

# Canadian Missionary Link

Marcella Mae B W  
41 Dalton Rd

XLIV

WHITBY; JUNE, 1922

No. 10

## The Place

There is a place where thou can't touch the eyes  
Of blinded men to instant, perfect sight,  
There is a place where thou can't say "Arise"!  
To dying captives, bound in chains of night;  
There is a place where thou can't search the store  
Of hoarded gold and free it for the Lord;  
There is a place—upon some distant shore—  
Where thou can't send the worker or the word.  
Where is that blessed place—dost thou ask "Where?"  
O soul, it is the secret place of prayer.

—Selected

Published Monthly by

The Women's Baptist Foreign Mission Board  
of Western Ontario

# Canadian Missionary Link

XLIV

WHITBY, JUNE, 1922

No. 10

## The Faith of the Pioneers

BY REV. M. L. ORCHARD

Now faith is the assurance of things hoped for, a conviction of things not seen.

By faith Americus V. Timpany, alone with God, while sitting on a log in his father's woods gave himself wholly and unreservedly to the Saviour.

By faith, in the autumn of 1860, he entered the Canadian Literary Institute at Woodstock to prepare for the Gospel ministry.

By faith the Canadian Auxiliary at its first annual meeting—October 17th, 1867—set apart Mr. Timpany for missionary service as the representative of Canadian Baptists among the Telugus.

By faith the people on this occasion began to give, and did not go home till after midnight, for they "would not go away until they had given of their substance to the Lord."

By faith Mr. and Mrs. Timpany sailed from New York in October 1867, and reached Madras in April 1868 after an unusually long voyage around the Cape.

By faith Mr. Timpany began the study of the Telugu language before he reached the land toward which he journeyed. By faith the two Telugu women who taught him on the voyage were afterwards baptized. By faith he opened the Ramapatam Theological Seminary and became its first Principal.

By faith Rev. John McLaurin, while he was pastor of the Stratford Baptist Church, offered himself for the foreign field.

By faith Rev. John and Mrs. McLaurin sailed from New York on December 22nd, 1870, and, after an unusually quick voyage, landed in Madras the latter part of February.

By faith, these pioneers, when they were grown up, refused to be called to alluring pastorates at home, choosing rather to risk discomforts among the Telugus, than to enjoy the comforts of Canada for a season; accounting the salvation of the heathen a greater work than the best of tasks at home.

By faith when the staff of the A. B. M. U. was deplorably small, "Timpany and McLaurin" bearing the burden of the whole mission, labored nobly and were abundantly blessed. Nellore—so long a trial of faith—yielded seventy-seven souls in one year at this time.

By faith Mrs. John Bates, when her daughters were still babes, dedicated them to the service of God in foreign fields.

By faith these girls, when they had grown up, sailed with their husbands across vast wintry seas to far away India.

By faith they forsook home and loved ones, not fearing the hardships and perils which awaited them; for they endured as seeing Him who is invisible.

By faith the "Regular Baptist Foreign Mission Society of Canada" was formed at the Convention which met in October 1870.

By faith Dr. Fyfe, at four o'clock on Tuesday, October 28th, 1873, sent a cablegram to Mr. McLaurin to "go to Cocanada"; and the Canadian Baptist Telugu Mission was born.

By faith Mr. and Mrs. McLaurin went up to Cocanada, not knowing whither they went, and took possession of the new field, on the 12th of March, 1874.

By faith the Baptists of the Maritime Provinces sent forth their "first seven"

in 1873. They landed in Rangoon early in 1874.

By faith they, when they were called to go into a place which they should afterwards receive for an inheritance, obeyed; and went out not knowing whether they went.

By faith they sojourned in Burma and Siam, as in a strange country, for they looked for a place to establish their mission.

By faith they crossed over, in the summer of 1875, to Cocanada, "to share in the evangelization of the Telugu field."

By faith they went north and opened up Bimilipatam, Bobbili and Chicacole.

By faith Mr. and Mrs. Timpany moved to Cocanada in 1878.

By faith these pioneers all became sojourners among the Telugus; by faith they had trials of loneliness, famine, cholera and financial stringency; by faith they overcame, from weakness were made strong, subdued kingdoms, wrought righteousness, and turned to Christ great numbers of Telugus.

Two of these—Mrs. McLaurin and Mrs. Churchill—are with us yet in the home land, and one—Dr. Sanford—is still in India, others have died in the faith, not having received the promises but having seen them and greeted them from afar.

Since then a noble army of godly men and holy women have followed, and to-day nearly one hundred of them carry on the work so nobly begun. Wherefore God is not ashamed of them to be called their God.

Therefore let us also seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.

Note. We are greatly indebted to Mr.

Orchard for this article and for "Knights of the Red Cross" in the May number. He has kindly promised further contributions which will be very welcome.—Editor.

#### WHITBY MISSIONARY CONFERENCE

June 27th to July 4th

Among the many summer gatherings the Whitby Missionary Conference holds a unique position. It has become a centre of remarkable interest and influence. Held under the direction of the Missionary Education Movement—the agency through which the Mission Boards of the various Churches co-operate—it brings together missionaries, missionary leaders and workers of all denominations making possible an exceptional world vision, most delightful and helpful fellowships, and a study of methods for promoting the missionary life of the various organizations of the congregations gathered from the widest experience.

The program this year is particularly strong. The Bible Study, which is one of the features of the Conference, will be conducted by Rev. Dr. G. C. Pidgeon, pastor of Bloor Street Presbyterian Church, Toronto, whose work in this department at the Conference for the past two seasons has been so much appreciated.

In mission study there will be wide choice of the very best. Our own General Secretary, Rev. H. E. Stillwell, who has just returned from visiting our work in Bolivia, will conduct a course on South America. "Building with India", the new Foreign Mission text book, will furnish material for a most informing course on the present situation in India, under the able direction of Dr. Frank Russell of Central India. "China and Modern Medicine" will be the subject of a fascinating course on medical work, to be led by Dr. A. E. Best of West China. The Home Mission course will be on the

Immigration Problem, using the new book on that theme written by Professor W. G. Smith.

For leaders of teen age boys and girls there will be a course on Dr. Hayward's book, "Heroes of our Home Lands", and for leaders of juniors a course on the junior book for this season—"New Chums from Other Lands."

The Open Parliament on missionary methods will be under the able leadership of Dr. J. Lovell Murray, the Director of the Canadian School of Missions, who was for fifteen years Educational Secretary of the Student Volunteer Movement of North America.

The various mission fields will be represented at the evening sessions by the many missionaries from those lands who will be present. Afternoons are given over to rest and delightful recreation. The Conference picnic at the Lake, tennis tournaments and many other health-giving sports help to deepen the family life and make possible an outing that combines pleasure and profit in a remarkable degree.

The expenses are moderate. The rate for entertainment for the entire period is Twelve Dollars (\$12), and the registration fee is Three Dollars (\$3).

Last year our Baptist delegation was the largest at the Conference. We want an even larger delegation this year. Every Sunday School, Young People's Society, Women's Circle, and other organizations of the congregation should plan on having some of its members present. There could be no more fruitful investment than that of making it possible for some young leader or prospective leader to attend this Conference.

For programs and full information, write Rev. H. E. Stillwell, 223 Church St., Toronto.

The nearest way to the heart of a Hindu is by the Throne of God. Therefore pray.  
—Sel.

### THE PRODIGAL FATHER.

Now a certain son had two fathers. And he came to one of them, and he said: "My father, I am bidden to go far hence, even to the land of Africa, for the great company for which I do work; for this world demands much rubber for its use, and we would supply it. And I shall be gone five years, and I will receive a very great reward, yea, full twenty thousand dollars every year, and also all my living." And the father said: "Go, my son, you are highly honored and I therein rejoice; and may you increase in wealth and in happiness."

And not many days after he came to the second father, and he said: "Father, I would go to Africa, even to that dark land and great, for their need of the Gospel is very great, and there are few that go to bear the Word and to heal their bodies and to teach their minds." And the father answered and said: "What madness is this, my son, that hath seized you? For the land is an unhealthy place, full of deadly fevers and many diseases. And it is so far away. And your mother would grieve for you sore. And there are heathen enough at home. And the pay is beneath contempt." And he said: "Go not, my son; throw not your life away. Abide here among your own people."

And I awoke. Yet I knew that the fathers were but one and that in their hearts there are many parents who speak thus with themselves. And I wondered much. And I prayed: "Oh, Lord, open thou the eyes of the parents, that they may value aright men's souls and rubber, and money and service, and may know which will be worth while for their children; and give them grace to choose the better part and so to be partners with them in the spending of their lives.

## The Work Abroad

### CHRISTMAS IN INDIA AND IN BOLIVIA.

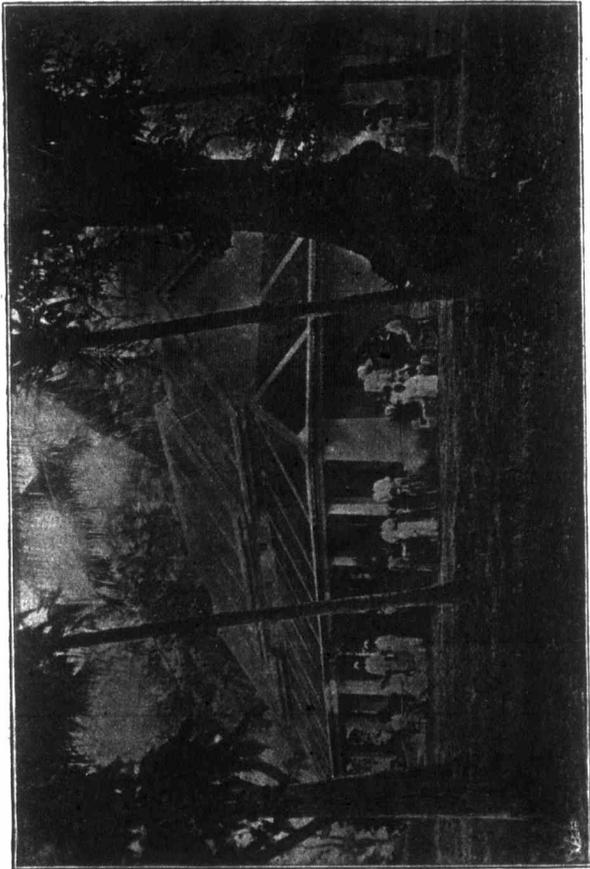
You will remember that Miss Hatch was one of the party who returned to India from furlough last Fall. Back to Ramachandrapuram, her heart full of joy at the thought,—all her many friends looking for her,—those of the Leper Homes doubtless counting the days until she might arrive,—and just at the Christmas season! Wouldn't that be a wonderful combination to make a happy "home-coming?" Listen to what she did after her arrival.

"I have seemed to be in a rush ever since I came. The Christmas festivities took up very much of my time. I had been given so many presents for lepers and for others, that I had quite a task to apportion them all. The Brandon young people gave me money to purchase gifts for all of the 38 people they represented in the big Pageant we had at the Convention. I gave mostly cotton blankets and skirts. Many other friends gave other gifts or feasts, so we had a great old glorious time altogether. The people here also have been roused to great interest in the Leper work and the lepers have had one feast after another, all of which I had to attend of course. Converted Kommas, mother and daughter, both widows, gave one. They are lovely people, especially the daughter, who can read well, and who enjoys Christian fellowship so much. Pray that she may be a great power for good among her own people. It was a beautiful ceremony on that beautiful canal on a quiet Sabbath morning when they put on Christ. Another feast was given by a robust farmer and his six sons and wife and daughters-in-law. They called us to their feast to a beautiful grove of trees lying near the Canal bank. Then still another feast was given by some Brahman friends of the Doctor, who called all the lepers in connection with the dedication of their new house. Quite a wonderful kindness."

But in India, as indeed often in Canada, there comes into joy a taste of bitterness. Miss Hatch concludes with this paragraph:—"I had met with nothing but smiles since I came and personally had seen and heard nothing about unrest except that I heard one little boy cry out once 'Ghandi ki jai'. But last Saturday and Sunday, January 28 and 29, made up for lost time, when people came into Ramachandrapuram by the thousands, accompanying those who were arrested, and singing and shouting and carrying big sticks the meanwhile. The crowd certainly looked rather formidable. If they had rioted I suppose we would have been perfectly helpless in their hands. We feel sometimes as if we were on the top of a volcano, not knowing what time it might burst forth. "We know not what awaits us, God kindly veils our eyes, but we know that our Redeemer liveth, and He is always at our right hand".

It is quite a far cry from Ramachandrapuram on the canal-bank, amid the flat fields where the rice grows luxuriantly, to Peniel Hall Farm on the shore of Lake Titicaca, away up in the world 2500 feet, and where the potato and barley flourish. Equally great is the contrast between the splendor, brown-faced Hindus with their Aryan features, and the sturdy impassive Aymara Indians on the Bolivian table-land. Take the jump in imagination, and as a reward for the mental gymnastic feat, you are to have the privilege of reading part of a private letter to friends from Miss Booker, written early in January.

"It is pretty well decided, I think, that I am to remain where I am. Believe me, I am glad. I am sure I should be happy wherever my work was, but I am glad it is to be in this beautiful spot. Only it certainly means a whole heap of work. I must just get down to Aymara in earnest,—and it is hard. There are several



LADIES' BUNGALOW AT RAMACHANDRAPURAM

sounds  
 very in  
 be wit  
 it ever  
 school  
 nights  
 the oth  
 days a  
 And I  
 our yo  
 afraid  
 (Note:  
 the In  
 and dr  
 and o  
 brings  
 we we  
 Christi  
 most i  
 ever h  
 of the  
 bread,  
 ing. V  
 had a  
 started  
 They l  
 served  
 we ha  
 "musica  
 teachin  
 who pl  
 play, an  
 faces a  
 ed pin  
 There  
 and we  
 cluding  
 and we  
 (the M  
 meanin  
 a bag  
 each, t  
 and cof  
 ed ther  
 forty-fi  
 counte  
 one hu  
 Sund  
 satisfac  
 life of

sounds I haven't managed yet, but it is very interesting. How could it help but be with the people all around us talking it every hour of the day. Now that school is open every morning and three nights a week, and an Aymara lesson the other nights, with the studying, my days are pretty full. But I love school. And I just love the little fellows. I like our young men, too, only we are always afraid of them getting into trouble."

(Note:—During the great yearly festival the Indians spend each evening dancing and drinking, and often get to fighting and otherwise break rules, and that brings trouble.) "I thought beforehand we were going to have a pretty quiet Christmas, and we did. But I had the most interesting Christmas eve, I have ever had. The day before we had one of the young men here all day baking bread, and half a dozen of the boys helping. We had the school decorated, and had a great time. Christmas over they started to come early, young and old. They knew coffee and bread was to be served and that is a great treat to them. We had the Victrola, and then played 'musical chairs'. We had a great time teaching that game to the thirteen boys who played. They do not know how to play, and went at it with the most serious faces at first. Later in evening we played pinning the tail on Peter Rabbit. There were ten tails of different colors, and we had ten men, young and old, including the three officials of the Farm, and we had such fun over it. Mr. Ruiz (the Manager) gave them a talk on the meaning of Christmas, and we gave out a bag with candles, cakes and figs in each, to each school boy, then the buns and coffee to everyone there. We counted them and there were one hundred and forty-five. Some had left before we counted and I am sure there had been one hundred and sixty or seventy-five.

Sunday night (Christmas) was not so satisfactory. We showed pictures on the life of Christ, and though there was a

fine crowd of the young boys, there were only half a dozen women and one young man. The rest of the young folks were out playing their Band and dancing, practicing for Carnival, a month later. I came home with the sound of that Band monotonously keeping on and on the same little tune, and it did not seem as if the people cared one thing about religion, only about the 'loaves and fishes'. However there are six or seven of the younger boys from about 12 to 15, who, I think, are really interested, and to the best of their knowledge want to follow Jesus,—only their knowledge is so pitifully small. The older boys haven't come to the stage where they can give up their fiestas, with the drinking and dancing and old customs. They have already tasted the fun, and don't want to give it up. Oh that the man who comes out here may be one who can teach the boys games and sports, and show them there are other amusements and enjoyments in life."

Christmas in India,—Christmas in Bolivia; how different and yet how alike! For it is the love of the same Christ which "constrains" our Missionaries in each country and the people learn of that love when they see it illustrated by the kindly acts of these Missionaries.

B. C. S.

#### BOLIVIA SECTION

We do not often hear from our girls in Bolivia, do we? Miss Wilson wrote in January: "Till now we have had to use Spanish with the Indians, but I feel that the Gospel message in that tongue does not reach them. I began to study their language, but with our native missionary away often there was no one to teach me. He has returned and tonight I was to have started again, but he has headache and cannot come. There is no literature at all in Aymara so it will not be easy to acquire it and besides it is full of the most throat-torturing guttur-

als. We are eager to get it however. No foreigner has ever yet learned it. They say it can be acquired by such only in childhood. We'll see. Miss Booker takes her first examination in Spanish next month.

Miss Booker writes that in January a prohibition law against the use of liquor on the Mexican farm (where she and Miss Wilson live) had just been put through. Of course there is great opposition and dissatisfaction. How happy all will be, she writes, to have the terrible drinking stopped. At the last feast and for days afterwards practically every In-

dian on the farm over 15 was drunk. The next fiesta comes in February, when the manager will be away so it will be for Miss Wilson and me to police the peace, see that rules are kept, etc., but we hope there will be no serious trouble. Many of the young men deep down in their hearts are glad, I think, to have the temptation removed. We are busy with school every forenoon and three evenings a week. The religious service on another week evening is well attended by the boys. I'm afraid we will not be able to do much for the adults till we have the Aymara.—Spanish is easy—not so this Indian language.



Miss L. E. Wilson



Miss Alice Booker

Miss Wilson and Miss Booker are our representatives at Peniel Hall Mission Farm in Bolivia. If ever there were two brave workers it is these two young women, practically alone amongst the Indians. They are making a determined effort to establish the beginnings of edu-

cational and evangelistic work amongst this needy people. When you look into their faces, look then to our Heavenly Father and pray earnestly for great blessing to fall upon them and their efforts.

## THE HILL TRIBES.

You have noticed the names Oriya and Savara in reports from India have you not? Hitherto ours has been exclusively a Telugu Mission. Now our missionaries are touching these Hill tribes who have never before had the Gospel. The Savaras have no written language, but understand Oriya so are being reached in that tongue. Mr. Glendenning is reducing the Savara to writing, using the Oriya character. A few texts and hymns have already been published. Miss Munro writes in a private letter, having just passed her exam. in Oriya: "We had such a happy Christmas. I must tell you what happened at church that day. You may think it incongruous and so it was, but the innocence and genuineness of it appealed to me. Some of the newly Christian Savaras each with his bow and quiver of arrows, had come down from the hills to service. Dr. Whitter (Am. Bap. Mission) spoke and Mr. Barss interpreted. It was a beautiful message and given with a simplicity that a child could understand. And how they listened. I wish you could have seen their eyes. When the service was over one innocent aboriginal went to the back of the church, adjusted his feather head dress, made of a band of bamboo and plumes, then playing his own accompaniment on a reed plate, he did the Savara dance up the centre aisle. Poor Mr. David, the pastor, was dreadfully discomfited and hastily led him out of the church, but the man thinking this was in order that all might the better see, only danced with added zeal. He did it purely out of gratitude and joy. These are such a simple yet attractive people. I am so anxious to get up into the hills to learn more about them and teach them the wonderful story. I know I need not ask you to pray that I may escape the malaria and be greatly used in bringing these people to Christ. I know that if He has given me this work in a malarious district He knows all about it, and it is not I who have the responsibil-

ity. My part is to be careful, and not lose sight of Him. India is agreeing with me all right, and as the beginning of real service draws near I am happier than ever. I hope I may not fail those of you who trusted me enough to send me out, nor Him Who has called me to this needy field."

## ON FURLOUGH

"Let me go back! I am homesick  
For the land of my love and toil,  
Though I thrill at the sight of my native  
hills

The touch of my native soil,  
Thank God for the dear home country,  
Unconquered and free and grand!  
But the far-off shores of the East, for me,  
Are the shores of the Promised Land.

No longer young—I know it—  
And battered and worn and grey,  
I bear in my body the marks that tell  
Of many a toil filled day.  
But 'tis long to the end of a lifetime,  
And the hour for its sun to set;  
My heart is eager for years to come;  
Let me work for the Master yet!

My brain is dazed and wearied  
With the New World's stress and strife,  
With the race for money and place and  
power,

And the whirl of the nation's life.  
Let me go back! Such pleasures  
And pains are not for me;  
But oh! for a share in the Harvest Home  
Of the fields beyond the sea!

For there are my chosen people,  
And that is my place to fill,  
To spend the last of my life and  
strength

In doing my Master's will.  
Let me go back! 'Tis nothing  
To suffer and to dare;  
For the Lord has faithfully kept His  
word

He is with me always there!"

By Mary E. Albright,

Quoted by

Margaret MacKeller

In "The Missionary Messenger."

## Among the Circles

### Philipsville

Our last Circle meeting was at the home of Mrs. Jessie Stevens, with a good attendance. We were favored with the first visit from our new Pastor's wife, Mrs. Harry W. Jackson, of Delta, who gave us a very interesting talk on Missions, and asked for special prayer that some one may soon be sent to reopen the Hospital closed by the death of Miss Marjorie Cameron.

After a chain of prayer for our Home and Foreign Mission the meeting closed.

Jennie Rae Stevens

### Vankleek Hill.

The ladies of the Vankleek Hill Baptist Mission Circle held their annual meeting at the home of Miss McIntosh on May 4th. Owing to sickness in the President's home, we have not done as much for missions as we would have liked, but a good interest has been kept up and two new members have been added to our number, and also we were able to make one new Life Member to Foreign Missions.

M. A. McIntosh,  
Sec.-Treas.

## ASSOCIATIONS

### Collingwood

The annual meeting of Circles and Bands of the Collingwood Association will be held in Midland June 20th at 2.30 p.m. Let all Circles and Bands send representatives. Mrs. Florence Young, of Toronto, will speak in the interests of Home Missions and our Foreign work will also be represented.

Barbara M. Dennis, Director.

### Norfolk

The Norfolk Association will be held at Bloomsburg on June 6th, not on June 18th as stated in the May Link.

### Toronto

Women's Day, June 6th,—where—St. John's Road Baptist Church. Morning

session 10.30 a.m.; afternoon session, 2 p.m.; evening session, 8 p.m. All three bright, helpful sessions. Home and Foreign Missions will be represented. So come and get your share. If you are interested in Mission Bands, Young-Women's and Women's Mission Circles, you cannot afford to miss these three sessions. Come—June 6th—Come.

Ethel Whitham, Asst. Dir.

### Whitby

The Women's meeting of the Whitby-Lindsay Association will be held in Stouffville June 13th. The first session meets during the dinner hour at 12.45 for conference. This will be followed by reports and business. A unique and varied program is arranged for the evening session. Come early and bring a friend.

Mrs. J. T. Priest, Director.

### Owen Sound.

The Women's Circles and Bands of the Owen Sound Association, will meet in Meaford Church on Thursday, June 15th, with morning and afternoon sessions. Morning session 9.30. Miss Phelps, of Toronto, will tell of the work among our new Canadians, and the Foreign Mission address will be given by Rev. M. L. Orchard, Asst. Secy. of Foreign Missions. Come.

E. Day, Director.

### Peterborough.

The annual meeting of Circles and Bands of Peterboro Association will be held in the Murray St. Church, Peterborough, June 6th, at 2 p.m. Mrs. W. L. Kingdon will present the claims of Home Missions. Rev. M. L. Orchard will speak on Foreign Missions. Band work will be discussed at the conference on June 7th.

Mary A. Nicholls, Director.

See report of Guelph Circle on page 195.

## The Young Women

### WORK AT VUYURU HOSPITAL.

The following extracts from a letter written by Dr. Jessie Findlay, India:

"One night, when everyone was asleep, a little girl—or a little skeleton they called a girl—was deserted by her people and left on the steps of the hospital in Vellore. Her mother had died in the hospital there. My sister took her into the hospital and kept her there till she was strong enough to leave. Well now Majambee—you can call her Bee, as that is what all Mohammedan women are called—little Bee is in the orphans' home in Vellore. What do the children do? The little ones play about in the big yard a great part of the day. They sit on the floor for their meals and eat with their hands. They don't play and eat all the time though, for each must help keep the house clean. There are some wee babies to mind and then they learn hymns and motion songs. The bigger children go to school down the street about a block and as soon as they get old enough they are sent to boarding school.

"The first baby born in the hospital was married last year. She had a lovely wedding, with white dress and veil and wreath and all that. Her husband is quite well off, so she has a nice home—and she has a fine baby boy a few weeks old now. We have so few Mohammedan Christians I don't know whom Bee can marry! But of course she's only a wee girlie yet, not five years old, so we needn't worry, need we? If we were Hindus though, we'd be really hunting a husband for her if she hadn't one already.

"We had a little fourteen-year-old mother in the hospital yesterday; yes and one whom they said was only twelve! Both the babies died and I was glad, because how can such little girls take care of babies? The little Brahmin girl was suffering so, she kept crying, "Why must I die like this. Oh it must be my sin." "No, no," I said, "all mothers have to suf-

fer; it isn't your sin, it's your parents' sin." But she beat her hands on her head and cried, "No, I'm the sinner, I'm the sinner." "You only are making me suffer. You help other sick people, but you won't take away my pain! Why don't you take away my pain? You are God; you can help me if you only will!" Then, after all her suffering was over, she said, "Now I can go to sleep, but you won't leave me, will you? You took away my pain." And she didn't seem to think of the wee little dead baby at all, which was a good thing.

"One little child-mother we had some months ago just cried herself sick when she found out her baby couldn't live. Her mother said, "never mind, you are safe, it doesn't matter!" "Oh you never lost your baby, you needn't talk, you don't know!" And then the poor little mite just cried her heart out till it stopped beating altogether and then her mother lost her baby! She was such a strong, beautiful girl, but she couldn't stand all the pain and then the sorrow.

"I must send you some pictures of the Vuyuru babies in their new clothes. My pictures have not turned out well so far but I must try again. I've two new rolls of films I'm going to make another attempt at. I think the trouble is that they lie around waiting to be finished so long that the pictures just "fade away and gradually die."

—Western Baptist.

### A CALL TO THE MEDICAL RANKS.

There are, says Mrs. E. C. Cronk, 100,000,000 women in India and only 159 women doctors; 200,000,000 women in China, and only 93 women doctors; 50,000,000 women in Africa and only 15 women doctors, and 100,000,000 women in Moslem lands and only 20 women doctors. Surely this is a call to consecration of life to medical service in these lands.

## Our Mission Bands

Dear Mission Band Leaders,—

Some of you have been wondering why that new band you are so proud of has not been reported in "The Link." You learned in the May Link that Mrs. Mills has been very ill, and you know that some things are bound to be left undone if Mrs. Mills is not able to be at the helm. We have tried to gather the correct details, and will give them to you. If there are any omissions, please drop a line to Mrs. Mills.

Since October, 1921, the following new Bands have been organized: Bedford Park, North Toronto, Toronto Association; Annette Street, Toronto, Toronto Association; Fairbank, Toronto Association; Leith, Owen Sound Association (we are not sure about the Association); Morganston, Blenheim, Western Association. Brooke and Inneskillen, Middlesex and Lambton Assoc.; (There are two bands here, one in the church and one which meets in the homes. These have two leaders); Poplar Hill, Middlesex and Lambton Assoc.; Sudbury, Northern Association; Several bands have been re-organized: Dundas, Niagara and Hamilton Assoc.; Harrow, Western Assoc.; Creemore, Collingwood Association.

Is there a new Band at Peterborough?

Is there a newly organized Band at Niagara Falls?

There may be others. Please report promptly all NEW, RE-ORGANIZED or DISCONTINUED Bands to your Director and the Band Secretary. Could not many Bands be saved if the Band Director kept in touch with all bands in her Association at least three times a year? She could know their state of health, and in case of weakness, could perhaps prescribe some beneficial suggestions.

These notes are inspired by Mrs. Mills, who is gaining strength, but who is still far from well. They have been prepared by a Band Leader, and if there is any mistake or omission, you must blame her and not the Band Secretary.

We do want to push this Band work,

for it is the foundation of the future interest and zeal in missionary enterprises in our churches.

Be sure to attend your Association Band Conference.

Begin to plan now to be at the Convention Conference in November.

### MISSION BAND PROGRAMME MATERIAL

#### "OUR GIFTS"

A Devotional Period for a Mission Band Meeting, by F. L. Laine.

The Exercise given below is suitable to precede the offering, and the following order is suggested:—

1. Hymn—"I gave My life for thee" or any hymn suggesting gifts.
2. "What the Bible says about Giving."
3. "Giving from a Girl's Standpoint."
4. "Giving from a Boy's Standpoint."
5. "Where our Missionary Offerings go."
6. Offering.
7. Prayer, asking God's blessing on our Gifts.

#### 2. What the Bible Says About "Giving"

Questions to be asked by the Leader or President and answers to be given by Members of the Band.

1. Question: "Who is the owner of all the earth?"

Answer: "The earth is the Lords' and the fulness thereof, the world, and they that dwell therein." Psalm 24:1.

"The sea is His and He made it, and His hand formed the dry land." Psalm 95:5.

2. Q: "Does God have any claim upon the cattle of the earth?"

A: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain, and the wild beasts of the fields are mine." Psalm 50:10 and 11.

3. Q: "Has God anything to do with our money? If we earn it don't we own it?"

A: "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai, 2:8.

"But thou shalt remember the Lord thy God for it is He that giveth the power to get wealth." Deuteronomy 8:18.

4. Q: "What then is our relation to God and to all that God has made and owns?"

A: "Freely ye have received, freely give." Matthew 10:8.

5. Q: "How should we give money?"

A: "If there be first a willing mind, it is accepted of God according to what a man hath, and not according to what he hath not." 2 Corinth. 8:12.

"Not grudgingly, nor of necessity; for God loveth a cheerful giver." 2 Corinth., 9:7.

6. Q: "To whom are we responsible for the use of money?"

A: "So then, everyone of us shall give account of himself to God. Romans 14:12.

### 3. "Giving" From a Girl's Standpoint.

"Many many years ago, a poor woman went to the great Temple in Jerusalem, paused beside one of the treasure boxes, then dropped into it two mites. The mite was a very small coin, so her gift was a very small one, but, **IT WAS ALL SHE HAD!** Jesus saw her give it, and He said that she had given more than those who had "Given of their abundance." This woman's sacrifice made Jesus glad.

We may not have large sums of money to give, but if we give all we have with a cheerful spirit, this is the giving that God likes best, for we read that "God loveth a cheerful giver."

As we bring our gifts which we may have earned or saved, we can offer a prayer that they may be made a blessing to Christ's other children, whose homes are in other countries, or in different parts of our own country.

I will tell you a good plan, so that you may have a regular offering for God's work: First, find two small boxes (hold

up boxes). On the first one, put this label, "SAFE" (points). This box is to hold all the money you earn, or that is given to you. On the other box put this label, "GOD'S BOX" (points).

Now, every time you have any money to put into your "SAFE" box, be sure to take out of it the part that belongs to God. That is, you know, one cent out of every ten cents that you receive. This is called "Tithing our money". After you have done this, do not stop there, as so many do, but make a gift to "GOD'S BOX" as well, out of your own money, and then you will always have money to take for the offerings at CHURCH, SUNDAY SCHOOL or MISSION BAND.

(For this number have two attractive boxes. On one, have the word "SAFE" in large letters, and on the other, the words "GOD'S BOX.")

### 4. "Giving" from a Boy's Standpoint

There are many ways of giving.

If we give as we received, we will give freely, for do we not read:—"Freely ye have received, freely give"?

Then we can give by denying ourselves something we would like to have, and giving the money to help those who are not so fortunate as ourselves. There is a text for this too which says: "Neither will I offer unto the Lord, that which doth cost me nothing".

We are also told, in the Bible, that we must give without show. Just listen to this: "When thou doest thine alms, let not thy left hand know what thy right hand doeth."

Then we can earn money, and this is a true gift, when we give of our own earnings, and time, and work to further the spread of the Gospel message.

We read that Jesus used the gift of a little lad, when he brought his lunch to Him, and Jesus enlarged this willing gift, until five thousand hungry men were fed.

### CERTAINLY WE OUGHT TO GIVE!

#### 5. Where Our Missionary Offerings Go

The question is often asked, "Where

do our Missionary Offerings go to, anyway?" so I'm going to try to answer that question to-day.

The money raised by our Mission Bands goes to several different places. First of all, quite a bit of it goes to our Mission Field in India, where it is helping to support our Missionaries who are giving the Gospel to those who have never yet heard the story of Jesus Christ our Saviour.

Then, part of it is used for the support of our work in South America, so that Missionaries may be kept there to tell the Gospel story.

Some of the money goes out to our great Western Provinces, where there are so many foreigners, and some of it is also sent to the Grande Ligne Mission, to help our Missionaries to fight against the superstition of the Roman Catholic religion.

Then we must not forget about the money which is sent to help our own work in Ontario, for this is our HOME MISSION WORK.

Now, if anyone should ask you don't forget that our Offerings go to FIVE different districts. Let's see if we can name them: INDIA, BOLIVIA, NORTH WEST CANADA, GRAND LIGNE, and ONTARIO.

#### FROM MISS LOCKHART

Vuyuru, Kistna, Dis.,  
March 21, 1922.

Dear Link Boys and Girls,—

Please try to see just hundreds and hundreds of Indian children making their salaams to you for all the nice parcels you have sent to us—dozens and dozens of them—until I really could not write a personal letter to everyone. Will you please just read this "thank you" note and guess a little bit how very glad we are for all the calendars, cards, bags, and books you have sent us, to say nothing of quilts and other things for the children.

At Christmas time we were able to give every child in the boarding school some little gift for happiness, also the caste girls' school children. We still have quite a store to use when the Sunday School rallies come around.

You should have seen the teachers begging for calendars. There were nearly enough to go around when they came in to meet Mr. Cross here this month. This last mail I have received several more: Thank you all very much indeed for remembering us here in Vuyuru. I wanted to write you all personally, but perhaps I can do it later.

Yours sincerely,  
E. Beasie Lockhart.

#### Walkerville

Good news comes from Walkerville, "still on the map and very much alive!"; that is the Mission Band! This Band meets Sunday morning at 10, with about forty at each meeting. The children are in age all the way from three to sixteen. The Pastor and Sunday School Superintendent of this church always attend the meeting. There was a band contest in the Association to which this band belongs and Walkerville won the banner after three years' hard work—but, there was no banner, so now this band has made a nice banner and it will be presented to the Association in June. The next band which wins the banner will be the proud possessor for a year. This is a fine idea, and perhaps other Associations would like to copy it. Mrs. W. H. Tanton is the devoted leader of the Walkerville Band.

Annabel Sage Mills, per J.D.Z.

The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not that which we give, but what we  
share,  
For the gift without the giver is bare;  
Who bestows himself with his alms feeds  
three,—  
Himself, his hungering neighbor, and  
me.

Lowell.

### THE SPLENDID SOLDIER— BROTHER.

Mayita lived in India. This country is far away across the sea.

A pretty little girl was Mayita. Her skin was brown; her eyes were brown; her hair was brown. Quite a brownie, wasn't she? But oh dear! There was something sad about Mayita. She couldn't stand up straight. She was bent over sideways like this. The reason was because her mother had dropped her when she was a baby. Of course the mother had not meant to do it, but she was only a little girl herself and she fell over a stone in the field where she was walking. So poor Mayita's back was crooked from that time. Often it hurt her so much that she cried all night.

If you had lived in India you would have loved to play with Mayita. She was so sweet and gentle, but let me tell you something. There were many children living near her who wouldn't speak to her; in fact they ran away if they saw her coming. They did not even want her shadow to fall on them.

Do you know that rhyme:  
I have a little shadow that goes in and out with me,  
And what can be the use of him is more than I can see.

The funniest thing about him is the way he likes to grow

Not at all like proper children which is always very slow;

For he sometimes shoots up taller than an india rubber ball,

And he sometimes gets so little that there's none of him at all.

Of course Mayita had a little shadow too and the reason the other children didn't want her shadow to touch them was because she was an outcaste. That is a new word, isn't it? Say it with me, will you—outcaste. That means that Mayita didn't belong to them. The other children were proud. They thought Mayita wasn't as nice as they were, and

I am sorry to tell you that the grown-up people, the fathers and mothers, the aunts and uncles all felt the same way. They said to these proud children: "Never, never, play with Mayita. If you do mother will punish you." So when Mayita played at all it had to be with children like herself with whom nobody else would play.

Mayita's father was called a sweeper. He swept out the yards of the rich people. No one would touch anything which he had touched because he was an outcaste too. He was very poor, so he could not have a doctor for his little girl. This did not matter much for the doctors of India are silly like the doctors of Africa. They do not really know what to do for sick folk. A White Doctor came to Mayita's town sometimes. Once he had met her on the road and asked her if he might try to make her back straight. She was afraid of him and hid in the bushes.

There was a little boy living in a fine big house near Mayita's home. Her father swept out the boy's yard. This boy became very sick. His head was hot and he said queer things. This mother sent for the silly old doctor. When he came he said that someone had looked at the boy with an evil eye. More bad spirits like the one I have told you of before. The mother remembered that her boy had met Mayita on the road. "Yes, that is it," said the silly doctor. "Mayita is to blame." The boy grew sicker all the time. His mother cried all day long; so did all the women in their house. They said, "If Coomara were only here he would know what to do." Coomara was the boy's older brother. He had gone to France to fight. He loved little children and wanted them to be safe and happy. But Coomara did not come.

The boy's father said, "We must send for the good White Doctor, but his mother said, "Mercy, no! The White Doctors

are Christians. They are outcastes. They shall not touch my boy."

The silly doctor said, "He will never get well while that Mayita girl is around. You will have to get rid of her." So that night some men went to Mayita's house. They took her away from her mother and father. Of course she cried. She cried very loudly. A cart drawn by oxen was coming down the road. In it was a fine looking young man who stopped to see what the trouble was. The men who were carrying Mayita would not tell. The young man climbed out of the seat and spoke to Mayita. She told him about the sick boy and how the doctor had said she had looked at him with the evil eye so they were taking her away. The young man said, "I am Coomara come home from France. This child did not make my brother sick; take her home." The men did as he said because he was a rich man and a soldier.

Coomara hurried to his home. He heard the loud crying and knew that his brother must be very sick. He ran into the house and said quickly, "Mother, father, no one can help this boy but God and the White Doctor. I will pray to God; you send for the White Doctor." In France Coomara had learned about God and loved him. The mother cried out, "Oh, my son, you cannot want that Christian White Doctor to touch your brother." "Yes, I do," said Coomara. "When I was shot in France the White Doctors and nurses were as kind to me as my mother. They made me well. They can make my brother well." The mother and father felt terribly, but they sent for the White Doctor. He came. He worked hard with his medicines and as he worked he kept whispering little prayers to God. The boy was made well and happy.

Then Coomara remembered Mayita with the crooked back. He told the sweeper-daddy that he must let the

White Doctor see his little girl. The sweeper knew he must do as the soldier-brother said. The White Doctor looked at Mayita's back. He said, "Yes, if you will let the child stay in our hospital a long, long time, I think we can make it straight. We will be very good to her."

"But I shall pay for Mayita," said the soldier-brother when he heard about it.

So Mayita went and was made well. She learned to love God; so did her mother and father; so did Coomara's mother, father, and brother. Aren't you glad the soldier-brother went to France?

—Selected.

#### THE CALL OF THE CHILDREN FOR LEADERSHIP

The call of the children for leadership has become a mighty chorus. It is heard from the Atlantic to the Pacific, and will not be silenced until we, who hear, decide to answer. We cannot turn away this appeal of the little folk by saying, "That applies to some other woman." There is no other woman when the call comes to you. We cannot do everything, but we can all do something. There are so many ways in which even those of the rank and file can help: by prayer, by interesting the children in our homes, neighborhood, or S. S. class; by purchasing the new Mission Band text book and reading it to the little folks. But the best gift of all would be to offer yourself as a leader or assistant of a senior or junior band.

Francis Xavier, Jesuit missionary, exhausted by many calls day and night to serve his people, exclaimed: "I must sleep or I shall die. If any comes—whoever comes—waken me not. I must sleep." He retired, but shortly afterward, with pallid face; eagerly beckoned the watcher, saying, "I made a mistake. If a little child comes, waken me."

## Business Department

### TREASURER'S CORNER

In addition to the receipts reported last month for Miss Pearl Scott's passage, we have received the following:—Port Colborne Y.W. \$6.40; Bloor St. Y.W., \$25.50; Listowel Y.W., \$10.00; Niagara Falls, Jepson St., Y.W., \$5.40; Wiar-ton Y.W., \$15.00; Pape Ave. Y.W., \$8.55; Moulton College, \$35.25; College St., Y.W., \$25.00; Miss Lottie Sickle, \$5.00. The total now stands at \$291.10. I suppose there are interesting stories connected with most of these gifts. I know two: the College street girls were wide awake, surely, when they made and sold sandwiches to those who stayed over the tea hour during Dr. Divine's meetings. The Moulton girls didn't send home for their money to give for this cause, they earned it in every way they had ever heard of, and then they made up new ways of earning Missionary money.

The fund for enlarging the Cocanada Boarding School (our Special for this year) is slowly growing. It totals \$580.79; almost one third of the amount required.

Our general fund is causing the Board grave anxiety. We are running behind. We had hoped that the decline in giving was temporary, but it begins to look as if we would have to face the prospects of either a bigger deficit than last year, or a cut in our work. Let our Circles form themselves into prayer circles on behalf of our Treasury.

M. C. Campbell

Mrs. Glen H. Campbell,  
113 Balmoral Ave.

### MORE ABOUT THE BOX.

Last month we said that parcels going in the box by freight to India would be charged for by cubic measurement. Since then we have heard that the shipping companies reserve the right to charge by measurement or weight ac-

ording to the size and weight of the box.

Accordingly we cannot tell beforehand what the charges will be for each parcel. A list will be kept of the size and weight and the place from which each parcel has come and the senders will be notified later as to the amount they should pay as their share of the freight charges.

We plan to send the box away in August so that everything that is to go in it should be sent to Mrs. Chas. Dengate, 508 Markham St., Toronto, Ont., by the end of July.

If the parcel is for any particular missionary be sure to address it to the missionary for whom it is intended in care of the above address, such as—Miss B. Lockhart, c/o Mrs. Chas. Dengate, etc.

Also be sure to write your own name and address on the parcel that we may know to whom to write.

Bags, picture-cards and picture rolls, scrapbooks, etc., for use of missionaries may all be sent in this box; also personal gifts to any of the missionaries. Do not forget the date or about writing the sender's name and address on each parcel, distinctly.

### LACE FROM INDIA

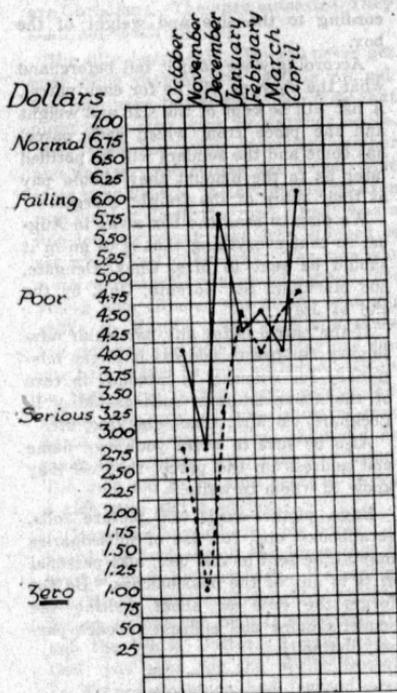
A new box of lace has just been received from India and is on sale at the Bureau of Literature, 6 Bloor St. West, (side entrance). Miss Dale will be pleased to show this lace to any visitor.

### NOTICE.

The Link now goes to press on the 9th of each month. All contributions should be in the hands of the Editor by the 6th.

Prayer lifted me hopefully over 1500 miles of Africa's forest tracks, where savage men and savage beasts lay in wait to destroy me.—H. M. Stanley.

## The Eastern Society



Heavy line indicates last year  
Dotted line indicates this year

### STUDY THIS CHART

The Doctor in charge of "Finance" begs to submit this chart, showing a general decline in the health of her patient as compared with one year ago. Circle members will bear in mind that the work is kept up by voluntary contributions, and every year as it increases, means higher expenditure of course.

Are we becoming lax in the fulfilling of our duties? Think of our representatives who are counting on us; have they not difficulties enough to face on their several fields, without home worries?

Let us accept our privilege and provide the needful funds to insure "the patients" full recovery.

Margaret Kirkland,  
26 Selby St., Westmount, Que.

### Ottawa

The annual meetings of the Women's Circles and of Mission Bands in Ottawa Association will be held in the Maxville, Ont., church on Tuesday afternoon and evening, June 20th. Will all Circles and Bands in the Association be sure to send delegates to these meetings.

J. McL. Metcalfe,  
Associational Director.

### Canada Central

The Women's Circles and Bands of the Canadian Central Association will hold their annual meeting in Perth, Tuesday, June 13th. All delegates come prepared to help in discussion of Circle problems. A conference will be held on Band work and messages will be brought to us from our Home and Foreign Mission Boards.

In the evening Rev. H. E. Stillwell, who has just returned from a visit to our Mission Field in Bolivia, will give an address on his trip to South America, illustrated by new and beautiful lantern slides made from photos secured while on his trip.

### Eastern

The annual meeting of the Women's Mission Circles and Bands in the Eastern Association will be held at Sawyerville, June 13th, at 2.30 p.m. It is expected that Miss C. M. McLeod, from Samalkot, India, will address the meeting on Foreign Missions. Every Circle and Band in the Association is earnestly requested to send delegates to the meeting. We are expecting a very inspiring gathering.

P. M. Chandler,  
Directress.

# Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.

All matter for publication should be sent to the Editor.

Subscriptions, Renewals, Changes of Addresses and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto.  
50c. a year in advance.

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

## Addresses of Board Officers :

W. B. F. M. C. Ontario West—Hon. Pres., Mrs. John McLaurin, 38 Hawthorne Ave., Toronto; Pres., Mrs. Albert Matthews, 169 Warren Road Toronto; Rec. and Cor. Secretary, Mrs. F. H. Bigwood, 77 Winchester St., Toronto; Secretary for India and Bolivia, Mrs. H. E. Stillwell, 5 Woolfrey Ave., Toronto; Secretary for Directors (Foreign), Mrs. H. H. Lloyd, 396 Brunswick Ave., Toronto; Treasurer, Mrs. Glenn H. Campbell, 118 Balmoral Ave., Toronto; Sec. for Bands, Mrs. Mills, 98 Elmwood Ave., London; Supt. of Link Agents, Mrs. J. C. Doherty, 118 Gothic Ave., Toronto; Secretary of Students and Bible Women, Mrs. Harold Firstbrook, 63 Highlands Ave., Toronto; Convener of Furlough Committee, Miss Gertrude Dayfoot, Georgetown, Ont.; Asst. Sec. of Directors (Foreign), Mrs. W. J. Dunlop, 32 Palmerston Gardens, Toronto, Ont.

### ASSOCIATION DIRECTORS.

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

Norfolk—Mrs. Geo. Pearce, Waterford, Ont.  
Northern—Mrs. Phelps, North Bay.  
Oxford-Brant—Miss Jennie Whiting, 288 Dalhousie St., Brantford, Ont.  
Owen Sound—Mrs. Day, Leith, Ont.  
Peterborough—Miss M. A. Nicholls, 216 McDonnell Ave., Peterboro, Ont.  
Thunder Bay—Mrs. E. E. Wood, Fort William, Ont.  
Toronto—Mrs. Passmore, 16 St. Clair Ave. W.

Walkerton—Mrs. T. T. McDonald, Wingham, Ont.  
Western—Mrs. J. D. McGregor, Wheatley, Ont.

Whitby and Lindsay—Mrs. J. T. Priest, Box 239, Whitby, Ont.

W. B. F. M. S., Eastern Ontario and Quebec.—Pres., Mrs. H. H. Ayer, 343 Oliver Ave., Westmount, Que.; Cor. Sec., Mrs. P. B. Motley, Sunnyside Road, Westmount, Que.; Rec. Sec., Miss Edith Bentley, 910 St. Catherine St., Montreal, Que.; Treasurer, Mrs. John Kirkland, 25 Selby St., Westmount, Que.; Superintendent Mission Bands, Mrs. J. Hale, Ramsey, 4265 St. Catherine St., Westmount, Que.; Bureau of Literature, Miss Florence Dakin, 16 Durocher St., Montreal, Que.

## AMONG THE CIRCLES.

(Continued from page 186)

### Guelph

The annual Thank-offering meeting of the Mission Circle of the Guelph Baptist Church was held on Friday evening, March 31st.

The chair was occupied by the president of the Women's Circle, Mrs. Jackson, who conducted the opening exercises, assisted by the Vice President, Mrs. Porter, and Miss F. Galbraith, president of the Young Women's Circle. The singing of a chorus by the Mission Band and a recitation by Winnifred Morrison were very pleasing numbers. Mrs. S. Penfold was made a Life Member of the Mission Society, an address was read by Mrs. Davison and the certificate handed by Mrs. Hind. Mrs. Penfold replied, thanking the Circle for the gift. Rev.

M. L. Orchard, whom the Circle had secured for the occasion, was then introduced and gave a rousing missionary address. He first gave some interesting information regarding the work in Bolivia, then took his audience to India, where he served a number of years on the Mission field. As he described that country with its teeming millions most of whom are worshipping idols, and are slaves to superstition, and made a strong plea for more workers, every interested person present must have felt an overwhelming sense of obligation to give more, pray more and be more zealous in the cause of Missions. The offering of the Women's Circle was \$41.31, that of the Young Women's Circle \$25.80. Total \$67.11, to be equally divided between Home and Foreign Missions.

M. Matheson, Secretary.

## From the Literature Department

66 Bloor St. West, (Side Entrance)

Phone No. N. 8577 F.

### A NEW PLAN

You all know that facts are the fuel not only to kindle Missionary Fires, but to keep them burning. We do not want our fires to die, or even become smothered during the Summer, do we? No, of course we do not.

Here's a plan to keep them bright. Why not have a CIRCULATING LIBRARY which shall consist of envelopes each of which shall contain 1 or 2 of our very best missionary leaflets on inspirational subjects, prayer, work in India and South America in its different phases, etc. Or, you can have our sketches of our missionaries, one in each envelope.

Did you note that underlined Circulating Library? Have a librarian appointed who will see that they really do circulate, and be prepared to drop a word occasionally on the salient points in the leaflet. These can be passed on from member to member, until your whole Circle has read every leaflet. (It would be a good idea for each reader to sign the envelope).

Following this plan you will find your missionary fires brightly burning in the Fall, and they will not need re-kindling nor even fanning.

#### PRICES

Package No. 1 will contain 8 envelopes of 12, 3-5c leaflets 35c

Package No. 2 will contain 10 envelopes of 14, 3-10c leaflets 45c

Package No. 3 will contain Biographical sketches of our missionaries (10).....55c

Suggest that your circle make an appropriation for literature or take a special offering of from 2-5c per member. You will find this a wonderful paying investment.

#### OTHER NOTES

The Missionary Review for April is packed full of interesting and illuminating information on India. This and Missions and Everyland can each be borrowed for 5c.

See our display of literature at your Association.

**THIS DEPARTMENT WILL BE CLOSED DURING AUGUST**