

# Canadian Missionary Link

VOL. XXXII.

TORONTO, JULY-AUGUST, 1917

No. 11-12



AT DINNER

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# Canadian Missionary Link.

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## MISSIONARY NEWS.

Miss Rena Carswell, National Secretary of the Y.W.C.A. in India, has, during May and June, been visiting the Associations of Canada and the United States. Her mission has been to secure secretaries for India, where the opportunities for the formation of Associations are many and pressing. She secured a number in the United States and expected to go on to Great Britain to complete the number she was seeking. An imperative call back to India made that impossible, and she was hoping to secure the remaining nine secretaries from Canada.

The first Burmese girl to get a college education was Ma Saw Ma, who passed her First Arts examination as a student at the Baptist College, Rangoon, in 1906. She is a product of our mission schools and the worthy daughter of Christian parents. After completing her studies at the Baptist College, she obtained a medical scholarship and studied for five years in the medical college of the Government University at Calcutta. Then she spent two years in medical study abroad and obtained diplomas from the Royal College of Physicians and Surgeons at Dublin.

On her return to Burma, in 1913, she was appointed as Assistant Surgeon in the General Hospital, a large Government institution at Rangoon. The next year she was appointed Superintendent of the Dufferin Maternity Hospital at Rangoon, where she is meeting with large success in the training of native

nurses and in the administration of a large hospital. She is one of our most consecrated Christians and a helper in every good work.

She is one, but one of many, of the graduates of our Baptist College of whom we are justly proud. And these, in many walks of life, are the moulders of new Burma.—Sel.

Some Russians carry the Bible on their watch chains. The book is only one inch square and three-eighths of an inch in thickness. It contains all the five books of Moses in Hebrew, and the title of the chapters in Latin. The type is so small that a glass is needed to read; but the Russian does not trouble himself about that. He is satisfied that he carries the Word of God with him.—Sel.

Missionary Cronkhite tells of writing to one of his Burman converts, using the sentence, "Your letter did me lots of good." Not to be outdone, the native replied in his next, "Your letter did me lots of best."

Another correspondent wishing to express his delight at the news of the missionary's return, wrote: "The expectation of knowing the return of you makes me very tired." These are not a circumstance, says Mr. Cronkhite, to the ludicrous mistakes the missionaries make when they first attempt to speak Burmese or other Oriental languages.—Sel.

From Rome, Italy, in January, came the news that 510,000 people have died

of starvation in Syria. Lebanon is said to have suffered particularly, while at Beirut inhabitants are said to have been picked up on the streets nearly dying of hunger. Similar horrors are reported as occurring in Palestine and parts of the interior inhabited by Christians.—Sel.

The greetings of the natives are rather pretty. First, they say, "Hail, are you well?" and the reply is: "I am well if you are well." When a man is dying in the kraal the others are called to the mat. They salute him and say: "Go in peace; salute all the others; tell them we are all coming." They call Christ the Great Chief of Galilee, and are very interested in His life among the fisher folk.—Missions.

The one undesirable settler from the

United States is the Mormon, "a name that carries a Bluebearded horror." About twenty-five years ago the first contingent of half a dozen families crossed the frontier into Canada. Now they hold the balance of power in Southern Alberta. The president of the church out-popes the Roman pope, and this complete surrender of personal liberty is as great a menace, if not more so, than polygamy, for it is the end of all free government—the confessed goal of Mormon effort.—Sel.

Mrs. Dismukes, a negress, chief laundress at Fisk University, has given a thousand dollars toward a music building for the university. For four years she has turned her monthly salary cheque back into the treasury of the institution to become a nucleus of a fund for putting up a music building.

## THE FOREIGN MAIL BOX

From Avanigadda.

Avanigadda, Mar. 29, 1917.

My Dear LINK:—

If only I had time, and you room, for all the interesting things I might tell you of our work and our people! But, without losing any more time over preliminaries, let me tell you a little story, the development of which impressed me very much, and which I have long wanted to share with you.

In the early years of my work on the Vuyyura field, as it was then—part of it is now the Avanigadda field, you know—I used to come to Bordagunta and camp there. Among the school children there was one Nagabushnam, a very bright little fellow, whose parents were not Christians. He himself, quick and active, was a faithful attendant at Sunday School, and without doubt a little disciple of Jesus, for they told me that on one feast day he remained without eating all day long, because his mother had dedicated the food she cooked to the particular goddess of the day, and he wouldn't touch it! I knew him well. He was quite a little cavalier and, with two other boys, used to call at my tent for me on dark nights to take me to meeting, carrying my lan-

tern and picking out the best path for me. The years went on, and he grew into a young man, went to Bunder to study, and I rather lost sight of him. But in the meantime his mother's interest in the Gospel message grew, and she became a faithful and constant listener, and professed belief in Christ, but never would consent to be baptized, saying, "I can't come till my man comes. We must both come at once." Nothing would move her, and he showed no signs of "coming." This was the way matters stood when I left for my last furlough. She and I had become good friends, real intimate friends, and my last day in Bordagunta I said, "Boddamma, it would give me such joy to see you baptized before I go." She answered: "How can I grieve you, Amma, by not consenting? But how can I come before the man of the house comes?" And so I left her.

When I came back to India they told me that Boddamma was not yet baptized, and her "man" showed no more mind to "come" than he ever had; but Nagabushnam had decided to wait no longer, and had joined the church. He had also been married, and had gone with his little bride away up country to the home mission field our Telugu

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churches are working, as a colporteur. I did not see him before he went, but was told that he went full of enthusiasm and desire to preach Christ in what, to him and all his family, was a foreign land. These Telugus are so attached to their own dooryard that twenty miles from home is a "far country" to them; so when Nagabushnam left for a remote town, none of them had ever seen or heard of, more than two days' journey from home, and without a soul in it whom they knew, one can imagine what a foreign missionary he was held to be!

Then I came to live in Avanigadda, and one day there came to my room, in company with Jane's adopted daughter, a sweet, sad-faced slip of a girl, and she was Nagabushnam's widow!

Very quietly and sadly she told me the story—of their trials and loneliness in the new, strange place; how they couldn't find a house, and their committee didn't find one for them, so that they were homeless until a friendly heathen gave them a room in his house; how, all through these trying experiences, "Bushnam," as we called him, was brave and cheerful, and preached and sang Christ to everyone. Then how he got very ill with fever, and the poor little wife, alone in a strange land, without friends and without money, because their last month's salary was long overdue and not come yet, sold their bed and hired a cart to bring him to the railway station, and thence to Pithapuram Hospital. Alas! Alas! It was hot season and the doctors were away on the hills. The compounder attended to them, but Bushnam got worse, became delirious, and the poor little wife so frightened that she slept under his bed to be near him! She had a letter sent to his father, and the father came, and they started home with Bushnam. But it was too late. He died on the train just before they reached the last station, and they buried him hurriedly there for fear of the native police, who, taking advantage of the unusual circumstances, would probably extort money from them under threats of prosecution.

I gazed in amazement at the little woman who told me this tragic tale so quietly and restrainedly, without mur-

mur or complaint or a word of self-pity. Then I said: "Elizabeth, what does your mother-in-law, Boodamma, say to all this—and her husband?" She looked quietly at me and said: "They are going to be baptized next Sunday."

Baptized! Next Sunday!! It took this, then, to bring them to the feet of the Saviour—this terrible and sore trial, which, in all my Indian experience, has usually proved to be the death-blow to the faith of the new convert. The death of a child—why, even the death of a buffalo, or a more or less severe illness in the flock or family, is usually enough to drive the timid venturer on faith in God, back to the ranks of the idolators and believers in witchcraft, sorcery, charms—sometimes never to return. But it brought Boodamma and her "man" to their God! And another son, Bushnam's brother, all anxious to serve Bushnam's God.

Boodamma herself came in to see me a few days later, to talk it all over with me, and to show me her dead boy's Bible and Hymn-book, which she had brought, neatly wrapped up in paper, for me to see.

"Look, amma," she said, with the tears rolling down her cheeks, "isn't it a grand Bible?" And so it was—an unusually well-bound one. "And see the cross he drew on this piece of white paper, with the initials on it. I think the initials stood for his own name, and by them he meant that he had placed himself on his Lord's cross." And I listened in another maze of wonder at God's miraculous grace, as that mother, so lately emerged from centuries of heathenism, talked with a glad, sure note of confidence of her precious son, of whom she was so proud, being now with the Saviour. No Christian mother at home in Canada, the heir of centuries of Christian thought and training, could have borne the blow with a deeper and quieter faith.

Boodamma was baptized the next Sunday, with her "man," and she has grown so rapidly in grace that she is already a recognized leader among the Christian women in Bordagunta. The house is always ready for a meeting; and she takes an active part in Christian work.

Can you imagine what a tower she

is already to your missionary in all her work and plans for Bordagunta women, and, indeed, a sympathetic backer-up in all plans for work in general? "Pray for me and my household that we may shine for Christ," was the request she made in Mr. Walker's meetings last April.

It is one of the many miracles taking place in this land before our eyes, and the wonder of it never wanes for me, nor ever fails to encourage and inspire me to "keep on keepin' on." To see an ignorant outcaste woman brought by such a way to His feet and His service—it passes knowledge!

Yours, ever sincerely,

K. S. McLAURIN.

#### FROM THE LETTERS.

**Avanigadda.**—Mr. Walker is holding special meetings on the Avanigadda field just now. They are well attended, and many, I think, are being blessed. We who know these people, know that they are not easy to shake; but they are learning and experiencing, slowly it may be, during these days, things that they never saw with their souls' eyes before. The people got interested from the very first and gave up their work and earnings willingly, and have attended faithfully. This of itself was a proof of God's spirit in our midst. Mr. Walker got them to take part in prayer and testimony—men, women and some young girls, who never before dreamed of letting their voices be heard in meeting. This was another distinct triumph and work of the Spirit. Two girls confessed yesterday in all that crowd—one to disobeying her parents, the other to breaking the Sabbath. Both were so sincere and spontaneous it pleased us very much and cannot fail to have a good effect. About 250 women were at our Association; in all, 500 or 600 were present. Last year the women on this field raised Rs. 15 only. This year they gave Rs. 33. If they can get the loan of a couple of Vuyyuru Biblewomen to "come over and help us," the money will be spent for that.

The young pastor of G. Church, who presided during the Association, is a fine fellow. He is bright and capable and go-ahead, as well as good, which is a great combination.

The Takhildar (magistrate) presided at our temperance meeting, and was much interested, giving a short impromptu speech himself, an exceedingly pointed and sensible one, which impressed our villagers very much. Some really good papers were read by our men—one on what Canada, France, Russia and other countries are doing in regard to drink; another on what the Christians in India should do.

Then almost every man, not only openly confessed to the habit of drink, but they promised to try and give it up, and, as a proof of good faith, they drew up and signed a petition to the Collector to have the village drink-shop removed. I believe Government will seriously consider doing so, if three-fourths of the population desire it. The pastor took the petition to the caste men and got the signatures of the leading citizens, and we have a strong hope of having it removed—not an insignificant result of the spirit of the meetings.

The ladies in Samalkot have heard that there is a likelihood of Government putting a regiment in Samalkot again; and in that case the Mission buildings will be requisitioned. They are rather upset, of course, but hoping they won't be turned out before the exodus to the hills, when they would close school anyway. But if Government takes the buildings over it will take some thinking to know where to put Miss Robinson's school.

K. S. McL.

**Chicacole.**—A Christian family returned a few months ago, to their village, about six miles from Jalmur, from the field of the late Rev. John Rangiah of South Africa. The parents have been talking the Gospel with good effect to their neighbors. Three of our evangelists got in touch with them and their male relations, with the result that five men are showing a desire for baptism.—I. C. ARCHIBALD.

**Rayyagadda.**—The most of March was spent up the Rayyagadda Valley. While there, joy and sorrow sometimes alternated, and sometimes were simultaneous in my experience. It was sad to see the village of Chekkagadda, once one of the brightest spots of our Mission, now one of the darkest. As I stood in that

street where, on several occasions, I had been welcomed as the servant of God, but now treated as an unwelcome intruder, I confess that the joys of the missionary life were not the reigning emotion of my soul. The darkness was so great that it could be felt, and I realized afresh the meaning of the words: "If the light which is in you be darkness, how great is that darkness!" When I remembered that one man was the cause of this apostasy, I could almost pray that God would remove him for the sake of the others.

In Singapore it was very different, for while there was some cause of sorrow, which made it necessary to use the pruning-knife, it was good to find the most of them confessing the Name of Jesus.

The village of Sekkarapie is another place of hope. A young man of this village has just returned from Assam, where he was converted to Christ. He had already set up the standard of his Saviour, and was testifying for Him when we came along. Please pray for poor dark Chekkagudda, the faithful one at Singapore, and this young star of hope in Sikkarapie.—J. C. HARDY.

**Tekkali and Sompot.**—Our first touring centre this month was Nandigam, our favorite on this field. There are a number of out-caste hamlets near, in which people are interested. Thieves troubled us, but robbed nothing but our sleep for several nights. Our tent is a large and heavy affair, rotten with age. The frequent showers made us anxious suddenly. One afternoon a strong wind and rain storm swept all before it, including our tent. It was quite an experience escaping from under that heavy, wet canvas. I was thankful that Mrs. Bars and Junior came through as well as they did. It was a close shave.

A number of interesting cases are developing on this field, which had been so barren for years. But the persecution is almost unbearable, even for those who are untouchable. To take the decisive step is next to impossible. We have had good war loan meetings in this talk. Mr. David's speech was so well received here that the Sub-Magistrate asked him to address another meeting in Naupada.—GORDON P. BARSS.

**Waltair.**—The special meetings held by the Misses Ottmann and Sandes were very helpful indeed. Miss Ottmann is working along independent lines. Miss Sandes is an English woman, who has come out to work as honorary missionary, under the auspices of the Anglo-Indian Home Mission Society. The Telugu people greatly appreciated Miss Ottmann's address, though her use of the language was somewhat imperfect, as she had not used it for many years. The series of talks in the evenings at the Union Chapel, in English, were upon the Cross and the resurrection life.

**Samalkota.**—The work during these last three months has been especially hard, owing to unexpected rainstorms. Three days on my last tour we were almost flooded out, and the last day quite so, as, after the wild storm of wind and rain were over, my tent was so uninhabitable that I called a cart and came home, leaving my servants to dry and bring the tent. Although I was only eleven miles from Samalkota, on reaching the bungalow, I found that not one of the three showers had reached here. Unfortunately, was I not! However, my work was almost finished, and I left only two villages unseen.

One of our evangelistic classes has fallen off since the New Year, so we have only seven to report, that being an advance of three over last year. We consider these classes a very important part of our work, and several times recently, while touring in the villages, we have come across old pupils who were in our classes at Peddapuram, and have been delighted by the manner in which they received us, and the knowledge of our teaching that they still retained.—CHARLOTTE McLEOD.

**The Seminary, Samalkota.**—The regular terms' work began Saturday, Jan. 6, when the boarding boys returned after the Christmas vacation. The number has been almost constant at 66. The health of the boys has been the best yet only a few cases of measles marred the peace, even the itch (that constant pest) being almost unnoticeable. On Sunday, April 1, nine of our boarding boys acknowledged Christ in baptism. We yearn over our boys and do pray most earnestly that God will make this school a centre from which shall radiate

only influences good, pure and uplifting. May the boys trained here be true and reverent messengers of Christ, whatever may be their future vocations in life. We need a good laity as well as a good pastorate.

One of the important features of our work lately has been the repairing of buildings in connection with the school. As Conference, last July, approved an estimate for \$150 over and above the regular repairs and sundries estimate of this school, I began at once to put the various buildings in repair. The first work was the re-tilling of roofs. Then we began with the long line of teachers' houses. Next, we thoroughly put in order the verandahs of the "Seminary"; and, lastly, we put a whole new roof on and repaired the walls and door of the isolation room, built by Mr. Stillwell several years ago, for use in case of contagious diseases. The great need

now is a good coat of whitewash, all over the place, inside and out.

The Government intends, we hear on good authority, sending a regiment of a thousand native men to Samalkot soon, re-establishing the old cantonment. We wonder how it will affect us.—JANET F. ROBINSON.

**Pithapuram.**—Yes, the Medical School for Women is really progressing, and I believe the last meeting of the Committee saw it properly organized, and the plans have been approved. But I suppose it will not be running for awhile yet, and even then we may not have any girls ready to enter. But it certainly is a great step forward, and will mean much to our medical work some day. With another nurse at Pithapuram, we could have a nurses' training course that would do good work, giving them a thorough course.—MARJORIE CAMERON.

## THE MISSION CIRCLES.

### WHEN THEY COME TO UNDER- STAND.

Mary Richie Ward.

Darkness and silence brooded over the little village of Guadalupita, the inky darkness and the breathless silence that presage a violent storm in northern New Mexico.

But there was something more ominous than the hush of nature in the stillness that enfolded the place. Not a sound was heard throughout the village; no friendly chatter of motherly senoras, or tinkle of guitar, no light laughter of pretty senoritas, no shouts of merry children. It was the hush of a deep and deadly fear that awed the village into silence.

And yet it would have seemed that peace should have filled the hearts of the natives at this time—peace instead of fear. For it was the evening of Good Friday, the Day of Absolution, they called it, and on that day, every inhabitant of the little Mexican village of Guadalupita had made full confession of his sins to the priest at the old Spanish mission, and all had been blessed and forgiven.

But at nightfall, many of the men and older boys were missing from the village, and from woman to woman was

whispered with shuddering significance, "The Penitentes."

Perhaps it is because there is in every human heart the innate conviction that no man can forgive sins, that there has arisen among this people the evil order of the Penitentes, which seeks by cruel self-torture to find the peace that the priest-pronounced forgiveness does not bring.

The women's hearts ached for their loved ones because of the suffering that they would that night undergo, and they were filled with apprehension lest they be discovered. For the priest would punish any who were proven to be Penitentes, and the law of the state seeks to stop the evil practices of the order.

So, gathering together their children, the anxious mothers hid from possible questioners in their darkened houses.

A zig-zag spurt of illuminating lightning reveals a solitary figure hurrying from the village, along the deserted road. A gust of wind that springs up suddenly uncovers her shawl-wrapped head, revealing the whitened hair of an old woman.

As she hastens her pace, a sputtering home-made candle in a distant window seems to beckon her with its long finger-like rays of light.



The wind rises now to the fury of a gale, the lightning flashes continuously, and the thunder, as it echoes and re-echoes from mountain peak to mountain peak, crashes deafeningly.

When the old woman reaches her destination, she leans for a moment, utterly spent, against the door-post.

Through the crack of the door, that stands slightly ajar, is revealed a room, typical of the poorer Mexican homes: rough, mud-plastered walls, hung with chili peppers and drying herbs, dirt floor, smoky fireplace with its black iron pot in which something bubbles and simmers, beside the hearth, a stone mortar for grinding corn for tortillas or tamales, a rough table, a rude bench and a bed.

The fluttering candle-light outlines the face and figure of a young woman lying on the bed, with a new-born babe at her breast.

"Peace, my daughter, peace," is the greeting of the old woman as she slips into the room.

"Is it well with the child?" she inquires, looking anxiously at the restless infant.

"I fear not," replies the young mother sadly.

"And Manuel?" continues the old woman. The girl shivers.

"He is with them—the Penitentes?" persists the old woman, dropping her voice to a guarded whisper.

The girl nods mutely.

"It is not well with the babe," decides the old woman, "and he is yet unbaptized?"

"We were waiting the Easter Day," explains the girl-mother.

"The padre must come at once," determines the old woman, starting out again into the storm.

"O, Mother of Heaven!" cries the girl, in a sudden panic of fear; "send the priest ere my child dies unbaptized!"

"Hurry, Meregrande Gonzales!" she calls after the departing figure; "hurry, hurry!"

But, alas, it is too late!

The tiny baby, moaning feebly, closes his tired black eyes for the last time on a world that has brought him nothing but pain.

The cry that rang from the lips of the mother had in it all the sorrow of a

mother over the loss of her first-born, but infinitely more poignant than even that was the added anguish of the belief that her child was eternally lost. For she had been taught since her own childhood that the unbaptized soul is lost forever.

Even in the burial ground of her people would no place be made for her little one, for only the baptized dead may rest in consecrated ground.

The grandmother hearing that cry of bereavement, turned back heavy-hearted, for her religion held no comfort for this sorrow.

But another heard. The Mexican Protestant missionary out on this wild night on the same quest as the priest—except that the one sought the Penitentes to help them and the other to punish—heard the cry of distress and turned aside, like the good Samaritan, to answer it.

"Bendita, my sister, peace be with you," he said gently, as he rapped on the door.

"There is no peace," sobbed the young mother.

"No peace for the house where the babe has died unbaptized," wailed the grandmother.

And the missionary, who had been reared in their religion, understood the keenness of their grief.

"Listen, my sisters," he comforted, "to God's Word."

And the eager listeners heard, for the first time, the story of Christ's love for little children, heard for the first time that it is not baptism but faith in the atoning blood of Jesus Christ that saves.

When the missionary had told the simple story of the cross, the young mother exclaimed gladly: "I believe, I do believe in this Jesus who loves my little one; this Jesus who can save us all. Oh, if Manuel, my husband, were only here!"

"Where is he?" questioned the missionary.

The girl shook her head, for not even to this good man would she betray her husband's secret.

And again the missionary undertood, for before he had canceled upon the Protestant mission where his soul had

found peace, he had himself been numbered among the Penitentes.

"I will find Manuel," he said, simply, "and," pushing up his sleeve to show his arm bearing still the old scars of self-torture, "this is my pledge to you that no harm shall befall him."

The rain was falling now in torrents as the missionary stumbled through the darkness, scratching his face and hands on scrubby pinon trees and tearing his clothing on the thorns of the yucca.

But, unlike the priest and the officers of the law, he found those for whom he sought. He knew where and how to search for the Penitentes, this man who had himself been one of them.

Presently the storm spent its fury, and the moon, shining through a rift in the clouds, lit up a strange scene.

At rude wooden crosses, the Penitentes were kneeling. Now they had formed a circle and were marching to the strains of a weird chant. Each man carried a long whip-like root of the yucca plant, and with it he beat the bare arms and shoulders of the man in front of him. Then faster and faster they marched, and harder and harder they beat each other until bodies drooped with weariness and livid shoulders streamed with blood.

The missionary knew that many of them had weakened themselves by fasting previous to this ordeal.

Presently one of the men staggered from the line and fell to the ground. He tried to rise again, but sank back to the earth insensible.

"Poor, misguided souls," the missionary groaned in pity; "trying to win favor with God by torturing their bodies. Poor, untaught souls."

He longed to put a stop to this terrible scene, but he knew that he alone could do nothing.

Presently other Penitentes fell exhausted. The missionary overheard that one of them was Manuel Gonzales. All the others were weak from suffering by this time.

The missionary knew that the ordeal was now almost over, and that those able to walk would go soon to frighten away the evil spirits which they believe inhabit the Morado at the Easter season. But first a pile of stones was erected by each fallen man as a mark

of honor. The one man was chosen to represent the Saviour of whom they had been so imperfectly taught. Tied hand and foot, he was suspended on a cross.

The insensible ones would revive and crawl back to the village as best they could. The man on the cross would be taken down before daylight.

When the Penitentes had dispersed, the missionary found that the man on the cross was Manuel.

"Bendito, my brother," he said, in a voice that broke with a sob of compassion, as he cut the cords and released the suffering man. "Peace be with you."

"There is no peace," groaned Manuel. "The teachings of the priests bring us no peace. The Penitentes—" he continued brokenly; "there is no peace in penance, else had I found peace, for I have suffered—oh, how I have suffered!"

"Lie down and rest awhile," suggested the missionary.

"Hear what God's Book teaches, my brother," he went on, presently, quoting verses of Scripture.

"Come unto Me all ye that labor and are heavy laden and I will give you rest.

"Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"Peace I leave with you, My peace I give unto you."

"Is it true, oh, is it true that there is peace in any name?" cried the suffering Manuel.

Then to the hungry heart the missionary unfolded the story of the cross. Long they sat and talked together.

"Our people should all know this truth," said Manuel. "Why haven't you brought it to us before?"

"We have few teachers," said the missionary, sadly, "but we are doing our best."

"Take me to your home and teach me more perfectly so that I may be able to carry the truth to the people of my town," urged Manuel. "They are so eager for something that will satisfy."

The missionary thought of his already overcrowded home, of his large family, and of his small salary, but he replied simply: "Bendito, my brother, come with me."

When Manuel was able to walk, they started. On the way the story of the

sorrow in his home had to be told, but the comfort of the Gospel made it easier to bear.

When Maria, the young wife, learned of her husband's faith, and of his determination to go with the missionary, and when she learned that her baby might be buried in the cemetery near the little Protestant mission, she insisted that they go at once.

A mattress was placed on the cart for Maria, their one little donkey was hitched to the cart, and a few of their possessions were hastily gathered together.

The Grandmother Gonzales remained behind.

"I am too old to leave the faith of my childhood. It does not satisfy my soul," she admitted, "but I fear my church too much to leave it."

It was a hard trip over miles of rough, washed-out roads. The donkey was slow, and the exhausted missionary, leading the little beast, could scarcely drag his own weary feet. The springless cart, with its wheels hewn roughly from solid rounds of wood, was anything but comfortable for Maria and Manuel, half sick as they both were, but finally the journey came to an end with the sunrise.

In the faces of Maria and Manuel shone the peace that triumphs over pain and sorrow.

"I shall see my child again," said Maria to the missionaries' wife. "I know that some day I shall hold him close to my heart again. And in the meantime the blessed Jesus will keep him safe."

"I shall take the truth to my hungry-hearted people," said Manuel. "Many of them will receive it gladly."

"But," he added, sadly, "there are so many of our people. You and I and a few other teachers will never be able to reach them all with the beautiful story.

"But the white people," he cried, eagerly; "all the white people of your country—surely they will help us to carry the Gospel to our sin-sick people."

"Some of them are helping," said the missionary, "but many of them know very little about our people—we are so far away. And some of them," he added, sadly, "seem to care very little

about us. Perhaps they do not understand."

"But surely," said Manuel, as though piercing the future with the eye of faith, "surely they will care—surely they will help—when they come to understand."

The brilliant golden sunlight from over the mountain tops that suddenly flooded the rain-washed mesa, seemed to the missionary typical of the light of the Gospel that will some day brighten the lives of our Mexican brethren.

"May it please God," he said, with reverently uncovered head, "oh, may it please God to hasten that day when His people will come to understand."—Sel.

#### HERE AND THERE

**Beamsville.**—The April meeting of our Mission Circle was held in our Church on Easter Monday and marked a very important event in our history, it being the fortieth anniversary of our organization. The Grimby Circle and the other Missionary Societies of our town met with us.

It seemed particularly fitting that Dr. E. Hooper, of Toronto, who was at that time our pastor, and largely instrumental in our organization, should be with us to give one of the addresses. In his usual bright and happy way, he carried us back to some very interesting events in connection with our first meetings.

We also had with us Mrs. J. Craig, whose old home was Beamsville, and who was one of the first members of the Circle, to address us on this happy occasion. A few of the Charter members were with us, and they felt they had been indeed blessed in their labors to think that one of their first members had left the home church and been a successful missionary in India for so many years. The addresses were brimful of interest and a great inspiration to us all.

Mrs. J. D. Bennett, the president, presided, and the present officers occupied the platform.

Mrs. J. Wardell, of Toronto, one of the first members, was to have addressed us, but preferred giving the time to Mrs. Craig. Many old friends of the Church met with us, and at the close of our meeting a very social time was

spent. We feel that it was a red-letter day in our history, and will be an incentive and inspiration to us to work more faithfully for our Master.

Sec.

**Athens.**—Our Thank-offering meeting was held in the church on April 30th. Lantera views on India were given by the pastor, after which a social hour was spent. Offering \$10.00.

MRS. R. BRESEE, Secy.

**Kincardine.**—The Woman's Mission

Circle of Kincardine is pleased and grateful to report a most prosperous year. Although the membership is small, only thirteen, the meetings have been bright and helpful.

The amount of forty-two (\$42.00) dollars was raised, and of this amount seven (\$7.00) dollars was a special offering for "the North-west Indians."

We hope and pray that we may be enabled to go forward and do more this coming year.

TINEZ H. BARTON, Secy.

## THE YOUNG WOMEN.

### A SURVEY OF SOUTH AMERICA.

By Mr. Robt. Elder, of Argentina.

The eyes of the world are turning towards South America as never before. Latin Europe has long seen in it the rejuvenescence and perpetuation of its race. Commercial Great Britain shows its belief in its future by investments to the sum of £600,000,000. Interned Germans in England, judging by their demand for Spanish grammars, evidently look upon it as their future home, when peace returns, and are preparing themselves for that new day. During the past two years a rapid succession of commissions representing different business enterprises in the United States have toured the Southern Continent to study its commercial possibilities, whilst even Japanese and Chinese are seeking there an outlet for their products and manufactures. And at last the Evangelical world is waking up to realize its great spiritual needs; part of it, at least, rose from its long slumber to seriously and scientifically study the problems at Missionary Conferences held at Panama, Lima, Santiago, Buenos Aires, Rio Janeiro and Barranquilla.

A brief survey of South America's three Colonies and ten Republics, with some 56,000,000 inhabitants, may be of help to those who wish to understand their problems. Most of the figures quoted are taken from the Argentine publication called *El Almanaque del Mensajero* for 1915, and are based on the latest official statistics.

The three Colonies are:—

1. French Guiana, into which Holland

could be placed twice over, with a population of 33,000.

2. Dutch Guiana, which is larger than Greece, with 75,000 people.

3. British Guiana, twice the size of Bulgaria, with 307,000 as its population.

The Republics are:—

1. Venezuela, a country twice the size of Germany, with 2,755,685 inhabitants, of which 99 per cent. are negroes and mulattos,\* and 1 per cent. white. It is very inadequately occupied, from a Missionary standpoint.

2. Colombia, which has more than twice the area of France and 5,072,613 inhabitants, of whom 40 per cent. are mestizos,\* 10 per cent. whites, 35 per cent. negroes, mulattos and zambos†, and 15 per cent. Indians. It is also very inadequately supplied with evangelical Missionaries.

\*The offspring of whites and negroes.

†The offspring of whites and Indians.

3. Ecuador, an almost unoccupied field, from the evangelical Missionary standpoint; with an area larger than Norway, which contains a population of 1,955,000, made up of 70 per cent. who are predominately whites and mestizos, 15 per cent. Indians and 15 per cent. negroes and mulattos.

4. Peru, capable of holding two Spains and the greater part of Serbia thrown in, and which has a population of 5,580,000, of which 62 per cent. are estimated to be Indians, 22 per cent. mestizos, 12 per cent. whites, 2½ per cent. negroes and mulattos, and 1½ per cent. Chinese. The Deputation of the

Panama Conference, which visited Lima, considers that "the northern half of Peru, with a population of 2,000,000, is a large unoccupied area," and the southern half is "a very inadequately occupied area."

5. Bolivia, which is more than double the size of Austria-Hungary, has 2,267,935 inhabitants, made up of 50 per cent. Indians, 13 per cent. whites (and 27 per cent. mestizos, and is, according to the same deputation, "an unoccupied territory, with the exception of three centres and two or three industrial farms among the Indians."

6. Paraguay, into which two Denmarks could be placed, has 1,400,000 inhabitants, made up of whites and mestizos, with 35,000 Indians. "It is another unoccupied field, save for some work among the Indians and activities recently begun by the Salvation Army."

7. Uruguay, which has twice the area of Portugal and 1,279,359 inhabitants, mostly whites, with an admixture of mestizos, has some good evangelical work, but is an "inadequately occupied area" of strategic importance."

8. Chile, a country larger than Japan, having 4,000,000 people, 40 per cent. being white, about 60 per cent. mestizos, and 50,000 Indians, is considered "the best occupied territory of South America," but "in need of large reinforcements."

9. Brazil, a huge territory, larger than either China or Australia, has its 25,000,000 people, divided as follows: 40 per cent. white, 32 per cent. mestizo, 15 per cent. negro and mulatto, and 13 per cent. Indian. Some of the best results of Missionary effort in South America have been obtained in Brazil, but the Panama Deputation found that "Mission work has been limited to the southern section and the coast cities, leaving more than three-quarters of the entire area of a country larger than the United States altogether untouched."

10. Argentina, a rich, progressive country, into which Great Britain and Ireland could be put ten times, has 7,804,275 inhabitants, predominantly white, with an admixture of mestizos and a sprinkling of Indians in the extreme north and south, amounting to about 30,000. The Deputation found that "the great area of the Argentine

Provinces of Misiones, Corrientes and Entre Rios, with a population of three-quarters of a million, constitutes an unoccupied field, except for two or three preaching points." The sparsely populated southern part, known as Patagonia, is unoccupied. The rest of the Republic is an "inadequately occupied area." "Existing societies should greatly reinforce their work and adjust their territory, so as to adequately occupy this rich and rapidly developing country."

These are all nations which, having had a bad start, are now reaching out to higher levels. The Republics are self-contained and self-governed, but not self-complacent. Most of them are dissatisfied with their religion, their moral life, and their inadequate education.

British capital, which Mitre called "a great anonymous personage, whose story has not yet been written," has worked miracles in the material progress of some of these countries. British Evangelicals must see to it that large contributions are made from their spiritual wealth towards the evangelization of their peoples. Miracles will be wrought in these spiritual and moral realms, as Jesus Christ is faithfully and effectually revealed to the people.

Let us not put off till to-morrow what we can only do to-day.—The Neglected Continent.

#### BAPTISTS IN SOUTH AMERICA.

Rev. James C. Quarles, Montevideo, Uruguay.

The first contact of South America with Protestantism was in 1855, when a party of French Huguenots, under the leadership of Villegaignon, formed a colony near the present site of Rio de Janeiro. Again, in 1624, the Dutch took possession of Bahia, and Dutch Calvinistic missionaries began to care for the religious needs of their own colonists and do missionary work among the Indians. Considered either as colonizing or missionizing, these earliest attempts proved hopeless failures.

#### Baptist Beginnings.

After these first contacts, the honor of holding the first evangelical meeting on the South American Continent belongs to a Baptist—Rev. James Thom-

son, a native of Scotland. Several years ago the Methodists of the River Platte countries celebrated the seventieth anniversary of Methodism in South America, dating their beginning from and apportioning the fruits of this enterprising Baptist pioneer.

Thomson came to South America just after the war of Independence as the representative of "The English and Foreign School Society" and "The British and Foreign Bible Society." He met with a warm reception from the leading patriotic statesmen, and before many years he had succeeded in establishing in Argentina, Uruguay, Chili, Peru, Ecuador and Colombia, not only the Lancastrian school system, but also the Bible as chief text-book. The work prospered for a time, but was not prepared to withstand the clerical reaction that was sure to follow. The collapse of this mission was a great loss to South America educationally and religiously. From the work of our first pioneer, Baptists achieved no results. Others gathered up what they could of James Thomson's fruitage and influence.

In Brazil, our own Bagby and Taylor were among the first to do extensive missionary work. We can well be proud of their achievements in exploration and foundation laying. Evangelical life in Brazil owes much to these two men, whom our Board sent to that field some thirty-five years ago.

#### Our Present Status.

To-day there is Baptist work in five of the ten Republics of South America. In Brazil we are first in numbers, having almost twice as many members as the Southern Methodists, who hold second place. The results of thirty-five years of Baptist work in that great country compare very favorably with mission work in any other land—a constituency of over twelve thousand, and rapidly growing.

In 1903, the Foreign Mission Board decided to begin work in Spanish-speaking South America. Toward the end of the same year our first missionary reached the Argentine capital. The following year, on the arrival of other missionaries, the Argentine Baptist Mission was organized. Work was begun cautiously and constructively. On January 1, 1909, the Argentine Baptist

Convention met for organization in Rosario de Santa Fe, with messengers from six churches which had been constituted by our Southern Baptist missionaries. To-day in the Argentine Republic there are fifteen churches connected with our missions, with a number of stations where as yet churches have not been organized.

In connection with the Argentine mission, work was begun in the Republic of Uruguay in 1911. The first Baptist Church of Montevideo—which is the first and only Baptist church in the entire Republic—was constituted with six members on August 13, 1911. After several years of almost discouraging hard work, we have a firm foothold in Montevideo, with a small but enthusiastic church membership.

Bolivia is the chosen field in South America of the Baptist Foreign Mission Board of Canada. Their work in Bolivia, as ours in Argentina and Uruguay, is still in its incipency. Bolivia has presented its problems, but our Canadian brethren have persevered. To-day they are established in a number of important cities.

In the fifth republic, Chile, Baptists have had something of a spontaneous origin. That is, it has not been the chosen field of any Baptist Foreign Mission Board. A dozen or more churches, with a constituency of a thousand or more members, have sprung up around Rev. W. T. D. MacDonald. What has already been accomplished by this missionary patriarch constitutes a call, an urgent call, to Southern Baptists to-day. These churches depend for guidance upon this lone worker, who must soon be called upon to lay down his burden. Who must continue the development of these churches and claim the territory pre-empted by them. Southern Baptists must answer. The situation is critical and demands prayerful attention.

#### Our Baptist Outlook.

Judging from results in former years, our outlook must necessarily be to a great extent optimistic. Our message, together with the democratic character of the South American people and their previous religious training, all bespeak a brilliant future.

Our missionaries often say they would

never covet the job of a pedo-baptist missionary in South America. He who approaches the evangelical position from a Romanist environment wants no compromise, he wants to go all the way. A converted South American is naturally a Baptist. Our principles meet with a

hearty response from those who are ready to walk with an open Bible and who are not dependent upon certain Protestant traditional conceptions. The future in Latin-America should belong to the Baptists.—Home and Foreign Field.

## GIRLS AND BOYS

### HIGH ART.

"Oh, what a tangled web we weave,  
When first we practise to deceive."

I once saw a naughty addition of two lines to the above couplet. The exact words are forgotten, but the thought suggested was: "Tis true, when we first practise, we are apt to get into tangles; but when the art is fully acquired, what help it proves to be!"

Surely the forces of heredity and environment must be working their limit along with the efficiency which results

word passed between them, but I caught on to the game. At the side opposite the younger, the elder fumbled a stone from one hand to the other. She then produced her two fists, tightly closed, and the younger was to indicate in which she believed the stone to be. Each time the elder dropped the stone on her skirt before showing her hands, and, of course, each time the younger apparently guessed wrongly. The game went on and on, much to the joy of the winner and the chagrin of her who appeared to be the loser.



AKIDU MISSION HOUSE.

from practice, to produce the clever young deceivers one sees in India. Two instances will suffice to prove my statement.

While we were seated on a verandah one day, the Biblewoman talking, I noticed two little girls at play. Not a

Sunday morning, while two of the school girls and I were conducting our evangelistic class in the Weaver Street, I saw another example of deception down to a fine art. One of our regular attendants, a little girl of not more than six years of age, had brought along a

very popular tit-bit, namely the first young shoot that springs up when the fruit of the toddy palm is planted. The little brother of another girl, sitting in the row in front, had been given a share, as had also the little girl sitting next the owner. After a few minutes I saw one young lady rudely grasp the piece from the hands of her little girl friend beside her. I couldn't understand her motive. Her own portion also disappeared in the convenient folds of her full skirt, and it was then I discovered the cause of the concealment. Young brother in the front has hastily devoured his share and was begging for more. Our little friend shook her head and waved her hand in their characteristic way of saying, "Positively no more." It was well-nigh startling to see the brazen look on her face and the utter air of innocence which she affected. Her actions had telling lies beaten altogether. But what can we expect? Doubtless her mother had practised the same scheme on her.

Then, too, probably all the wickedness along this line isn't common to "the coral strand." I may have to get back to Canada to refresh my memory regarding the tales I have heard mothers compose to frighten their children into obedience, so-called. Are there still Bogey-Men and Big Bears that catch naughty little boys and girls? And do the dragon-flies still persist in sewing up the mouths of those who tell fibs?

S. HINMAN.

Akidu, India.

#### MISSION BAND NEWS.

**Plum Hollow.**—Our Mission Band was organized last October, but owing to weather conditions during the winter our meetings were not held as regularly as we could wish. On April 27th we held an entertainment in the church, proceeds for Home and Foreign Missions.—MRS. G. V. COLLINS, Pres.

**Athens.**—The work of our Band has not progressed as well as we could wish. Yet our attendance is good and interest sustained. A sale of work was held on May 3rd. Proceeds are to be divided between Home and Foreign Missions.—MRS. COLLINS, Pres.

**Goderich.**—This young organization, under the leadership of Mrs. Gordon Holmes and Miss Elizabeth Donaldson, held its first open meeting on the evening of April 13th. The programme consisted of choruses, dialogues and sacred tableaux, and gave evidence of splendid talent and training. The president of the Mission Band, Master Will Browlee, very efficiently filled the office of chairman during the evening. The free-will offering amounted to over eight dollars.—GLADYS FOWLER, Secy.

**James St. Hamilton.**—I would like to tell you about the Missionary Pageant that the Mission Band of James St. Baptist Church of Hamilton gave in March, under the direction of our leader, Mrs. Harry Taylor. There were 65 boys and girls taking part. One or two children for each country were dressed to represent that country, and gave a short speech telling of the Christian work being done among the people they were representing. They addressed their speeches to an old man, who did not believe in missions, and they were trying to show him the importance of missionary work in all countries. At the close of our pageant we marched around the Sunday School room, singing a Missionary song. After the pageant, Mrs. Craig, one of our missionaries, home on furlough from India, showed some curios and gave a talk.

Our Junior Mission Band are making calendars and pasting the pictures of the missionaries which we learn about each month, on them. We sell them and use the money for Missions.—BETTY BOOKER, Secy.

## BUSINESS DEPARTMENT

### ASSOCIATIONAL REPORTS.

The following Associational Reports have been printed in the July-August "Visitor,"—the Middlesex-Lambton, Guelph, Toronto, Walkerton, Oxford, Brant, Niagara-Hamilton, Western. These will not be re-printed in the LINK, but the remainder will appear in the next number, as usual. The man-



agement of the LINK and "Visitor" have decided not to duplicate these reports because of our limited space.

### THE LATE MRS. WALLACE.

At the Quarterly Meeting of the Executive Board of the W. B. F. M. S. of Eastern and Ontario and Quebec, held June 8th, the following resolution was passed:—

Resolved, That we, the Women's Baptist Foreign Mission Board of Eastern Ontario and Quebec, desire to extend to Dr. O. C. S. Wallace and family our heart-felt sympathy with them in their hour of great bereavement, praying that He who does not willingly afflict, and who always has a wise purpose in all His plans (though hidden from our limited sight), may be very near and comforting to them just now. It is given to few of us to possess such deep feeling for those in sorrow, so strong a desire to alleviate the distress only too prevalent in these trying times, as our departed sister felt, and with it all to enjoy such a keen sense of humor that her very presence carried with it a helpful, happy influence. As members of this Board, of which she filled the position of 1st Vice-President, we shall miss her judgment and good common sense, her readiness to take up the duty that lay at hand, and to carry it through success fully—as friends we regard her death as a personal loss, leaving in our lives one of those gaps that time is so reluctant to fill. In common with the many activities with which Mrs. Wallace was identified, our Missionary Society has received a severe blow. We pray that it may rouse us to a greater sense of our responsibilities, and an earnest intention to fill up the measure of work and service that has been so sadly depleted.

Sec.

### TREASURER'S REPORT FOR MAY, 1917.

#### RECEIPTS.

From Circles—

Toronto, Dovercourt Rd., \$11.92; Courtland, \$5.50; Brighton, \$5.50; London, Talbot St. (Easter Offering), \$20.69; Gladstone (Biblewoman), \$25.00; \$31.60; Waterford, \$18.75; Midland, \$8.50; East Oxford, \$10.00; Harrow, \$7.00; Springfield, \$21.25; Brantford,

First (for Miss McLeod), \$40.00; Brampton (for Biblewoman), \$13.80; St. Thomas, Memorial (Thank-offering), \$6.07; Hartford, \$7.00; St. George (for Dr. Hulet, \$13.00), \$19.00; Boston (extra \$3.50), \$13.50; Galt (Life Membership, Mrs. Chas. Wiley), \$25.00; Toronto, Walmer Rd., \$64.30; New Dundee (Biblewoman), \$6.00; Bloomsburg, \$7.51; Simcoe, \$15.00; St. Thomas, Centre St. (Thank-offering, \$12.95; Building Fund, \$4.00), \$16.95; Houghton, First, \$2.80; St. Catharines, Queen (Life Membership, Mrs. A. L. Huddleston), \$25.00; Beamsville (special), \$5.00; Toronto, Jarvis St. (Thank-offering, \$31.95), \$65.20; Sault Ste. Marie, \$15.00; East Flamboro, \$1.53; Arkona, \$3.65; Tiverton, \$4.00; Oshawa, \$3.50; South Woodlee, \$2.75; Peterboro, Gilmour Memorial, \$4.25. Total from Circles, \$507.52.

From Y. W. Circles—

Owen Sound, \$3.50; Stratford (Mr. McLaurin), for student, \$4.25; Waterford, \$3.00; St. George, \$2.00. Total from Y. W. Circles, \$12.75.

From Bands—

Brantford, Park (Life Membership, Miss Pearl Morris), \$10.00; Springfield, \$8.00; Hartford, \$8.25; Toronto, Boon Ave., \$2.00; Boston (Life Membership, \$10.00; special, \$6.00), \$19.00; Toronto, Dufferin St., Jr. Union Band (for student), \$5.00; Courtland, \$3.00; Kitchener, King, \$3.25; St. Mary's (student), \$12.00; Brantford, Park, \$58.80; North Dresden, "Happy Workers," \$1.35; Lindsay, \$4.00; Simcoe, 75c; Port Arthur (student), \$4.25; Malahide-Bayham, \$3.00; Strathroy, \$5.00; Creemore, \$5.00; East Flamboro, \$1.53; Tilsonburg, \$6.25; Hamilton, James St., Junior Band, \$8.42; Senior Band, \$7.83; Stratford, "Headlight" (student), \$17.00; Hamilton, Park, \$5.00. Total from Bands, \$198.68.

From Sundries—

Toronto, Jarvis St., Elliot Class, for "A. Deenamma," \$17.00; Miss Margaret Sinclair, for student, \$17.00; Rainham Centre, Ladies' Aid, \$2.50. Total for Sundries, \$36.50.

#### DISBURSEMENTS.

To General Treasurer, on regular estimates, \$1,000.00; furlough allowances, \$66.67; Elliot Bungalow, on account, \$170.00; exchange on account, \$50.00; to the Treasurer, \$20.83; P. E. Wilson,

1,000 receipt cards, \$22.00; exchange, 30c.; F. M. share of printing "Helps to Directors," \$1.98; to General Treasurer, for Cocanada Caste Girls' School land, \$1,160.00.

Total Receipts for May, \$755.45.  
Total Disbursements for May, \$2,491.78.  
Total Receipts for Convention year, \$9,658.32. Total Disbursements for Convention year, \$10,440.98.

M. C. CAMPBELL.

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

### TREASURER'S STATEMENT FOR MARCH, APRIL AND MAY. March.

#### From Circles—

Ottawa, Hintonburg, \$1.00; Vankleek Hill, \$3.80; Westmount, \$11.50; Perth, \$14.00; Moe's River, \$11.00; Ottawa, First (student support) \$17.00; Mrs. Wood's Biblewoman \$30.00, Bolivia \$1.50; \$85.35; Rockland, \$9.95; Brockville, First, \$16.00; Thurso, \$12.55; Kingston, First, \$6.00; Lachute, \$8.00; Ottawa, Fourth Ave., \$8.00; Smith's Falls, \$10.00; Cornwall (L. M., Mrs. I. Halliwell \$25.00), \$31.70; Delta, \$3.00; Phelpsville, \$5.00; Buiwer, \$7.00; Montreal, First, \$90.00; Dempsey, \$4.00. Total, \$342.85.

#### From Bands—

Ormond, \$4.00; Ottawa, Fourth Ave., \$10.00; Renfrew, \$1.00. Total, \$15.55.

#### Sundries—

Mrs. McDiarmid (support Akamma), \$30.00; Mrs. H. I. Metcalfe (L. M.), \$25.00; Mrs. W. D. McLaurin, \$15.00; Proceeds of debate, \$29.25; Dormitory Fund, \$6.40. Total, \$105.65.

Total, \$464.05.

#### April

#### From Circles—

Ottawa, Fourth Ave. (L. M., Mrs. John Roney), \$25.00; Montreal, Olivet, \$5.00; Barnston, \$6.25; McPhail Memorial, \$8.00; Kenmore, \$5.00; Brockville, First, \$25.85; Drummond, \$3.00; Plum Hollow, \$5.00; Highland Park (L. M., Mrs. A. W. Walker), \$25.00; Montreal, Olivet, \$16.25; Westmount (L. M., Mrs. D. D. McTavish), \$25.00. Total, \$149.35.

#### From Bands—

Kenmore, \$2.00; Cornwall, \$2.55; Westmount (Bolivia \$5.00), \$22.00; Allan's Mills (student support), \$10.00;

Papineauville, \$24.4. Total, \$38.99.  
From Sundries—

Collection, Annual Meeting of Circles, \$3.55; Montreal, First Church, Primary Dept. (support girl), \$15.00; Almonte, Junior Union, \$4.00; Philathea Class, Montreal Temple S. S., \$5.00; balance in India, \$20.07; Proceeds of lecture, \$26.25. Total, \$73.87.

Total, \$262.21.

#### May.

#### From Circles—

Quebec (leper work) \$6.60, Bolivia \$5.50; \$39.60; Kingston, First, \$7.00; Vankleek Hill, \$2.50; Smith's Falls, \$20.50; Montreal, Olivet (L. M., Mrs. F. Loudon), \$25.00; Westmount (thank-offering \$58.00), \$62.00; Lanark, \$5.00; Delta, \$10.00; Ottawa, Metropolitan, \$15.00; Sawyerville, \$7.35; Dominionville, \$10.00; Marieville, \$5.00; North Hatley, \$6.00; Athens (thank-offering \$5.00), \$16.00; Roxton Pond, \$4.25. Total, \$235.20.

#### From Bands—

Montreal, Olivet, \$10.00; Clarence, \$5.00; Plum Hollow, \$3.35; Highland Park, \$5.00; Athens, \$5.00. Total, \$28.35.

#### From Sundries—

A friend, for Valluru, \$68.00; Miss McPherson, Vankleek Hill (student support), \$15.00. Total, \$83.00.

Total, \$348.55.

Total for March, April and May, \$1,072.81.

#### DISBURSEMENTS.

March.—By cheque to General Treasurer, on regular estimates, \$377.50; special, Mrs. (Dr.) Chute's work, \$15.00. Total, \$392.50.

April.—By cheque to General Treasurer, on regular estimates, \$277.50; exchange on rupee, \$24.66; printing, \$2.50. Total, \$304.66.

May.—By cheque to General Treasurer, on regular estimates, \$277.50; Vuyyuru Dormitories, \$150.00; printing, \$4.25; space in Year Book, \$6.00. Total, \$437.75.

Total, \$1,134.91.

Total receipts from October 1, 1916, to June 1, 1917, \$2,600.74.

Total disbursements, October 1, 1916, to June 1, 1917, \$3,352.01.

FRANCES RUSSELL,

Treasurer.

536 Grosvenor Ave., Westmount, Que.

## MISSIONARY DIRECTORY.

- AKIDU, KISTNA DIST.**—Rev. J. E. and Mrs. Chute, Miss Mabel E. Archibald, Miss Susie Hinman.
- AVANIGADDA, KISTNA DIST.**—Miss K. S. McLaurin.
- BIMLIPITAM, VIZAGAPATAM DIST.**—Rev. H. Y. and Mrs. Corey, Miss Ida M. Newcombe.
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