

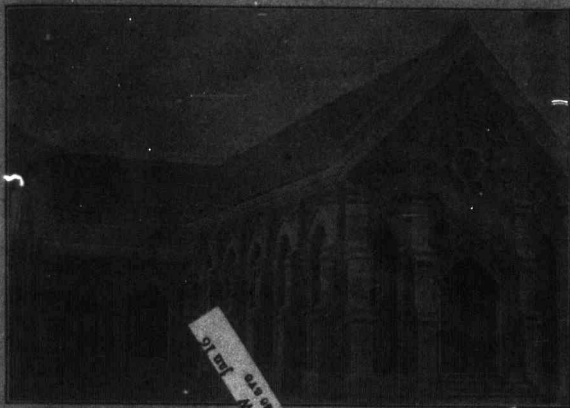
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Canadian Missionary Link

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TORONTO, MARCH, 1916

No. 7



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MISSIONARY NEWS.

Some of us have been thinking that South America was one of the countries not so vitally affected by the war, but one of the Methodist Episcopal Bishops of Buenos Aires is authority for the statement that they are feeling it very keenly. A large proportion of the church members are immigrants from European countries, and they have answered the call of country by the thousand, and so stripped the churches. Not only so, but the absence of these large numbers has weakened the financial strength terribly. Opinions are divided—the majority of the non-Germans eager for the Allies, but the German population strong enough to make itself felt.

Yuan Shi Kai, China's new Emperor, is devoting some time daily to the study of the classics, and among these he is reading the "Save the World Classic," our Bible. As he reads only selections from the different books—selections chosen by his Chief of Ceremony—there have been set before him the Bible statements on certain subjects of interest to him, such as "Ancient Kings Received God's Message," "The Cause of the World's War," "God Is King of All the Earth," "Former Kings Asked God," and "God Is Able to Give Wisdom to a Great Ruler."

A meeting of representatives of the Protestant churches of North America was held recently, at which plans were laid for a conference to consider a world union of all Protestant churches.

The Armenians in Chicago are raising a fund of \$15,000 to help their starving and refugee countrymen in Armenia and Russia. The fund is to be administered through Ambassador Morgenthau, of Constantinople, and the head of the Armenian Church in Russia.

Dr. Samuel M. Zwemer says that a crisis is now on in the Moslem world through the failure of Pan-Islamism to stir up a holy war. In India and Egypt, and even in Morocco, the Mohammedans have proved loyal to their temporal rulers, so proving Pan-Islamism dead, and a consequent open door for other teaching to come in.

Coronation gifts were the order of the day for the Japanese Emperor on the occasion of his coronation in November last. One gift he received was from 4,000 Japanese members of Christian churches in America, and was a Bible printed in English and bound in white leather. Another, presented by the Sunday School children of Japan, was a Hymnal for both the Emperor and Empress. Commemorative exercises were very popular, too—the Salvation Army establishing two slum posts in Tokio and an Ex-convict home in Osaka, and, strange to think of, a large Buddhist sect has started an extensive movement towards the establishment of Sunday Schools of its own—a leaf out of the Christian book.

Last fall the South India United Church had a week of evangelism, during which they gave themselves to a determined effort to influence many to

wards Christianity. As a matter of fact, 14,760 people claimed conversion, and not the least notable thing in the story of the meetings is that 7,926 Christian workers gave up all their ordinary duties for a week and gave themselves up to preaching, teaching and distributing literature. Mr. Eddy's story of his evangelistic campaign in India makes wonderful reading, too—his meetings attended by thousands every night, and hundreds signing cards. One difference between his work in India and his campaign in Japan and China is that, in the latter, students formed the larger part of his audiences, while in India they were almost excluded, and the middle classes specialized upon.

Missions are likely to flourish in Mexico during Carranza's tenure of office. He is known to be openly favorable towards full religious liberty, and well inclined to Christianity, and therefore Roman Catholics bitterly oppose him.

American mission work is still going on in Austria, though naturally under great difficulties. In some ways the work is wonderful—the Bible distribution being especially good, and the response of many soldiers at the front to vital Christianity being very encouraging.

OUR NEW MISSIONARY FOR BOLIVIA—MISS MANGAN.

"While they are yet speaking I will hear."

This promise has once again received a most gracious fulfilment in the experience of our Bolivia Mission.

Long before that interesting and vivid account of conditions in Bolivia was written by our missionary, Mrs. Baker, for the February LINK, God had been preparing His answer to the prayers of His children, for another worker

for that great "neglected" country, and Miss Catharine Mangan left Toronto on February 9th en route for Panama and South America.

Miss Mangan is a native of Australia, where she was born of Irish Catholic parents. Her father died while she was quite young, and her mother returned, soon after, to England, with her little family of three girls and a boy.



MISS MANGAN.

Brought up as a Roman Catholic, she attended the services of that church, but soon began to assert her independence of the priest. On one occasion, when at the confessional, he reprimanded her and imposed a penance which she considered unjust. She turned and ran from the church, and never returned.

While she was still a young girl, she and a sister came to live in Belleville, Ontario, where, through the influence of a friend, she was led to accept Christ as her Saviour, and was baptized and received into the Baptist Church of

that city, where she soon became an active worker among the children and young people.

From the time of her conversion it was her deep desire to give herself to mission work among the people whose religion she so well understood, and from its beginning she has been particularly interested in our Baptist Mission in Bolivia.

Knowing the need for preparation for service, she came to Toronto and entered the Bible Training College, from which she graduated in 1912.

While pursuing her studies, and from enquiries she was continually making, she learned that a course in nursing would be of great advantage to her, so she spent two years in the Nursing-at-Home Mission in Toronto, securing her diploma in 1914. Since then she has been nursing in private homes, waiting and hoping for the door to be opened to South America.

In October, 1914, Miss Mangan was led to make application to the General Foreign Mission Board, and was accepted for service in Bolivia, "to be sent when the income of the Board should so warrant." So, her "call" having been clear, her acceptance now was made sure. But what was the next step "Waiting!"

All through one year she waited. Patiently? Not always; for she felt that she must be at work. From time to time enquiries were made as to the possibilities of her being sent forward, but the invariable answer was, "Not yet. Wait a little longer"—until it seemed as if the way were going to be closed, as far as Bolivia was concerned, and the thought of applying to the American Baptist Mission Board was entertained.

But prayer was being made continually by her, and for her by others.

At the close of 1915, Miss Mangan gave the matter entirely into the hands

of her Lord, asking Him to undertake for her.

Meanwhile the Mission Circle of her own church (Immanuel Baptist) began to feel that "something ought to be done." The matter was mentioned at the December meeting. The January meeting was addressed by Miss Mangan. Prayer and conference followed. Many precious promises were called to mind, and pleaded at the throne of grace, and the little band determined to "attempt great things for God, and expect great things from God."

At the request of the Circle, the Church undertook the case, the Circle promising to be responsible for any work that was to be done. "But," said one of the members in telling about it, "while we were talking and planning, and praying, God was working."

Without any solicitation, money began to come in. First, twenty dollars, then fifty, then an anonymous gift of four hundred and fifty dollars (\$450.00 in bills) "For Miss Mangan's passage."

After that, the way was quite clear. More gifts were received daily. Fifty dollars, twenty-five, fifteen, one dollar per month for a year from several, five dollars each from many, one dollar just earned by a young girl for knitting, etc., till \$800.00 of the \$900.00 required by the Board was on hand.

On the 27th of January, at the executive meeting of the Foreign Mission Board, the resolution of the Church to become responsible for the salary and passage money of Miss Mangan for one year was received, and the above facts presented, when one of the members exclaimed, "Surely the hand of the Lord is so manifestly in this that we can do nothing else but gladly confirm Miss Mangan's appointment for service."

Arrangements were at once made to secure her passage, so that she might reach Panama in two weeks, in time for the Latin-American Congress of

Missions, which Mr. Baker is expected to attend, and under whose protection Miss M. will complete the journey to that new country.

The interest aroused since word has gone out of our young sister's departure has been very manifest during the past two weeks. Many of our Circles (Y. L. Circles particularly) have shown their sympathy by offers of assistance in her preparations, sending gifts of linen, comforts, and nurse's supplies of various kinds, thus aiding materially in the hurried preparations which have been necessary, and for which she is

grateful, knowing that she has, with these, the prayers of all for her journey and work.

It will be interesting to know that Immanuel Church, through whom it has been possible for Miss Mangan to go, is a "little one," having only a membership of about one hundred and fifty.

The Circle has forty members, Y. L. M. C. about twenty-five.

"We all rejoice together in this fellowship and service," said one, and "daily He shall be praised."

A. M. TAPSCOTT.

THE FOREIGN MAIL BOX.

FROM THE MISSIONARY LETTERS.

Wanted—A Mohammedan Missionary.

"I have mentioned in quarterly reports a Mohammedan gentleman who is very friendly. He reads the Bible himself, and is anxious that the women of his family should be instructed in the Christian Scriptures. One day, when I was visiting in his home, he earnestly requested that someone among the workers should learn Hindustani (the language usually spoken by Mohammedans) in order to do more effectual work among Mohammedan women, whose knowledge of Telugu is not sufficient, in most cases, to enable them to grasp the meaning of spiritual teaching."—Miss Baskerville, Cocanada.

Interesting Cases Among Caste Women.

"Will you come with me now to the home of some caste women? Here is Mahalakshmi (named after a goddess). She is not of a very high caste; the men of the family climb the high Palmyra trees, tap them, bring down the toddy (intoxicating juice), and sell it to those who have license to keep toddy shops. The home of Mahalakshmi is

not far from the Christian hamlet. She first heard the Gospel from the preacher, and seemed hungry for the first. Since she understood, she seemed to believe, and so eager was she to learn more that she begged the preacher to teach her to read. She has a family to cook and work for, and many times must work out in the fields; but neither work nor weariness has dampened her ardor. When I visited her she was radiantly happy, and had then mastered the Telugu alphabet. She comes at times to the Christian services, and has in many ways been letting her light shine.

In the village of C— lives a very happy high-caste mother, who reads the Word of God, believes and testifies before her non-Christian neighbors that the living and true God heard prayer, when all heathen rites had failed, and gave her her beautiful baby boy. Pray for her! Then there is the Widow M—, of whom I have written before. She grows in grace and spiritual wisdom, and is this year studying Paul's Epistles. A short time ago she sent me a piece of lace—her very first work—and asked me to sell it for the Lord's work."—Miss Selman, Vuyuru.

Magnifying His Office.

"Ministering to the sick has formed no small part of the year's service. It is a blessed ministry, and God answers prayers. In this connection, the tribute from one in almost daily contact with and more or less dependent upon it may be due the splendid work done in the Mission Dispensary in Yellamanchili by our Medical Compounder, Benjamin, who, whatever his limitations in other respects, certainly magnifies his office in the medical sphere. Belonging to the Yellamanchili field, and of humble origin, he has risen by the help of the Mission, his faith in God and faithfulness to duty, to be a comparatively well-to-do man, known and respected, par-

shaw through the moonlight, on the way to Yellamanchili, he revealed to us the secret of his heart. In spite of unsympathetic relatives, a Hindu wife, and idolatrous surroundings, he still cherished a love for Christ. He had not forgotten what he had learned when a boy, and sang in good voice a few stanzas of some Christian hymns. We pray for him. Will you?"—Miss Murray, Yellamanchili.

Songs in the Night.

"The work among the children is a large one. Crowds gather at every home we visit. They come to the bungalow tent; they meet us on the road and in the fields. We hear the Christian hymns being sung in the wee,



NEW WOMEN'S HOSPITAL - Gift of the Rancee of Pithapuram.

The Rajah and Rancee have just given 20,000 reepees to enlarge this Hospital.

ticularly among the higher classes, from whom a large percentage of his patients come. He does not spare himself, but, in the dispensary, in the town, and in the district, goes about ministering to the souls and bodies of the people. We thank God for him, and ask your prayers that he may be more perfectly conformed to the image of his Master.

"In one camp, where we knew of no Christians for several miles around, we discovered a man who had been baptized in Cocanada in his boyhood, but who had had no fellowship with Christians for years. He first surprised us by humming a Christian hymn outside the tent. Then, as he pulled the rick-

ets, hours of the night by the shepherd lads, as they watch their flocks, and in the high places of the land children sing God's praises. I was asked to visit a Brahmin Girls' Caste School one day. Imagine my joy when two girls, whom we had met in the Zenanas, sang the 'Song of the Cross' that we had first heard at the meetings in Bodagunta, four years ago. This song has been learned and is loved by hundreds of children on our fields."—Miss Zimmerman, Vuyuru.

Chittama.

"Humanly speaking, 'interrupted' can be written large over the work of the past year. Touring was hindered, first

by the sickness of some whose help was very essential. Then the continued fatal epidemic of smallpox that has visited many parts of our field, and is still at work, interfered sadly with our plans. But the tours we were able to make impressed on us that God is speaking by His spirit to hearts. It was good to have a chance to visit with Chittama (a caste woman mentioned last year) at the time when her neighbors were cooking their evening meal. She had a chance to tell out something of her heart experiences. Among other things, she told us that the women about her could not understand why our visits meant so much to her, and were careful to leave her alone for hours after, lest they should share the defilement (through contact with the missionary). When I suggested that we have prayer together her eyes filled with tears, and she said she had been longing for this very thing. A pleasant surprise greeted us in a small village, where we were so kindly welcomed to a new house, and this was explained when we found that one of the young women was an ex-pupil of our Caste Girls' School in Vizag. Although it is years since she left school, the hymns and Bible lessons are remembered. She asked me to read from John's Gospel, and chose hymn after hymn, singing them with us. Before we left, she told us quietly that she never forgets to pray to Jesus. In another village an interested listener was an old pupil of Mrs. Churchill's. These experiences make us realize that we are workers together, and that the work done in the Caste Girls' Schools, is far-reaching. Homes that were closed to us in years gone by were opened to us this year; indeed, invitations were sent us to come. In one such, the home of wealthy people, there were a number of women, and they listened so carefully as we told the old story as simply as possible. Some of them thanked us as we left, saying, 'If you had not come, how could we hear these things? for we never go outside the street door.'—Miss Priest, Tuni.

Touching Gifts for Leper Work.

"Touching gifts for the lepers and from the lepers have been made. They have come from little children, from the India churches that have to struggle to support their own pastors, from Wo-

mens Societies in Rajahmundry and elsewhere, from Mission box collections, from College Girls, from Boys' Leagues, and from many individuals. One lady, in possession of a colt, brought it up for the Lord's work. When it was sold as a horse, rs.76, one of the shares, fell to the lepers. Caste widows have also given. A Rajah woman has last year contributed rice and currie for one meal. The lepers are taught to look to God to supply all their need, so that every gift is a special cause for thanksgiving. They themselves, out of their small allowance, support a leper, and contribute a little toward the pastor's salary. They had special cause for thanksgiving this year, for while cholera and smallpox were raging in villages near them, the plague did not come nigh them, neither did the pestilence enter their dwellings. So their thank-offerings were generous, and we re divided between Home Missions, Sunday Schools and Bible Society work. This year they, not only contributed to the war relief funds, but when they saw some lovely woollen mufflers that were sent to them, they said to send them to the poor soldiers instead. They were so glad to be able to do one little bit."—Miss Hatch, Ramachandrapuram.

With Royalty.

"The year has brought us not a few Ranis and other royal patients. Because we know that "God regardeth not the person of man," therefore we try to serve rich and poor, literate and illiterate alike. And so we have deemed it a privilege not only to gain access to, but to have unrestricted access to, some of the highest of the land. The Gospel is freely given to the poor, but many of these rich women would have no other opportunity of hearing were it not for the medical missionary. The month spent in the palace at Parlakimedi was the means of opening that palace to our missionaries there. Nurse Venkamma and I could do very little ourselves, as we do not know the Oriya language. Like parrots, we learned to sing three or four Christian hymns, and taught them to the Rani. We could not talk to her except through the language of love. But that was probably more effectual than Oriya in opening the palace. Our Christian nurse gave such satisfactory service in the palace that we have since had two calls for our

Christian nurses to attend Brahmin patients in Paralakimedi.

"Last fall the Rajah and Rani of Pithapuram, and the Rajah's aunt, a very orthodox Hindu woman, paid the hospital a visit, and were much interested in a microscopical demonstration for their benefit of an active malarial parasite in the human blood. The Rani has interested herself in the patients, and has frequently sent roses and jasmine for distribution among the sick. Her Durbar Memorial Choultry has been a great boon to the friends of the patients, and is kept full constantly.

"You will be sorry to hear of a dastardly attempt on the lives of the Rani's three children. Poison was put in the milk intended for their use. Fortunately, the silver bowl in which the milk stood was turned black by the poison, and the discoloration was at once noticed and reported. Usually the milk was given at once to the youngest child, but, as the Rani said to me, 'God prevented me and spared my child.' For days she would not look at her baby boy, as he toddled about, without her eyes filling with tears. Let us pray that God will guard these lives, and will lead to a full knowledge of His truth this noble woman and her husband.

"Amongst the Rani's numerous gifts for the benefit of her sisters has been the opening of a club for Indian women in the town. A substantial club-building, well furnished with indoor and outdoor games, has been provided, and once a fortnight some 60 Telugu women gather to join in playing games. We marvel at the change that has come over India to see Hindu women thus coming together for social intercourse—women of all castes, including Christians. The membership fee is within the reach of all, and no social distinction is made, the only requirement for membership being an upright character. Great credit is due to Mrs. Sattianadham, M.A., an Indian Christian woman, who has been for some years tutress to the Rani, and who has been the Rani's helper in all arrangements for the club.

Some Patients.

"A Brahmin woman of intelligence and refinement was brought to us in a hopeless condition. Her death was perhaps the hardest we have ever wit-

nessed. For nearly 15 hours she struggled for breath, and remained conscious throughout. She was surrounded by relatives, the highest official of the town being amongst them. For hours before her death one old Brahmin widow after another took turns in screaming into her ear the word 'Narayana' (the name used for God). This, I was informed, was done that she might die with the thought of God on her mind—a vague hope that in some way this would avail hereafter.

"In contrast, a poor, illiterate woman, from the lowest strata of society, came in, dying of miliary tuberculosis. Just before she died, already unconscious of her surroundings, she sang fully a Christian hymn and quoted several of God's promises which had become precious to her. She was possessed of a great peace, which wealth, position, education and Hindu philosophy had failed to give to our Brahmin friend. Is it worth while to send Christ to a 'people who have a philosophy good enough of their own.'—Miss Jessie M. Allyn, M.D., Pithapuram.

The Death of a Scholar.

"We have to report the death, on December 13th, of one of our last year's graduating class—A Hindu girl, Mungamma, wife of an Assistant Collector in this Presidency. Her brother-in-law came to the school to ask our prayers. He said, 'We, too, believe that prayer is our only source of help.' The husband wishes to give an annual scholarship in her memory."—Miss Findlay, Timpany Memorial School, Cocanada.

Touring Hindered by Rains.

"We have been much hindered by excessive and incessant rains. Sometimes for a week at a time it seemed almost impossible to leave the house. All my own personal work has perforce to be limited to the town, as the surrounding country is almost a quagmire, and I have yet no pony, though I am diligently seeking one. During the first month of the quarter no real mission work was done. We did not arrive from Conference until about July 20th, and as there was no place ready for them to live, the Biblewomen could not join me until much later. In August, however, their house was ready, and now two are domiciled there—old Addepelle Mariamma, who seems to have taken on

a new lease of life, and is as earnest and zealous as of yore, and Rampurapu Martha, a young widow from Bodagunta, whom I received for training in Vuyuru some few years before I went home in 1910. Jane of Bodagunta is also my helper. She is supposed to be superannuated, and is not strong enough for village work, but does splendid work among the Christian women and caste women of her own village. One other young woman, P. Mariamma, came to us some years ago from the C.M.S., with the full consent of her missionary, for training and service. She was baptized shortly before I left on furlough, and

THE AYMARAS IN BOLIVIA.

(Miss Morton, the writer of this article, is one of the two voluntary workers who came from California to Bolivia about five years ago, and who have been doing such noble and well-nigh invaluable service in La Paz ever since.—Ed.)

During a trip across one of the tablelands of the Andes to Watajata, on the shore of Lake Titicaca, where there is a very interesting and promising mission work among the Indians, we learned much of their superstitions, which made us realize how near pagans they are, and the Roman Catholics have done



INDIANS IN FESTIVE ATTIRE.

is now a regular worker. Am very thankful to have these women. Jane and Mariamma cannot be depended on for touring, as both are getting old and are somewhat frail. But they are a host in many other ways, and we are glad of their company and influence. They are devoted women, and breathe a spirit of real and rich and cheerful consecration."—Miss McLaurin, Avani-gadda.

Miss McLeish has begun her independent missionary career at Yellamanchilli. Her language study is over, and she has been given two Biblewomen and assigned as evangelistic missionary to Yellamanchilli field.

nothing to help them, but rather, have made them worse. Oh, how we long for them to know the Gospel, and to see it working in their lives.

Travelling in South America is very different from travelling in Canada or the United States, and where the railroads do not run, one has to go by coach or mule; but we preferred to walk (a distance of fifty-seven miles), so saw many interesting things which otherwise would have escaped us.

In one place we saw a hundred or more what looked like little altars, made from stone, by the wayside. As we sat looking at them, wondering what they were, we saw two Indians from the country stop and arrange two more.

It is a superstition among them, if they erect these little altars on their way to La Paz, and they are still standing when they return, all is well at home; but if they have fallen, something dreadful has happened there. Not knowing this, I fear I was the cause of anxiety in two hearts, for I sat down on two of the altars, thinking they would make a good seat, but both went down.

On a hill were little earthen pitchers and jars, placed there by the Indians who have enemies. Witches come and put in them something harmful, and the enemy picks them up, and some dire calamity befalls his home. On another hill we found saucers of earthenware, crudely decorated, in which the Indians had been burning incense in worship—of we know not what.

The Holy Days are many, and are usually spent in dancing, always in drinking much alcohol—clear alcohol. One day this was varied by a rock-fight between the Community Indians and those of the "hacienda" (farm) to test the strength of each. Fortunately, no one was killed; but one young fellow came to have his wounds dressed. His lip was cut open, and a hole made in his cheek, so that he was badly scarred for life. May he learn his lesson and not enter into such sport (?) again—a shade more dangerous, perhaps, than football.

The Indians never leave a baby alone in the house, for some animal would either kill him or put some dreadful disease on him.

They never go out at night, for if they should, an animal like a coyote might run across their path in front of them; then they would die. Also, there is a horrible-looking skull abroad some nights looking for enemies. Going up and down the roads, it seeks them out, sucks their blood, and kills them. We walked until 9 p.m. two nights, but met nothing.

Every "hacienda" has a Romish Church, which the priest visits at least once a year. One day we went to look at the interior of the one at Watajata, and, to our surprise, found the door already open. Entering, before the altar we saw a woman kneeling, praying in a sweet, very plaintive voice. The farm Indians can only speak Aymara (a few exceptions), and our

friend cannot speak it yet; so she sent for her servant to interpret for her, as the pretty Indian girl seemed much distressed.

The young woman said her mother and two others of the family were ill. She had lost her cross, so could not pray at home, and had walked two miles to pray in the church. Before her were two earthen saucers, like those we found on the hills, three short candles in one and two in the other, which she kept touching with a stick to make them burn brightly. It was a blessed opportunity for our friend to tell her to pray to God, always through Christ Jesus, and not to Mary or the Saints, and to tell her a little about salvation. She said she was not praying to Mary.

Our hearts ached to tell her more, and to have her understand and believe; but it is difficult for them to understand. It is all so different from what they have been taught, and they know nothing of an inner life.

Over the altar, among other paintings, was one picturing God as a very old man, with a beard, sitting at the right; on the other side, Christ a young man, both holding a crown over the head of Mary, who was between them; over all a dove crowning Mary "Queen of Heaven." There were the usual tawdry ornaments—everything to attract the eye, nothing for the heart, as in all Romish churches and ceremonies.

On our journey we had many opportunities to give out the word of God, and "El Amigo de la Verdad," Mr. Mitchell's paper, rejoicing in the promise that His Word shall not return unto Him void. Perhaps some day we will tell you about the distribution of literature in La Paz.

But this article will be of no value unless these Indians are a burden on your hearts in prayer. God is the Rewarder of those who diligently seek Him, and I trust you will "give Him no rest," but continually remember these poor Indians before Him. They must know the Gospel to know all things passed away, and they new creatures in Christ Jesus; but we must pray for the quickening of the minds deadened from the effects of alcohol and all the rites, ceremonies and superstitions of the past, to make them able to take in the Gospel.

MARY B. MORTON.

THE MISSION CIRCLES.

A "WIN ONE" CAMPAIGN—HOW MANY WILL JOIN IT?

The Guelph Association started it—several others are falling into line—why not all the others? The American Board have as their slogan, "Workers together to get her." It is the same idea, and it is abundantly worth while to try it. We give herewith a copy of the letter used in one Association. It will show how it may be started. Other ideas will occur to you—variations suitable for your own Circle or Association—and try it, try it. We hope to have some reports of the success attained where it has already been on trial.

"To Each Member of the Mission Circle.

We have in our Association probably about 1,500 women who are members of Baptist Churches. Of these, less than 500 are members of our Mission Circles.

What about the other thousand?

Did you ever stop to think what they lose by not having an "interest in our Missions"? Did you ever take time to consider what it would mean if even one-half of that thousand were connected with our Circles? And did it ever occur to you that probably the greater part of the responsibility for their being outside of the Circles IS YOURS AND MINE?

Have we ever tried, really earnestly sought, to bring into our Circle other members; or have we been content to give a passing invitation and then wonder why more were not interested? Or, if we have honestly, earnestly sought by all means to win some, but without success, did we become discouraged and stop trying?

Shall we not join together, over the whole Association, in a "WIN ONE" campaign? By that we mean just that every member endeavor to bring into the Circle at least one woman not now a member.

How shall we proceed?

1. Make a list of all the women in the Church and congregation who are not members of Circle.

2. Let each member of the Circle choose from that list one whom she will endeavor to win.

3. Let her pray for her that her heart may be awakened to the need, and for guidance for herself.

4. Then, by all the means within her power, by invitation, by calling, by having her at her home, by the use of missionary leaflets, by taking her to the meetings (and you will be sure to see that the meetings are attractive), seek to win her, and keep on seeking."

WILL YOU DO IT?

BECOME A LIFE-MEMBER—WHY?

The Society Constitution says that anyone may become a Life-Member of the Foreign Society by the payment in one year of \$25, either by the person concerned or by someone else for that person. The only restriction mentioned is that the money must not be taken from the membership fees of the Circle.

But nearly every question-box contains some question about these life-memberships: What are the privileges of a life-member? Can she vote at the Convention? If she is a life-member of the Society is she a life-member of her particular Circle? If she moves to another Circle, is she a life-member there? Some people (one cannot help wonder how they ever happened to become life-members) even want to know if they can now count themselves free from all obligation to pay money into the Circle and Society Treasury!

The questions are not very hard to answer. Anyone who is a member of the Society, and who is appointed a delegate to the Convention, can vote at the Convention. Membership consists in the payment of at least \$1.00 a year, or \$25 at one time, for life-membership. Therefore, a life-member is eligible for election as delegate to a Convention, in the same way as is any other member.

As to membership in Society and Circle—anyone who pays her dues (\$1.00 a year or over) through a particular Circle to the Society is a member of that Circle. Likewise, anyone who pays her life-membership fee through a Circle into the Society ought to be counted a member of that Circle.

As to moving from one Circle to another—the Circles are branches of the

Society, and it might seem as if any member of the Society might claim membership in any Circle. But the connection between the Circles and the Societies is made by the payment of the annual fees or by the life-membership fees. Therefore, a person, if a paid-up one, is a member of the Society, and of only that branch through which the fees have been paid. Ordinarily, membership is transferred from one branch to another simply by transferring the payment of the yearly dues. In the case of life-membership, however, it would seem that the person concerned would be counted a life-member of the Circle through which her fees were paid, but could become a member of another Circle only through payment of dues, or perhaps by a formal transfer.

As to the third question asked—if the life-member is free from all obligations to our Mission Treasury—fortunately we have not many who want to know that. Certainly, she need pay no

more in order to be counted a member. But—but—surely anyone who has been interested enough in our Mission work to either give the necessary \$25 herself, or have it given for her, will recognize the ever-present and ever-growing need, and will be eager to give, not because she must keep up her membership dues, but out of the desire of her heart to help.

This word on life-membership was suggested by a note sent in from a Circle member, who had been asked of what value a life-membership certificate was. She gave a three-fold answer, and a very good one, which is here appended. She says it is: (1) Honorary. (2) It provides \$25 extra for the spread of the Gospel of Christ at home or abroad. (3) It is and ought to be a covenant, engaging the recipient to life-service in missionary effort. That last clause deserves more than a passing notice.

YOUNG WOMEN'S AUXILIARIES.

III. PROGRAMME—THE TEST.

Bible Lesson—Acts 2: 41-47 (Ideal Church).

Aim—To realize that the problem of Missions is the non-prepared church at home.

Motive—"Thy servant is ready to do whatsoever my Lord the King shall appoint."

If the Church were using its tools as it should be, the Task would not be as gigantic as it is. How far is the individual church member responsible for this condition; and what is the remedy for it? Possibly the Motive (stated above) will help answer the question.

I. Attitude—Ready. Prepared through:

- (a) Realizing if I am Christ's; then His work is my work.
- (b) His Word, which explains His work.
- (c) Prayer for His work.
- (d) Information about His work.
- (e) Awakened interest in His work.
- (f) Determination to do His work.
- (g) Willingness to make His will mine.

Are you ready? Is your mind made up? Is your will in training?

II. Action—To do whatsoever—

If you have come to Christ for salvation, are you ready to stay with Him for service? This is the test of surrender.

Willingness to do an odd job before we are ready to do a skilled job.

Whatever embraces every manner of service:

- (a) Surrender of our hearts.
- (b) Allegiance and obedience.
- (c) Sharing all with Him—time, talent, money.

Whatever He sayeth unto you, do it. No room here to say: "Oh, that is not in my line. Ask someone else."

Christ never asks the impossible.

III. Authority—My Lord the King shall appoint:

"On His Majesty's Service" applies with peculiar force to spiritual matters.

If anyone comes to Christ, then he is commissioned for spiritual duty.

"By order of the King" commands obedience and compels service.

The soldier does not choose his service; he carries out his orders.

Question: If every Christian would say from his heart, "I am ready to do whatsoever my Lord shall appoint," how long do you think the Tools would be idle; and what would be the effect upon the Great Task?

Are YOU READY? Is not this the Test?

HARRIETT S. ELLIS.

OUR OBJECTIVE.

Cocanada Boarding School.

Miss Beggs and Miss Gibson.

We are trying, as one of the aims before us, to support one of the grades in the Cocanada Girls' Boarding School, and if we are to do that we must know something about it. This school was started away back in 1889 for the daughters of Christian parents on the north-eastern section of our field. Miss Baskerville was the first Principal, and has been, with the exception of her furloughs, until 1909, when Miss Pratt, who is still Principal, took charge. They have an Indian headmaster, an assistant lady principal, a matron, infant class teacher, and superintendent of needlework; also pupil teachers give much help. The girls, who come both as boarders and day girls, are given a good literary education, and are taught as well sewing, cooking and physical drill. From among these girls come the Biblewomen, the school teachers, and the wives of preachers and teachers for the different parts of the field. The attendance last year was 180, 45 of these being day girls.

The school buildings and the dormitories are in the Davies Memorial Compound, immediately behind the Harris Bungalow, where Misses Baskerville and Pratt live.

Then, too, we are to try and support Miss Gibson and Miss Beggs. I suppose every girl knows these names. Miss Gibson entered our work in 1884 as assistant to Miss Frith, who was then missionary to the women of Cocanada. Miss Beggs joined the force in 1885. They were both members of the English Baptist Church in Cocanada, and during these more than thirty years these two have gone in and out of the homes

in Cocanada, teaching, reading, praying with the women, preparing a highway for our God, and many, many are the results which they have seen from their work. Last year Miss Beggs had 122 houses on her list to visit, and Miss Gibson 115.

NEWS FROM CIRCLES.

Aylmer—The Young Women's Circle of the Baptist Church held their December meeting on Tuesday evening, December 14th. This meeting took the form of an "at home," to which the Senior Women's Circle members were invited. An invitation was extended to all women of the Church and congregation interested in our work.

Owing to the efforts of the Programme Committee, the School of the Baptist Church had been cleverly converted into a reception room for the occasion.

At 8 o'clock a large number of ladies had gathered, and we began the meeting with all joining heartily in singing "All Hail the Power of Jesus' Name." Mrs. Mitchell, the President of the Circle, presided, and in a few well-chosen words welcomed our guests and briefly reviewed the Circle work of the past year, and gave suggestions for the future year's work.

The recitation, "Patchwork," also the solo, "Perfect Day," were given by two Circle members, and were much appreciated.

The reading selection given by Mrs. T. S. Johnson from the book, "Where the Silver Maple Grows," certainly well illustrated the true spirit of real giving. Perhaps the leading number of the evening was the dialogue, "How Not to Do It," creditably given by several young ladies of the Circle.

A good-will offering was received in daintily decorated bags, labeled "India" and "Bolivia."

The roll-call was taken, to which each member responded with the name of a foreign missionary and the respective station. An invitation was extended to any present who wished to join the Circle, and twelve new members were added to the roll. Light refreshments were served, and the meeting closed with prayer.

EVELYN W. ROGERS, Secy.

BOYS AND GIRLS.

MISSION BANDERS—POST CARDS!

Now that you are well on your way around the world, don't you want some picture post-cards of your trip? You can get them in sets of 24 for 25 cents a set; and they will give you a splendid souvenir of your trip through Egypt and Ceylon and India and China and the other countries still to come. Write to Mrs. Moore, 517 Markham St., Toronto, for them. 25 cents a set.

JACK AND JANET IN BURMA AND CHINA.

The twins had studied about Judson in their Mission Band at home. He went as a missionary in 1813, and endured great hardships while trying to translate the Bible into the Burmese language. A son of William Carey, the India missionary, brought the first printing press to Burma. Rangoon was first visited by the Howards, and was a great contrast to cities of India. Here were pagodas in place of temples, really monuments one might enter instead of buildings, but images of Buddha were all around. Wide stone staircases led up to the great pagoda; on each step sat sellers of fruit, flowers and other gifts that the pilgrims going up and down might purchase to offer with their prayers to Buddha. A drive through Rangoon revealed strange sights. Houses built of teakwood so the white ants could not destroy them, and raised on stilts six or eight feet high. Underneath these houses animals found shelter. Nearly half of the people in Rangoon are Telugus and Tamils from India. Jack and Janet saw an elephant working in a sawmill, tossing heavy logs around as if they were chips. Jack bought picture postcards of the great pagoda, while Janet chose a cream-col-

ored parasol, with pink and blue flowers painted on it. The Baptist Mission Schools and Colleges were crowded with students; 1,600 boys, dressed in bright-colored clothes, each carrying a gay parasol marched, two by two, to the recitation hall. The twins greatly enjoyed their singing. The missionaries told interesting stories about the Karens watching for their white brothers to bring back the Sacred Book, so they eagerly welcomed Christian teachers, with the Bible. Also, about Mrs. Ingalls and an iron dog she kept in front of her home. The heathen asked her what use it was; it could not bark when robbers came. She answered, "As much use as your gods of stone, who cannot hear or answer your prayers." And many of them then turned from their idols to the Living God. A short trip by water brought our travelers to Moulmein, where the twins attended a Christian Endeavor meeting in one of the mission churches, enjoying the service as they would their own in America. Another day a boat trip up the Irrawaddy River showed Bassein and Mandalay, with missions among the Shans, Chins and Kachins had to be hurriedly visited; then the Howards took a steamer for Singapore. Who knows where it is, and what country it belongs to! After four days here they left for Hong Kong, but found that city so crowded that they took a river boat the same evening for Canton, thinking a real Chinese city would be more interesting than an English centre like Hong Kong, or Victoria Island. Over 60,000 of Canton's people spend their whole lives on these river boats, and a large family think nothing of cramped quarters. They bathe, wash their clothes, drink tea, eat rice with chopsticks, and worship at their shrine with

never a thought of who may be seeing them. Dr. Edmunds came with his launch to take our travelers to the Canton Christian College, built from American plans, with some new ideas of the Chinese builder. He explained to Jack about Confucius, who lived in China when Buddha did in India, and who has so many worshippers in China; also about the worship of ancestors, and how boys were so much more welcome than girls in Chinese homes. Jack was surprised that foot-binding and queens had nearly gone out of fashion since China became a republic in 1912. The twins filled many pages of their notebooks with stories of China. The flag used now, instead of the old Dragon, contains five colored stripes, one for each province. Shanghai was their next stopping-place. One mission of interest here is called the "Door of Hope," where rescued slave girls are taught to support themselves, as well as being taught the Bible. One drive was taken through fields in large wheelbarrows, as the roads are not fit for horse. The twins saw many coffins in these fields waiting until the owners needed to use them. The Y.W.C.A. secretary invited Mrs. Howard and Janet to a Chinese luncheon. Bowls of tea were passed first; then soup, rice and chopsticks.

Many kinds of food Janet could not name followed. She enjoyed bamboo sprouts, salted squash seeds, and candied lotus roots. Mr. Howard and Jack visited the Y.M.C.A. and found their work similar to that done in America. The Baptist College was of great interest. Jack remembered that the first Protestant missionary to China was Robert Morrison, who went from London in 1807, and whose greatest work was translating the Bible into Chinese. (No more room until April lesson.)

SISTER BELLE,

56 William Street, Kingston.

Now, What Have You Learned?

- 1.—What kind of houses have the people of Rangoon?
- 2.—Who started mission work in Burma?
- 3.—Describe a temple of worship in Burma.
- 4.—Who are the Karens and how were they prepared for the story of Christ?
- 5.—What two religions did the twins first hear of in China?
- 6.—Tell of the Christian work seen in Canton and Shanghai?
- 7.—Who was first Protestant Missionary to China?

BUSINESS DEPARTMENT.

QUARTEE'S BOARD MEETINGS.

The three meetings for December, January and February have been well attended. The Bible readings given by the President, who has presided at each meeting, have been very helpful, inspiring the members to undertake the work with renewed energy.

The Treasurer's reports, while not in every respect as good as we would like, were on the whole good when we consider prevailing conditions. Sundries and Bands are behind, the latter to the extent of \$210.00. Circles are ahead \$275.00. The net increase over last year being \$68.81. The Toronto Association has responded well to the appeal for the Elliot Bungalow fund. When the other Associations follow their good example

our Treasurer will be able to close that account.

The Home Secretary has written the Directors, urging them to do all they can to bring up the gifts of the Bands. To date \$10.00 has been received towards the Muskoka rowboat. A boat will give much pleasure, and will also enable the missionaries to get from place to place.

The reports from our missionaries in India as given by the Foreign Secretary show both sunshine and shadow, also faithfulness on the part of the workers, who are sowing the good seed of the Kingdom.

The Bureau of Literature reported a large number of leaflets, etc., sold, and that a thousand copies of "Questions and

Answers on Our Work in India" had been printed.

Miss Norton, for the LINK, reported the paper financially ahead of last year about \$35.00.

At the December meeting it was decided to name the bungalow in Tuni the Elliot Bungalow, in honor of Mrs. E. W. and Miss Violet Elliot, who have been associated with the work for many years.

At that meeting reference was made to the death of our Honorary President, Mrs. Freeland. Words of appreciation of her great worth were spoken, and a resolution of sympathy with the relatives was passed.

At the January meeting an invitation from the Jarvis Street Mission Circle, Toronto, for Convention to meet with the Jarvis Street Church this year was gratefully accepted.

The Committee re Annual Lecture reported a lecture arranged for Thursday evening, Feb. 24th, in Walmer Road Church, by the Rev. H. F. Laflamme, on "The Great War, and the Christian Conquest of India."

Mrs. Oliver Master was, on motion, appointed Superintendent of LINK Agents.

A. E. FENTON, Rec. Sec.

HEARD AT THE BOARD MEETING.

Recruits for the service of the King are still coming forward. We have had two more applications from young women well qualified for work—one a nurse and one a teacher. When can we send them?

The attendance at the Cocanada Boarding School has increased to 200, and the day school has doubled. Among the number are twelve Brahmin girls

who, wonderful to relate, mix freely with the other girls, many of whom have come from the outcastes. These girls have their societies and clubs, etc., too, among them being a flourishing Christian Endeavor Society.

The Women's Missionary Society on the Akidu field are not talking "retrenchment" or "cut." On the contrary, in addition to the heavy giving they have accomplished in the past for the support of a pastor and a teacher, they have taken on a new evangelist's support. Surely they are learning more quickly than we the grace of giving.

Miss Selman, at Akidu, has been acquiring another language—the Hindustani—in order to be able to minister to the many Mohammedan women on her field. She is finding her field of usefulness much enlarged, and hopes to win some of these most difficult ones.

Mr. and Mrs. Craig, Miss Selman and Miss Findlay are the ones coming home on furlough this spring.

Most of the LINK readers already know that our missionary, Miss Zimmerman, has resigned from our women's work, and in December was married to Rev. H. B. Cross, the Principal of the McLaurin High School, at Cocanada. Mr. and Mrs. Cross will live at Cocanada. While all will be sorry our women's work has lost a well-equipped and successful missionary, everyone will join in good wishes for Mrs. Cross in her new life.

A cable message was received on Wednesday last, announcing the safe arrival in Cocanada that day of Misses Hulet and Jones, and Mr. Tedford.

TREASURER'S REPORT.

January, 1916.

RECEIPTS.

From Circles—

Boston, \$1.00; Bellevue (thank-offering \$2.40), \$4.00; Toronto, Calvary (thank-offering \$17.23), \$29.94; Wicklow, \$2.50; Burgessville, \$5.00; Hamilton, Stanley Ave. Y. W., \$5.00; Toronto, Century, \$19.05; Simcoe (for Elliot Bungalow), \$5.00; Daywood and Leith (thank-offering \$8.75), \$13.00; Freilton, \$5.00; East Flamboro, \$2.00; Toronto, Roncesvalles, \$19.79; Harrow, \$5.00; Beachville, \$5.75; Toronto, Bloor St. Y. W. (thank-offering \$9.05), \$19.35; Glamis, \$6.00; Hamilton, Barton St., \$2.67; Arkona, \$3.97; Brantford, Calvary, \$10.00; Hamilton, Victoria Ave., \$14.65; Toronto, Annette, \$3.00; Petrolia, \$4.98; London, Kensall Park, \$2.25; Parry Sound, \$10.00; Peterboro, Murray St. (thank-offering \$20.00), \$38.45; Toronto, Beverley, (student \$17.00, Elliot Bungalow \$7.40), \$35.40; Burk's Falls (thank-offering), \$3.50; Toronto, Bloor St. (Elliot Bungalow), \$25.00; Bloor St. Y. W. (Elliot Bungalow), \$5.00; Toronto, Walmer Rd. (add. thank-offering \$2.00), \$17.38; Toronto, Indian Rd. (Venka) \$9.00, Biblewoman \$1.55), \$14.95; Toronto, Danforth Ave., \$12.00; Ridgetown (thank-offering \$8.55), \$12.48; Scotland (thank-offering), \$20.00; Chesley, \$4.50; Atwood, \$5.00; Brantford, Immanuel, \$11.00; Fonthill, \$9.50; Colchester, \$4.50; Toronto, Earlescourt (Elliot Bungalow \$3.35), \$8.15; St. Catharines, Queen Y. W., \$5.00; Sarnia (thank-offering \$10.67), \$19.60; Marshville, \$1.00; Hamilton, James St., \$11.21; Toronto, Immanuel, \$12.15; Wilkesport, \$1.50; Willisroft, \$5.00; Toronto, Christie St. (Elliot Bungalow), \$6.00; Toronto, St. John's Rd., \$7.65; London, Adelaide (thank-offering \$9.00), \$24.00; Toronto, Jarvis St. (Elliot Bungalow \$19.00), \$85.63; Gilmour Memorial, \$11.70; Lakeview (thank-offering), \$18.15; Toronto, Waverley Rd. (Biblewoman \$25.00), \$42.90; Wheatley, \$20.00; Hamilton, Park (thank-offering \$8.30), \$13.30; Toronto, Parkdale (thank-offering \$14.10), \$30.70; Hespeler, \$14.00; Aurora (Elliot Bungalow \$4.95), \$10.90; Tillsonburg, \$4.20; Brantford, Park, \$44.27; St. Catharines, Queen St. (per Mrs. Mills for two Biblewomen), \$60.00; St. George, \$14.00; North Bay (per Mrs. Cockerline

for Biblewoman), \$25.00; Delhi, \$5.00; Bentinck, \$3.50; Eberts, \$5.00; Port Arthur (Biblewoman), \$12.50; Lakefield (Elliot Bungalow), \$3.00; Weston (Elliot Bungalow), \$2.75; Toronto, Pape Ave., \$8.44; Toronto, Olivet, \$2.08; Orangeville, \$4.50; St. Thomas, Centre St. (Biblewoman \$11.00), \$24.00; Leamington, \$6.50; Cheltenham, \$4.00; Toronto, Danforth Ave. Y. W., \$5.15. Total from Circles, \$1,000.89.

From Bands—

Boston, \$1.00; Parry Sound, \$3.00; St. Catharines, George St., \$6.00; Galt, "Sunshine Band," \$2.05; Grimsby (student), \$5.00; Hamilton, Park, \$5.00; Steelton, \$8.50; London, Talbot, \$10.00; Essex, \$4.30; Toronto, Calvary (student), \$16.00; Brantford, Calvary, \$3.25. Total from Bands, \$58.10.

From Sundries—

Hamilton, Caroline St. Mission (for K. Ruth), \$10.00; Toronto, Bloor St. Berean Class (for John Knott Ward, Dr. Hulet's Hospital), \$200.00; Bloor St. Mothers' Class (Biblewoman), \$25.00; Bloor St., Home Dept. (student), \$18.00; Toronto, Walmer Rd., T. T. C. (Elliot Bungalow), \$6.00; Hamilton, James St., "Faithful Builders" (Elliot Bungalow), \$25.00; Toronto, College St. S. S. (lepers), \$1.50; Toronto, Century, Jr. B. Y. P. U. (Deenamma), \$17.00; Campbellford S. S. (student), \$10.00; Toronto, Indian Rd. (Edla Alice), \$4.25; Mrs. R. W. Elliot (Building Fund), \$75.00; Dr. Hulet \$100.00, Miss Robinson \$100.00), \$275.00; Investment in trust, \$8.75; Investment Miss Davies' gift, \$10.00; Niagara and Hamilton Association, \$2.80. Total from sundries, \$613.30.

DISBURSEMENTS.

By cheque to General Treasurer, on regular estimates, \$1,050.00; to the Treasurer, \$20.83; to P. R. Wilson, for 1,000 receipt cards, \$11.75; exchange, 15c.

Total receipts since Oct. 21, 1916, \$3,656.72. Total disbursements since Oct. 21, 1915, \$5,380.09.

Total receipts for January, 1916, \$1,672.29. Total disbursements for January, 1916, \$1,082.73.

MARIE CAMPBELL,
Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave.

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- BOLIVIA**—La Paz—Rev. A. G. and Mrs. Baker, Casilla 402; Rev. and Mrs. A. Haddock, Casilla 402. Miss G. M. Mangen, Casilla 402. La Paz, Bolivia—Oruro—Rev. C. N. Mitchell, Casilla 107. Cochabamba—Rev. and Mrs. J. Turnbull, Casilla 126. Temporarily in service under the American Baptist H. M. Board—Rev. A. B. and Mrs. Reskie, Bayamo, Cuba.
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The Last Mite Box	2c.

3—DIALOGUES.

The Voices of the Women	5c.
How the W. F. M. S. Won the Young Ladies	4c.
Aunt Polly Joins the Missionary Society	4c.
Mite Box Convention and Song	5c.
Playing Chinese School	3c.

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