



Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

VOL. XXX.

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No. 7

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Martin, Mrs. B. 25
22 Rose ave.
Jan 15

SEVEN SINS.

These are the sins I fear
 Would have Thee take away;
 Malice and cold disdain,
 Hot anger, sullen hate,
 Scorn of the lowly, envy of the great,
 And discontent that casts a shadow grey
 On all the brightness of the common day.

Henry Van Dyke.

CANADIAN MISSIONARY LINK

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MISSIONARY NEWS.

The Embarrassments of the War. Much anxiety has been felt about the many mission-

aries of many Boards for the most part American, who are in Turkish territory, either in Europe or Asia. The magazines of the societies concerned with one accord declare that no one is in danger of his life, though naturally distressed because of the difficulty of securing money, and because of the surrounding conditions. But if American missionaries are faring tolerably well, it is not so with representatives of Continental societies. The French Protestant Missions, which appeal to us strongly because of their brave struggles in the midst of weakness, can get no money to their representatives. Many of the missionaries have been called back to serve in the army, and some have already given their lives. The German societies are equally helpless as regards funds, and missionaries of the Schleswig-Holstein Mission, the Leipzig Lutheran and others, are depending on private hospitality. The London Missionary Society passed resolutions some time ago, expressing their sympathy and hoping that the old relations might later be resumed. The German papers, in answering, true to the spirit Germany is displaying, repulsed these advances with scorn, declaring that victorious Germany would have no need of England's help.

In Africa fearful things are occurring where the missionaries have tried for so many years to teach civilization to the natives. In German East Africa, these natives were enrolled by hundreds, and consequently they had to be in Rhodesia. Their old barbarism has returned intensified, and one of the missionaries

wrote, "Hell is let loose, and no one can tell what is going to happen."

In Smyrna, though, as has been said, the war has not brought danger, the foreign residents have need to fear plague and earthquake, both of which are now at their work of devastation.

Japanese Factories. According to the "Tokyo Advertiser," factory conditions among women and girls are as bad as they well can be. Twenty thousand women and girls are brought in from the rural districts annually, of whom 3,000 die every year of tuberculosis, and 12,000 never see home again. They work twelve to fifteen hours a day, and have only thirty minutes for meals. Girls who go into factory work young show no growth after the age of fourteen, and the old injustice is there, as here, that women who do the same work as the men receive two-thirds less in wages than they.

Queen Wilhelmina's Charity. Queen Wilhelmina of Holland is said to be responsible for the partial support of a Mission Hospital in Amoy, China.

Tokyo. The next Convention of the 1916 World's Sunday School Association was scheduled for Tokyo, Japan, in 1916. In spite of the unfavorable outlook, preparations are being carried forward to hold the convention at the appointed time in the appointed place. For the first time the International Sunday School Lessons have been this year printed in Armenian and in Turkish, and are being used even in the Gregorian Church.

Vassar Girls. Very lately some lectures on the war and industrial conditions have led the students of Vassar to realize that they are spending \$17,000 a year on "organized pleasures." This amount would represent a year's support to 58 girls at an income of \$6 a week, and the students have begun a campaign against the extravagant expenses of class teas, dances, flowers, etc., with the intention of contributing the money thus saved to some department of social service.

A member of a Presbyterian Bible Church in Philadelphia has a remarkable Bible Class. Every Sunday afternoon he has before him students from the State University who are Mohammedans, Brahmins, Buddhists, Confucianists, Roman Catholics and Protestants. Fifty-six different nations are represented in the student body of this University.

The Sailors on Inland Waters. The work of Mr. Bone on the Welland Canal was known to many during his long life. These will be interested to know, that the work, so successful under him, is being continued, and is growing, under his successors. There are 25,000 men who spend their lives on our inland waters, and every endeavor is made to serve them spiritually through good literature, through Sailors' Institutes at the larger ports, and through the itinerant missionary who goes in and out among them.

A New "Bank Draft." The American Missionaries in German territory in Africa have been unable to get money since the war broke out. Very recently one of the missionaries of the Presbyterian Church, a courageous Southerner, returned to his field in Africa, and took with him many thousands of dollars in

gold of both England and Germany, not in bags or boxes, but concealed in his specially prepared clothing.

The Peck Memorial. Miss Flora Clarke, one of our missionaries from the Maritime Provinces, is rejoicing over the completion of her new home, built for her by the gifts of the women, and called the Peck Memorial Home. It is in Vizianagram, and from all accounts appears to be a very attractive house of five main rooms, three dressing-rooms, and two workrooms.

Another Leper Work. At Vizianagram, one of the stations which has become ours by the union of the Maritime Board and our own, a new leper work has been started. The Rajah of the district donated 100 acres of land; the Mission to Lepers in India and the East undertook the financial support, and our missionaries became responsible for the management. The twenty-four first inmates were housed in mud huts, but a new buildings is now projected, and it is expected a large work will be the result.

The Lace Industry. In 1826, one of the missionaries of the London Missionary Society started the first girls' boarding schools in India, and in order to help support them she taught twelve little girls to make, for the first time in India, pillow lace. The industry has developed since that time, till now 1,200 women are engaged in it. The profits go to the support of the boarding and day schools. Besides the Torchon and Cluny, these women make Honiton, Buckingham, Duchesse, and Brussels lace.

Listen! Let us read and re-read this until it silences that oft-repeated and shallow remark we so often hear, "It doesn't matter what a man believes if he only lives right."

"In all the smoke and chaos of war we see one thing at least emerging with irresistible and convincing power to guide us in the New Year; that the one thing that matters, from man's side, is the body of ideas that win his loyalty—in short, his belief. For a quarter of a century man has been declaiming passionately that what mattered was not what a man believed but what he did. "Not creed but conduct," they cried. We now see what a frightful and devastating lie that is.

If we had been told as a people a year ago that—when the next war came—we should trace its origins to a philosopher and a philosophic historian, what a jeering laugh would have gone up against the prophet! But to-day the names of Nietzsche and Treitschke are on the lips of everyone as authors of the war. We know now that it is creed that makes conduct—not, of course, creed in the sense of words uttered, but of utter loyalty to accepted ideas. The devastation of Belgium was wrought—if we trace back to origins—not in the cannon-halls of Krupp but in the lecture-halls of Berlin."

The Woman's Movement. The London Chronicle has an article in the January issue concerning the movement of women in different lands towards enlightenment. One of the signs of change in India is in the number of women studying medicine, and another in the formation of clubs everywhere, in which women can learn and can express themselves. Some of the signs of the times in China are the prominence of the Women's Red Cross Society and the founding of the Government schools for girl slaves. In China there is even a "smart set," due to the sudden ideas of liberty adopted, in which the girls wear very tight trousers, tight, short jackets, and smoke cigarettes.

In Africa, too, changes are coming, and the women will no longer marry the man picked out for them, nor will they consent to become a second or a third wife. It is even prophesied that the day of the Suffragette is coming in Africa.

FELLOW-LABORERS WITH PAUL.

"These women which labored with me in the Gospel, with . . . other my fellow-laborers, whose names are in the Book of Life.

They lived and they were useful; this we know,

And naught beside;

No record of their names is left to show
How soon they died.

They did their work, and then they passed away—

An unknown band—

And took their places with the greater host

In the higher land.

And were they young, or were they growing old,

Or ill, or well,

Or lived in poverty, or had much gold?
No one can tell.

One only thing is known of them: they were

Faithful and true

Disciples of the Lord, and strong thro' prayer

To save and do.

But what avails the gift of empty fame?

They lived to God.

They loved the sweetness of another Name,

And gladly trod

The rugged ways of earth that they might be

Helper or friend,

And in the joy of this, their ministry,
Be spent and spend.

No glory clusters round their names on earth;

But in God's heaven

Is kept a book of names of greatest worth,

And there is given

A place for all who did the Master please,

Although unknown,

And their lost names shine forth in brightest rays

Before the throne.

O, take who will the boon of fading fame!

But give to me

A place among the workers, though my name

Forgotten be;

And if within the Book of Life is found
My lowly place,

Honor and glory unto God redound

For all His grace!

—Marianne Farningham.

THE PAIDIS.

"My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Thousands of tracts and Bible portions have been scattered throughout our Telugu Mission. Occasionally, we hear of wonders that God works through them by leading some soul into the truth, and, through that one, many others, out of doubts, darkness and death into liberty, light and life. Thus, a lone Gospel portion is sold in the bazaar at Parla Kimedi to a Paidi, and through him many are brought to know Him, whom to know is life eternal. This man, a spiritual leader among his people, had sought for peace and light in various Hindu sects, but failed to find them. After he had read his Bible portion and taught all he knew of it to the people in his village, he, with several others, came down to Parla Kimedi for further knowledge and instruction regarding the One they had read about. Miss Gaunce, one of our missionaries, could talk with them in the Oriya language, and explained the way of salvation more perfectly. That year thirty-two were baptized. A large portion of these were heads of families, and since then have brought their wives and other near relatives, until to-day they have a church membership of over three hundred. Shall we not praise God for what He hath wrought?

These Paidis are really out-caste Hindus, and live in the central and strategic portions of the hills, whence they carry on trade with the Savaras, who, for the most part, live in most inaccessible regions. The Paidis know the Savara language, and their business takes them to the most out-of-the-way places. It will be easily seen what a valuable means of spreading the Gospel would be a church of consecrated Paidis, fully alive to their responsibilities toward the people around them.

It is interesting to know that as far back as the year 1900 the Christians in our Telugu churches felt more or less the responsibility of giving the Gospel to these hill people. The Savara Board, consisting of four Indian brethren and three missionaries, was organized. To-day, through the management of the missionary, the Telugu churches of the Northern Association support several helpers and students. There are now three churches in the Savara hills, and one mark of progress is seen in the fact that these new Christians are contributing towards the support of an evangelist, as well as meeting their own local expenses. The Telugu Women's Missionary Society supports a teacher, and also gave fifty rupees last year to the general work of the Savara Board.

Let us pray that the "Word of God" may continue to prove "quick and powerful" even to the salvation of thousands of these hill people, both Paidis and Savaras.

BARBARA MOULD.

THE STEADY SUBSCRIBER.

How dear to our heart is the steady subscriber,
Who pays in advance of the birth of each year,
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.

He never says "Stop it; I cannot afford it,
I'm getting more magazines now than I read;"
But always says, "Send it; our people all like it—
In fact we all think it a help and a need."

How welcome his check when it reaches our sanctum;
How it makes our pulse throb; how it makes our heart dance!
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

—The Lamp.

THE PERSONAL TOUCH.

At Tuni, you know, are Mr. and Mrs. Scott and Miss Priest, no other white folk. Miss Priest writes: "It is 7.30, and dinner is just over. Outside it is raining hard. The Scotts are away on tour, and I am a wee bit lonesome. One likes to have someone to talk things over with, and Mrs. Scott and I are such chums. Some day, when the new home is ready, perhaps I will have a dear fellow-worker to share it with me. . . . This terrible war may delay the Bungalow, but I am not worrying one bit. My Father knows all about it. He can give it to me soon if He sees best, and if He does not, I can wait. I have some good wire fencing ready, and will need iron posts. Discarded railway ties do for these, but I cannot get them yet. No money to spare. If only the land was enclosed I'd get some trees planted this rainy weather—lime, almond, pumôlo, etc.

Two weeks ago Miss Murray and I had union meetings with our Bible-women and those from Narsapatam. It was an inspiration to our women to have those days together. God answered prayer indeed, and gave us a fresh revealing of Jesus Christ. I am now reading and marking papers on the last Bible examination. Then Miss Newcombe wants me to go to help with some special meetings with her women. . . . But it is late; the frog orchestra is in full swing, and I am tired. So good-night."

Miss Susie Hinman, in charge of the Boarding School at Akidu, where Miss Marsh served so nobly, writes: "I have 60 girls and boys in my family this year, and they keep me on the trot. Here are enough for someone always to be sick, and someone always to be naughty. They are pretty fair on the average, and I do love them very much. We started first form this term and have 34 children in it."

This from Dr. Jessie Allyn: "I am writing from Parlikimedi, where I am in attendance on the Rani. My fees will be about \$1,000 for the three weeks. Perhaps the Rajah will give a present extra to the work; perhaps not. At any rate, I am especially glad of this money just now, for the rented house we have been using as a Dispensary is far down town and very expensive. I have bought a good property for \$500 in view of this money coming, and have placed no estimate for medicines or nurses next year. I have 10 nurses and 5 hospital servants to provide for, besides medicines, linen, furniture, instruments, etc. I am so glad to have reached my ideal of a hospital run by Indian money. Apart from Miss North's (European nurse) and my own salaries, all is done by Indian money, and each year we have been able to add to furnishings, etc. This year I am adding 20 beds, an aseptic operating table, £30 value of instruments, and the new Dispensary. I hope soon to make out a financial statement so that I myself may see what God has done for us."

One almost wishes that our other brave little Doctor Gertrude Hulet, were working within the zone of royalty also, but her service is just as much needed and appreciated in Akidu.

M. B. McL.

MORE MISSIONARIES NEEDED ON OUR FIELD IN INDIA.

Two young women, eminently well fitted for the work, have applied. Both are graduates of McMaster and of the Faculty of Education. Both have had experience in teaching; both are active in Christian work. One is ready to go this year. The Board would be glad to send her if the necessary funds come in. Who will help to make it possible?

MARTHA ROGERS,

For. Corr. Sec.

LETTER FROM MISS HINMAN.

Akidu, Kistna Dist., India,
Nov. 29th, 1914.

Dear Friends of The LINK:—

I believe I was somehow concerned in a promise to write The LINK a letter in November. The month is swiftly drawing to a close, and I must hasten to fulfil that promise. Writing seems so inadequate to convey ideas of things as they are that I fear I have not made all the effort I should have done in that line.

alphabet. I studied about three and a half hours each morning, and two or two and a half each afternoon. Hungry! Well, meals couldn't come too often for me those days while I still had my sea-appetite. The new fruits I enjoyed very much, and the rice and curry breakfast I adopted at once, and have never given up. It isn't a bit easier than it sounds to sit all day drumming away at Telugu. Sometimes one gets very restless, and then it takes all the stick-to-itiveness one can summon up. I was fortunate in living in Waltair, where we had many



Ladies' Bungalow, Waltair:

Before I came I used to read the letters from our missionaries, and often wished they would tell just how they lived. I determined, if I ever got to "the coral strand"—which, by the way, I have as yet never seen—I should surely write and give explicit information. Is there anyone who shares that desire to know? If so, I'll try to tell you. I can but speak from my own short experience, so this will be personal.

I found they didn't give me time to get the yellow sea complexion dispensed with, nor my clothes unpacked, before they began talking "munshi" to me. I secured one, of a kind, very soon, and began trying to "draw" the hieroglyphics which represent the Telugu

diversions in the way of visitors, and teaching in English. After five in the evening I used frequently to go for a walk, often toward the sea. I distinctly remember the sense of unrealness the new sights and sounds had in those days. I fear a tinge of loneliness entered in, and I was often, in thought, back in the dear homeland. God was most gracious in giving me very dear friends who, with their love and sympathy, made the first hard, lonely months much more happy. After two years of grind I was sent down here to Akidū to take charge of the zenana work in the village. When I was flying around doing something the other morning, and in the midst was called to attend to something

else, Miss Selman called out: "There's no rest for the wicked." If that's any rule, I fear I'm a most dreadful sinner. If the one hundred and sixty children in my little (?) family don't know how to keep me busy, then I don't know what the word "busy" means. With the exception of an hour or an hour and a half at noon, I am often just rushing from 5.30 a.m. to 7 p.m. At 6 I unlock the girls' gate and they and the boys come to the storeroom to take their food supplies for the day. These consist of unpounded rice, kerosene oil, salt, oil, the ingredients for curry, and fuel. Then I examine the sweeping of the Boarding School, the old church where many boys sleep, and the Chapel

Schoolhouse. The little fellows are divided into companies for sweeping, and they find me a hard taskmistress, whose eyes do not miss the neglected places behind doors. I try to have my morning meal—chota—about a quarter to seven. It usually consists of raw fruit in season, an egg, toast, coffee and jam. School bell rings at 7.30. Before I go I have to give out my own breakfast supplies and arrange for all housekeeping to be done during the forenoon. I have heard of missionaries being criticized for keeping servants. I wonder how and when my meals would be prepared. I teach from 8-11 a.m. and have to have my breakfast about 11.15 or 11.30. I teach three Bible and two Eng-



The Sea-Shore at Walthair.

lish classes each morning, and enjoy this work very much. At 12 I lock up the girls while I have a little rest till 1.30. At 10 to 2 the bell rings for school, and I must be ready to unlock them and then have prayer with the Biblewomen, and go to the village. We get home about 5, oh, so tired. And there are always forty-seven things and people to attend to. Some pupil sick—a quarrel among the girls—someone not doing his appointed work. I have a cup of tea, give out my dinner supplies, and then have a tour among the children. Talk English with them; teach them some songs—just now telling them of the war is a frequent occupation—and then home again to have dinner, with the company of Mr. Dickens, Mr. Longfellow or some other old familiar friend.

Sometimes one gets very discouraged—especially when the others are all away on tour and you have no one with whom to talk things out. But, after all, it's a glorious work, and I believe well worth while.

Greetings to all friends.

SUSIE HINMAN.

THE COLLEGE LETTER. MOULTON COLLEGE.

At Moulton College we have lessons, sports and parties, like all other boarding-schools, but far more important, and not usually present in such a marked degree, is the Christian spirit which pervades our college, which spirit is perhaps more easily felt than described.

This spirit is manifested in the different religious services of the school. Every school day we have a short chapel service, which both resident and day pupils attend, and every evening, directly after tea, except Wednesday, when of course we have our regular weekly prayer meeting, we have a short chapel service, consisting of a hymn, a portion of scripture and a prayer. The prayer meeting is led by a teacher or a

student. Once a month we have a talk from one of our missionaries who is home on furlough, or perhaps a city missionary. Sunday in Moulton is observed in a way strictly in accordance with Christian principles, yet no Moulton girl would ever say that she did not enjoy Sunday. We regularly attend Bloor Street Church, and feel ourselves privileged to hear such splendid and helpful sermons. Occasionally we attend Jarvis Street or Walmer Road Church. On Sunday afternoon we have Bible Class, led by our Principal, Miss Ellis, who never fails to bring to our minds something helpful and interesting; then after tea we assemble in our vesper service to sing our favorite hymns. Once a year, together with McMaster University and Woodstock College, we have a Day of Prayer, and this day we observe almost like Sunday with a church service in the morning and an informal service in the afternoon, and on this day also the members of each class hold simple prayer meetings among themselves. The Day of Prayer is to the girls a Decision Day, when they come face to face with their need of accepting Christ, if they have not already done so, and those who have, receive a strong impetus to serve Him better.

A secondary but also important manifestation of this Christian spirit is the giving to Christian objects. Through mite boxes distributed to both resident and day scholars we support two girls in India, and the monthly contributions of the resident teachers and girls are divided between Home and Foreign Missions. We try to be very practical in our giving by taking time to make little garments to be given away.

It ought to be impossible for any girl to live in Moulton for any length of time without being influenced by the Christian spirit which permeates every part of our school life.

HILDA B. CALVIN.

MISSION CIRCLE PROGRAMME.**Programme II.**

Study Book for 1914-15, "The Child in the Midst." Chapter II, The Child at Home.

Bible Reading, "The Ideal Home," Psalm 128; or "The Home in Nazareth," Luke 2. 40-52.

Song—"Home, Sweet Home."

Prayer for Homes.

President—Our topic to-day relates primarily to the home. The child is dependent upon his environment for the materials out of which he builds his personality. It is the home which supplies the environment of the child during the first five years of life. We are first of all going to take some peeps into heathen homes.

Reading—"A Mohammedan Home in Persia." (Page 47, Study Book.)

Reading, "A Heathen Home in Africa." (Page 49, Study Book.)

Description of a home in a heathen Telugu village (as given us by our missionaries).

Paper or Talk—Marriage and Betrothal Customs of Non-Christian Lands. Child Marriage. Polygamy. How Wives Are Treated in India, China, Africa, Korea, etc. (Material in Chapter II.)

Contrast between the life of a bride in non-Christian and Christian countries. (To be given by two young women.)

1st Speaker—"In Christian countries every opportunity is given to a girl to know her future husband."

2nd Speaker—"In non-Christian countries, a girl is not permitted to even see her fiancé."

1st Speaker—"In our country, a girl's consent is asked."

2nd Speaker—"In their's, a girl is disposed of like property."

1st Speaker—"In ours, the girl becomes mistress of a new home."

2nd Speaker—"In theirs, the bride becomes servant of the mother-in-law."

1st Speaker—"In ours, the tender tie between mother and daughter continues."

2nd Speaker—"In theirs, the bride becomes a member of the husband's family, and cannot even visit home, except by consent of the mother-in-law."

1st Speaker—"Here, husband and wife are companions."

2nd Speaker—"There, the wife is the servant of the husband."

1st Speaker—"Here, the husband is proud to be seen in public with his wife."

2nd Speaker—"There, the wife walks behind or rides in a closed carriage. Why is it, my sisters, that conditions are so much worse in non-Christian countries? Why are women in Christian countries respected and educated and allowed to choose in marriage, and treated as queens in the home?"

1st Speaker—"It is because Jesus Christ is the only religious teacher who made no difference because of sex, but admitted women into the deepest mysteries of His religion on the same terms as men."

Reading—"The Missionary's Home as an Object Lesson in Heathen Lands." (Page 74, Study Book.)

Short Testimony Meeting.

President—"Does the acceptance of Christianity change conditions in our mission fields?"

Korean Woman—"It certainly has changed ours. We are even beginning to sit in the same church with our husbands, without a curtain hung between."

Chinese Woman—"It is wonderful how differently the Christian Chinese men treat their wives. I remember one

case that illustrates the new life Christianity brings to women."

(Quotes page 79.)

Moslem Woman—"Even the very presence of Christianity changes things. I do not know of any educated Moslem girls, etc." (Page 67.)

African Woman—"The change for us is like heaven. The husbands who formerly treated us like beasts of burden will often actually carry the child for us as we walk through the forest paths."

Reading—"A Christian Home in Zululand." (Page 51 in Study Book.)

—Items of Interest.—

Confucius held that a stupid woman is less troublesome than a wise one. The imperial rescript of 1871 stated that Japanese women were without understanding. Now, girls are admitted to the schools as are boys. The goal now is, "No village with an ignorant family; no family with an ignorant member."

There is a native Christian membership of 40,000 in Korea. Ten years ago the number was 10,000.

A Negro Baptist Church, located at Wathen, on the Congo River, established last year fifty-two new out-stations—one a week, on an average. It maintained 196 evangelists, 92 being supported by the congregation and 104 being voluntary workers. One out of ten of the 1,995 members is an evangelist.

Great strides have been made in the emancipation of the people of Bolivia from the yoke of Rome. Liberty of conscience has been secured; the clergy have been made amenable to the civil courts; the priests banished from the public schools, and civil marriage established. In the securing of all these reforms our missionaries have had a prominent part.

Close meeting by repeating Covenant.

E. C. CLINE.

CIRCLE NEWS.

Bothwell.—On Friday evening, Jan. 29th, the King's Mission Circle gave "Pollyanna and the Glad Game" to a crowded church. The parts were written and arranged by Margie Ellwood from the book, "Pollyanna," and about fifteen took the different parts. In this we were assisted by several of the male members of our church. All the music had the "glad note" predominating, and altogether the evening was helpful, interesting, inspiring and entertaining.

Our proceeds were highly satisfactory and are being divided, after expenses and a gift to the church, between the two missions.

DERFLA PATTERSON, Secy.

Waverley Rd., Toronto.—On December the 6th a Young Ladies' Missionary Society was organized in connection with the Waverley Rd. Baptist Church, with seventeen members enrolled. The following officers were elected: Hon. Presidents, Mrs. Volney Ray, Miss Lucy Jones; President, Miss Gladys Price; Secretary, Miss Phylina Virtue; Treas., Mrs. Stanley Beel; Pianist, Miss Mabel Strong. The third meeting was held on January 26th, with 24 present. Miss Lucy Jones gave a very interesting talk on the leper work in Ramachandrapuram, and also gave the society a name. We are to be known as the Suvatha Missionary Society. Suvatha is the Telugu word meaning "Gospel" or "Good Tidings." We are proud of our name and earnestly desire that the society may be worthy of the honor Miss Jones has conferred upon us in becoming one of our Honorary Presidents, and in giving us this beautiful name. Our prayer is that this society may help deepen the spiritual life of each one of its members, and that it may be instrumental in spreading the Gospel.

(Mrs.) GRACE A. MACBEAN, Supt.

BOARD MEETING.

The second quarterly meeting of the Board was held on Friday, Feb. 12th, at 27 North Street. The President presided.

There were present 33 members. Mrs. McLaurin, Mrs. Wood, Mrs. Foster and Miss Dayfoot were those who came from out of town.

The meeting opened with Scripture reading by the President, and prayer by several members.

The minutes for the quarter were read.

A committee, composed of the President, the Secretary and one other member, was appointed to meet with a like committee from the Home Society and Miss Ellis, Principal of Moulton College, to discuss the work of our Young Women's Circles with a view to giving them some special work.

The Bureau of Literature reported a busy month. The number of leaflets, books, etc., sold amounted to 348. A number of books and papers were sent out as loans. A new and very instructive paper on India from Mrs. Woodburne, and a tract on Bolivia by Mrs. Mitchell, may be looked for soon.

The application of Miss Evelyn Kellock, a graduate of McMaster, having been accepted, word was received from her that she stands ready to go whenever the way opens up. Miss Margaret Hare, our other missionary-elect, also awaits the open door.

The President announced that a cable message had been received from India, about the 17th of January, to the effect that Dr. Hulet was proceeding home on furlough.

The Treasurer's report for the quarter, while not at all discouraging, showed the need of earnest effort on the part of our women to keep up the income.

The Editor of the LINK reported the

financial state of the paper as good, considering the prevailing conditions.

The Board accepted the kind invitation of the Centre Street Church, St. Thomas, for Convention to meet with them next fall.

After prayer, the meeting adjourned.

A. E. FENTON, Sec.

EASTERN BOARD.

As it is important that all Circle and Band treasurers should know from time to time how our Board stands financially, just a word re our finances for the first four months of the Convention year, from Oct. 1, 1914, to Feb. 1, 1915.

At the suggestion of the General Board, and in common with other local Boards, our Board has undertaken the making of its payments monthly, instead of quarterly as heretofore. In order that this plan may be worked successfully, more frequent and prompt remittances are obviously necessary.

The amount needed monthly to meet our obligations is approximately \$265. So far, there has been an average shortage of \$100 per month. In other words, our Board found itself, on Feb. 1, \$400 behind.

To be up to date in our payments is something worth striving for. We would therefore urge that, during the next two months a strenuous effort be made to cover this amount (\$400.00), and at the same time provide for our regular monthly payments.

Also, just a word about new Life members. Are there not some women in our Circles who would like to make themselves Life Members this year? Are there not others whom Circles would thus like to honor?

NOW is the time to plan. NOW is the time to work. "Let us then be up and doing!"

FRANCES RUSSELL, Treasurer.
536 Grosvenor Ave., Westmount.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

TREASURER'S REPORT OR JANU- ARY, 1915.

Receipts from Circles—

Toronto, Walmer Rd. Y. L., \$10.75; Belleville, \$5.00; Toronto, Bloor St. Y. L., \$5.00; Boston (Tuni Bungalow, \$2.50), \$6.50; Beachville (thank-offering), \$5.00; Brantford Park (Life Membership, Mrs. L. Chapin), \$25.00; Durham, \$5.00; Hamilton, Victoria Ave., \$7.25; Toronto, Ossington Ave., \$26.18; Toronto, Annette St. (per Miss Smith, for student, \$10.00), \$16.20; Dunnville Y. L. (teacher at Cocanada), \$25.00; London, Maitland St. Y. L. (student), \$8.50; Toronto, Roncesvalles Ave. (Th. Off., \$10.43), \$23.59; Aurora, \$4.65; Freelon, \$5.00; Mountsburg, \$2.00; Glammis, \$5.00; Hamilton, Wentworth St., \$6.00; Port Arthur (Biblewoman), \$12.50; Brooke and Enniskillen, \$5.90; Petrolia (thank-offering, \$1.25), \$5.67; North Bay, \$3.00; Brantford, Calvary, \$9.25; Sarnia (thank-offering, \$13.31), \$17.11; Arkona, \$4.50; Toronto, Walmer Rd. (additional thank-offering, 25c), \$46.62; Hamilton Park (thank-offering, \$7.50), \$12.50; Gravenhurst, \$5.00; Brantford, Immanuel, \$3.25; Port Elgin (student), \$4.25; Hamilton, Stanley Ave., \$5.35; Bentinck, \$5.25; Scotland, \$9.90;—Stouffville (Th. Off.), \$8.25; Windsor, Bruce (thank-offering), \$12.00; Toronto, Danforth ave., \$12.30; Toronto, Bloor St. (additional thank-offering, \$1.50), \$72.07; Toronto, St. John's Rd., \$5.55; Hespeler, \$12.75; Grimsby, \$7.00; Toronto, Indian Rd. (Biblewoman), \$13.90; Venkiah, \$6.00; additional Th. Off., 50c), \$29.22; St. Thomas L. L., \$6.97; Toronto, Christie St., \$5.00; Preston, \$6.00; Toronto, Jarvis St. (Special, 31c), \$27.22; Toronto, Beverley (student, \$17.00), \$23.00; Toronto, Calvary,

\$13.50; Hamilton, James St., \$31.10; Toronto, Parkdale (Th. Off., \$15.07; Iepers, 75c), \$33.46; Daywood, \$7.75; London, Egerton (thank-offering, \$4.84), \$8.51; Toronto, Jarvis St., \$39.37; St. George, \$9.90; St. Thomas, Centre St. K. Bagamma, \$20.00), \$27.00; Midland, \$5.95; Toronto, Century, \$17.65; Lakeview (thank-offering), \$17.00; Collingwood, \$5.00; Toronto, Waverley Rd., (Biblewoman, \$25.00), \$43.29; Tupperville (Mr. Hulet), \$4.35; Chatham, William St., \$7.33; North Bay (per Mrs. Cockerline, for Biblewoman), \$25.00; London, Adelaide (thank-offering, \$22.20) \$42.70; Brantford, First (Miss McLeod), \$45.00; St. Catharines, Queen St. (per Mrs. Mills), \$60.00; Wilkesport, \$4.65; Brantford Park, \$27.50; Wheatley, \$8.08; Springford, \$8.00; Hamilton, Barton St., \$11.12; Welland, \$4.50; Houghton, First, \$1.75; Tillsonburg (thank-offering), \$7.40; Rodney, \$10.50; Barrie, \$5.25; Parry Sound, \$2.50; Otterville, \$6.50; Cheltenham, \$5.25; Toronto, Immanuel (Bolivia, \$1.00), \$15.45; Fonthill, \$5.00. Total from Circles, \$1,134.51.

From Bands—

Walkerton, \$1.00; Boston, \$1.50; Parry Sound, \$2.00; Stayner, \$1.60; Brantford, Park (Life Membership, Miss Kate Feast), \$10.00; Toronto, Beverley, \$2.00; St. George, \$1.47; Preston, \$1.30; Brantford, Park, \$7.40; Glen Meyer, 75c; Essex, \$3.00; Sault Ste. Marie, \$5.00; Leamington, \$1.00; Waterford (Student), \$4.25; Port Arthur (student), \$4.25; Malahide-Bayham, \$6.00; Marshville, \$1.50. Total from Bands, \$54.02.

From Sundries—

London, Talbot St., Builder's Class (T. Deenamma), \$17.00; Toronto, Bloor St. S. S., Home Dept. (student), \$17.00; Toronto, Indian Rd., Y.L.B.C. (Edla Alice), \$4.25; Investment, Miss Davies' gift, \$10.00; Investment in trust, \$5.75; "F. & A." (Biblewoman), \$10.00; Mrs. W. T. Bunt (thank-offering), \$2.50;

Mrs. R. W. Elliot (for Miss Corning, \$100.00; for Dr. Hulet, \$100.00), \$200.00; Mrs. A. J. Lowick, \$5.00; Ingersoll "Four Square Class" (Samalkot student), \$17.00; Toronto, Bloor St. (Miss Phillips' Class, for Miss Jones, blind girl), \$10.00; Toronto Century, Jr. B. Y. P. U. (student), \$17.00; Brantford, Park, Y.P.B.S.C. (K. Begamma), \$20.00; Port Arthur, Philathea Class (S. Santamma), \$4.25; Toronto, Danforth Ave., Jr. B.Y.P.U., \$3.00; Ingersoll, Mizpah, Class (per Mr. Benseci's work) \$10.00. Total from Sundries, \$355.75.

Disbursements—

By cheque to General Treasurer on regular estimates, \$1,030.83; extras—Xmas prizes at Vuyyuru, \$5.00; Xmas present for student, \$1.00; harmonium for Miss Murray, \$20.00; to the Treasurer, \$20.83; Stationery, Cor. Sec., \$4.75; Stationery, Treasurer, \$4.14; Exchange, 60c; Exchange, 60c. (Note—\$350.00 paid to secure passage to India for Dr. Cameron last year, was used instead for return passage for Dr. Hulet.)

Total receipts for January, \$1,544.28; total disbursements for —anuary, \$1,118.97; total receipts since Oct. 21st, 1914, \$4,081.69; total disbursements since Oct. 21st, 1914, \$3,362.15.

On Feb. 15th, the Treasurer noted, for the first time in a number of years, a marked shrinkage in our rate of increase in giving over other years. This is doubtless due to the war, and is perhaps not great enough to cause alarm. We should, however, at this time, give special attention to our Missionary Treasury in our prayers.

MARIE C. CAMPBELL, Treasurer.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.

TWO RUSSIAN HEROES.

Philadelphia World Alliance, 1911.

Vasali Iranoff.

This man told to a newspaper reporter in these few simple words his story:

Born in Baku, Caucasus, sixty-three years ago, I was converted and baptized when I was twenty-two years old. Since that time most of my time has been spent in prison and exile. My persecution began when I became a Baptist; but in spite of what I have suffered, I

am thankful that I have lived to bring the light of religion to my fellow-creatures.

Twice, because I persisted in preaching when I had been ordered to stop, I was sent to Siberia. There I was chained to criminals—robbers and worse—in the chain-gang. I have been sent to prison so many times that I have lost track of the exact number; but if my memory serves me, I have seen the inside of thirty-one different prisons. In one prison I had to work on the treadmill. During the years of my ministry I have baptized over one thousand five hundred men and women, most of them at night in some lonely place, away from the eyes of the police. Often I have chopped through the ice in order to administer the baptismal rite. Once I baptized a group of eighty-six persons."

Andreas Erstratenko.

Then, there is Andrew Erstratenko, who, like Paul, began by threatening the Christians. When he first heard that there were Baptists holding meetings in his neighborhood, he headed a mob and urged them to stone-throwing and other persecution. But one day it occurred to him that even if they were wrong, these people had a right to their own ideas. Then, out of curiosity, he went to hear the first man I told you of, Vasili Iranoff, and was converted. He began immediately to preach. You can imagine how he was hissed and hooted by his old friends. He says of himself: "I was sent to prison, placed in a dungeon, and half starved. I was beaten and scourged many times in an effort to drive the 'Baptist devil' from me, but I remained true to my adopted religion under their torture."

Finally he was banished to Siberia, and when he was given his freedom he decided to remain there and become pastor of a little church which had been gathered through his preaching. Because of his work there are more than six thousand Baptists in Siberia.

Young People's Department.

"I'M GOING TO TRY."

(Tune: "Coming Thro' the Rye.")

If a body has a penny,
Easy 'tis to spend.
There are sweet things, O so many!
And of toys no end.
There's a store just on the corner,
Full of things to buy.
Can I pass it with my pennies?
I am going to try.

Do you ask me for my secret?
Then I'll tell to you
Why I wish to save my money,
'Tis the reason true.
There are many little children,
Not so large as I,
And to help them with my pennies
I am going to try.

Some are here and some are yonder,
Far across the sea,
If they grow up little heathen
They shall not blame me.
Now you know my little secret—
Know the reason why,
Though 'tis hard to save my pennies,
I am going to try.

LITTLE CHILDREN AS MISSIONARIES.

In all our mission fields the missionary's children are objects of great curiosity and interest, and are really a help in reaching the people. One missionary in China says: "The children are a great source of attraction and always receive abundant admiration from indulgent Chinese. Indeed, no mission station is fully equipped where the little children are missing. They bring light and sunshine into the station, and form

a link between the grown-up missionary and the heathen."

In Burma, Mr. and Mrs. Condit took their baby, seven months old, to an association in a Chin village. "The people were much interested in him," says Mr. Condit. "Most of them had never seen a white baby before. When I go to the jungle and the people ask me about the baby, they often say, 'He will learn to speak Chin well.' 'Yes,' I respond, 'he cries in Chin now.' They laugh and laugh at this time-honored joke, and when anyone else comes in they tell him, and laugh again."

Eggs seem to be the Chinese way of expressing congratulations when a new baby arrives in a missionary home. Says Mr. Lewis, of Ungkung: "Another little girl has come to live with us, and her name is Lucile besides looking after Mrs. Lewis somewhat, and receiving the Chinese who came with important items of business, I have had also to receive the long string of callers, who, in accordance with Chinese custom on such an occasion, came bringing their congratulations and eggs. Some brought eight, some a dozen, and some as many as thirty. I think that during the past two weeks at least fifteen dozen have been presented to us." One missionary says, "There is nothing that finds its way to a Chinaman's heart more quickly than a baby," and another, in giving an account of a reception: "Our little Katherine helped to receive the guests with bows and smiles, and threaded her way through the dense and dirty crowd with no sign of fear. She is the best missionary of the family."

—L. A. S., in Over Sea and Land.

OUR TOURING WORK IN INDIA.

Miles and miles of rice fields, waving, oh, so brilliantly green, in the sunlight; here and there wonderfully luxuriant groves of banana and coconut palms, now and then groups of queer little mud huts, nestling under huge banyan trees; quaint little white temples by the way-side; and sheltering far beyond, the wide, peaceful canal, reflecting on its bosom the great green branches which almost interlace overhead. Here, moored close to one of these strange little Indian villages, is our Mission Houseboat. The crowd of curious, half-naked Hindus, peering in through the open windows of this little floating cottage, utter exclamations of delight and awe as they behold tables, chairs, dishes, books, and many others strange objects, which they have never seen before. One asks: "Who owns all this great wealth?" "Oh," replies another, "this boat belongs to the white missamma who comes along our canal every few months to visit all our villages and tell us of their God."

Over in the heart of that little village, the missionary, seated on a log, or sack, under some shady tree, or perhaps a dilapidated palm-leaf verandah, is surrounded by a large and curious crowd of villagers, men, women, children, chickens, dogs, goats, oxen, all huddled together comfortably. Some are amazed, with eyes and mouths wide open; some are openly amused; some densely ignorant or stupefied by opium; some holding aloof contemptuously; some openly ridiculing; but a few, whose eager eyes and attentive attitude at once proclaim that they are understanding the words of the missionary and the Biblewomen who always come with her. Interruptions are many. A herd of goats or buffalos passing, raising such a dust that it is almost impossible to breathe; a long line of heavily-laden carts, lumbering slowly by, with their drivers

lashing their poor beasts, and singing lustily at the top of their voices; a wedding procession, accompanied by all the usual beating of drums and tom-toms; a quarrel between the villagers. Oh! So many interruptions! But the missionary and her Biblewoman continue, and the few eager ones still sit listening. Next year, when the missionary returns once more, these same few will be ready to hear again, and probably will remember all the story. Certainly, if there is a Biblewoman living in that town who can re-visit these people and impress this story, they will not forget. That night the little houseboat is towed up the canal by a long line of coolie-men, who walk along a path on the bank. The boat is moored alongside a new village, and another day's work is ready for the missionary.

Many of the villages, however, are several miles back from the canal, and the missionary has many long walks across the slippery little paths through the rice-fields, creeping nervously over numerous muddy little canals, where the bridges consist of narrow, rounded palm-tree trunks. But such a welcome is received in all these neglected little towns that it is well worth all the trouble in reaching them.

When there are any Christians in the towns their homes are visited first, and afterwards a service held, generally out in the open air. Of course, a missionary's visit is considered such an important event that the Christians leave their work in the fields to attend the service. Many of the Christian women have been memorizing Bible verses and hymns, and these are next heard by the missionary. Perhaps there are little Christian schools in these towns, and these must next be visited. The children, delighted, are all dressed in their best, with clean faces and hands, ready to show how much they have improved

since the last visit. Oral examinations are given, hymns sung, slates shown, Bible stories recited, words of advice and commendation spoken, and finally a little talk by the missionary. Next, an open-air service is held in the out-caste quarter of the town—a noisy, interrupted service, but these services have been, in the past, the means of leading many of these poor out-castes of India to Jesus. Such is the morning's work on tour.

In the afternoon the missionary and her one or two Biblewomen spend their time among the caste women. Perhaps it is in quiet zenanas, behind closed doors, where a group of intelligent, fair caste women will sit for hours asking questions and listening to the story, which probably they have never heard before. But, more often the missionary, passing along the caste streets, is called to some verandah or large courtyard, where great crowds of women quickly gather, anxious to see and hear everything.

Often, in these towns, the missionary comes in contact with former school-girls, little girl-wives, who have not forgotten the lessons learned in the Christian school, and who are trying to the best of their ability to live as Christians. Homes where these little wives live are always wide open to the missionaries, and what a joy it is to have an opportunity of strengthening the faith of these little ones.

In many of these towns there are Biblewomen who give their whole time to telling of Jesus among these caste-women, and wherever the Biblewomen are the missionary finds the people much more intelligent and eager to learn.

Thus, in one day, several services are held, some in chapels or schoolhouses,

some in high-caste homes or out-caste huts, some in cowsheds or out in the village streets, but wherever it is, hundreds hear the story every day.

We have spoken only of "boat touring." This is a very pleasant way, barring the numerous sandflies, mosquitoes, beetles, etc., which infest the boat, often making sleeping and eating almost impossible. Other missionaries, not living in canal districts, travel about by ox-carts, using tents to live in. These missionaries tell us many wonderful stories of the great jungles and hills, where brilliantly plumaged birds, monkeys, baboons, snakes, cheetahs, and even tigers, live; or perhaps they might tell more amusing ones of upset ox-carts and muddy roads, numerous little streams which the missionary must either cross barefooted or submit to being carried by two natives.

Touring is by no means easy. It means a life of hardship; but it also means a life of wonderful opportunity. Just think of every day telling the story to hundreds who have never heard it before.

Altogether, on our Telugu field, we have 6,300 towns which our missionaries are trying to visit at least once a year. In these towns there are over four million people living—people who will hear the story of Jesus three or four times in a lifetime; or perhaps, more terrible to think of, never once will they hear it. Do you wonder that our missionaries, in spite of the trying climate, an almost unendurable sun, hardships and loneliness, are constantly hurrying about to these neglected little villages, trying to tell of Jesus to as many as possible?

RUTH PHILPOTT.

"The Light that shines farthest, shines brightest at home."



Map of the
ARAKAN COUNTRY
 SHOWING
BAPTIST MISSION STATIONS.
 TOTAL POPULATION OF THE ARAKAN COUNTRY 2,200,000.
 BAPTIST MISSION STATIONS 100.
 BAPTIST MISSIONS 100.
 BAPTIST MISSIONS 100.
 BAPTIST MISSIONS 100.
 BAPTIST MISSIONS 100.

SCALE 1 INCH = 50 MILES

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