have had a great deal to do with such beauty-making."

Confucius was born in 561 B.C., of a family that dates back 2,800 years. His father was an officer, prominent in Government affairs, who died when his son was three years old, leaving no money for his care, so he was obliged to help himself in every way possible. A student by nature, he early showed remarkable ability, and began teaching others much older than himself. He married at the age of 19 years. He had great love for music and statecraft and became a reformer and succeeded in causing many great moral changes in the government of his native province, which became very prosperous and won the envy and hatred of its neighbors. He and his disciples were banished finally, and spent years wandering about, seeking for refuge and sympathy. Eventually he returned to his native town, lived the life of a recluse and a scholar, and died at the age of 74 years. "He was a poor man, whose hands were clean of all corruption, upright in all public and personal relations, a seeker of truth and a believer in the absolute power of truth. He believed in the essential goodness of human nature; that men are as naturally good as water is inclined to run down hill, and all they need is example and instruction."

His writings, known as the Nine Classics; became the great literature of the Empire, and the basis of Education.

His teachings were accepted as the great religious creed of the Chinese. Great honors were given him; sacrifices were offered to him in all Government schools, and to-day he is publicly worshipped twice a year.

Confucius recognized no relation to a living God.

Prayer finds no place in his system, which—

Offers no comfort to ordinary mortals in life or death.

Social life is tyranny, women slaves; children have no rights in relation to parents.

Filial piety means deification of parents.

Polygamy is presupposed and allowed.

"As in the case of every non-Christian religion, Confucianism breaks down in its attitude towards woman. The teaching of the Classics is that women are different in nature from man, as earth is from heaven; that they are separate, not only in bodily form, but in every essence of nature; that though women are regarded as human beings, they are of a lower state than men, and

can never attain to full equality with men; that women are to be kept under the power of men and not allowed any will of their own; that women cannot have any happiness of their own; that they have to live and work for men; that only as the mother of a son, and especially as the continuator of the direct line of a family, can a woman escape from her degradation and become to a degree equal to her husband, but then only in household affairs, especially of the female department and in the ancestral hall, and that woman is bound to the same laws of existence, even in the other world."

When Robt. Morrison was leaving for China, a gentleman suffering from missionary blindness said to him, "Young man, do you expect to make any impression in China?" "No," said Morrison, "but I expect God will."

GIRLS AND BOYS

THE LAND OF THE GOLDEN MAN.

Lesson IV.—Chapters 7, 8, 9.

I. Brazil.

When and by whom was Brazil discovered and explored? How did this biggest of American Republics get its name? Who first explored the Amazon? (Page 8, Study Book.) Why did not Brazil revolt against Portugal as other South American countries did against Spain?

(a) Brazil's three rulers: (1) Dom Pedro's extrayagant court. (2) Dom Pedro first Emperor, 1822. (3) Dom Pedro II., six-year-old Emperor. Brazil a Republic, 1889.

(b) The country: Physical features, cities. Page 70.

(c) The people: Indians, negroes, whites. Pages 70 and 73.

(d) Mission work. Pages 71-72.

(e) Brazil's gifts to the world. What we can give her. Page 73.

II. Story of Captain Allen Gardiner, a Missionary hero.

Born in England, 1794. A sea captain. A missionary to the Zulus.

First missionary journey to South America. Pages 76, 77. (Told by a boy, impersonating Capt. Gardiner's son, tracing journey on the map.)

Second missionary journey—Patagonia. Page 78.

Third missionary journey—Argentina, Paraguay, Bolivia. Page 79.

Fourth missionary journey—Tierra del Fuego. Pages 80-83.

Died 1850. Results of his work and sacrifice: Present mission work in Tierra

del Fuego, Patagonia, Chili, Bolivia, Paraguay. Pages 83-86.

III. Sharing.

(a) What South America gives us. Pages 87-89.

(b) What we give South America—Machinery, railroad cars, engines, etc. Page 90.

(c) Getting-acquainted agencies—Congresses, Pan-American Union. Pages 90-92.

Literature, Mission Work, Correspondence, trade, travel, "living epistles." Page 94.

Poster—"Golden Men Will Follow the Golden Rule Toward the Land of the Golden Man."

IV. Word Picture of Native Christians of Oruro.

See Mrs. Mitchell's letter in March LINK.

Prayer for Mr. Mitchell and our work in Oruro.

Helps for the Programme.

I. The boys and girls will enjoy an opportunity to tell what they have learned at school concerning Brazil, so give them a chance before the lesson proper. Then teach (a) by question and answer method, answers being supplied to different children before the meeting. Let the girls and boys take as much part in the programme as possible, giving b, c and d to Band members. For (c) write products on blackboard. Let the children mention them; then have someone tell how coffee is ground and prepared (page 117), and another how rubber is secured (page 118). A model of a rubber gatherer's house, made according to directions (page 118) would interest greatly.

II. Children love a story well told, so give this as a story, using map freely, excepting the impersonated part, which will be found on this page. If too long

for one boy to memorize, the "boy's trip" may be shared by another.

III. Have the first eleven paragraphs of chapter memorized by as many Band members—one paragraph each—supplying each with a sample of the product of South America which he is to tell about. Have all come to the platform together, and as each one tells of his gift from South America, he should point out on the map the country from which it comes. Have someone then give (b) and the leader impress the lesson in the last paragraph in the book.

Leaders will realize that there is enough material in these lessons on "The Land of the Golden Man" to last many months, instead of four, and the book is worth careful study. Each lesson may cover two or three meetings to advantage.

These outlines have been prepared with the hope and prayer that the knowledge gained of "The Land of the Golden Man," the history of its people and their present condition, may result in increased interest in our work in Bolivia, and we believe that this knowledge will create greater interest than could have been gained by a study of our mission field alone. "We hate only those whom we do not know." "We love only those whom we do know." So let us get acquainted with South America, for we have a command we must obey: "Thou shalt love thy neighbor as thyself." The girls and boys in our Bands to-day are to be the church militant of to-morrow. Is your Band a well-trained regiment, anxious for a part in the great war against the enemy of souls? Are they to hear the cry of the oppressed in the countries where the people know nothing of "the liberty wherewith Christ hath made us free"? Are some of them to enlist for overseas service, ready to

lay down their lives, if need be, for the glory of our Master's Name in the Land of the Golden Man? Are they who stay at home going to contribute hundreds and thousands of dollars toward the war which is to bring liberty and peace where to-day Satan's hosts are devastating the souls of Golden Men? Much depends, dear leader, on how you teach your Band members to know and love the people of South America.

F. M. PEARCE.

A BOYS TRIP TO SOUTH AMERICA.

(Allen W. Gardiner.)

When Father said Mother and the children might go with him to South America, a shout went up that the Indians might have mistaken for a war-whoop, if they had heard it. To South America! What fun to sail for days and days on the great ship, with big white sails, pretending we were Columbus and his men going to the Land of the Golden Man. Father said we were going to find Golden Men, whose souls were more precious than gold, emeralds or diamonds, or anything else. We landed at Buenos Aires, and from there followed the track of General San Martin to Mendoza, most of the way in

queer excarts, bumping along over the treeless tracts of country, where herds of sheep, horses and oxen were pasturing. We crossed the high Andes Mountains on horseback, though often we had to tramp through the wild places where no English boy or girl had ever been before. At night we slept out under the stars, and sometimes kept fires burning to drive away the jaguars and pumas or wildcats. No matter how tired we were, or uncomfortable with the wind and rain, Father always had a cheerful story to tell us to make us forget the hardship. We visited many Indian chiefs in Chili, but not one of them would allow us to live among his tribe, for they had suffered so much from the white man that now they would not permit one to settle among them.

Finally Father had to give up the idea of teaching them, and we went to the Falkland Islands, from where Father thought he could reach and teach the people of Patagonia and Tierra del Fuego. (Add page 77 of The Land of Golden Man.) Finally, after Father had gone well over the ground, we returned to England to try to interest the Missionary Societies in this hard new work for the Golden Men of South America.

BUSINESS DEPARTMENT.

W. B. F. M. S. OF EASTERN ONT. AND QUE.—BOARD MEETING.

Second Quarterly Meeting Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

The second quarterly meeting of the Executive Board of the W.B.F.M.S. was held in the Olivet Baptist Church, Friday afternoon, March 9th, at 3 o'clock. In the absence of the President, Mrs.

H. H. Ayer, Mrs. O. C. S. Wallace, the First Vice-President, presided.

After devotional exercises the Minutes of the last quarterly meeting were read, and, on motion, adopted.

The Programme Committee reported that "The Talk on Labrador," with lantern slides, given by Miss Brittan in Westmount Baptist Church, on Feb. 2nd, was much appreciated, and a collection of \$22.85 was taken.

The Treasurer, Miss Russell, reported:
 Subscriptions for Dec..... \$664 40
 Subscriptions for Jan..... 277 58
 Subscriptions for Feb..... 178 10

Total\$1,120 08

In December a legacy of \$500.00 was received from the late Miss Martha Sawyer of St. Louis de Gonzague, Pro. Que., On motion, this report was adopted.

Miss Dakin, Supt. of Bureau of Literature, reported:

Amt. received from sale of literature \$887 00
 Amt. paid for literature and postage 665 00
 Balance \$2 22

Mrs. W. W. Wilson, First Church, Montreal, was made a Life-Member of the Society, the requisite amount of \$25.00 having been paid to the Treasurer.

It was moved and seconded that the Board accept the kind invitation of the Church at Kenmore, Ont., to hold its Convention there this Autumn.

In response to a request from the Conference in India, the Board agreed to guarantee the sum of \$80.00 annually for rent of a bungalow at Anakapelle, to be used as a residence for our missionaries, Miss Hinman and Miss Murray.

Mrs. Metcalfe, Thurso, was appointed to represent the Board at the Ottawa Association; Mrs. Reynolds, of Brockville, at the Canada Central Association, and Mrs. O. C. S. Wallace, of Westmount, at the Eastern Association. Interesting letters and reports were read from Miss McLaurin, Miss Mason and Miss Murray.

After prayer, the meeting adjourned.

EDITH C. BENTLEY,

Rec. Sec.

TREASURER'S STATEMENT.

From Circles—

Ottawa First, \$38.50; Buckingham, \$2.20; Westmount, \$4.00; Plum Hollow (Thank-offering, \$5.00), \$8.00; Highland Park, \$9.00; Montreal Tabernacle, \$10.00; Clarence (Thank-offering), \$39; Perth, \$12.00; McPhail Memorial (Thank-offering), \$12.80; Almonte, \$5.00; Cornwall, \$1.90. Total, \$142.40.

From Bands—

Westmount, \$15.00.

From Sundries—

Legacy, late Miss Martha Sawyer, St. Louis de Gonzague, \$500.00; Almonte Senior Union (student support), \$7.00. Total, \$507.00. Total \$664.40.

January.

From Circles—

Smiths' Falls (special, Mrs. Dr. Chute's work, \$15.00), \$25.00; Lanark, \$5.00; Coaticook (support Elizabeth), \$18.00; Perth (Thank-offering, \$10.00), \$21.00; Osgoode, \$11.00; Brockville First, \$19.35; Kingston First, \$8.00; Rockland (Thank-offering), \$39.85; Montreal Temple, \$5.00; Montreal Olive, \$11.00; Ottawa Fourth Ave., \$10.00; Westmount, \$8.00; Point St. Charles, \$5.00; Delta, \$5.00; Osnabrock, \$5.00; Montreal First (L. M., Mrs. W. W. Wilson), \$25.00. Total, \$221.00.

Grom Bands—

Waterville, \$2.60.

From Sundries—

Miss A. Schofield's S. S. Class, Brockville, \$4.00; Interest, \$2.47; the Jenny McArthur Estate, \$6.49; Vuyuru Fund, \$41.02. Total, \$53.98.

February.

From Circles—

Vankleek Hill, \$2.30; Ormond (Thank-offering, \$5.60), \$9.20; South Gower (suport Ruthamma), \$15.00; McPhail Memorial, \$20.00; Renfrew, \$5.00;

Barnstow, \$6.25; Quebec, \$25.00; Highland Park, \$.50; Montreal Olivet, \$5.00; Westmount, \$9.00. Total, \$103.25.

From Bands—

Rockland, \$5.00; Perth (support of students), \$30.00; Quebec (Support girl), \$15.00; Highland Park, \$2.00. Total, \$52.00.

Sundries—

Proceeds of Lecture, \$22.85.

Disbursements—

December—By cheque to General Treasurer on regular estimates, \$277.50; Printing Treasurer's Statement, \$12.00.

January—By cheque to General Treasurer on regular estimates, \$277.50; by cheque to General Treasurer, Vuyuru Dormitories, \$100.00; Printing in LINK, \$29.75. February—By cheque to General Treasurer on regular estimates, \$177.50. Total, \$874.25.

Total Receipts from Oct. 1, 1916, to March 1, 1917, \$1,527.93. Total Disbursements same period, \$2,217.10.

FRANCES RUSSELL,

Treasurer.

596 Grosvenor Ave.,
Westmount, Que.

TREASURER'S REPORT FOR FEBRUARY, 1917.

RECEIPTS.

From Circles—

Cheltenham, \$5.00; New Dundee (Biblewoman), \$6.00; Toronto, Parkdale (life membership Mrs. John Linton), \$25.00; Toronto, College St. (Building Fund \$4.00), \$35.90; Toronto, Bloor St. (student), \$17.00; Ingersoll, \$6.50; New Hamburg, \$10.00; Burlington, \$8.50; Toronto, Jarvis, \$63.59; Brantford, First (Miss McLeod, thank-offering), \$67.00; Toronto, Jarvis, \$ 1.03; Paisley, \$3.50; Whitby, \$5.50; Orangeville, \$4.00; Arkona, \$5.00; Marchmount,

\$5.00; Toronto, Indian Rd. (Biblewomen \$10.60), \$19.72; Walkerville, \$7.50; Atwood (thank-offering), \$2.00; Denfield, \$26.00; Toronto, Beverley (Personal, Mrs. Craig, Biblewoman), \$25.00; Cheltenham, \$5.00; New Sarum, \$2.75; Salford, \$8.00; Collingwood, \$10.00; Port Hope (thank-offering \$34.55), \$49.10. Total from Circles, \$482.50.

From Y. W. Circles—

Barrie, \$10.00; Toronto, Danforth, "Sorosis," \$5.38; Toronto, Calvary (thank-offering \$10.71), \$15.86; Toronto, College St., \$10.00; St. Catharines, Queen St., \$5.00; Toronto, Jarvis St., \$9.00. Total from Y. W. Circles, \$55.24.

From Bands—

Binbrook, \$5.00; Waterford, "I'll Try" Band (for M. Mary), \$4.25; Orangeville, \$4.50; Denfield, "Iasmuch" Band, \$2.50; Arkona (concert \$4.90), \$6.50; Chatham, "Bensen," \$7.00; Port Hope, \$1.00. Total from Bands, \$30.75.

From Sundries—

Mrs. J. A. Culham, \$100.00; "M. A. S." (student), \$17.00; Toronto, Bloor St., Junior Boys' Class, \$5.00; Enniskillen, 12th Line S. S. (student), \$17.00; Norfolk, Rally, \$7.00; Toronto, Union Circle meeting, collection, \$16.69; bank interest on account, \$31.96. Total from Sundries, \$194.65.

DISBURSEMENTS.

To the General Treasurer, on estimates, \$1,000.00; furlough, \$66.67; Cocanada Caste Girls' School, land, \$600.50; personal, Miss Robinson, \$25.00; to the Treasurer, \$20.83; exchange, 15c.

Total receipts for February, \$763.23. Total disbursements for February, \$1,713.15.

Total receipts for Convention year, \$5,034.94. Total disbursements for Convention year, \$5,623.70.

M. C. CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave., Toronto.

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- AKIDU, KISTNA DIST.**—Rev. J. E. and Mrs. Chute, Miss Mabel E. Archibald, Miss Susie Hinman.
- AVANIGADDA, KISTNA DIST.**—Miss K. S. McLaurin.
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- YELLAMANCHILI, VIZAGAPATAM DIST.**—Miss A. C. Murray, Miss Eva McLeish.
- BAYAGADDA AND SOMPET.**—No resident missionary.
- LEAVING ON FURLOUGH IN MARCH.**—Rev. J. B. and Mrs. McLaurin, Miss Agnes E. Baskerville, Dr. E. G. and Mrs. Smith, Miss Jessie M. Allyn, M.D., Rev. M. L. and Mrs. Orchard, Miss Katherine H. Marsh, Miss M. Lois Knowles, Miss W. A. Easton.
- RESIGNING TO GO TO AFRICA.**—Miss E. E. Woodman.
- ON ACTIVE SERVICE.**—Rev. R. E. Smith.
A. A. SCOTT,
Corresponding Secretary.

List of Names of Our Missionaries

Whose Pictures are now for Sale at The
Bureau of Literature, 517 Markham Street,
Toronto, at 1c. each.

Rev. J. E. and Mrs. Chute and family.	
Mrs. Chute(Dr. Pearl, alone)	
Miss S. A. Hinman	Miss M. Clark
Rev. J. B. McLaurin	Rev. H. B. Cross
Mrs. McLaurin	Mrs. H. B. Cross
Miss K. S. McLaurin	Miss A. E. Baskerville
Rev. H. Y. Corey	Miss L. Pratt
Rev. M. L. Orchard	Miss E. A. Folsom
Mrs. M. L. Orchard	Dr. Harold A. Wolverton
Miss C. B. Elliott	Mrs. Harold A. Wolverton
Rev. I. C. Archibald	Dr. Marjorie Cameron
Mrs. I. C. Archibald	Miss G. McGill
Rev. J. A. K. Walker	Dr. Jessie Allyn
Miss S. I. Hatch	Miss J. F. Robinson
Rev. G. P. Barss	Miss L. Knowles
Mrs. G. P. Barss	Miss E. Priest
Dr. G. W. Hulet	Mrs. John Craig
Miss A. C. Murray	Miss E. McLeish

The Pictures of the others of our Missionaries will be ready in a short time.

Easter Literature is available at the Bureau.

Have you read "JAYA" yet? or "ANN OF AVA." You may obtain these through THE BAPTIST BOOK ROOM, 223 Church Street, Toronto.