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Canadian Missionary Link

VOL. XXXI.

TORONTO, MAY, 1916

No. 9

“Teach us to learn, and not get tired of learning,
For Thou dost need clever men to do Thy work.
Teach us to play, and not get tired of playing,
For Thou dost need happy men to do Thy work.
Teach us to do, and not get tired of doing,
For Thou dost need working men to do Thy work.
Teach us to love and not get tired of loving,
For Thou dost need strong men to do Thy Work.
Teach us to pray, and not get tired of praying,
For Thou dost need praying men to do Thy work”

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

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EN ROUTE TO THE PANAMA MISSIONARY CONGRESS.

Letter No. 1.

Editor MISSIONARY LINK:

You have asked me for some account of my trip from Florida to Panama, where was convened from February 10 to 20 an inter-denominational "Congress on Christian Work in Latin America." My article or articles must be brief, and therefore much that might be of interest to your readers must be condensed almost to the point of being uninteresting.

The trip was by steamer from St. Petersburg, Florida, where, with my family, I have been wintering, via Tampa, Key West, Florida and Havana, Cuba, to Christobal (or Colon, as the port was formerly called) on the Isthmus of Panama. From here the journey across the isthmus was made by railroad to the City of Panama on the Pacific Ocean.

A Word About Cuba.

The island is more than seven hundred miles in length and over fifty miles in width at its widest part. Its population is chiefly of Spanish descent, with a sprinkling of peoples from North American and European countries.

Havana is the capital, having a population of 350,000. As we entered its fine harbor our ship passed over the grave of the "Maine," which has recently been taken up. Very many thoughts are suggested to one's mind as the ship slowly moves along towards her moorings, and he looks around and sees vessels flying the flags of almost every country of the world, and among them

(to your correspondent the most solemn and interesting sight of all) several interned German ships, smokeless, lifeless, inactive, in whose presence everybody's voice and soul were hushed. Parenthetically let me here say that with very few exceptions the hearts and prayers of the delegates and visitors to the Christian Congress at Panama, and indeed of the multitude of tourists of the United States of America, were with and for the success of the Allies, because they are fighting for a heaven-born principle, Liberty, and the freeing of all nations from the absolutism of Prussian Imperialism and Militarism. Then as one looks up toward the city and her fortifications, he is charmed by her beautiful situation upon the hills that surround one of the best harbors of the world. "The Spanish and Moorish architecture, the profusion of tropical trees and flowers, the remarkable cleanliness of the streets, all combine to make Havana an unusually beautiful city. The people are given over to gaiety and pleasure-seeking, and are fond of display, much of which is very tawdry. Theatres, wine shops, and houses of ill-fame abound, and are filled with patrons, while the churches are empty. The Cubans are also cursed with a passion for gambling, which is fostered by the Government in the form of the National Lottery, and is one of its chief sources of revenue. Likewise the Roman Catholic churches continually resort to the lottery for the raising of money for the support of their various institutions. As one walks along the streets he is accosted at short intervals and solicited to buy a ticket—

"take a chance"—by decrepit old men and women and cripples, pitiable-looking objects, sitting on the sidewalks. These tickets, issued by the Government or by some church, are also displayed and advertised for sale in saloons, pool-rooms, drug stores, hotels, eating-houses and every conceivable kind of shop and store. Bull-fighting is prohibited by law, while cock-fighting is illegal, except on Sundays and holidays. The reason given for thus limiting cock-fighting is that, if permitted on ordinary days, very little regular work would be done at all.

We need not wonder, then, that where such conditions are found, nearly all regard for true love, purity, nobility of character and reverence for God and sacred things are well nigh extinguished from the hearts and lives of the people. Yet, it ought to be said, notwithstanding their godless and demoralizing environment, there are a few notable cases of men and women who have not gone down with the multitude and ungodliness. In recent years many are breaking away from the grip of the old ecclesiastical regime, and are beginning to exercise their God-given rights to think and believe each for himself what he chooses in politics and religion. They are seeking and struggling for more light, and are ready to welcome it from whatever source it may come, not realizing that their greatest need is the enlightenment of the mind and the heart that comes by the Word of God, and a personal knowledge of Jesus Christ, as Saviour from sin and the world's great Emancipator from every form of tyranny. "I am the Light of the world." "If the Son shall make you free, ye shall be free indeed." Similar intellectual, moral and spiritual conditions exist to a greater or lesser degree throughout all Central and South American countries.

Mission Work in Cuba.

But someone may ask: "Are there no evangelical Christian workers in Cuba?" Yes, a goodly number of devoted Christian men and women are earnestly proclaiming the true evangel throughout the island, and many are gladly receiving the life-giving message in their hearts. Baptists, Methodists, Presbyterians, Episcopalians, Friends and Disciples, all are doing excellent mission work, and, notwithstanding their marked denominational differences in creeds and ecclesiastical polity, are working in the same places with the minimum or an almost imperceptible amount of friction. The Southern Baptists were the first, or at least were among the first, to enter the field. They occupy the four western provinces, while the Northern Baptists have the two eastern provinces of Cuba as their distinct fields. The Baptist work seems to be easily in the lead. Two of our Canadian men, Brothers Reekie and Routledge, are working with the Home Mission Board of the Northern States, and are highly esteemed for their devotion and efficiency. Mr. Reekie is pastor of one of the mission fields, while Mr. Routledge has general supervision of all the mission schools of the Board. In this section of the island there are fifty-two Baptist churches and forty-eight out-stations. During the past year there were 231 baptisms, which brings the membership of the churches up to 1,768. . . . In the Sunday schools there are 2,254 pupils and 163 teachers." In connection with the Southern Baptist Board there are twenty-six churches. Last year they had 178 baptisms, increasing their membership to 1,874.

Regarding the schools under both these Boards, I cannot, for want of space and from fear of becoming tedious, go into details of statistics and

methods. But, regarding the purpose and value of these schools as auxiliaries to the evangelistic work and permanency of the churches, something ought to be said because of the light it may throw on our own mission work in Bolivia and India. They are distinctively Christian schools, handicapped in no way by Government grants. Every day some portion of the Scriptures is not only read but studied, as a regular lesson. When Rev. A. B. Howell, Superintendent of Mission Work under the Northern Baptist Board, was asked the old question "as to whether there is any need for mission schools in such a country," where there is a fairly good Government system of education, he replied: "There is no need for such schools, except as they permit us to win the pupils to Christ, to train them in Christian ideals, and to develop them in Christian character." Commenting on this concise and lucid statement, a delegate to the Panama Congress remarked: "Thus the school makes per-

manent and effectual the work of the Church, and at the same time opens many a home to the influence of the Gospel. . . . Broadly speaking, the teachers in our mission schools are missionaries, and, thank God, they realize that the school is to be the school of Christ, a definite means to a definite end."

This last paragraph, I think, very succinctly conveys the thoughts and convictions of the scores of experienced missionaries from Latin-American countries, as well as of some from India and China, as repeatedly expressed in the meetings of the Congress on the general question of mission schools—they were unanimous in support of them. If it should shed any light on the subject as we are confronted with it in relation to our mission work in Bolivia, I shall be amply repaid for the writing of this article.

In another article, if desired, I shall give some account of the Congress in particular.

E. T. FOX.

THE FOREIGN MAIL BOX.

MRS. GORDON'S FIRST MESSAGE.

Vuyyuru, Kistna Dist., India, 14/2/16.

Dear LINK Readers:

It is a long time since we wrote to you through this paper, but now that we have a field of our own, viz., Vuyyuru, we shall write more often and tell you some of our experiences. We feel like real missionaries now, for we are amidst the multitudes of Indian people; our nearest white neighbor is twenty miles away.

I am writing to tell you about the Telugu Kistna Association, which was held at a place called Achawarm, about half way between Vuyyuru and Akidu. Since there are no railways and no roads between these villages, you may wonder how we got there. Mr. Chute

came to Pamarru, about eight miles from Vuyyuru, with his houseboat. From there he came on the motorcycle to take Miss McLaurin, Myself and Elsie to the boat. Mr. Gordon went on a bundy. It was a treat to get a motorcycle ride—we did the journey so quickly. The boat is fixed just as a little house would be; there is a little kitchen, water-room, bathroom, dining and sitting room.

We reached our destination the following evening. At Association, Messrs. Chute and McLaurin lived in a tent, while Miss McLaurin and Miss Hinman lived on Miss Selman's boat. My "Hubby," Elsie and I lived on Mr. Chute's boat.

The next morning the sessions began, and I just wish you could have seen

our "assembly hall." The walls were made of straw, and the roof of palm leaves. Inside there were many decorations, such as Chinese lanterns, bunting, etc. The inside walls were adorned with texts from the Bible (written in Telugu, of course), viz., "The Lord is my shepherd," "I am the Way, the Truth and the Life," etc. The ground was covered with straw for the Telugu people to sit on. There was also a platform and what do you think it was made of? Just mud! I think the building would have held about five hundred people, and it was almost filled with preachers, teachers, Biblewomen and other Christians from the different fields of Vuyyuru, Avanigadda and Akidu. My, it was a great sight to see all these people gather together in the name of Jesus Christ and discuss their problems and tell the joys which had been theirs during the past year. Mind you! I couldn't understand all that was being said, so now and again I would give Miss McLaurin or Miss Selman a nudge and ask, "What are they talking about?" and it would be something altogether different from what I had thought.

There were many interesting problems and discussions, such as Consanguinity of Marriages—in connection with which there is need of great reformation in this country: it is nothing unusual for the children of two sisters to marry; in consequence of which there is much insanity and other evil results. Then they dealt with Home Missions; this is a work which the Telugu people carry on entirely on their own initiative. In the discussion of this they showed much enthusiasm, and raised for that work rupees 80. Other discussions were "Causes of the Poverty of the Christians" and "Temperance," etc., and it all showed how our Christian leaders are developing

towards self-support and control of the Indian church.

Not the least interesting item on the programme was the women's meeting. Three Biblewomen had charge of the meeting, and as Miss McLaurin says, it was a great success. The women, apart from the regular church contributions, contributed rupees 250 (over \$86), and, as in past years, these contributions are used for the support of two Biblewomen on the Vuyyuru field and partial support of two churches on the Akidu field.

On Sunday afternoon Mr. McLaurin preached in Telugu to a large congregation. His text was "Simon Peter, livest thou me?"

Sunday our meetings closed, and I'm sure all of us were strengthened and inspired for the work which God has for each one of us to do this year. Pray hard for our work in India, that we may never falter, but run the race that is set before us, "Looking unto Jesus."

We started for home on Monday morning, and arrived in Pamaru Monday evening about 9 o'clock. As we were gliding along on the canal, just at sunset we all went up to the top of the boat. There, enjoying the lovely scenery,—for it is beautiful,—we sat and sang songs and hymns together. These little gatherings of the missionaries are fine—when in an outstation like Vuyyuru and Akidu we don't see one another very often, and sometimes we get lonely.

Mr. Gordon is out on tour now, and will be until the end of March. His last tour, and he is as happy and proud over it as he was over his first pair of pants, I suppose. Personally, I am busy with my 60-70 boarding boys and girls, my classes in English conversation, my Sunday School class, household duties, etc. Pray without ceasing for

Your missionary in India,

ROSE GORDON.

WORK AMONG WOMEN IN COCHABAMBA.

The average attitude of the women of this city toward our faith is one which ranges from contempt to hatred. In the majority of cases, this attitude is born of ignorance concerning our beliefs and teachings. It gives way, and is frequently replaced by profound respect, when that for which we stand is clearly understood. It will be interesting, perhaps, to relate how such knowledge comes to some of them. Occasionally a woman will unwittingly enter our meeting-room—*attracted by the singing*; but, as a rule, she will leave as soon as it dawns upon her that she is attending an evangelistic service. Fear fills her heart; for she thinks that she is committing an awful sin. Recently the organ of La Liga Catolica—a strong women's society, led by a notable Jesuit—*notified the members of the league that the Protestants were making special efforts to attract people to their meetings; and warned them that to attend such meetings would be punished with excommunication!* It is practically impossible, therefore, to win the women, in the first instance, through public services. The use of tracts is often not more successful. Very few of them would dare to read a Protestant tract—*knowing it to be such.* This difficulty is illustrated by an amusing experience that befell an agent for pills bearing the name of a well-known American doctor. He spent several days in the city pasting the sidewalks and houses with advertisements, and distributing pamphlets to help the sale of his goods. After a day or two he complained to me that many of the women were most aggressive in their desire to seize and destroy his pamphlets, without taking the trouble to know their contents. The fact that he was a foreigner delivering literature

from house to house was, to them, sufficient proof that he was a Protestant pastor delivering tracts. While traveling on the train, and visiting outlying towns, we frequently meet with women who read our tracts with much interest. But in the city we cannot count very much on this method for bringing the Gospel to the women. Personal work seems to be most effectual. Opportunities for this work are greatly prized. Let us briefly speak of several. Two young ladies, captivated by a beautiful pattern in Weldon's Ladies' Journal, came to our house with the request that we should translate the directions that would enable them to deck themselves in a dress of the coveted style. The favor was readily granted and conversation that turned to Gospel truths followed. Before the visit ended a huge Catholic Bible was brought into requisition to show that our strange (?) doctrines have the support of an authority which they themselves respect. On another occasion we entered the store of an old lady, for whose son we had done a favor a few days previously. The sight of saints and burning candles gave the opening to talk of a Light more efficacious. Several days ago we were passing the home of two deeply religious Catholic women. The door was wide open, and one of the women was busily engaged at the entrance decorating a large image of the Virgin Mary. We paused a moment, and the dear soul, in her innocence, invited us inside to admire the beautiful image. The invitation was accepted, with a silent prayer that it might mean an opportunity to speak for the Master. Sure enough, prayer was answered; and for an hour or more we unfolded the vital truths of the Gospel, and gently pointed out the error of rendering unto images and saints that which is due to God alone. The women

listened with intense interest, and promised to visit our home to learn more of these truths.

We rejoice to know that the seed thus scattered is being watered by the prayers of the people at home. Your prayers are invaluable to the work here. Pray on, sisters, pray on.

Yours sincerely in the work,

JOHNSON TURNBULL.

ARRIVAL OF MISS MANGAN.

La Paz, Bolivia,
March 18th, 1916.

Dear Dr. Brown:—

At last I am at home in Bolivia, at present with the Bakers.

I had a very pleasant journey; was seasick from New Orleans, but soon got over that.

Mr. Fox met me at Colon, saw to my baggage, etc., got my ticket and saw me on the train. Mr. Baker met me at Balboa Station, then took me to Mrs. Simpson's sisters' home, where Mr. Baker was staying also. I arrived there Sunday, and we left Panama on Monday morning for Callao, Peru. So you see there was not much time to spare.

I was too late for the Panama Conference, but was able to attend the Lima Conference with Mr. Baker. I appreciated that opportunity, as I came in contact with the missionaries there, especially the nurses. They gave me some valuable information, which will help me in my future work here.

We had a very pleasant trip across Lake Titicaca. What a wonderful lake that is! I was very fortunate in having the company of Mr. Baker. He was so good in pointing out places of interest; also in answering my many questions. He certainly is a man that attends to details.

I can hardly realize that I am so many thousands of feet above sea

level. So far the altitude has not affected me. I feel fine. Even climbing the hills does not bother me, for which I am thankful.

Next week Mrs. Baker and I will see about getting my room furnished, etc. To-day I had my first lesson in Spanish from Mr. Haddow. Mr. Baker has planned for him to give me the first lessons, also for me to join them in class, and in that way I will catch up with them.

Yours sincerely,

C. M. MANGAN.

WORK IN THE REDEMPTION HOME.

Chicacole.—Two new women have come to the Redemption Home, one a Brahmin, and another a young woman who fled to us from a house of prostitution in this town. Both are young and bright-looking; both are coming into line and taking hold well. Miss Mason writes she is sending one from Narsapatam. Miss Archibald writes of these girls as doing so well in their studies and deportment and taking an interest in the religious services. They have earned by their work all their clothing for the year. A woman from the Home was married and has gone with her husband to the Salur field. He said, in asking for her, all he wished to know was that she had walked straight since she became a Christian. And we could give her a good name. And she looked very nice, as she stood to be married. As I look back to what she was, and think of what I believe her to be now, I magnify the grace of God, so apparent in her. And it seems to me that all should hold out to these women brave and loving hands to help them in their upward struggles, so that among these rescued ones there may be jewels for our King, and those who shall win many others to Christ.

MRS. I. C. ARCHIBALD.

THE FIRST SOD.

Tuni.—The first sod for the new ladies' bungalow was turned on Monday morning, January 31st. A large company of our Christians, school children, and the maistries and coolies engaged in the work assembled at the site selected for the bungalow. After singing of a hymn the writer cited a few appropriate passages of Scripture, and spoke briefly on the significance of the event. Pastor Cornelius offered prayer, giving thanks for Miss Priests' long and devoted service among us, and for the generosity of friends in Canada that made this bungalow possible, and praying for God's blessing on the work of building and on all engaged in it. Miss Priest gave Gilbert and Winifred the privilege of turning the first sod. Many others followed; other hymns were sung, and with an appropriate message from Miss Priest the meeting closed. The work is going forward happily, and the workmen are made to realize that this is no ordinary undertaking.

A. A. SCOTT.

REVIVAL SERVICES IN INDIA.

At the July Conference, in India, a letter was read by the Secretary, asking our Mission to co-operate with other Missionary Societies in South India in a special Evangelistic campaign this coming year. This was felt to be an opportune time for such an effort, because of the peculiar opportunity afforded by the great war, which is producing uncertainty and unrest all over India. Conference felt led to ask Rev. J. A. K. Walker to undertake this campaign in our Mission.

Before Christmas Mr. Walker visited Cochnada, Pithapuram, Vizagapatam, Vizianagram, Chicacole, Samalkot, Akidu and Vuyuru. Much time had been spent in prayer for a rich out-

pouring of the Holy Spirit upon the people, so that from the first the meetings were crowned with blessing and increased in power as they continued. In each station visited, the missionaries testified to the inspiration received, and the native Christians were greatly revived. When our representatives gathered at Conference in January they all felt that if Mr. Walker could continue the campaign much blessing would result. So, after prayer for guidance, he promised to continue his work for a few months longer.

This special effort involved strenuous work. In two months no less than eight stations were visited. Meetings were held on an average of three a day, and each lasted for an hour or an hour and a half, occasionally longer. Mr. Walker writes that "At times I would be completely exhausted, for it was a great strain on one's nerves and sympathies. Yet, through it all, I was wonderfully sustained, and after a night's rest I would be ready for another day."

Since Christmas Mr. Walker has visited Narsapatnam, Yellamanchili, Tuni and Bimlipatam, and the latest word that reaches us is that God is still wonderfully using him. Let us Pray, Pray, Pray!

B. M.

Rev. John Craig, with Mrs. Craig and their two daughters, expect to sail from Bombay for Yokohama either on the 6th or the 20th April; thence by Japanese line to Victoria, May 30th. They will reach Toronto about June 30th.

Mr. and Mrs. C. L. Timpany, Miss Jessie Findlay and Miss Mary R. B. Selman, missionaries of the Canadian Foreign Mission Board, are booked to sail from Calcutta on March 7th, arriving in San Francisco about May 5th.

At Bethsaida Hospital, Pithapuram, to Rev. and Mrs. Gordon P. Bars, of Tekkali, a son, Gordon De Wolfe. Congratulations.

THE MISSION CIRCLES.

A WORD FOR ONTARIO WEST FROM THE PRESIDENT.

Dear Sisters:—

Our missionary year is about half over—six months till the next Convention. It might be well at this time to take stock and see just where we stand with reference to our Foreign Mission responsibilities.

We expect to welcome home this spring Mrs. Craig, Mrs. Clark Timpany, the Misses Craig, Miss Selman and Miss Findlay. Miss Zimmerman has become Mrs. Cross, and dear Miss Corning has died at her post. The workers in India beg us to send at least four new lady missionaries this fall in order that we may hold just our own. More and more caste women are asking to be taught of Jesus Christ and His Gospel, and more and more children are willing to attend our schools. Will the members of our Circles seriously consider what answer we are to give to our faithful band in India?

The Women's Foreign Missionary Board has reached a crisis in its history. It is obliged to report, at the end of the first six months of the year, a deficit. In the face of this most serious condition, two bright young girls, both university graduates, both at present teaching in High Schools, have come forward and are ready to go to India this fall. Women of our Circles, what answer must we give to these earnest young workers?

What can your Board do when funds are lacking?

We know there is some reason in this falling off in our gifts. War is waving over us his blood-red banner, and we feel impelled to help in patriotic work. With our boys in the firing line, it is only right that we should help, give and work for our suffering country. If Germany were to win this war, where would all our missionary work be? Ask Belgium! Ask Poland! Ask Serbia!

Canada is prosperous in its many war-time enterprises. Money is not scarce. Can we not be big enough to keep our missionary interests going and help our warring country as well? We must try to remember that, by and by, the war will end. When that happy

day comes, how grand if we Baptist women could say: "We have helped our country right royally; we have given our money, our personal help, our sons; but we have also kept our missionary fires burning, and, even in the din of worldly warfare, have not forgotten the marching orders of the King of Kings."

Women of the Circles, shall we or shall we not send this much-needed help to India? If every member took a hand we could do so. Shall we not try?

F. L. FIRSTBROOK.

AN INVESTMENT.

The following is a synopsis of an address delivered in St. Petersburg, Fla., by Miss Butler, a missionary from India. The story was so inspiring and the message so appropriate to the work we do, that Miss Fox very kindly sent it for our encouragement and inspiration.

A number of years ago a woman, whose heart was touched by appeals for famine sufferers in India, made a pledge of twenty dollars a year for the support of a child in the Orphanage.

Among those who came daily to the Mission station for their few grains of rice was a woman who carried in her arms a tiny form, whose little life was almost gone from starvation. When the missionary told the mother that she would take the little girl and give her all she wanted to eat every day she willingly signed the papers and released her.

With careful feeding the child came to be a plump, normal baby. Then the mother, who came to see her frequently, wanted her baby back again, but, of course, could not have her until she had been educated. She stormed as only a woman with such an evil nature can, for she was a very bad woman. Added to her other vices, she took the "Christians' drink," whiskey, which, in the eyes of the Hindus, is the lowest depth to which a woman can fall. One day, when the child was three years and a half old, while the mother was visiting her, she said, "My child, my heart is so hungry for you, I cannot live without you." "But," said the child, "what will you do later?" The mother, not understanding her, asked what she meant,

when the little thing said, "When I die I am going to heaven to be with Jesus. Where are you going?" The mother was speechless; for even a heathen woman knows that the life she was living would lead to no good place. Over and over the question repeated itself in her mind, until finally she was brought to the foot of the Cross and found forgiveness and peace. Elizabeth then devoted herself to learning to be a Bible-woman, starting at the age of thirty to learn even her letters.

Near the mission station were eight small villages, in the dirtiest of which lived one of the "holy men" of India. He was a clever man, though a very evil one, and was revered as a god by the people, for had he not made a great personal sacrifice in allowing his nose to be chopped off as an offering to the gods? It will be easily understood that this mutilation, uncaared for, combined with his evil face, his matted hair piled twenty inches high on his head, the marks of his god smeared on forehead and neck, and his dirty, half-clothed body, made him an ugly sight and one feared by all.

To this village went the missionary and her helper, Elizabeth, to talk to the women. But each time they went someone told the priest, who came out and frightened their hearers away and angrily stormed and spat at them. Finally, the missionary could stand it no longer, and decided to give up going there. But not so Elizabeth. She said, "There is no place too bad for me, for there is no one as bad as I was, and I am redeemed." So she continued her visits alone, and, being a native woman, was not so soon discovered. But always someone told the priest, who came and spat upon her and drove her away.

One day word was brought to the missionary that the "holy man" of the neighboring village was waiting to speak with her. She refused to go down, saying she was busy; and inasmuch as Christianity is a life and not a theory, she had no time for theological discussion. Though again and again refused, he insisted he must see her. The missionary, though a courageous woman, was really afraid of this dreadful man; but she went down, placing herself so that a large table came between herself and him. He advanced quietly to the table, saying: "Behold! The Lamb of

God which taketh away the sins of the world, hath taken away my sin." The missionary could not understand; but he repeated: "Behold! The Lamb of God which taketh away the sins of the world HATH taken away MY sin."

On each visit of the faithful Elizabeth to the village she had given the priest a tract, which he angrily tore up and threw away. But one day he read it, and that night, alone with God, he fought the matter out. His proud heart was humbled and he found forgiveness. The changed life of this man, now in charge of one of the village schools, is eloquently shown in his farewell words to the missionary when she left for her furlough, and was being decked with garlands of flowers, according to the native custom. He said: "Mother, I have no flowers for you, but seven times every day I shall throw around you a garland of prayer."

The baby girl, now grown to womanhood, is the wife of one of the mission pastors.

To trace the results thus of each separate investment in our mission work is not often possible, and Frances Willard never knew while on earth the fruits of this her gift. But that we shall have returns we are definitely promised, for we have God's word that "He giveth the increase," "to some thirty, to some sixty, and to some an hundredfold."

Let us, then, look on each collection as an opportunity for investment.

EMMA FOX.

St. Petersburg, Fla.

HERE AND THERE.

Moe's River.—The Mission Circle held their annual Thank-offering Sunday morning, March 5th. The meeting was presided over by Mrs. Pollock, assisted by the Vice-President, Mrs. Lock.

Rev. H. C. Plant, of Barnston, preached an inspiring sermon, which largely contributed to the interest and spiritual fervor of the gathering.

Mrs. Lock's solo, "Somebody Made a Loving Gift," and the solo given by Mr. Plant were much appreciated. The offering amounted to eighteen dollars and twenty-five cents, which is to be equally divided between Home and Foreign Missions.

MRS. C. A. PARSONS, Secy.

Buckingham.—A Mission Circle was organized in this place, with Mrs. J. McEwen as president, and Mrs. D. C. Larwell secretary-treasurer, in February last. The Society has now held its second monthly meeting, with growing interest, and promises to be not only a source of income, but also a valuable educator in missions.

The number of subscriptions to the LINK will be increased in due time.

MRS. J. McEWEN, President.

Athens.—The Thank-offering meeting of the Mission Circle, to which all the members and adherents of the Church were invited, was held on the evening of March 21st at the commodious home of Mr. R. N. Dowseley. The programme was in the hands of the president, Mrs. Collins, the chief feature of it being an interesting address on "Christian Warfare" by Mrs. (Rev.) McAlpine of Delta. The Thank-offering amounted to \$17.00, which will be divided equally between Home and Foreign Missions. After the programme refreshments were served and a social hour spent. The evening closed with the singing of "Praise God from Whom All Blessings Flow." We are glad to report an addition of four to our membership this year.

MRS. R. BRESEE, Secy.

Smith's Falls.—On Friday evening, March 24th, our Mission Circle held its annual Thank-offering meeting, with an attendance of eighty-four. The report of the year's work was very encouraging. During the year, the best year in the history of our Circle, our membership was increased by more than thirty and we raised \$130. A reading on "Giving," by one of the Circle members had a very opportune message. Some special music also added to the enjoyment of the evening. We were delighted to have present Mrs. A. N. Frith, President of the Home Mission Convention of Eastern Ontario and Quebec. She spoke of the work in the Home Mission fields and of the work recently started in Ottawa among the Slavic people. Mrs. Frith is thoroughly acquainted with the work, and her address was most interesting and helpful. The Thank-offering amounted to \$47.

GRACE A. JOHNSON, Secy.

EASTERN WOMEN'S PAGE

NEW GIRLS' DORMITORIES NEEDED AT VUYURU.

The girls' dormitories at Vuyuru were constructed over twenty years ago. The walls were made of mud, and the roof consists of bamboo poles covered with tiles. The present building, which has all but crumbled to decay, has two small living-rooms, each about ten feet square, a smaller one for pounding rice in, and a still smaller one which serves as a cook-room.

The old mud walls have long outlived their usefulness. They have become so completely riddled with holes made by the depredations of rats and white ants that it is marvelous that they have so long carried the weight of the roof. The white ants have eaten their way also into the roof and so weakened it that there is a constant danger of collapse. Repairs for this building have cost a lot of money, and the time has come when a new building must be erected to meet the need.

I believe the women of Eastern Ontario and Quebec are planning to raise the amount required for these dormitories, and I have been asked to thus state the need.

Yours sincerely,

R. C. BENSEN.

The Womens' Society (East) has decided to undertake the rebuilding of the girls' dormitories referred to in this letter. Details of the plan by which we hope to raise the money will appear on another page and in subsequent numbers of the LINK. Will our ladies give it their earnest and prayerful attention?
SEC.

Yes, Sisters of Ontario and Quebec, another call for money! Yes; but another call means another opportunity of helping in the uplift of India's girlhood and womanhood, of saving precious lives for Him, thus making jewels for His crown.

If anyone should complain that the Womens' Foreign Mission Board is always after money, quote Bishop McCabe's saying,

"DOLLARS MEAN SOULS."

When tempted to self-indulgence at the expense of the general treasury, or these little extras, remember

"DOLLARS MEAN SOULS."

B. M.

WANTED

650 Baptist Women
in Eastern Ontario and Quebec
to contribute \$1.00 each
to provide the necessary funds
for rebuilding the
GIRLS' DORMITORIES
AT VUYYURU.

THE NEED.

The need is urgent. The convincing letter from Rev. R. C. Bensen in this issue of "The Link" (see page 154) tells the story. Read it.

Here are the figures!

The amount needed to do the work is approximately \$750.00. A balance of nearly \$100.00 from the "Claxton Memorial Fund" will be used to start the fund.

THE AMOUNT.

We want every woman to have a share in this important work. This is why the "one dollar plan" has been decided on.

NOTE—While \$1.00 is the specified sum, every woman is privileged to contribute more if she desires to do so.

THE TIME.

A four months campaign—

June 1st to September 30th, 1916.

"She gives twice who gives quickly." Don't wait until the end of the time limit. Nothing succeeds like success. A quickly growing fund will create enthusiasm and spell success.

Send your contribution to the

Treasurer—MISS FRANCES RUSSELL
536 Grosvenor Avenue
Westmount, Que.

Contributions will be acknowledged month by month in
THE LINK—watch the fund grow.

YOUNG WOMEN'S AUXILIARIES.

SOMETHING FROM THE SOUTH.

Away back in days which, to the young nation of the United States, must be called early, men and women of the English race sailed up the broad Savannah River, seeking a spot where they might light their extinguished hearth-fires, where they might build for themselves new homes. "Out of the virgin forest they hewed and built their first houses; their children improved on them; their children's children extended them; and as the years passed on there grew up the City of Augusta, a city which shelters 50,000 people, which does business with other great cities, a city which has accumulated considerable wealth; but, above all, a city proud of its homes, of their history, rejoicing in the hemerories which clustered around those old square mansions, with their wide verandahs, their pillared porches, their spacious rooms, their many open fireplaces.

On Wednesday evening, March 23, a fire started in an office building. The high wind fanned it; the firemen tried in vain to quench it, and it spread. Office after office, store after store, warehouse after warehouse, fell a victim to its all-consuming fury, and then it reached the homes. The hungry flames licked up house after house, block after block, street after street, until only the great levee of the Savannah stayed its power on one side, the green fields of the farm-lands on another, and the firemen of half a dozen Southern cities on a third.

And now there remains of hundreds of homes only miles and miles of desolation, crumbling walls, blackened timbers, crumpled iron and a great forest of tall chimneys, everyone bearing witness, by its yawning fireplace, to the home for which it has been a centre. The people of Augusta have suffered. The fire has destroyed their business, has swept away the accumulations of a lifetime; has licked up their riches in cotton; but they, with one accord, count as its most cruel blow the burning of their homes.

And how have they met it? With seemingly only one spirit. They have accepted the fire as a challenge. It has said, "You are proud of your history.

You live on your memories. You love your homes. You cherish your ideals—your civic, your home ideals. I will destroy them. I will efface all trace of your history. I will burn up your memories. I will consume your homes. I will leave no evidence of your ideals." And it has done all a fire can do to make its words true. But the Augustans say: "You can never wipe out our history. It is not dependent on stone and monument. You can never burn a memory. It abides in spite of you. You can never burn a home. You can never efface our ideals. They are in our hearts and our souls. They live as long as we live. What you have destroyed is only the outward manifestation of this within us—this which will accept your challenge and arise and build—which will keep the hearth-fires of home and of ideals burning until we again have some material embodiment of them."

And I thought of Canada. The fire of overweening ambition, of race antagonism, of selfish and brutal aggression, has set up a conflagration in Europe which is consuming our best, breaking up our homes, calling out our noblest, turning upside down our ideals of duty and right. We had thought the struggle for our national existence past; we revered our heroes of days gone by; but they were a memory—a precious memory. We had thought war wrong—a wrong which could in this age never be a right. We had thought no preparation for life's work too great for our young people, but that life's work never could be an offering of life to the god of war, never could be the destruction of any brother man, of whatever race. But now—we can no longer live on our memories. Our pride in our noble history can no longer save us. Our ideals are shaken to their foundations. What was once the straight path of duty is now the refuge of the shirker, and the cry of thousands of hearts is that the home is destroyed, the light has gone out of it, the hope of the future of it blotted out. It is a desolation and a waste.

Are we great enough to accept it as a challenge? Can we arise and build? Can we remember that nothing can de-

stroy a memory—nothing can take away its inspiration for our lives? Can we realize that an ideal can be slain neither by Teuton sword nor by any other. Can we remember that a home has done its noblest work when it has sent out its sons and daughters with strength of purpose, with lofty ideals and with a spirit of service? Can we, in this time of fiery testing and trial, keep alive our own hearth-fires, restore others which are being consumed, hold aloft for the awful present and for the needy future the courageous spirit which alone has made our glorious past, and which alone can make the future worthy of that past?

Wherever one can learn, there must he go to school. The school, in this case, was the Tabernacle Baptist Church (colored) of Augusta, and the teachers were the minister, Dr. Chas. T. Walker, and the Secretary of the National Baptist Convention, whose name was given as Dr. Lyman G. Jordan—and thereby hangs a tale. Born in slavery in the State of Mississippi, it was not thought worth while to bestow on this boy a name, and he was known only as "Nigger" and "Nig," for short. After the war was over, and a school teacher had gathered these black children into a school, she began the process of education by calling a roll. As one name after another was spoken up and duly inscribed, little "Nig" wondered what in the world he was going to do; and he had a brilliant idea. Just before this an army officer had given him his first pair of trousers, and because they needed a finishing touch, another had given him a coat. He liked those men, and their names were Jordan and Lewis. So, by the time the teacher reached him, he had made up his mind, and answered her question with ready assurance, "Lewis Jordan." The name was entered in the book and from that day to this, he has been Lewis Jordan, and for twenty years Rev. Dr. Lewis Jordan, the Travelling Secretary for Foreign Missions, having visited every place on the globe where are found people of his race in any considerable numbers.

He believes the American negro is in the best land and living under the best conditions for his highest development, of any part of his race the world over; but he does not believe he is put there to "sit and sing himself away to everlasting bliss." He believes this is their

day of good tidings, and they do not well to hold their peace. He believes that it was the providence of God that set down that handful of nineteen miserable and starved negroes on the coast of America away back in 1640, and that it is His providence through all the years that has kept them in a land where they have learned the Christian religion, and have come under the civilizing influences which it brings in its train. And now he goes up and down the Southland, urging his people to give themselves and their money to help their own race in the land of their fathers—Africa. There they have missionaries, there they have schools, there they have churches, and through them the American negro is trying to take back to his African cousin the blessing that has come to him, even through the days of slavery.

Dr. Walker's part in the teaching was a demonstration of how to bring in the money and make it a festival. This was a special Sunday in Tabernacle Church, and they were planning to give to the extension and building fund of their church. But the Fiske Jubilee Singers had visited Augusta that week and had offered to come and sing for them—which, by the way, proved a real treat. And the congregation decided there and then, and audibly, that they must give them something. And on top of that, Dr. Jordan arrived and asked for a Foreign Mission offering. Dr. Jordan was somewhat daunted when he heard of two other collections, and offered right there to withdraw his till a more convenient season. But not so Dr. Walker. He knew a trick worth two of that, and ordered three tables brought up to the front, and manned them with deacons and church trustees. The outside one was for Foreign Missions, the centre one was for Tabernacle Church, the third for Fiske Singers. And then he exhorted his laughing and happy audience to come up and put on their offerings—no matter what they had with them—it must be changed into three parts and each table receive an offering. Even five cents must be split into pennies. And they came—in ones and twos, in groups—grown-ups and children, men and women, boys and girls—laughing and serious, shy and self-confident—until by far the greater part of that large congregation had come up and deposited their silver

bits, their copper coins and a few bills. Then, amid the eager attention of all, it was counted. One table lacked 70 cents of \$20, another \$1.15 of \$19, etc. That was not made up as quickly as Dr. Walker wished, apparently, and he asked the deacons at the tables to see what they could do. Rather sheepishly, they began to feel in their own pockets, and in a moment more they announced \$20 for Foreign Missions, \$20 for Tabernacle Church, and \$12 for the Fiske Singers—a total of \$52. His

method is worth remembering.

Another very interesting bit of that evening was a consecration service. A very young husband and wife, with a "godmother," brought up their little girl to be "presented to the Lord." Dr. Walker named the little girl to the congregation and then presented to the Lord her parents' desires for her, their appeal for guidance in her training, their request for His blessing upon her. It was a very pleasing conclusion to a most interesting evening. J. M. N.

BOYS AND GIRLS.

Dear Boys and Girls:—

You will remember that I sent you two stories last month; so now you may have another.

In a certain village where I visited the boys began asking for tracts. I like to have plenty with hymns on because they are so fond of anything they can sing, and I often get some good ones printed. We stood near some houses giving out these, and some men joined the crowd that was asking for them. They wanted us to sing over the tunes for them, and what a good time we did have! They brought something for me to sit on in the shade, and we had a good chance to tell and sing the Gospel story to them. The children bought all the little books I had with me, and wanted more.

On the way back, two small boys, in whose field we had eaten our lunch, were waiting in the road with some fruit for us—wood apples—and also to ask for some more books. (When I say books, do not think of anything large or well bound. Those I had were only small paper-covered booklets.) On hearing there were no more in my bag, but some at my camp, one of these lads walked all the way back with us the two miles to get some. The oxen do not travel very fast, and he kept close to the cart, chatting with us. He was so pleased to get several—some booklets with Bible stories, also some picture cards. Then he had to walk the two miles back to the village. As he left me, I wondered how many of our Canadian laddies of 12 years would do as he had done.

Quite a lot of pretty cards have come to me lately, some parcels without any address; so I am going to thank all who have sent to me. In time, those who put their address inside will get a

letter for themselves, but this letter says "Thank you" to all who have helped in this way. I wish you could have heard the happy chuckle of one wee laddie in receiving a pretty post-card!

Loving salaams to you all, from

Your friend,

ELLEN PRIEST.

To Mission Band Members of Parry Sound:—

Dear Friends,—How good you have been, and how generous, and how painstaking to gather up so many cards and send them away out here for our use in India.

Really, I hardly know how to thank you. They will be so useful in so many ways in our work among the children. No less than eight parcels of cards and one picture roll. The cards are in good condition, but the wrapping paper was pretty much torn. Still, there was enough left for me to decipher the name, "Parry Sound," and the number, and enough for the parcels to find me, which, of course, was of the most consequence.

You ought to have been here at our S. S. rally yesterday, when boys and girls from ten different villages and 18 different schools, up to the number of 460 strong, assembled in our chapel here. Out of these, 61 had attended often enough and recited verses often enough to earn a big picture; and these, you may be sure, were the envy of all the others. Our new work in Kotipalli, 12 miles from here, sent its contingent, and as it was their first visit—and they had come so far, I gave each of them a big picture, besides, we made them all happy by sending them away with each a couple of bananas in their hands.

Each S. S. had its own text inscribed on a very gay banner, which they recited in unison, and each school also sang its own hymn. We had so many different castes, from the high and haughty Brahmin down to the poor little ragged out-caste child, all sitting in the same hall, singing God's praises. It was wonderful.

Many, many thanks.

ISABEL HATCH.

Athens.—We are glad to report continued interest in our Mission Band, which is not quite a year old, and was organized last May with about twenty members. The Willing Workers Class of the Sunday School (girls about 14 years of age) held a "Sale of Work" in December—net proceeds \$11.00, which they devoted to Band work. We are hoping for better things next year.

A. V. COLLINS.

BUSINESS DEPARTMENT.

Canada Central Association.—The annual meeting of Circles and Bands of the Canada Central Association will be held in Smiths' Falls on Tuesday, June 13th, at 2 p.m. The programme will appear in the Baptist later on.

MARTHA McALPINE, Director.

Elgin Association.—The annual meeting of the Mission Circles and Bands in the Elgin Association will be held in Port Burwell, Tuesday, June 6. The usual morning prayer service at 10.30. A good programme is being prepared.

S. E. RINCH, Director.

Toronto Association.—The annual meeting of the Circles and Bands will be held in the Jones Ave. Baptist Church on the afternoon of June 7th. Look for further announcement next month.

MARY B. BAGSLEY, Director.

Middlesex and Lambton Association.—The Circles and Bands of the Middlesex and Lambton Association will hold their annual meeting with the church at Poplar Hill on June 13, beginning at 10 o'clock.

Will every Circle and Band send delegates? A good programme has been arranged, and Miss Ellis, principal of Moulton College, will be with us to speak on Foreign Mission work.

Pray for God's blessing to be upon us.

MRS. J. G. TAYLOR, Director.

Western Association.—The annual meeting of the Circles and Bands will be held with the Church at Louisville,

near Chatham, on Wednesday, June 7th, at 1.45 p.m. Miss Norton, Toronto, will give an address in the interest of Foreign Missions, and in the joint meeting in the evening Mrs. J. T. Marshall, Chatham, on Home Missions. The programme will appear in the June number. Will all Circles and Bands send as many delegates as possible, and bring report of years' work?

The station for Louisville is Arwood, on the C.P.R., within five minutes' walk of the church. Trains going east are due at 11.35 a.m. and 5 p.m.; going west, due at 10.30 a.m. and 9.10 p.m. As Louisville is only six miles from Chatham, motor cars will also be a convenience at our disposal.

JANE RITCHIE, Director.

REPORT FOR MARCH, 1916.

Receipts from Circles—

Woodstock, First (for Building Fund), \$7.00; Toronto, Walmer Rd., \$42.85; Welland (Lepers, \$7.00), \$15.00; Brooklyn, \$2.60; Whitevale, \$10.00; Watford (Special, \$1.00), \$6.00; Toronto, Dovecourt Rd. (for B. F.), \$8.10; Dovercourt Rd. Y. W. (for B. F.), \$3.00; Strathaven, \$3.00; Brantford, Shenstone Memorial, \$10.00; Whitby, \$6.50; Toronto, Walmer Rd. (Miss Mangan's outfit), \$34.20; Hamilton, James St. Y. W. (Special, \$5.00), \$10.00; Ingersoll (B. F., \$5.00), \$15.20; Toronto, College St. (B. F., \$3.55), \$35.75; Kincardine (for B. F.), \$1.60; Vittoria, \$4.50; New Sarum, \$3.50; West Oxford, \$5.00; Port Arthur, \$5.00; Brantford, First (for Miss McLeon, Thank-offering), \$72.60; Galt, \$7.30; Kingsville, \$5.00; Giammis (B. F.), \$1.60; Hartford (B. F.), \$2.00; Col-

borne (B. F., \$3.00), \$6.50; Belfountain, \$5.00; Toronto, Ossington Ave., \$27.04; Thamesville, \$4.00; Wicklow (B. F.), \$3.00; Grimsby, \$5.60; Toronto, Christie, \$5.00; Kennilworth (B. F.), \$1.60; Bloomsburg, \$3.00; Goderich, \$5.00; Gilmour Memorial (B. F., \$6.00), \$10.00; Durham, \$5.00; Toronto, Jarvis St. (Lepers, \$26.00; B. F., \$4.00), \$57.16; Eberts, \$5.00; Weston, \$4.25; Gladstone (Thank-offering, 50c.), \$5.55; Toronto Memorial, \$5.00; London, South, \$13.90; Petrolia (refund on Coeanada Building Account, \$30.00; B. F., \$5.00), \$35.00; Vittoria (B. F.), \$2.00; Toronto, Bloor St. Y. W., \$8.25; Port Burwell, \$18.00; Markham, Second, \$14.65; Delhi (B. F., \$3.00), \$5.00; London, Maitland, \$12.00; Maitland St. Y. W., \$10.50; Jaffa, \$2.00; Toronto, Pape Ave. (B. F.), \$1.95; Toronto, Indian Rd. (Venkiah, \$3.00; Biblewoman, \$1.30; B. F., \$1.85), \$10.20; Warton, \$5.00; London, Talbot, \$48.25; Brampton, \$7.00; Meaford, \$3.15; Toronto, Bloor St. (per a member, \$5.00), \$77.32; Marshville Y. W., \$3.50; Acton, \$4.25; Chatham Y. W., \$4.00; Oshawa, \$5.80; Nissouri East, \$8.10; Fort William, \$12.80; Brooke and Enniskillen (Thank-offering, \$3.50; Student, \$17.00), \$23.85; Pine Grove, \$3.00; Malahide-Bayham (Thank-offering, \$12.82), \$24.32; London, Egerton, \$3.52. Total from Circles, \$845.11.

From Bands—

Chatham, "Benson," \$3.86; Port Arthur (Student), \$4.25; St. Catharines, Queen St., \$5.00; Grimsby (Student), \$10.00; Binbrook, \$5.00; Waterford (for T. Mary), \$12.25; Grimsby (balance due on Student), \$2.00; Galt Mission, \$1.65; Toronto, Immanuel, \$2.20; Fort William (T. Rose), \$9.00; New Sarum, \$2.00; London, Talbot, \$25.00; Toronto, Jarvis, \$1.15; Toronto, Walmer Rd., \$11.98; Belleville, "Timpany" (Student), \$17.00; Woodstock, First, \$7.00; London, Egerton, \$5.00; Guelph, \$3.40; Palmerston, \$6.00; Sarnia, Broek (M. Q. Fund for untainted children of lepers, \$2.15), \$3.40. Total from Bands, \$137.14.

From Sundries—

Mary Shenstone Scholarship Fund (balance from bond purchase), \$16.55; net proceeds of Mr. Laflamme's lecture, \$35.82; Toronto, Indian Rd., Treherne Club (N. Narasamma), \$4.25; Brooke and Enniskillen, S. S. Baraca Class, for Samaleot Student, \$17.00; Markham, First, Y.P.B.S.C. (Student), \$17.00; Toronto, Century, Women's Bible Class

(Student), \$17.00; Miss W. Freeland (for Dr. Hulet's Hospital), \$7.00; Mrs. Wm. Davies (B. F.), \$25.00; Union Circle, Collection, \$10.80; Brooke and Enniskillen S. S. (D. Mary), \$17.00; Friends of Missions in Reaboro (per Mrs. Burke, \$1.00; for Student, \$17.00), \$18.00. Total from Sundries, \$185.42.

Disbursements—

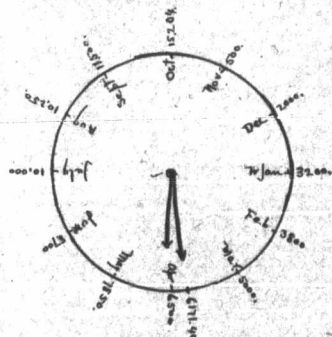
To General Treasurer, on regular estimates for India, \$1,000; passage for Miss Lindlay, \$350; Minute Book, \$1.75; Literature Committee, \$22.50; Link, postage, \$14.00; exchange, 47c.; to the Treasurer, \$20.83; exchange, 36c.; Constitutions, \$4.00; War Stamps, \$10.00.

Total Receipts for March, \$1,167.67.
Total Disbursements for March, \$1,423.91.

Total Receipts this year, \$5,935.91.
Total Disbursements this year, \$7,883.08.

MARIE C. CAMPBELL,
Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave.



If you study this clock carefully, you will notice several things.

The figures indicate what the receipts should total on the fifteenth of any month, in order that, by October 15th, our total estimates of \$15,204.00 will be reached.

The hour hand points to 6500, where we should be on April 15th, while the minute hand points to where we actually stand on April 15th, namely, at \$6,171.44.

Evidently our clock needs adjusting; we are running just a little bit slow.

M. C. CAMPBELL,
Treasurer.

MISSIONARY DIRECTORY.

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YELLAMANCHILI, VIZAG. DIST.—Miss A. C. Murray, Miss E. McLeish.

ZONIVIA.—La Paz—Rev. A. G. and Mrs. Baker, Casilla 402; Rev. and Mrs. A. Haddow, Casilla 402, Miss C. M. Maagan, Casilla 402, La Paz, Bolivia. Oruro—Rev. C. N. Mitchell, Casilla 107, Cochabamba—Rev. and Mrs. J. Turnbull, Casilla 123.

Temporarily in service under the American Baptist H. M. Board—Rev. A. B. and Mrs. Rooke, Bayamo, Cuba.

IN CANADA.—(On furlough)—Rev. J. E. Davis, Tracadie, N.B.; Mrs. J. R. Stillwell, 289 Clewax Ave., Ottawa, Ont.; Mrs. C. N. Mitchell, Box 654, Woodstock, Ont.; Rev. H. S. Bethwell and Mrs. Stillwell, 105 Ellsworth Ave., Toronto, Ont.; Rev. John and Mrs. Oralg, 223 Church St., Toronto, Ont.; Miss Seiman, 223 Church St., Toronto, Ont.; Miss Findlay, 223 Church St., Toronto, Ont.; Rev. C. B. and Mrs. Timpany, 223 Church St., Toronto, Ont.; Rev. A. S. and Mrs. Woodbourne, 133 South Divinity Hall, University of Chicago, Chicago, Ill.; Miss Ruth Philipott, 57 Mountain St., Hamilton; Mrs. Geo. Churchill, 105 Ellsworth Avenue, Toronto; Rev. John O. Hardy, Falmouth, N.S.; Miss E. E. Gaunce, Carletonville, N.B.; Miss A. Patton, Bible Teachers' Training College, 541 Lexington Ave., New York; Rev. B. E. and Mrs. Gullison, Wolfville, N.S.; Miss M. E. Harrison, Macan, N.S.; Miss I. M. Newcombe, Lawrence-town, N.S.; Rev. R. O. Benson and Mrs. Benson, 35 Mountain Park Ave., Hamilton, Ont.

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