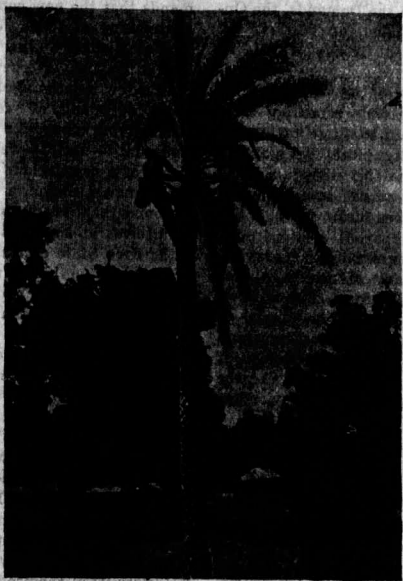


Canadian Missionary Link

XLIV

WHITBY, MARCH, 1922

No. 7



The Palmyra Palm

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

Canadian Missionary Link

XLIV.

WHITBY, MARCH, 1922

No. 7

LET US GIVE THANKS FOR BEING ALIVE

In This Great Day of the Lord.

Thou hast set our feet in a large room—
Psalm 31, 8.

"O Lord, Thou Lover of Souls, we thank Thee that Thou hast so timed our creation that, among the blessings of this Life we can reckon the Demands, the Opportunities, the Vision, of To-Day."

(From "Prayers of To-day") by L. H. M. Soulsby.

Let us linger over the words of this prayer of Thanksgiving, repeating them over and over again to ourselves, quietly and thoughtfully until we get the meaning of them—for they are most meaningful—until we are sure we know what the prayer does mean, for us. Let it sink in.

Is it not a rather remarkable prayer? I am sure not many of us have ever prayed in this key before. For now we are thanking God that He has timed us for to-day: a Day full of blessings; and among them the Demands (think of calling a Demand a Blessing!); and the peculiar Opportunities; and the wonderful wide Vision of To-day.

Demands—

Opportunities—

Vision—

of To-day. All different from the Demands, Opportunities and Vision of Yesterday. And greater.

I suppose that we all realize that we are living in a most wonderful time, To-day. Leaving aside the wonders—new every day and literally, fresh every morning—of discovery, invention, scientific progress and commercial enterprise, look at the world of people, To-day. How rapidly is the history of nations changing To-day! One after another they are rousing themselves from the sleep of the past, shaking off the conditions and

—what's more—the traditions of the past, facing a new future, and striving against all odds and any opposition to realize their newly apprehended Vision—their Vision of To-day. A new consciousness of power possesses them! And a new power does possess them. The men and women of those nations have new powers wherewith to meet the new Demands that the new conditions of To-day are making of them. Just for instance, look at Michael Collins and Arthur Griffiths of Ireland. We never heard of them until a few months ago! They were right there in Ireland, of course, all these years, living along like other private citizens until—until?—well, until a new vision of a new Ireland smote upon them with a new Demand, a new Opportunity. It found them ready, and now they find themselves at the head of a new nation—the Free State of Ireland. Bravo, and God speed them! We never heard their names before. No, and we never would have heard of Abraham, or Moses, or Peter, or Deborah, or Esther, either, if they hadn't recognized opportunities, met Demands, obeyed Visions—would we?

And moreover there are scores of women in our denomination to-day whose names we know off by heart, and whose lead we follow, and who lead us year by year to greater and greater things whom we never would have heard of had it not been for the Demands, the Opportunities, the Vision of the Service of the Kingdom to which they gladly and wholly surrendered themselves to be wonderfully used by God.

You see where I am getting to? I'm coming right down the aisle to YOU, dear reader of the Link, 'way off in your small corner in that country Church, or that big City Church where there is an insistent Demand for a Band Leader, or a Circle President—and you trying to shrink further into your corner and pre-

tend
Don't
mand
if you
Vision
Oppor
up w
day.
gener
this I
among
which
ago!
Don
dia ar
we ne
in our
sion E
boys
women
for th
Vision
"No
how y
own e
Vision
of inf
Christ
feel, i
come
becaus
to lov
things
no—y
Leader
Christ
strang
land w
can re
a lead
Societ
tion w
is not
In som
preci
ing Sc
wife.
Oppor
glad to
of the
But

tend you aren't there at all! Come! Don't be afraid of the Demand, for Demand spells Opportunity every time, and if you "Follow the Gleam" and obey the Vision you will live in a glory. Here is the Opportunity to serve, to sacrifice, to line up with heroic men and women of today. Opportunity to serve your day and generation, and Him whose you are; and this Demand, and this Opportunity are among those "Blessings of To-day" for which you were thanking God a moment ago!

Don't you know that the need in India and Bolivia is so overwhelming that we need every man, woman, and child in our churches here, to help? That Mission Band is waiting for YOU. Those boys and girls are to-morrow's men and women. Someone must get them ready for the Demands and Opportunities and Vision of To-morrow.

"Not I!"—"Oh YES, just YOU! Think how your own heart will grow, how your own experience will be enriched, how the Vision will glorify your own days! Think of influencing those dear children for Christ and His service! How would you feel, if one day one of them should become a missionary or a Princely Giver because YOU had first taught him or her to love Jesus and His lost sheep! Such things have "happened" you know. Oh no—you couldn't miss the Opportunity! Leaders are so hard to find, even in Christian Canada! It all seems very strange to one just come home from a land where only one woman in a hundred can read or write, so that when we want a leader there for the Women's Helpmeet Society in some little village congregation we are put to it just because there is not a single woman who can read! In some villages there is one, just one precious one—the girl you sent to Boarding School and who is now the minister's wife. She can't escape the Demand, the Opportunity is for her alone, and I am glad to say she usually sees the dawning of the Vision, and responds.

But in the village where no one can

read—well,—there is no leader.

But that can't be the reason here!

Here, where we have so much and so many.

It really is quite puzzling—and appalling. Can it be that in this great and wonderful Day of the Lord we shall remain short-sighted, blind to the Vision, deaf to the Demand, afraid of the Opportunities of our own Church and community?

Oh to offer ourselves willingly in the Day of His Power!

"TO-DAY, if you will hear His voice"

—"Go work TO-DAY in the vineyard."

By the writer of "Something More."

NOTES AND CLIPPINGS.

The palmyra, or as it is commonly called, the toddy palm, is that from which "Kalu" the intoxicating drink of the common people of India is made. The tree is tapped, much as our maple trees are, and the sap flows into earthen pots hung beneath the cuts. The picture on our front page shows the toddy drawer up in the tree taking down the pots full of sap, which is then allowed to ferment and becomes very intoxicating. It is interesting to know that one of the good effects of Mahatma Ghandi's propaganda is to make India more temperate. In some places, indeed, when the time has come for the annual auction of these palms (all of which are under government control), no one has been courageous enough to bid for them, and so no toddy has been made in such districts. Thus, when the existing supply is finished, that district automatically "goes dry." "Thou makest even the wrath of man to praise Thee."

A well known authority on Missions says: "An interest in missions is a mark of our Christian character: our knowledge of missions is the measure of our Christian attainment: our participation in missions is the measure of our Christian efficiency."

It has been estimated that The American Baptist Foreign Mission Society is the fourth largest foreign mission society in the world. It has ten fields—Japan, East China, South China, West China, the Philippines, Burma, Assam, Bengal, Orissa, South India and Congo, besides the work it is doing in many countries of Europe. It has 833 missionaries, 7,000 native workers, 1,834 organized churches, 3,429 regular meeting places, 200,000 church members, over 11,000 baptisms last year, 32 theological seminaries and training schools, 4 colleges, 2,737 schools of all grades with 89,752 under instruction, 24 hospitals, and 62 dispensaries which gave 364,959 treatments. These figures do not include Europe.

Last year the Northern Baptist women of the Northern Convention alone aimed to raise for Missions 365,000 dollars—1000 a day for the year. They went over the top with 467,000 dollars. This year they have accepted the huge task of raising 2,000,000—yes, two million dollars. They are now on the job in a splendid spirit of faith and courage, their slogan being "We cannot, God can."

Missionary problems? Men, money, methods? All these, but deeper and past all these is the problem of personal love to the Lord Jesus Christ. The soul of Missions is sacrifice, and love the supreme motive for that. "Himself He cannot save." No more can we.

Colleges for Women in the Orient

The six Christian colleges for women in the Orient, which have set out to raise \$2,840,000 for their more adequate equipment, received February 19th a promise from the Laura Spellman Rockefeller Fund of one-third of this amount, or of any part thereof which the colleges may succeed in raising.

The six colleges and their separate needs are: The Woman's Christian Col-

lege of Japan in Tokyo, \$610,000; Gingsing College in Nanking, China, \$790,000; Yenching College in Peking, China, \$840,000; the Woman's Christian College in Madras, India, \$200,000; Isabella Thoburn College, Lucknow, India, \$200,000; the Vellore (India) Woman's Medical College, \$200,000. The Rockefeller Fund agrees to hold the offer open until January 1, 1923.

A Japanese Woman Pioneer

At the age of eighty-seven Madame Kajiko Yajima, a Japanese, comes to this country. She looks not over sixty years old. She has journeyed from Tokyo to bring a petition a hundred yards long and bearing the signatures of some ten thousand Japanese women—a peace message. In Madame Yajima's words: "The women of Japan have heard of the great Arms Conference. They are hoping and praying for its success. They want it to be the means of bringing about world peace. Behind this petition are vast spiritual resources; it represents the mobilization of thousands of hearts."

Madame Yajima enjoys great prestige among the Japanese and is looked up to by them as a leading woman reformer. She entered a teachers' training institute in her thirty-eighth year, and was the first native Japanese woman to receive a teacher's certificate. She has long been the Director of Joshi Gakuin, the girls' high school in Tokyo. Thirty-five years ago she founded the Japanese Women's Christian Union. She is now leading the sentiment among the Japanese women for armament reduction to relieve the people of burdensome taxes and to divert Japan from militaristic ideals towards other ends, education in particular. So much is she admired by the Japanese women that they recently presented a purse containing a thousand dollars to her to keep her in her old age. She has used this purse to make her trip to Washington.—From an American Newspaper.

AG

Alth
that af
fers wo
scripti
possibl
two.
a year
clerical
on the
necessa
up to
at pres
on "Th
Here
happen
pays h
agent r
is app
not ke
agent
fifty ce
of her
thousa
togeth
sheets,
list do
if her
A. rec
withou
agent s
perinte
A's ca
pay in
she is
as the
for Mr
rears,
whethe
intende
record
wonder
It is b
work h
list, in
not the
not dro
paper,
not yet
who re

AGENTS AND SUBSCRIBERS!**An Explanation.**

Although we announced some time ago that after due notice was given, subscribers would be cut off our list if no subscription money was forwarded, it is not possible to do this in one month or even two. "The Link" charges only 50 cents a year. This is not sufficient to pay a clerical worker for full time to be spent on the mailing lists, which would be necessary if the lists were to be kept up to the minute. The fact is that at present, all the work being expended on "The Link" is a free will offering.

Here is something that frequently happens: Mrs. A., a long time subscriber, pays her subscription in 1920 because the agent reminds her. Perhaps a new agent is appointed and the former agent did not keep her list in a book. The new agent neglects to ask Mrs. A. for her fifty cents in 1921, but makes no mention of her name. Amongst some eight thousand small typed names placed close together on thirty-five huge galley sheets, the one in charge of the mailing list does not notice Mrs. A's name, and if her attention is not called to it, Mrs. A. receives her Link throughout 1921 without paying for it. The next year the agent sends Mrs. A's money. The Superintendent, in marking it down on Mrs. A's card, noticed that Mrs. A. did not pay in 1921. She notifies Mrs. A. that she is in arrears for one or two years, as the case may be. It would be difficult for Mrs. A. to believe that she is in arrears, and quite impossible to remember whether she had paid in 1921 or not. She intended to pay, and thinks she did. Our record is from the lists sent in. You may wonder why Mrs. A. was not told in 1921. It is because, although long hours of work have been spent on the mailing list, installing the card system, and in the attempt to get a clean list, and yet not drop anyone who really wishes this paper, but has just forgotten, the list is not yet clean. Will you not all of you who read this, try to think the best of

us who are laboring for the paper, and if you get out of patience with us, believe that we are really trying very hard to do things right.

We believe that the little Link is necessary, that our women's work for Foreign Missions may go forward. Shall we all work together, give our Superintendent of Agents our loyal support, and see if we cannot get an absolutely clean and up to date mailing list?

Jessie D. Zavitz,

Convener Publication Committee.

THE NEW DAY IN MISSIONS.**New Attitudes.**

By H. O. Priest.

It was in North India during the terrible days of the Great War. A missionary stood at the Post Office chatting with his friend the village postmaster, when the lumbering mail cart drove up. Bag after bag of mail was thrown out. "You have a heavy mail to-day," remarked the missionary. "Yes," replied the postmaster, "and you will be interested in knowing that it is made up for the most part of vernacular newspapers." "Vernacular newspapers!" exclaimed the astonished missionary, remembering that the Government census a few years before had revealed the fact that only one man in ten and only one woman in one hundred and forty-seven could read. "Yes," said the postmaster, "there is hardly a family in this whole district which can afford to do so that is not taking a vernacular newspaper, so anxious are they to get the war news first hand." "But of what use are newspapers to them when they cannot read?" asked the missionary. "Oh," said the postmaster, "they are giving the school boys a conni (a half cent) a time to come and read the papers to them."

A simple incident, but as the missionary walked back to his camp he found himself reflecting on its far-reaching significance. These village folk, like mil-

lions of others throughout old India, had lived their lives like their fathers before them, untouched by and largely ignorant of the great outside world. But the war had suddenly and rudely awakened them. Would they let the school boys stop with reading the war news? By no means. They must know the world news. Then, too, the missionary remembered that one of the greatest difficulties he and the great hosts of missionaries throughout India had to meet had been the lack of appreciation of the value of education. Surely a new day was dawning.

Moreover, upwards of one million of India's sons had crossed the great black sea and in Mesopotamia and Flanders and France had fought side by side with sons of other races and creeds and countries. When they came back they could not be the same as they were before they left, and their changed attitude could not but affect the attitude of the still larger number of their relatives and friends.

The situation in practically every mission land to-day is marked by new attitudes. Twenty-five years ago, in many parts of China, to begin work in a city where missionary work had not previously been done was, in many instances, to meet hostility so intense and persistent that months and even years of patient and tactful effort were required to gain even a foot-hold. When the missionary was not thought worthy of opposition, he was despised. "Foreign devil" was the taunting epithet they did not hesitate to hurl at him when he appeared on the streets. To-day all is changed. Opposition has given place to friendship. The missionary is invited, often by leading citizens, to open a chapel here, a school there and a dispensary in another place. Then it was almost impossible to discover a Government official who was a Christian. To-day there is a great body of Christian leadership which not only promises much for the Christian Church, but is wielding powerful influence for righteousness in the nation.

During the recent famine in China, the

Canadian missionaries in Honan had difficulty in restraining the two Governors of that province from having memorial tablets erected in every Christian Church in the province in grateful recognition of the help sent by Canadian Churches to their famine-stricken people.

In the Moslem world there is to be found to-day a new openness of mind, a reluctance to be content with the ancient paths and a questioning of what has never been questioned before. One of the most interesting examples of this was a conference of Moslem ladies in India in 1918 protesting against polygamy. When reminded that the Koran teaches it, they undertook by a process of allegorizing to explain what, in their view, the Koran meant.

One of the new attitudes, however, that demands most serious thought and wise counsel is that growing out of the strong nationalistic spirit that marks the new day, and that is found in practically all countries. Even among some of the backward peoples of Africa, a new race-consciousness is asserting itself. In no country is this more marked than in India. There it is manifesting itself in the unrest and disorder so prevalent in that land. Not only does it affect the political and industrial situation, it is perhaps to-day the most vital issue in the Indian Church. There is a growing demand, particularly among the more highly educated Indian Christians for a larger place in the control and administration of the Indian church. The situation calls for the wise and most sympathetic leadership on the part of our missionary leaders.

Our churches are faced to-day as never before with an imperious two-fold challenge—a challenge to meet adequately, with a great courage and faith, the new attitudes and enlarged opportunities of the mission fields, and a challenge to prayer that all Mission Boards and Missionary administrators may be divinely directed as they seek to meet the unprecedented conditions with which they are faced.

Pr
are
We
is th
finge
item
To t
grate
Th
has l
Robin
schoo
Robin
situa
due
then
hand
of la
sent,
thers
inson
be in
teach
onlor
go-de
bindi
sting
erma
ers,
the h
ant s
spon
muni
and.
The
mana
sure
ever,
ning
hono
Insp
Miss
scho
of th
abro
just
awa
ever
now,

OUR FOREIGN WORK

Private letters from our Missionaries are such comforts! When?

Well, this is not a conundrum, but here is the answer,—when one can get her fingers on them so as to cull interesting items for a waiting column of the Link. To those who furnished such letters, grateful thanks and a humble salaam.

The Boys' Boarding School in Samalkot has been under the loving care of Miss Robinson throughout her last term. The school apart from Miss Robinson, or Miss Robinson, apart from the school, is a situation difficult to think of. But she is due home on furlough this Spring and then it must be passed over into other hands. It appears that the latter part of last year Miss Robinson had to be absent, and the following from Miss Brothers' pen will explain itself: "Miss Robinson leaves tonight for Madras. I will be in full charge of her 200 cherubs, their teachers, their rice, their curry, their onions, their firewood, the keys of all the go-downs, the great safe-key, the joy of binding up broken toes, soothing scorpion stings, of seeing that Dhubie (the washerman) brings back 200 shirts and trousers, or the remnants thereof, of getting the housecleaning done (this for a pleasant surprise for Miss Robinson), the responsibility of looking after the Communion service on Sunday, and a thousand other joys too numerous to mention. The school has been exceedingly well managed by Miss Robinson and I am sure would run itself quite well. However, I shall be very glad to see the running of the whole machine. A great honor has just come to the school. The Inspector, a Christian and trained in the Mission, has chosen it as the model school for this range. We all feel proud of this. There is no doubt a new spirit abroad in India, a hostile, rude and unjust feeling. Sometimes one is scarcely aware of it,—again it seems to pervade everything. It is the usual thing, just now, when any of our Missionaries ap-

pear, for the cry of "Mahatma Ghandi ki ji" (Victory to the divine Ghandi) to be hurled at them. I do hope a better feeling will soon appear and that India may become like Canada in the British Empire."

There is as yet no "compulsory education" law in India. But there are other methods of getting children to school,—whether they might be termed moral suasion or not would be a subject for discussion. Listen to Dr. Smith's narrative of one method in use in Pitthapuram. "The chief event of the Quarter has been the Bramo Samaj campaign to get possession of the Panchama children in our Mission school. The Rajah's spiritual advisor has offered three suits of clothing (skirts and jackets) to every girl attending the new school for this class in connection with the Rani's Women's Club. The girls are first taken to the Palace, which they consider a high honor, are given a little money and some parched grain, and sent with an order of admission to the school. One set of clothing is given for home wear,—they change into another at school after washing their faces. After school they change back to the home clothing. The third set is used while the second is in the wash. The boys are secured by a similar method and sent to another school. One of our teachers was engaged on the sly, but later repented and refused to go. Two of our day schools are practically empty. Of course we shall not attempt to compete in the gift of clothing."

Pitthapuram Mission school is not the only sufferer in the matter of losing children. Miss Archibald, writing from Chicacole, can sympathize. There are two Caste Girls' schools on that field. "One was nearly emptied as we allowed two non-caste children to attend. They were respectable looking girls and just as smart as the caste girls, but oh, my! eleven of our caste girls left the school at once. When I explained to the moth-

ers that they (the non-caste girls) sat at one side, they said "It doesn't matter where they sit. The teacher will slap them with her hand and with the same hand slap our girls, so will they not be defiled? By having those low-caste girls in our school, our girls have to take a bath and change their clothes before they can come inside our houses. It is too much trouble so we will send them to the Government-Girls' School."

While we are thinking of schools and their problems, here are some items taken from "Field News" from Miss Craig. "All the girls recovered from the cholera (when it was in the school), but later on, we had fever and two girls were taken. The first one had gone home and died rather unexpectedly. She was a very fine girl in the sixth standard. The other child was a little girl in the first standard, and died in the school. We did all we could for her but she grew worse and at last relief came to her. Her mother and grandmother were both with her for some days. It is the first time that death has entered the school since I took charge. A great many girls were ill with fever, but they are well for the most part now. Although it has been a trying term so far as sickness is concerned, it has been the best in point of behaviour. I think that there has been much less trouble than usual among the girls, and they are apparently more honest. Some of them are asking for baptism now."

And now, in closing, a message from Miss Hatch, also taken from "Field Notes." "Good indeed to be back again! Good to have words of welcome from so many of the dear missionary family! Good to be welcomed by our Christians beginning at Madras and meeting me all the way.—Nellore, Rajah-mundary, Samalkot, Toodlam, till it culminated in Ramachandrapur at the "Cosey Home," "Woodside," the Leper Home and the Telugu Church. Bands playing, fireworks, feasting and flags

flying and banners waving all proclaimed a hearty welcome. But best of all was the glad news received of the prosperity of the work in my absence. Though there had been some sad cases of discipline, my heart was rejoiced to hear of Dr. and Mrs. Joshee's grand work, of the growth in Kotapalli, of the baptism of eighteen in our Bible women's village, and forty converted at revival in Kaluru."

B. C. S.

A CELEBRATION IN SAMULKOTT

Miss Robinson invited a number of us to come to Samalkot and help celebrate the 39th anniversary of the opening of the School. I had the pleasure of going with the Gunns in their car, and we did have such a nice ride that morning. It was cloudy and everything was so fresh and green after the good rains. On our arrival we, with other visitors, were taken the round of the class-rooms to see the boys at work, and specimens of their work that were hung up all around the walls. And how proud Miss Robinson was to call attention to the large advertisement pictures of the C.P. R. and the boys were just as proud of them, and to let us know that they understood what they were.

Miss Robinson had secured a set of pictures of homes in various lands, and each room has one of these.

When we gathered in the afternoon, Mr. Gunn, as chairman, was handed a programme such as delights the Telugu heart. I have forgotten how many numbers there were on it, but I know we were there for three hours and part of the programme was left over till morning! On account of the smallness of the hall the small boys in front had to be moved in and out at times to make room for the performers, and as we watched the teacher jerk them around and out, we wondered what the boys at home would think if they had to be the moving audience. These little laddies took it all as

a matter of course, and made no remarks when they were pushed closer and closer till it seemed as though they could hardly breathe. (Just read between the lines here or see between them the need of enlargement.)

As we watched the games and drills, and listened to the songs, it was very manifest that Telugu boys respond to enthusiasm. Miss Robinson just bubbles over with it, and we are so thankful that our boys have had the privilege of being in her care.

It was funny to see a bunch of them skip around in a ring singing in English "Here we are in Samalkot—so early in the morning" to the tune of "nuts and may". The long programme had lots of variety, and many of the items were short. To give weight to it, there was a short talk from Dr. Smith, who put before the boys in a very interesting way, their bodies as a wonderful machine God has given them to accomplish things with, and Mr. Palmer, Head Master of McLaurin High School, urged them to make good use of their opportunities and to say "I can," and Mr. Yasuda, a former Headmaster, urged the spiritual side, so they had a three-fold message.

Saturday was Sports Day and there was much hope that the rain would permit the boys to show off their skill—but just as they were ready for a football game down it came and they had to rush for the school. One thing was noticeable—there was no grousing, and just as soon as the shower was over they were out and at it till the next one came. From the remarks of some who know, the exercises and drills did great credit both to the teacher and the boys. Certainly we who looked on felt proud of our boys.

Sunday morning we gathered in the hall for service and there were not many inches of waste space. The benches were placed around the wall for the big folk, and the boys sat on the floor packed like sardines in a box. All paid good attention to Mr. Bensen as he talked to them

about the wonderful mystery of the new birth, the work of the Holy Spirit, in our hearts.

How the rain did pour down all day and the bell for the afternoon meeting was rung when it slackened a little. Mr. Gunn spoke to the boys in that meeting, and at the same time we gathered the few women who had come into one of the class rooms and had a meeting with them. Some of them had come from a village a few miles away and the cotton cloth was wet, but we could not give them any to change, so made the meeting short and as helpful as we could, and then hurried them away.

As evening came on the rain ceased and this was pleasant for the missionary party, for the teachers had clubbed together and prepared curry and rice for us! Miss Robinson went a little ahead of the rest of us with a bottle of Eucalyptus Oil and some sugar, and treated each of her family of 175 boys and the visiting boys to a dose as a preventative to a bad cold. They had been running through the rain and many of their rooms were leaking and damp. For that matter, we had to move our beds about to find a dry spot! After we had enjoyed the good curry and rice we sat out on the little verandah of the teachers' house and sang some of our good English hymns, letting the teachers choose those familiar to them, and our hearts were reminded again that it is in Him that East and West will meet.

This is just a wee peep into three happy days that even the rains failed to dampen, days that revealed the wealth of material that has been given us to develop for Him and for the uplift of the Telugus, and we bespeak a very live interest in your prayers for those who have the responsibility of these boys. Miss Robinson has given herself so unstintingly to them and will soon be going on furlough, and we all hope she will have the happiest kind of a time.

One who was there,

Ellen Priest.

FROM MRS. KITCHEN

Mrs. Kitchen's husband is a McMaster graduate of 1920. They went to India last year, under the American Board.-Ed. Midnapore, India,

November 19, 1921.

Beginning November 9th, the native brethren, delegates, and our Missionaries gathered at our station, Bhimpore, for their yearly meeting. All the natives were here from miles in the surrounding country to witness the scene. Such a gathering has never been here before in the History of the Mission.

Five great days have been crowded full of reports, plans, papers and sermons, and the last has truly been the great day of the feast.

At the call of the Compound Bell, we gathered at eight o'clock every morning in the church. Under the able consecrated leadership of one of our Oriya brethren we waited upon God and renewed our strength. The days were spent in prayer and praise, followed by sermons, papers or reports on conditions of our various churches. After the mid-day adjournment we resumed the task of trying to think through the problems related to our work as they were presented to us in papers meant to arouse discussion. In the evenings at seven o'clock we enjoyed the special feature of our Convention—sermons by Rev. Wm. Carey, of Calcutta, English Baptist Mission. Night after night he told the Old Story of Jesus and His love to a church crowded to capacity with eager listeners. Surely it was not a dream—we were not listening to Wm. Carey, the cobbler-missionary of 1821, but his great-grandson who is filled with the same passion for souls.

Sunday was The Great Day. In the morning we had a great sermon by Mr. Carey, followed by the ordination of Samuel Pandit (teacher) Das of the Midnapore Bible School and the ordinance of the Lord's Supper—then we all went back to the corner of the Compound where we

have a large tank or irrigation pond, and there under the blue sky and the Indian Sun, 18 of our most promising youth that were led to decision in these meetings, were baptized by two of our native preachers. This was a wonderful sight for us newcomers. As the 9 boys and 9 girls of teen age were led to Him we sang "Happy Day" and "Nothing but the Blood of Jesus," in Bengali. (A note of explanation—Two of these boys were Hindus and since then one of them has come to us for support, his parents have turned him out of home.) We were afraid the evening meeting would be rather tame but lo! three more decided for Christ. Twenty-one decisions in all—a five day campaign. Oh that this may bring forth worth while results.

Our Conference began on Monday. Dr. and Mrs. Robbins, our foreign secretary from New York, and his wife, were here for four days. He gave us some wonderful messages. How good it is to hear sermons once again in English. These days full of faith and power will never be forgotten.

A. Belle Kitchen.

YOUR QUIET HOUR.

Christ said, "If but two of you on earth agree, as to what you shall pray for, it will be granted." What if two hundred agree to ask?

Our Mission schools are all at work now. Let us pray that earnest Christian teachers may be found by our missionaries, and placed over these schools, and that many pupils may be led to Christ this year.

This is also the time that most of our missionaries are out touring with their preachers and their Biblewomen. Let us pray that missionaries, and all their helpers, may be filled with great earnestness and power from on high, and that thousands who listen to them in the villages, may be led to take Christ as their own Saviour and thus be ready to meet Him when He comes and calls for them. M. F. Churchill.

AMONG THE CIRCLES

Century Church Circle:

The hearts of the ladies in Century Church are rejoicing over the work accomplished in response to the letter received from the Foreign Board.

We made about sixty calls in one week, then gathered together at the home of Mrs. Senior to report the results, which we think are very encouraging.

Forty new members have joined our Circle and others are thinking about it.

Surely the Master went before us in our visitation preparing the hearts of His people.

L. S.

Brantford Circle:

Since reading the letter from the Board, we have gained five new members for our Mission Circle, and there are three or four more we are in hopes of gaining. This might not seem many to some, but to our Circle it is quite a few, as our Church is only a small one. God has blessed us and our labors so far this year. We hope that we shall do greater things for Him.

Yours sincerely,

Mrs. J. Brooks, Secy.

22 Holme St.

Parkhill:—

This spring we had a very interesting open meeting. The Mission Circle entertained all the members of the church and their friends to tea in the school-room, a goodly number being present. After tea a public meeting was held in the auditorium of the church, which was well attended by members of other churches. The guest of the evening was Miss S. Whelpton, missionary on furlough from the Phillipine Islands, who gave us a very interesting talk on her work among the Phillipinos. She had many interesting curios and samples of beautiful embroidery, the work of the girls in the Industrial Schools there. A very pleasant evening was spent. The offering, which amounted to \$7.00, was divided between our Home and Foreign work. In Octo-

ber we held our Thankoffering meeting. At this meeting we had the pleasure of a visit from Mrs. R. Baldwin, Director of Circles and Bands for Middlesex and Lambton Association. There was a good attendance and we all enjoyed Mrs. Baldwin's message very much. The thank-offering, which amounted to \$18.50, was sent, part to Home Missions and part to Foreign; \$6.35 to Foreign and \$7.00 to Home, and the balance to make up our apportionment to our medical work (\$10.00).

M. Stoner, Secy.

Welland.— The Annual Thank-Offering meetings of the Welland Circle were held on November 3rd, afternoon and evening. Representatives from Niagara Falls, Port Colborne, Fonthill, St. Catharines and Marshville, gathered with us to share the good things in store. The afternoon session was in charge of the Fonthill Circle. Our own President, Mrs. Cole, opened the meeting with a hymn, and after words of welcome handed over the meeting to Mrs. Kinsman, President of Fonthill Circle. A duet was sweetly rendered by two members, followed by prayer, and a Bible reading, taken by Mrs. Gregory, in which all societies took part.

The paper on Bolivia by Mrs. Gullet was instructive. We listened to a talk from Dr. Gertrude Hulet, of Vuyuru, that will not easily be forgotten. Following this meeting the Band members listened to an intensely interesting talk by Dr. Hulet, showing eight idols, and describing their worship. A delightful tea hour was then spent in the basement.

A large number gathered for the evening session. After singing and a Bible reading by Mrs. Campbell, a trio was sung by three young ladies of Port Colborne, and a quartet from our own choir.

Then Dr. Hulet told the story of her work at Vuyuru. She urged us all to keep on praying. These helpful, inspir-

ing meetings were brought to a close by a hymn and the benediction, and we all felt our vision had been enlarged and our minds enlightened as to the great needs of the work.

An offering of \$27.00 was taken up.

A. Woolford, Secy.

Dutton:

It is some time since our Circle was heard from through the pages of "The Link," but we are not dead, neither are we sleeping. Our membership is only twelve, but our offerings for last year just tripled those of the previous year. In September we made Mrs. D. Milton a life member of the Home Mission Society, and on January 12th, our retiring President, Mrs. John Groom, was made a Life Member of the Foreign Mission Society. The latter amount was raised in less than three months. Our giving is all free will and mostly through the Birthday Box. Our objective for the New Year is, "The Things of the Kingdom First," and not less than \$100.00.

Margaret M. Pollock.

Atwood:

The members of the Atwood Mission Circle met in the home of Mrs. S. H. Mitchell on November 2nd to hold their annual Thank-Offering. After devotional exercises, Mrs. (Rev.) B. Davies inspired us with a talk on Home Mission work, emphasizing that phase of the work carried on in Toronto among our foreigners.

We then listened to a good reading by Miss Annie Cuthbertson. Just before closing our meeting we presented our President, Mrs. R. Marshall with a life membership certificate, beautifully framed. Mrs. W. Oliver, our Secretary, read the address, and Mrs. Davies made the presentation. Although taken completely by surprise, Mrs. Marshall thanked us kindly through tears of joy. Four of our former members, who have moved away, three to Beamsville and one to "Gilmour Memorial" Church, contributed to the certificate. Our offering amounted to \$31.65. We wonder if

any other circles have a life member who has served over thirty years as president. This is our unique experience.

E. A. M.

Rodney:

The annual Thank-offering meeting of the Rodney Baptist Mission Circle was held in the Church on Monday afternoon, December 5th.

The chair was occupied by Mrs. J. G. Gillies. The meeting opened with singing and prayer, after which the Rodney Ladies' Quartette gave a well rendered selection, "I Am Listening." We were especially favored by having with us Dr. Gertrude Hulet, of India, who gave us a heart to heart talk on her medical work among the Hindus. Although we have only a small membership, just twelve members, yet we had a fairly successful year, and we look for better things this year. The Thank-Offering collection amounted to \$12.70.

Sadie Wray, Sec.-Treas.

North Bay:

The annual thank-offering meeting was held on Wednesday, January 11th. Mrs. S. I. Elliott presided. An excellent programme was presented by the ladies of the Circle. A very pleasing feature of the programme was a costume tableau by the children of the Mission Band under the direction of their leader, Mrs. P. W. Brown. Musical selections were ably rendered. The Thank-offering amounted to \$38.00.

Norwich:

The Mission Circle has had a very bright and successful year both spiritually and financially. Our sister, Dr. Hulet, has been a great inspiration and help, never tiring of seeking to do some kind deed for someone. Twelve regular meetings were held and all full of new interest. The amount raised for missions is \$257.97.

Beatrice Mott, Sec.-Treas.

"The more religion we export, the more we have at home; love grows by exercising."

THE YOUNG WOMEN

A DISPENSARY OPENED NEAR VELLORE

Dr. Findlay Writes of the Extension of
Her Work

A few days ago a letter came to Dr. Scudder from a village twelve miles from Vellore, signed by twenty-nine of the leading men of the place, and asking that we open a dispensary there. That village has no doctor, nor have some seventy surrounding villages, with a total population of 80,000. They also promised to supply a house for the dispensary if we would place an Indian nurse there who would be available all the time, and have a doctor come out once a week. It is a place Dr. Scudder has long wanted to help and the medical work will enable the Indian pastors who go out there to preach, to get more of a hold on the people, and will open up new homes to them.

So last Saturday we went out to see the place and make the arrangements complete. One great thing the British government has done for India has been the making and keeping up of good roads all through the country, with great shade trees along the side.

The road out to Pallikonda is an especially beautiful one, with the paddy green fields stretching out to the blue hills on either side. There are many villages all along the way, and going out we picked on about seven places where we thought the people from nearby villages could gather, bringing their sick to the roadside to be treated by the doctor from the motor ambulance, as she goes along.

Gypsies are about the same the world over in dress and appearance. We met a crowd of about 100 coming along the road into Vellore that day. Their worldly possession they had tied on the backs of tiny donkeys; and these seemed to consist chiefly of old rags. There were a few funny little rope-strung cots or chairs, I don't know which you would

call them, on top of the clothes, and often on top of that again an old or infirm one of their number. One old man astride a donkey, his feet almost touching the ground, had an old sheep across the donkey's back, in front of him. The donkey was about half the size of his load.

By the roadside, some three miles from Vellore, is an old Mohammedan palace, now more or less in ruins. It figures in a book of Mrs. Penney's—"Mixed Marriage." In the shade of these old walls we are going to make our first stop for a roadside dispensary. A few miles further on, the sloping converging walls of a Hindu temple mark Viringapooram, a large town of considerable historic interest. Here we expect to work up a large dispensary, but just by the roadside at present.

Arriving in Pallikonda, we were met by a dignified Mohammedan gentleman, the one who had gotten up the petition, a man whom even his Hindu fellow-citizens admit to be a very fine public-spirited man. He, with a crowd of other men and boys which soon gathered, escorted us around to several different houses, which they suggested we might use. The first was a couple of small rooms behind the Khilafat reading room, being used as a storehouse for straw just now, but which they offered to fix up. These we scorned as much too small, and not at all suitable for their nice Gosha women to come and wait in. We finally settled on a fairly respectable four-roomed house with open court in the centre. None of the rooms have any windows at present and there is a lean-to on the front of the house built of straw-mats, where the owner's horse resides. But the place has possibilities and is central. So they have promised it to us in a month—as soon as the present occupant moves out.

In the meantime we are to use the Brahman Public Reading Room. This is

located at the extreme Hindu end of the town. A huge juggernaut car stands at one end of the street, ready for use each year at the festival, and a Hindu temple shuts in the opposite end. At this reading room we were introduced to several Hindu gentlemen. One smiling self-satisfied, smooth-looking Brahman, the Sub-registrar of the district, garlanded us, and took us inside where we sat in state around the table, while men seemed to pour in from all sides. Our Mohammedan friends arrived, and it was amusing to see them taking one side of the room and the Hindus the other (Hindu-Moslem unity!) The head men of the town were supplied with chairs, while the more humble grouped themselves on the floor. When all had gathered, our Brahman friend made a speech in which he said how thankful they were to have us come and how great the need was and that they had asked the government to establish a hospital there but the "Local Fund" had not been able to raise sufficient money. He said he had tried to persuade a number of Indian doctors to settle there, but had not succeeded. Everyone was then treated to plaintains and beetle-nut, including all the small boys in the neighborhood. Thus the dispensary was declared open!

Next we had to go to the Traveller's Bungalow where our Mohammedan friend brought us our noon meal. We returned to our dispensary and treated 36 patients and we expect that next week when our coming is known—the number will be nearer 100. It is to be announced by tom-tom through the villages this week.

Of course there is still a great deal of prejudice against us among the ignorant people,—they say we give medicine to make people Christians, that we operate and cut fat out of people to make plaster, and so on.

The Sub-registrar took us to his house to see his wife, a sweet girl who had had rheumatic fever, and now has a very bad heart. We are going to bring her into Vellore in the ambulance next week.

The middle room of his house was absolutely dark, no windows and only the doors from the surrounding rooms opening into it. A baby's bed hung by chains from the ceiling. Although this was the drawing-room(?), on the walls he had a picture of his graduating class—he is a B.A.—and also a group of students in costume, who had acted "Hamlet" in college. Another wall of this room was ornamented with a china doll goddess.

Who could help but be attracted to a land where there are such great opportunities for service—especially when it is such a beautiful land as India! The lure of the country grows on one day by day. I think it is partly because we live so "out-of-doors." Right now I sit out on an upstairs balcony with the full moon rising before me, over the hills, while the gorgeous sunset colors can still be seen through a screen of tall graceful cocoanut palms behind, and hundreds of black crows circle backwards and forwards, high up in the sky—their evening exercise before retiring!—Western Baptist.

Baptists are coming into prominence in China as well as in many other lands. Here are several Chinese people of eminence who are Baptists: The mayor of Canton, the secretary of foreign affairs, the chief surgeon of the military hospital, the wife of Sun Yat Sen, and the wife of the ambassador to Great Britain. At a recent reception, with his wife and four children in the receiving line, the President of China shook hands in American fashion with a thousand native and foreign guests. The affair closed with the rendition by the band of "God be with you till we meet again."

"Missions is a man's job", says J. Campbell White, but some one else has said "When God sees that a job is too hard for a man, He puts a woman in

TREASURER'S CORNER

OUR COCANADA SCHOOLS

We have been talking about our schools at Cocanada for a long time, and still some of us don't quite understand all about our Building Fund.

Of course we all know there are two big Girls Schools at Cocanada, under the support of our Women's Board of Ontario West: (1) The Caste Girls' School, under Miss Baskerville's care and (2) the Cocanada Girls' Boarding School, at present in charge of Miss Laura Craig. The Caste School is a day school. For this school, the Board bought the land, a friend of Miss Simpson provided the money for a splendid building, and last year our Circles were asked to raise one thousand dollars to furnish and equip it. That sum is now in India, so our part of the project is completed.

The other school—the Boarding school, —is less fortunate. We raised last year one thousand dollars to start a building fund, to enlarge this splendid school. We need to raise, this year, \$1850 to complete alterations.

Often people ask the treasurer what is the most pressing need in our mission. Without hesitation I say the enlarging of our Cocanada Boarding School. Our educational work is seriously handicapped for space to accommodate the many pupils who wish to attend this school. Our missionaries are greatly hampered by the fewness of trained native workers. We can't train more girls at our Cocanada school because we haven't a big enough building. We have always been able to get the money to support new students, but the money to build a roof over their heads comes in so slowly.

Many Circles—all the Circles in some Associations—sent in a special contribution for our schools last year. That money is now in India, drawing interest at five per cent. Let us hasten to send the rest of the money—eighteen hundred and fifty dollars—so that building operations may be speedily carried on. We made a big special effort last year. Let us do it again!

M. C. Campbell.



Group of Boarding School Girls, Cocanada

OUR MISSION BANDS

NOTE

In February issue of the Link, our secretary, Mrs. Mills, called attention to methods of preparing programme material. This month, instead of providing you with an entire programme, we are glad to be able to give you a splendid suggestion for your devotional exercises. This is from Miss Fanny Laine, the splendid leader of the Walmer Road Band, in Toronto.

THE LIGHTHOUSE

How many of you have ever seen a lighthouse? There is a large one at Toronto on the Island, also smaller ones at different points of the Island.

These lighthouses are to guide the captains of the large lake steamers so that they may find the right entrance to the Toronto Harbor.

A lighthouse is usually built at the entrance of a harbor, or at some important or dangerous part of a coast.

In the dark night, but for its guidance, the sailor would be quite at a loss to know how to steer his course so as to avoid the rocks and sands, and to reach the haven where he wishes to anchor.

Oil, gas, and electricity are used to light the lamps in the tower, and the power of the light is increased by the use of glass reflectors, lenses and prisms.

The Eddystone Lighthouse is built upon a rock in the sea, not far from Plymouth, England, at a distance of about twelve miles from the shore, and the light is visible for thirteen miles on every side.

Though several former buildings on the same rock have been washed away, this present lighthouse has stood the tempest's fury for more than one hundred years.

Upon another lighthouse is engraved this suitable motto—"To give light and to save life."

The lighthouse towers high above the rocky shore and sends its beams of light

far over the dark ocean, and many a sailor seeing its rays has steered his vessel to safety. But besides the light in the high tower it is necessary to have lower lights in order that anyone trying to reach a place of safety, may not be blinded by the bright light above, and not see the rocks closer to shore, or close to the lighthouse.

If the keeper of the lighthouse were to neglect his lights and did not have them bright and shining all the time, the sailor would be in great danger, for the ocean would be in darkness, and he would lose his way and be dashed on the rocks.

Mary was a little girl who lived with her father in the lighthouse on a wild and rocky coast. One day her father, the keeper, went ashore, and while there was taken and kept a prisoner by a band of wicked men, who thought, if only they could keep him prisoner, the light house would not be lighted at night, and vessels would be wrecked of which they would get the spoils. But Mary was left at home, and when her father did not come at night, she was very much afraid, but she thought of the sailors who might be lost, and bravely went to the top of the lighthouse tower and one by one, lighted all the lamps, till the whole sent forth the clear and welcome light.

Mary's father saw the light and he was very happy; because his little girl by her bravery had spoiled the plans of the wicked men who soon set him free, since no vessel seeing the light would be wrecked.

(Application)

We have a special subject for our Scripture Lesson today. It is just one word, now listen, for it's something we couldn't do without. We hear it every day but we do not stop to think how wonderful it is, because it is so common. It has five letters, and begins with L. yes, it is "LIGHT."

When Jesus was on earth, He couldn't

stay he
to go l
He co
some I
His pe
try to
Now
us wha
Mem
fore m
works,
heaven
You
Jesus.
as bri
others
them l
to the
So
those
to let
As
on the
LIGH
pare t
He sa
and E
might
the "C
LIGH
truth,
darkn
To
Gospe
that
course
Thi
indoo
How
thing
tente
arou
heave
Jes
We r
to co
all p
about
As
towe

stay here always, for, you know, He had to go back to His Father in heaven, but He couldn't leave this world without some LIGHT, so, before He went He told His people who loved Him that they must try to do His work.

Now I am going to ask—to tell us what Jesus told them to do.

Member—"Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven."

You see that was a real command from Jesus. Of course their light wouldn't be as bright as His, but they could tell the others about Him, and that would make them like little candles, showing the way to the great "LIGHT."

So all through the years since then, those who loved Jesus have been trying to let their LIGHT shine.

As we think of the Lighthouse, built on the rock, and its motto—"To give LIGHT and to Save Life," let us compare this motto with the words of Jesus. He said, "I am the LIGHT of the world," and He also said, "I am come that they might have LIFE." "We often speak of the "Gospel Light,"—that is, the kind of LIGHT which comes to us through Bible truth, without which we should be in darkness like the heathen people.

To know and love Jesus is to have the Gospel LIGHT, and it is not given to us that we may hide it and keep it all to ourselves.

This kind of LIGHT shines as brightly indoors, as the sun shines out of doors. How can it shine? By doing little things brightly and cheerfully with contented loving hearts, making everybody around us happy, besides pleasing our heavenly Father.

Jesus does not want us to be selfish. We must send the LIGHT of the Gospel to countries that are in darkness; until all people in all parts of the world know about Him and His love.

As the sailor needs the light in the tower of the lighthouse to guide him on

the water, so do we need the LIGHT or the Gospel to show us the right way to live.

Now remember the two verses of our scripture lesson. What did Jesus say about himself? "I am the LIGHT of the world."

What did Jesus tell the disciples to do? "Let your LIGHT so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE LIGHT SO BEAUTIFUL

There is a light so beautiful
That glows for you and me.
It is the heavenly Father's love
That shines for all to see.
All other children have a share
As great as yours and mine.
It is for all He made His love
Shine! Shine! Shine!

He gives us all our chance to help
To make the world more bright
By loving words, and deeds and looks,
So beautiful in His sight;
So shall His love glow through the world
With radiance clear and fine,
If we, his children, day by day,
Shine! Shine! Shine!

EASTER PROGRAMME MATERIAL

For Mission Band Meetings

Be sure to send for some at once. Don't omit your missionary topic, but help to emphasize the Easter message by some special programme numbers, and make your Easter Mission Band meeting one long to be remembered. Write to our Literature Dept., 66 Bloor St. West, without delay and get your supply.

Be sure to request the undersigned if you know of any Bands that have been organized or re-organized since October 10th, 1921. I want to attach these red stars.

Your Band Sec'y,
Anabel Sage Mills.

THE EASTERN SOCIETY

TO MISSION BANDS

My Dear Mission Band Friends,—Your Secretary almost feels like calling "Hello Canada Central Bands!" I do not hear from many in your Association, only nine reported last year.

I know you children just love missionary work. I know you love to hear about Akidu and Miss Hinman, Vuyuru and Miss Lockhart, Yellamanchilli and Miss Murray, and of all the other of our mission fields. Those who have read about Miss Wilson at Peniel Farm could tell what a delightful story it is, and then the bright, intelligent children from the Slavic Mission at Ottawa. I don't believe many of you could recite long passages of Scripture so well nor could you sing any better. You would delight to hear about them.

Don't you want a Band in your church? Now let me just whisper to you, dear children. You just worry some of the big folk in your church until they will simply have to give you a Band. You will, won't you? Yes, you will, and what a splendid time you will have arranging for concerts, lantern lectures, sales, picnics. Oh, just lovely times, and best of all, you will be able to help dear little children all over Canada, in India, and in Bolivia.

Do you know, God wants the boys, God wants the girls, to help Him. He says—He does, and He means you dear reader, whether one of the children who do so need a Band, or you dear grown-up. He means you. Isn't He calling you? Don't refuse. He may never give you such another glorious opportunity. He can make you able, if you want to be.

Pauline R.

TREASURER'S MESSAGE—LOOKING BACKWARD

Have you forgotten the enthusiasm with which we greeted our Budget for the year 1921 and 1922 in Convention at Ottawa?

Your treasurer has not, and is now looking forward to every Circle doing their part in this great opportunity. One third of our financial year is gone and we have not yet met our monthly payments. Knowing that some of us have been finding it hard to meet family and personal needs, do not let us forget, when asking for "our daily bread" that there are others who need the 'Bread of Life,' and that we promised to give it to the Telegus in India, also that small portion for Bolivia.

Let our gifts be individual, because of the communings which my soul—your soul—has held with our Greatest Friend. I know what I ought to give Him—you know what you ought to give Him for the many gifts and blessings we have received in these four months from a Father's loving hand.

Our Young Women's Circles are taking care of Dr. Chute's Medical work of \$500.00, while we promised to sustain our regular work with the few specials which you will please read in the appropriations on the last page of the January Link. Then pray that the Spirit may fulfil through us, giving as He has prospered us even to the giving of ourselves in His service.

Margaret Kirkland.

Westmount.

DAY OF PRAYER

The Semi-Annual Day of Prayer appointed by the Home & Foreign Mission Boards of Eastern Ontario and Quebec, will be observed on Thursday, April 6th. Presidents of Circles are asked to arrange meetings on that date, so that special intercession may be made on behalf of the work and workers of our societies, both at home and in India and Bolivia—

"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father, who is in Heaven."—Mat. 8:9. E. C. A.

Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 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.

LITERATURE DEPARTMENT— Women's F. M. Board, 66 Bloor St. W. Toronto

Addresses of Board Officers :

W. B. F. M. C. Ontario West—Hon. Pres. Mrs. John McLaughlin, 33 Hawthorne Ave., Toronto; Pres., Mrs. Albert Matthews, 169 Warren Road, Toronto; Rec. and Cor. Secretary, Mrs. F. H. Bigwood, 77 Winchester St., Toronto; Secretary for India and Bolivia, Mrs. H. E. Stillwell, 5 Woolfrey Ave., Toronto; Secretary for Directors (Foreign), Mrs. H. E. Lloyd, 894 Brantford Ave., Toronto; Treasurer, Mrs. Glenn H. Campbell, 113 Balmoral Ave., Toronto; Sec. for Bands, Mrs. Mills, 96 Elmwood Ave., London; Supt. of Link Agents, Mrs. J. C. Doherty, 118 Gothic Ave., Toronto; Secretary of Students and Bible Women, Mrs. Harold Firstbrook, 68 Highlands Ave., Toronto; Convener of Furlough Committee—Miss Gertrude Dayfoot, Georgetown, Ont.; Asst. Sec. of Directors (Foreign), Mrs. W. J. Dunlop, 32 Palmerston Gardens, Toronto, Ont..

ASSOCIATION DIRECTORS.

Collingwood—Mrs. Wm. C. Dennis, Box 515, Braosebridge, Ont.
Elgin—Miss Annie Crane, Aylmer West, Ont.
Geesh—Mrs. McAlpine, Hespeler, Ont.
Middlesex and Lambton—Mrs. Baldwin, 1000 Maitland St., London, Ont.
Niagara and Hamilton—Mrs. F. K. Dayfoot, Port Colborne, Ont.

Norfolk—Mrs. Geo. Pearce, Watford, Ont.
North—Mrs. Phelps, North Bay.
Oxford-Brant—Miss Jennie Whiting, 238 Dalhousie St., Brantford, Ont.
Owen Sound—Mrs. Day, Leith, Ont.
Peterborough—Miss M. A. Nicholls, 216 McDonnell Ave., Peterborough, Ont.
Thunder Bay—Mrs. E. E. Wood, Fort William, Ont.
Toronto—Mrs. Passmore, 16 St. Clair Ave. W.
Waltham—Mrs. T. T. McDonald, Wingham, Ont.
Weston—Mrs. J. D. McGregor, Wheatley, Ont.
Whitby and Lindsay—Mrs. J. T. Priest, Box 239, Whitby, Ont.

W. B. F. M. S., Eastern Ontario and Quebec—Pres., Mrs. H. H. Ayer, 343 Oliver Ave., Westmount, Que.; Cor. Sec., Mrs. F. B. Motley, Sunnyside Road, Westmount, Que.; Rec. Sec., Miss Edith Bentley, 910 St. Catherine St., Montreal, Que.; Treasurer, Mrs. John Kirkland, 26 Selby St., Westmount, Que.; Superintendent Mission Bands, Mrs. J. Hale, Ramsey, 4265 St. Catherine St., Westmount, Que.; Bureau of Literature, Miss Florence Dakin, 16 Durocher St., Montreal, Que.

There is nothing like a great purpose or devotion to someone or some thing outside of self to make us strong and forgetful of minor ills. Read this: The servant of a lady of high rank in China bought a poor little girl waif and brought her to his mistress. The lady was not a Christian, but the child was, wherever she had been taught. An effort was made to make her worship the Chinese idols, but with no result. She was steadfast, but at the same time so good and winsome that the lady ceased to trouble her about her faith. Then came the Baker trouble, and a proclamation was made that any who had those of the hated faith in their homes must give them up. The lady had a kinsman in a high position, and thinking that both the little girl, whom by this time she dearly loved, and herself, would be safe with him, they went to his home. No safety there. A second edict declared

that any who sheltered Christians would share their fate. Then this noble Chinese woman resolved to run any risk rather than betray the girl. Disguised as beggars with stained hands and faces the two slipped away in the night to walk, begging their way to a distant town where the lady felt sure an uncle would protect them. The missionary to whom the story was told, looked wondering at the tiny feet and questioned how she could possibly have walked those many miles, she who had always had a carriage for the shortest distance. "But there was no other way," the lady simply explained. She told how they made the journey and found safety, but it had cost agonies of pain. "It was hard," she said, "but I saved the girl." Loss, danger, suffering, were not counted. Think what the experience meant to her new life and character.

Adapted from "Missions."

From the Literature Department

NEW ADDRESS:—66 Bloor St. West, Terauley St. entrance.

NEW TELEPHONE:—North 8577 F.

EXERCISES:—

For your Easter meetings there are:

- “An Easter Evening” for your Band, containing a whole evening’s program, or selections can be taken from it for program already arranged 5c
 “The Challenge of the Cross” is an excellent consecration exercise for young ladies and an invisible singer..... 28c

EASTER THOUGHTS:—

- “Easter Messages” contains poetry and prose in which Easter and missions is emphasized 3c
 “For You and For Many” calls attention to those who have not heard 3c

STORIES:—

- “The Easter Message” 3c
 “Easter in Africa” 4c
 “Go Tell He is Risen” 5c
 “The Easter Tidings” (Poem) suitable for recitation or, as it is prettily gotten up, it would be suitable to send as an Easter Greeting card 3c

“BEACON LIGHTS”:—

The new edition is now ready, and is perfectly splendid. Every leader *must* have it for it is a great education on our work in India, worth many times the price. The indices alone are worth that, and you can have all this for 25c

SKETCHES OF OUR MISSIONARIES:—

There is another addition to our list of biographical sketches. THE LATE DR. MARJORIE CAMERON is our newest sketch, and is compellingly interesting. It and the sketch of Mrs. A. A. Scott are each 10c
 Miss Simpson 7c
 Dr. Hulet, The Misses Baskerville, Folsom, Hatch, Murray, Selman, McLaurin, McGill and Priest are each 5c

THE PILL-BOTTLE:—

We have received a new edition of “The Pill-Bottle.” Owing to increased cost the price is now 25c