

Canadian Missionary Link

VOL. XXXII.

TORONTO, MAY, 1917

No. 8



OX CART and BOY.



Month 10c B. W. 17

Published monthly by
Women's Baptist Foreign Mission Board
of Western Ontario.

Canadian Missionary Link.

EDITOR—MISS JACQUELINE M. NORTON,

50 Howland Avenue, Toronto, Ont.

25c. a Year in Advance.

The address label shows to what date the subscription is paid. Please notify editor of change of address. No subscription is discontinued without a definite request from the subscriber.

Money may be paid to local agent, or sent by Money Express Order, Registered Letter, or Post Office Order, to Miss Jacqueline M. Norton, 50 Howland Ave., Toronto, Ont.

CONTENTS

The Visit of Mrs. Montgomery.....	153
The Foreign Mail Box—	
From our Newest Missionary.....	155
A Fortress of Idolatry.....	157
Mrs. Churchill makes a generous offer.....	158
News from Letters.....	158
The Mission Circles.....	162-163
The Young Women.....	164-165
Girls and Boys.....	166
Business Department.....	167-168

ADDRESSES OF BOARD OFFICERS

W. B. F. M. S., Ontario West.—Pres., Mrs. John McLaurin, 106 Albany Ave., Toronto; Rec. Sec., Mrs. W. Fenton, 14 Main St., East Toronto; Corr. Sec., Miss M. Rogers, 9 May Place, Rosedale, Toronto; Secretary for Directors, Mrs. H. H. Lloyd, 896 Brunswick Ave., Toronto; Treas., Mrs. Glenn H. Campbell, 118 Balmoral Ave., Toronto; Sec. for Bands, Mrs. G. W. Barber, 85 Charlotte St., Brantford; Bureau of Literature, Mrs. Thea. Moor, 517 Markham St., Toronto.

W. B. F. M. S., Eastern Ontario and Que. Sec.—Pres., Mrs. H. H. Ayer, 843 Oliver Ave., Westmount, Que.; Corr. Sec., Mrs. F. B. Mclellay, Sunnyside Road, Westmount, Que.; Treas., Miss Frances Russell, 586 Grosvenor Ave., Westmount, Que.; Supt. Mission Bands, Mrs. J. Hale Ramsey, 4265 St. Catherine St., Westmount, Que.; Bureau of Literature, Miss Florence Dakin, 87 Concedé St., Montreal, Que.

Canadian Missionary Link

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

VOL. XXXII.

TORONTO, MAY, 1917

No. 8

THE VISIT OF MRS. MONTGOMERY.

The visit of Mrs. Helen Barrett Montgomery to Toronto brought just the inspiration and outlook that the Women's Foreign Mission Board has always felt that it would. They have tried a number of times to have her come to deliver their annual lecture, and were very happy to welcome her on Monday, March 19, in Jarvis St. Church.

The members of the Board were given a much-appreciated opportunity to meet Mrs. Montgomery at tea at the home of Mrs. Charles Stark. Mrs. Montgomery gave us a glimpse into the large workings of the Northern American Baptist Board, into the joys of a carefully-planned budget and appropriation scheme; and into the success of the World-Wide Guild, which has made room in its wide embrace for all kinds of girls' organizations—organized classes, Mission Circles, Sewing Clubs, etc., bringing them into relationship with itself as chapters. So far, we have only one chapter in Canada—that of the Girls' Circle at Moulton College. We are hoping there may be many more applications for affiliation before the year is out.

A large audience gathered at Jarvis St. Church, an audience of our own people, very largely reinforced by missionary women and enthusiasts from the Methodist and Presbyterian denominations. Mrs. Montgomery belongs to us, but her work as author and editor and as President of the Federation of the Women's Boards of the United States has given all missionary workers a right to claim her.

Mrs. McLaurin, the President of our Women's Board, presided; Mr. Shields of Jarvis St. Church read the Scriptures; Mr. Ernest Warren sang "He Lifted Me," and the McMaster University girls in cap and gown—they are

studying this year one of Mrs. Montgomery's books—acted as ushers.

Mrs. Montgomery's subject was "The Obligation of the Church to the Empire of Christ." She spoke of the obligation as depending on two things, the nature of the Gospel itself, and the people to whom the Gospel is to be told. The Gospel is simply "good news,"—news must be told, and we find ourselves the trustees of this particular news. The people—two out of every three—are not yet told. And it belongs not to one, nor to another, to this class or that, but to "just folks." She emphasized very strongly this note of universality being found only in Christ and His message. We do not always realize that other great religious teachers do not give it, neither Plato, nor Buddha, Confucius nor any other. Mrs. Montgomery made us feel very distinctly the kinship of us all, the world over, for "just folks," as she told of the shining of father-love in the face of an Indian coolie she had once met on the road—that same affection we know so well, and as she spoke of the universal language of a baby's cry, or of a merry laugh—not Chinese, not Indian, not human.

Nor did she allow us to feel our obligation too heavy, too crushing, without inspiring us with a vision of the Empire of Christ actually lengthening its borders and strengthening its stakes, and accomplishing it so much more rapidly than our pioneers, even with their magnificent faith, had dared to hope for. China is an outstanding example, a great inspiration, a sure antidote for discouragement. Robert Morrison went out in 1807, alone, discouraged from his enterprise by high and low, upheld only by his vision of the deprivation being suffered by one-quarter of the human race. For twenty-five years he worked and saw only three Chinese Christians, nothing but "the day of small things" for him—but now, the kingdom is coming with rapid strides. We have to record that the Chinese Church is doubling in numbers once in every five years.

The blood of the martyrs is still the seed of the church and the great upheaval of the Boxer days, the test where so many lost their lives only to find them again, has brought forth fruit an hundredfold. And the "good news" is working out in so many ways. The educational system, old in Abraham's day, is now westernized. And the Empress Dowager, through whom this came to pass, chose missionaries and missionary colleges to guide and develop the new system. Therein lay a great opportunity, but a still greater one is ours in the fact that it is our language, our English tongue, which is the language of instruction in the universities—their own ancient tongue having as yet no means of expressing the new ideas. What a vast difference there would have been in our opportunity if German had been chosen, as it might so easily have been. For it is not just language, but it is the ideas, the thoughts, the spirit of the people who use that language, which are bound to permeate the great mass who are now studying through it. We need to think only a moment to realize that, as Mrs. Montgomery put it, our English tongue is "like a ship loaded to the gunwale" with Christian ideas, with the Christian view of things, with Christian stories, history, with Christianity itself. An American teacher in a Chinese Government school found this out in her work. She was not to include any Christian instruction in her work in English literature, history, etc., but she says that she soon realized that every reference, every line, almost every word in the writings of our great poets and prose writers bear some such vital relation to our Christian religion that they cannot be understood apart from it, and she found herself teaching the tenets of the Christian faith without intending to do so. It will be a matter of years before the Chinese language can adapt itself to the new demands put upon it, and until that time at least we have the greatest opportunity possible to make the kingdom come in China.

But it is not only in China that our enterprise is actually under way—in India, too—India, the hardest missionary field in the world. And yet in that difficult land, Mrs. Montgomery told us the first thing she saw as she sailed to-

wards their shores was the spire of a Christian church pointing heavenwards. Christianity is doing there as it does everywhere else, casting out iniquity, breaking down man-made distinctions, lifting the out-caste, puncturing the caste system. Even where it is not yet accepted as the "power of God unto salvation," its noble teachings are being absorbed and spread abroad, and a highway is being prepared.

The obligation and the task were brought very close to us by the story of the siege of Port Arthur in the Russo-Japanese war. A small detachment of Japanese soldiers had become isolated in a dangerous spot. Their own men could see them, the enemy could not. They were fighting bravely, desperately, but almost hopelessly, never hesitating to sell their lives dearly. Their comrades would have to sell their lives, too, to reach them, could not save them then, but could make sure the capture of the enemy's position. What did they do? Did they wonder at and admire the brave band? Did they say, "How heroic," "How splendid," "How inspiring to see them"? Did they say, "What a reward will be theirs for this sacrifice"? Did they say, "We must send someone to help them," one here, another there? No; they sent no one; they went; the army went, in all their strength, their numbers, their devotion, and the stronghold was taken, the enemy discomfited.

Away in the State of Idaho were great stretches of desert—barren, treeless, flowerless, useless. Now there smiles before the traveller a happy land, fruitful, prosperous, a home for many. The secret of the change lies in the little fingers of water creeping here, there and everywhere. Behind the tiny streams are the wide ditches, and beyond the ditches are the great reservoirs. It is only a picture of the world. There is water in the hills of God to save the world and every spot in it, but it must be carried to the thirsting land. The reservoirs must store it, the ditches must carry it, but only the tiny streamlets will distribute it to every corner—every thirsty, barren soul. And we—we must be the carriers. We dare not be pools of privilege, but we must be channels of blessing.

THE FOREIGN MAIL BOX

FROM OUR NEWEST MISSIONARY.

Dear Friends:—

It has taken me a long time to redeem my promise, made to Mrs. McLaurin before leaving Toronto in September, to write something for the LINK; but at last here it is.

As you probably all know, our party of outgoing missionaries set sail from Vancouver on the Empress of Russia on October 5th.

The party consisted of Mr. Hardy, Miss Gaunce, Mrs. Tedford and two children, Miss Newcombe (all from Nova Scotia and New Brunswick); Miss Myers (new), Miss Lockhart (new), and your own missionary, and a very congenial party we were indeed.

Misses Myers, Lockhart and I shared one stateroom, and, as you can well imagine, it did not take us long to get acquainted and to become fast friends.

Our trip across the Pacific was splendid. The ocean was comparatively smooth all the way, and we were not troubled much with seasickness. We did run across a whale, which wound itself around the prow and—yes, it did—stopped the "Empress of Russia"! The ship had to reverse its engines and back out from among a school of whales. This is no "fish" story I am telling you. It was said to be true by those who should be good authority, and I took their word, as I did not see it; though the stopping of the boat and the clanging of the bells inconsiderately wakened me up at four o'clock in the morning.

We enjoyed some very beautiful scenery on the way, especially while passing through the Inland Sea of Japan. The tidy little white lighthouses, tucked so neatly in the hillsides; the trees in leaf, the small cultivated fields, which gave the slopes a patched appearance, and the odd, but picturesque fishing boats were among the interesting things we saw.

We reached Yokohama on October 16, after eleven days at sea.

Very early that morning your new representative was awakened and saw what seemed to be a very large star

shining in at the window. Going to the window to investigate to better advantage, she saw in the dim light what looked like—could it be? Yes, it was—luna! And the "star" was really a lighthouse!

The discovery was too good to keep, and so I woke the two girls, and soon confusion reigned in our small cabin, because none of the three could get ready to go out on deck quickly enough.

The boat remained at Yokohama all day, so that we had a chance to go ashore, visit the shops, and take a rickshaw ride around the city.

Needless to say, the three new girls found plenty to interest them during their first visit to Japan.

The narrow streets, with no sign of a walk for pedestrians, rickshaws, carts and people all using the centre of the streets; the small shops, with their open fronts; the women and girls in their gay kimonos, their quaint wooden sandals clicking on the pavement; the rickshaw coolies with their odd dress and their broken English—these were some of the things that impressed us.

We called at two other Japanese ports—Kobe and Nagasaki. At Kobe we took a rickshaw ride through the country and got an idea of rural life in Japan. We saw the people harvesting the rice crop. This is done with very crude implements. We had tea in a Japanese tea garden, where we saw a little shrine with an offering of food (rice and salt) placed before it; and visited a Japanese school, where they wrote up and down in their copybooks and used inkwells of wood shaped somewhat like a half-cylinder.

At Nagasaki we saw the coaling of the "Empress." This is done by men and women coolies. They come out to the ship in large, flat-bottomed barges loaded with the coal. I counted more than one hundred of these around our ship. The men and women working on these made one think of ants at work on an anthill. They had straw baskets, semi-spherical in form, without handles, about the size of half-bushel measures, and these were filled with the coal,

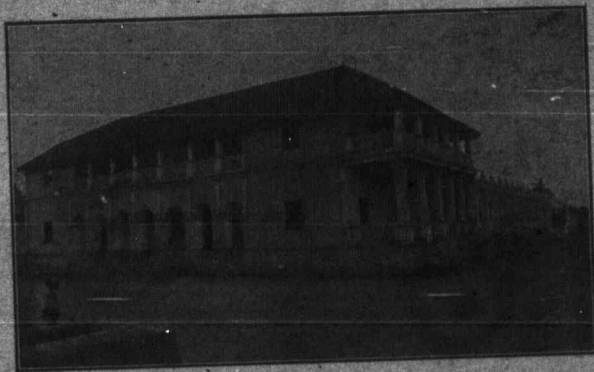
passed rapidly along from person to person down the line of men and women, to the ship, where it was emptied into the chute down into the hold, and the empty baskets were thrown back into the barges to be refilled. This was kept up all day from early morning till late at night, and some three thousand tons of coal were put into the hold of the boat.

We reached Hong Kong on October 26th, and were there until the 6th of November. During our stay we learned a little about life in a Chinese city, and saw a great many houseboats in the harbor.

At Hong Kong our party, much to our disappointment, had to divide, three and the two children going by Calcutta, and Miss Newcombe, with the three new girls, going by Colombo in the

to be our home, the land that had called us away from all the associations that were dear to us. It was with mingled feelings that we watched the dim shores rise out of the darkness and grow clearer as we came near. Seven days later we arrived at Waltair and were at the end of our long journey. It was exactly two months from the time I left Toronto until I landed in Waltair.

We were delayed on our way through South India as a cyclone had visited those parts a few days before we did, and the railway track was under water in some places and torn up in others. Part of our journey had to be made in third-class coaches. At one place we had to leave the train we were in and be pushed across a wasabout on "hand-cars" or trolleys, while the coolies



THE JUGGABOW BUILDING—PURCHASED FOR HIGH SCHOOL AT WALT AIR.

"Magellan," which was afterwards torpedoed on its way to Marseilles.

During the second part of our voyage we visited French ports in India-China and also the British port of Singapore. At Singapore we visited the museum and saw a large and very beautiful collection of tropical butterflies and beetles, as well as many other interesting objects.

At last, on November 21st, we sighted the shores of India, the land which was

waded through the water, carrying our luggage on their heads.

But, once at Waltair, we were given a royal welcome by resident missionaries and school children, and we had been met and welcomed by missionaries at several stations on the way through our field. The school children hung garlands of flowers around our necks and presented us with bouquets, and also entertained us with a very nicely prepared programme. One thing which

amus
"John
V
ove
start
we a
and
Chris
conf
the p
tivel
heav
by o
looki
shall

Dear
It
Robb
ters
us;
heed
been
than
How
time
the
my
am
near
Lut
is s
vill
to
on
nor
mille
noo
won
of
the
lon
bef
use
noc
sur
jus
for
LI
wa
on
ma
rig
hil
we

amused me was the boys' rendering of "Johnny Schmoker" in Telugu.

We have been here in Waltair for over two months and have gotten nicely started in our study of Telugu, which we are keenly enjoying. We have met and learned to like some of the Telugu Christians. We have attended our first conference, and have felt something of the great need and know how comparatively few are the laborers and how heavy are the burdens of work carried by our missionaries, and we are eagerly looking forward to the time when we shall be able to do real work.

EDNA E. FARNELL.

A FORTRESS OF IDOLATEY.

Dear Readers of The LINK:—

It is now some little time since Miss Robinson and I were reminded that letters to the LINK were overdue from us; and knowing that she has paid due heed to the reminder, perhaps I have been a little more dilatory in doing so than otherwise I would have been. However, I may not again in a long time have as good an opportunity to heed the kindly reminder, and the voice of my conscience, as I have now, since I am on tour on a part of our field where nearly all of the villages belong to the Lutheran Mission, and where my work is simply to visit our Christians in their villages; and as I cannot very well go to a village four miles over the fields on one side of my camping place in the morning, and to another a couple of miles on the opposite side in the afternoon, I have taken two days for that work, which gives me the greater part of the afternoon for other duties, since the village where my tent is pitched belongs to the Lutherans. In former days, before a "scrap of paper" bound us, I used to work in this village in the afternoons while camping here, and am not sure that even "the scrap of paper" justifies me in the night of my Master for not doing so now; but writing to the LINK is a duty, too.

There are two villages within easy walking distance of my tent. The second one, which is a little farther away, may be called a fortress of idolatry, for right behind it is a small cone-shaped hill, the top of which is ornamented (I was going to say crowned, but will not,

for a crown is a sign of honor, not of degradation) by a beathen temple, which can be seen for miles around; to reach which the worshippers must mount a long flight of steps, several hundreds I should think, up the side of the hill. I would like to mount up that hill some morning, when all nature is singing a song of praise to its Creator, and roll their old idol over the side of the hill. No, better still, start it down the long line of steps and listen to it go bumping down to destruction. But of what use would it be, since I could not at the same time roll out of their hearts the superstition and sin that set the idol there, and bring them in crowds from miles around once a year to worship here? They would only put another in its place, as I have been told they did once before, when someone, with a less worthy motive than I would have, carried off their idol of gold. Only they substituted one of stone, considering, doubtless, that it would be less attractive to a thief. No example of the incapability of their gods to defend themselves seems to shake their belief in them. One day, as I stood in front of a temple, talking to a number of people about their worship, and singing a hymn, a line of which says, "A stone on which to wipe feet" (a practice of the Hindus), I illustrated by wiping my feet on an idol beside me. Seeing which, a young man said, with some anger: "Will you kick our God?" I answered him by saying: "What am I that I should kick your god, the maker of all things, the one who gave you eyes to see and ears to hear? True, I wiped my feet on that idol; but if it is a god will it not defend itself? Why should you defend it?" Often since I use that scene to enforce my teaching; but alas, I fear that many of the Hindus partake of the nature of the typical (?) female, whom the poet has made famous—who, "convinced against her will, is of the same opinion still!"

As I go from village to village, this year, I am trying to teach the Christian the call of the Master to the weary and heavy-laden, and am finding in that call, oh, such rest to my own soul. Pray that it may be used in lifting from many a heart the burden of sin, which they

and we are so prone to carry, even though we know that He gave His life to lift it from us.

C. M. McLEOD.

MRS. CHURCHILL MAKES A GENEROUS OFFER.

For years, as is well known, Mr. Glendinning of Parlakimedi, has been pleading for a doctor for the Savara Hills, and at last, after long waiting, one is now in sight. It will be a great disappointment to the Board if, for lack of money or other causes, it will be impossible to send him the coming autumn. We hope the readers of this paper will bear this on their hearts.

Mr. Glendinning is not the only missionary who is burdened about this need of a doctor for the Savaras. Miss Archibald, who spent several months recently at Parlakimedi, has written very urgently on the subject. Mrs. Churchill, too, whose beautiful book, "Letters from My Home in India," has made her very widely known in missionary circles, has been deeply impressed and has put the Board and the missionaries again under deep obligation by another generous offer of help as contained in the following letter to Mr. Glendinning, dated Tekkall, January 16, 1917, where she happened to be on a brief visit:

Dear Mr. Glendinning:—

I have been much more impressed since returning to India, of the great need of a doctor for Kimeidy and the people who live on the Savara Hills, and I think the Lord is leading me to offer to give the 6,000 rupees that I have here in the bank, laid by for the building of a Churchill Memorial, towards the erection of a house in Kimeidy for a properly equipped doctor for that work, rather than any other just now, if a consecrated doctor for missionary work there can be found.

The offer may stand for three years, and I hope and pray that it may be accepted, and the house built and the doctor established before that time passes, in that greatly needed work.

M. F. CHURCHILL.

Of course Rs 6,000, or approximately \$2,000, will not be sufficient to erect the

bungalow. Another \$1,000 at least will be required; but we are sure that the Lord has some steward somewhere who will provide the extra required. It does look as though the Lord was preparing the way for the sending of the Christian doctor for the Savara Hills, with its quarter of a million demon worshippers, to whom no one can appeal like a physician.

J. G. BROWN.

NEWS FROM LETTERS.

From Rev. R. E. Smith, Mesopotamia.
December 13th, 1916.

Dear Higgins:—

I am on the trek here and there and everywhere these days, and have just brought in my company here to-day. I thought I should drop you a line to say that my address is now different from that I sent you last. I have not been with the supply since the end of October. I was, as I think I wrote you, the Brigade Supply Officer of the 36th Brigade, 14th Division, up to that time. I was then loaned to the ordnance of the 14th Division and had charge for a month of one of the two branches of the ordnance that supplied the division, and I found the work very interesting. On December 4th, however, I was posted to the 6th Cavalry Brigade as their Transport Officer, and have been with them since, and so my old address will not do now.

Please Address: Lieut. Ralph Smith, I.A.R.O., Transport Officer, 6th Cavalry Brigade, I.E.F. "D", C/o P.P.M., Bombay.

I am sorry not to be able to write you news about the present movements up here. But you will probably see a good deal in the telegrams long before this reaches you. To-day at 1.30, just after I arrived, a terrible bombardment began a few miles from here and lasted till sundown. At one time I counted as many as 100 reports a minute and on the horizon saw mountains of smoke and dust. The weather is clear and cool just now. We have had a couple of days rain recently, but the mud is dry again and the awful dust is laid. I have just had a couple of days' fever, but otherwise have been and am very well. I often think of and pray for you all and the good work.

Yours very sincerely,
RALPH SMITH.

From Miss Pratt, Cocanada, Girls' Boarding School.—"The work of the school has gone on regularly throughout the last three months. For the first time in some years, our school was inspected by the Inspectress of the Northern Circle. This position is usually held by a European, but at present a highly educated Christian lady, Mrs. Sheenirassa, B.A., L.T., carries on the work to the satisfaction of all.

At our Christmas entertainment not only did the children have the joy of receiving, but also the greater joy of giving. An appeal was made to the Sunday-schools of India for a Christmas offering to the children of Belgium. From our Sunday-schools there was a ready response, and the sum of Rs. 22 was sent to the fund.

It is with gratitude we record the work of the Lord in our midst. Eighteen of our girls have given testimony to their faith in Christ and have been baptized.

Miss C. M. McLeod, Samalkot.—Thinking the rains were entirely past, I started out one day on tour. It had a damper put upon it in the form of an all-night and all-day rain. The night rain was so heavy and continuous that it laid my tent low. Providentially, I was not in it, but in a bungalow four miles away. Instead, I lay in bed listening to the patter of the rain, and meditating on the folly of one of my years travelling thirteen miles on bicycle and two miles on foot one day, and following it up by an eight-mile walk the next day. Perhaps I felt too miserable that day to do much meditating along those lines, but I have since, so much so that I hope ere long our Woman's Board will send out a good, strong lassie, with a brave heart, who will be willing to undertake the strenuous travelling of the Samalkota field.—For, though the long rides on a bicycle are not essential, the long walks are, if every village on the field is visited once a year.

From Miss Baskerville, Cocanada.—We have had our week of special evangelistic effort. The passage selected was Matt. 11: 28-30, and the hymn a very beautiful one with an attractive tune, was entitled, "Serve Jesus Christ." For a month previous all the workers under

my supervision had been instructed to use the hymn and the appointed Scripture portion, inducing their hearers wherever possible to commit them to memory. A very marked impression was made, for the lessons drawn from both hymn and Scripture were very impressive.

Lately I have made a round of visits with Miss Beggs, and have enjoyed the experience very much. In one of the houses visited the family consisted of a young husband and wife and their two little sons. On the occasion of our visit the young man, who speaks and reads English fluently, happened to be at home. He told us he had visited the previous day one of the steamers in the harbor, on the invitation of the captain, who is an earnest Christian. He was much pleased with his reception, and told us about the English tracts and papers the captain had given him. He concluded his account by saying: "I must say I admire the Christian religion!"

While making this round I was astonished to meet so many women who are, or have been, sun-worshippers. One can always tell them by the peculiar whitish look of the iris, and by the falling sight. One poor woman had gone totally blind as the result of her morning devotions to the sun-god.

Miss Beggs is much beloved by her women, and is very faithful and loving in her ministrations among them. It is plain to be seen that her service is "unto the Lord."

During the week of special effort a meeting for caste-women was held in the Telugu chapel, when hundreds came and filled the place, giving earnest attention to the pictures that were shown illustrating the life of Christ, and to the address delivered by Mr. Walker. I felt that the meeting was a real success.

The long-dreaded blow fell on our school again, when we were given notice to move, because the place had been sold. Though it was quite unsuitable for our work, we had got settled, and had spent three years there. We found a new abiding place in the upstairs rooms of a house in a street not far off. It would seem that we have lost a number of our girls by the move, as the attendance has not come up to the old average.

From Miss Jones, Ramachandrapuram.—I have not been able to give as much time and strength as I had hoped, to touring. On one tour, I developed a disagreeable trouble which kept me from regular work for three weeks, part of which I spent under Dr. Allyn's care in Pithapuram. It was interesting to me to see the remarkable growth in the medical plant for the work among the women. The work of Dr. Smith and Dr. Allyn has given our Christian hospital a strong influence in Pithapuram and nearby villages. The good work done for these people has been proclaimed, and many from long distances come for treatment. Besides the regular hospital work, the building of the gosha wards is making Dr. Allyn's last months in India very busy ones.

My last tour was eighteen days in length. It had one object,—the examining of our Christian women and children in Bible study and recitation and in hymn-singing. We examined over 400 women and over 300 girls, besides men and boys, of whom we kept no record. With very few exceptions, good work had been done. We found everywhere a new spirit of service, in Christians working for their non-Christian relatives and friends. We are confidently expecting a time of reaping as a result of this sowing.

Do you remember hearing of Penka Sathyamma, the great-grandmother who became a Christian? Her people have not followed her, but ten of her grandchildren are Mary's most interesting pupils. Other caste children are attending, and a night school was opened recently. We were encouraged on our last visit, but very much ashamed of the miserable hut in which our workers are living.

Miss Priest, Tuni.—I have not been able to go out on tour much,—at least, it did not seem wise to be away from home for long, but we have gone out for the day now and then, and the Bible-women for two and three days at a time. The bungalow will soon be finished, and will be such a comfort and joy. It will be good to be free for service again. I am so glad to be able to stay on for another year, and long that it may be

filled with more practical, helpful service for the glory of His name.

Miss C. I. Gibson, Cocanada (Zenana).—Last fall we began to teach the verses, Matt. 11: 28-30, in all the houses we visited. It made a great impression. Quite a number learned the verses by heart, even those who could not read. They would ask to have it written out and given to them, so that they could get some one who could read, to teach it to them at their leisure. All acknowledged that they had burdens, and knew not where to take them. Going to an idol shrine only added to their burdens. As one said when asked what benefit she had derived by going to a shrine on a pilgrimage. "I got nothing," she said, "but have incurred a debt of Rs. 20 by doing so, and now have to pay it."

Then come the numerous idol feasts,—a testing-time for many who have long heard the Gospel. I believe that there are many who once religiously observed these feasts, have now given them up. Different women who, preparing for worshipping the goddess who is said to keep them from becoming widows, and to give them children, promised me they would not do so. Some do not even know why they worship a stone that represents a goddess.

And so, as we go on with our service, we believe that, although we may not see much fruit of it on earth, we shall rejoice over many souls in Heaven who have found the Saviour through the Word we have been privileged to give them. We take courage again, and continue to sow the seed by all waters.

From Mrs. Archibald, Chicacole.—In September I went to Tekkall for a visit, and just at that time a young Brahmin came from Sompet for baptism. He had been deeply interested while attending school at Berhampore, and his parents had removed him from there to avoid his coming out. Some years passed, and he became acquainted with the Missionaries and Christians of Tekkall and determined to become an outspoken follower of Christ if possible. After some five days of hard struggle there at Tekkall, they got him away, by guile and force, he says; but the whole truth may never be known.

Anyway, after nearly three weeks with his people, he decided to try again. I had gone on to Kimidid, and was back here, and the folks were in camp, when letters came here, saying he was going to try to run away, and this time he would make for Chicacole. We sent a coolie to Mr. Archibald, but did not say come home. However, he thought he had better be here, and came home one damp night, and after two days developed fever. We had not heard of the man. But just at this juncture Mabel came from Kimidi with a message from the Tekkali friends, asking us to try to help them, as he had come there, and they could not manage any way. Mr. Barsa was at Pithapuram with his wife and sick baby, and the Kimidi folks had gone in to Tekkali to help him. He had left his home, as planned, but was done out when he got that far, and could not come on.

Mr. Archibald thought he would go up; but fever came on, and we sent our helpful man, Subraidu, with the rickshaw, to see what he could do. We made a plan for him to follow, which he did with much risk and difficulty, and arrived here with the man in due time, for which we were all so thankful. At a certain point he just missed their enemies by ten minutes. Mr. Archibald was in bed with steady fever from Monday night till Friday morning, and he came Wednesday. Subraidu had gone Tuesday morning, and we were anxious about him all the time. Well, till the next Thursday the struggle went on, and we had a very strenuous time. Mr. Barsa was wired for, and came and baptized him, as we thought that was his privilege. But there was a howling mob outside of our gates much of the time. The respectable people of this place took no part in what went on; but some of his friends came from Sompel, and found a rabble here to help on. They said they would get him away, dead or alive, and were ready to spend four thousand rupees in the effort. They tried bribes and threats with our servants and Christians; they used the law wherever they could; and they would have got him if the Lord had not just come in and saved him from them. He said if they got him again they would kill him. But at last, accompanied by our resident collector, who had unex-

pectedly returned from leave, and ten policemen and three missionaries, he was taken to the station and is now safe at Serampore. Mr. Archibald and I were done out.

From Conference Report.

The following missionaries are returning to Canada this spring from India: Dr. and Mrs. E. G. Smith, Mr. and Mrs. Orchard, Mr. and Mrs. J. B. McLaurin, Dr. Jessie Allen, Miss Baskerville, Miss Eaton, Miss Knowles and Miss Marsh.

Miss Helena Blackadar has decided to remain another year. We hope this will not prove to be a mistake, as Miss Blackadar's furlough is due, and she is such a tireless worker that she must need change and rest.

Mr. Hardy has been given charge of Bobbili and Rayagadda, Miss Mabel Archibald will work at Akidu till July. Miss Elliott, at Bobbili and Mrs. Churchill will be missionary at large, and be free to do what work she is able. Mrs. Tedford will take Miss Eaton's work at Palkonda. Miss Martha and Dr. Zella Clark will continue at Chicacole until July, when they will remove to Sompel, where the new bungalow and dispensary is to be built, with the Mary Smith anniversary fund. Another lady doctor is greatly needed for Chicacole. Who will go, and who will give the money to send a doctor to India this autumn? All will be glad to know that Mr. Mitchell's health is sufficiently restored to remain in Bolivia. He has been seriously ill, but in answer to earnest, united prayer and the faithful care of Miss Mangan he has recovered.

Miss E. E. Woodman, of Bimlipatam, has sent in her resignation as a missionary of the Board, to take effect at the end of April, 1917, in view of her approaching marriage to a missionary of the South Africa General Mission, and expects to sail for Durban, Natal, in June. Miss Woodman went to India in the autumn of 1912, being the first person to receive appointment under the United Board. Her support has been provided for by the United Baptist Women's Missionary Union of the Maritime Provinces.

Rev. M. L. Orchard, M.A., and wife, of Bobbili, are returning to Canada on

furlough this year, instead of in 1918 as was expected, Conference having cabled the Board that their return was imperative, owing to the ill-health of Mr. Orchard. He has been suffering from black-water fever, and though at last reports he was convalescing, the Conference was unanimous that he should take furlough this year.

Miss Eva D'Pracer, of Vizagapatam, a lady Eurasian doctor, to whom our Telugu Mission is already indebted for many and valuable gifts of money and

property, was present at the January Conference and brought a New Year's present of 500 rupees. Conference decided to deposit half of this as a floating account for the Timpany Memorial School, from which loans can be made for current expenses when there are no funds in the treasury, but to be repaid as soon as funds are forthcoming, the interest to be used to supply two prizes of about Rs. 5 each—one to go to the Akidu Boarding School and the other to the Samalot Boarding School.

THE MISSION CIRCLES.

HERE AND THERE.

Lethbridge, Alta., First Church.—The ladies of the First Baptist Church met on January 25th to reorganize the Mission Circle. Mrs. Chas. Baker gave a very able and enthusiastic address, and also outlined and proposed a Home Department whereby ladies could become members who were unable to attend meetings. This was adopted. A resolution was carried extending the sympathy of the Circle to one of its members, Mrs. Virtue, whose brother, Rev. C. N. Mitchell, one of our missionaries in Bolivia, is so ill.

The following officers were elected for the year: President, Mrs. Knapman; Vice-President, Mrs. Dunlop; Secretary, Mrs. McMillan; Treasurer, Mrs. Tripp.

The Circle is sorry that our pastor's wife, Mrs. Baker, is unable to take any office owing to ill-health.

MRS. McMILLAN, Secretary.

Niagara Falls, Ont.—Thursday afternoon, March 1st, a large and representative gathering of women of the different Mission Societies in the city took place, it being the ninth birthday of the history of the Jepson Street Mission Circle.

Mrs. Gooder, the President, presided, and led in the devotional exercises, after which she called upon the past presidents for a three minutes speech. Mrs. Baxter, who was the efficient President for four years, gave a brief history of the organization. Mrs. O. C. Gray, the next President, held the office for two years, and spoke briefly of the need of the work. Mrs. E. Stewart, President for three years, spoke of the joy of service.

Miss Edna Campbell gave a reading entitled "Thanksgiving Ann."

Mrs. Doherty, of Fonthill, then gave a very inspiring and helpful address on "The Development of the Missionary Life."

Rev. H. C. Priest gave a bird's-eye view of World Missions and their needs. Mr. Gray closed this part of the meeting with prayer. Dainty refreshments were served, and a social hour spent. The refreshments included a birthday cake with nine candles, which were lit and blown out by the past and visiting Presidents.

In the evening Mr. Priest went on to say the supreme need of all men everywhere is salvation through Jesus Christ, and India is sending out to-day as great a challenge as Flanders or France. How may we respond? By a deep faith in the power of our Lord Jesus Christ, and giving ourselves in a new and large measure to intercessory prayer.

We are looking forward to bigger and better things in the coming year, having already added new members to our Circle, and expect by the time the Association meets to add a life member to our Circle. Our motto: Every member win a member.

MRS. A. E. OANHAM, Sec.

TWO OFFERINGS.

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and after the envelopes thus gathered had been opened, the text read, and the money put into the receptacle await-

ing it, there should be a hymn and responsive reading while the envelopes from contributors in the next aisle were being gathered.

Miss Banks sat in the second aisle—there were but three—and it chanced that her envelope was the last to be opened of those gathered in that section. The minister opened it, to find it quite empty, save for a bit of paper, from which he read:—

"It grieved me to think that no coin of mine could be counted among other offerings tonight, and I was tempted to bitterness of soul because of this, when a thought came that I could make an offering of prayer. Falling on my knees, I asked that it might be the happy privilege of some one else to make a double offering, because to me has been denied the privilege of giving at all. That I may not dishonor God by unworthy doubts that He will answer my prayer, I have chosen for my text: 'O woman, great is thy faith, be it unto thee even as thou wilt.'"

There was a little silence after the pastor sat down. Many who had given even liberally remembered suddenly that there had been no odor of prayer about their gifts. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming.

With fingers trembling with eagerness, she tore open the end of an envelope she held in her hand, shook out a dime and two quarters which it held, and tucked in their place two twenty-dollar bills, while she hastily pencilled the words, "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to give instead a few coins of little value."

None in the congregation knew who had made the offering, but as the pastor unrolled the bills and read the lines which accompanied them, and then with tender emotion asked a blessing on the two who had thus made a special heart-offering, tears stood in the eyes of more than one; but into two hearts had stolen the peace which God grants to those who seek to do His will.—Women's Missionary Friend.

MISSION BAND CONFERENCE.

On Saturday afternoon, March 10th, a most helpful conference of Mission Band leaders in the Toronto Association was held, in the school room of the Ossington Avenue Baptist Church. The chair was taken by Miss Smith, Assistant Director. She mentioned the fact that while there are 33 churches in Toronto Association, there are only 19 Bands. This is worth consideration, is it not? Mrs. McLean spoke a few words of welcome on behalf of the church, and emphasized the importance of Mission Band work.

The conference was conducted by Mrs. Zavitz, and three questions were brought up for special discussion. They were: How best can a leader maintain an orderly meeting? Where there is a flourishing Junior Union studying Missions, and a systematic study carried on in the Bible school, is a Mission Band needed? Is it wise to have the Mission Band depending on one leader? Should there not be an assistant and several young girls in training?

There was a general discussion of these three questions, and it was decided that the standard of order in a Mission Band is set at the first meeting, and depends on the personality of the leader and upon her firmness; that there is room for both the Junior Union and Mission Band, as the Band includes the smaller children, and gives greater opportunities for practical work; that it is well to have an assistant leader, and to encourage others to help with the meetings, so that the Band will not be entirely dependent on one leader. Other questions as to how to keep the boys busy and how to raise more money were talked over and valuable ideas exchanged. It was also decided that Monday is the best day for Band meetings, as an announcement can be made on Sunday which the children will likely remember.

At the close of the meeting those present—and they numbered over thirty—examined the banners, posters, samples of work, novel methods of marking attendance, etc., which were on exhibition in the room. Everyone enjoyed the afternoon, and it was generally agreed that the conference had been most profitable.

BLANCHE E. MARSHALL.

THE YOUNG WOMEN.

I. It seemed too bad to omit the lessons found in the chapter on Korea, and so needed to-day by individuals and churches, that this extra programme is offered, believing a blessing is at hand for any Christian or Circle that will use this recipe.

• The King's Highway. Chapter 5.

Korea—"The Nation on the run to Christ."

Theme—A Recipe for Pentecost.

Bible Lesson—Acts 11: 37-47.

Introduction (two minutes each):

First Glimpses of country, people, etc.

Pages 182-183.

First Glimpses of the coming of Christianity. Page 189.

Japan's service to Korea. Pages 198-199.

Recipe.

1st. Ingredient. Bible Study. Pages 186-192.

(a) In Local Classes. Page 186.

(b) In District and Station Classes. Page 188.

(c) In Institutes. Page 189.

(d) Training Women Workers. Pages 190-192.

End. Ingredient—Sewardship. Page 193.

3rd. Ingredient—Personal Work. Page 185-186.

4th. Proof of the Recipe.

(a) Marvellous growth of the work. Pages 184-185.

Largest Presbyterian Church in the world is in Pying Yang.

(b) Spirit of Unity. Pages 200-202.

Questions:

What is the outstanding difference between a Korean Christian and many Canadian Christians you know here at home?

Which Ingredient do you consider the most important, and why?

Will you try the Recipe, if you are not already enjoying it?

Step—Look—Listen.

"Local churches in Korea hold annual Bible Study classes attended by 75% of church members."

"Business men and farmers are ex-

pected to leave their work two weeks every year to teach the Bible."

"One week spent in prayerful study of an epistle like Romans, or 1 John, will do more to change men's lives than a whole year o faermouls."

Korea.—This land, only slightly larger than Kansas, was closed to foreign influence until twenty-five years ago. It has a population of approximately twelve millions. There are 307 missionaries, including wives, two-fifths of them in the south, in one-fourth of the area of the country. Korea is a conspicuous example of an entire nation divided up among the missions at work in it. That division is now complete, and the eight denominations having representatives in the country each have a clearly defined territory. Responsibility for every foot of soil is definitely assigned, although millions of the Koreans have not yet had the gospel preached to them in an adequate way.

There are very few holidays in Korea. A few feasts of national note are observed, but the great holiday comes at the New Year season. At this time all Korea puts on new clothes, and it is a beautiful sight on New Year's morn to see everyone dressed in new clothes, most of them bright and joyous. No work is done on the first three days, all stores are closed, and the whole land enjoys the holiday. In many families, and whenever circumstances will allow, this extends from the first to the fifteenth of this moon (month), the time being spent in visiting one's friends and neighbors and general enjoyment.

The Christians are turning this general idea to a very practical account, and in many localities they have adopted the practice of making this a special time for evangelistic effort, and they will often visit from house to house and give up the whole two weeks to this work. Thus can Korea's heathen customs and habits be made a help in winning her to Christ.

In Korea, on Christmas Day, 1887, the first seven men were baptized in secret; now there is a Christian community of 200,000. (There has been an average of

one convert every hour of the day and night since Protestant missionaries entered Korea.) The Korean Christians are an evangelistic, self-sacrificing, Bible-studying, prayer-loving people. The training-classes for Bible study and preparation for Christian work have been wonderful in their attendance and power. One church has developed into five churches in its short history. The members of a single church in Seoul preach the gospel in over a hundred villages in the vicinity of the city. Pingyang was not entered until 1895. At that time it was said of the city that every other house was a wine shop. In the short time since the first missionary entered the city, such progress has been made that it is now said of Pingyang that every other house has a Christian in it, and that at least one-sixth of the population may be found in the regular church services every Sunday morning. The great challenge presented by Korea is to press the advantage at this point in the far-flung battle line, in confident expectation that Korea will be evangelized in this generation.

HARRIETT S. ELLIS.

THE NEW STUDY BOOKS.

Next year's study book is entitled "An African Trail," is written by Jean Kenyon Mackenzie, an American Presbyterian missionary to the west coast of Africa. Miss Mackenzie has done a marvellous work by her sympathy with, and understanding of, this primitive people, and has been able to tell about them in a fascinating manner. The new book is said to be very workable as a text-book. It will take us into "fresh fields and pastures new," and will widen our horizon. Miss Mackenzie has also written the Junior book, "African Adventures," equally interesting for our Bands. The price of both books is 30 cents paper, 50 cents cloth.

Marshville.—We have a Young Ladies' Auxiliary here doing good work among our young ladies. We have been able to hold our regular meeting every month during the winter. We have lost five of our most earnest workers, but we were greatly encouraged by a visit from Mrs. Doherty, Fonthill, who gave us a splendid talk on Missions, and impressed

upon us the sentence, "Doing what she thought she couldn't."

We have twelve members, and we take nine LINKS and seven "Visitors."

We have been reading the "Child in the Midst" and "Ann of Ava," besides studies of Missions.

We appointed our new officers: President, Mrs. Todema Cook; Vice-President, Miss Anna Farr; Secretary, Miss Edna Moore; Treasurer, Miss Dora Jackson, and hope to have a larger attendance as the warmer weather comes.

We gave during the year \$12.00, dividing equally between Home and Foreign Missions.

L. COOK, President.

"How readest thou?" was the question of Jesus to the lawyer who stood up to tempt Him. It is a timely question for every Christian to-day, when hours are given to newspapers, magazines and cheap fiction, and occasional moments to the Word of God and the great literature that deals with the things of the kingdom. Beyond the need of prayer, there is scarcely a greater need of the missionary enterprise than that God's people should read God's great missionary book, the Bible, and in addition thereto the missionary books and periodicals which record the modern Acts of the Apostles.

—Sel.

TRY SMILING.

When all things look gloomy, and seem to go wrong,

And everything pleasant has fled;

When the sighs and the tears drive away all your song,—

Have you ever tried smiling, instead?

When heartaches oppress you, and burdens abound,

When the day seems so long and so drear,

When you're weary, and tempted to scowl and to frown,

Have you ever tried smiling, my dear.

So smile, and the world will smile with you,—

And smile, whether it smiles or not;

For the girl that's "worth while," is the girl with a smile—

So, dearie, try smiling—a lot!

—Inez L. Terradell, in "Missions."

GIRLS AND BOYS

HELPING.

You who are the oldest,
 You who are the tallest,
 Don't you think you ought to help
 The youngest and the smallest?

You who are the strongest,
 You who are the gladdest,
 Don't you think you ought to help
 The weakest and the saddest?
 —Selected.

SAVED BY A KISS.

Our dear boys and girls of the LINK will wonder why they have not heard from me since we took our race across India with Jack and Janet. The weeks seem to fly faster than ever in Kingston, and many good intentions are not carried out, but certainly such a long silence was not intended.

Now for a little story about the wonderful way two good people were saved from death.

Some years ago at Papua, New Guinea, a missionary and his wife had a dear wee baby girl. How precious she was to their lonely home, but fever came there and the little one was taken away. The mother's arms felt so empty and the father was afraid she would die of grief. One day they went out in their little Mission ship among some islands where no missionary had ever gone, to preach about Jesus. They landed on one, and followed a path running through the woods. Creeping through the trees, they saw naked savages, cannibals, with spears in their hands, looking so fierce. They knew their lives were in danger, but could not go back. At last, coming to a village, they found all the men standing about armed with spears, bows and arrows. All the women and chil-

dren had been sent out of the village, a sure sign of death. The missionary's wife looked in a hut nearby and saw a mother lying on the floor with a baby girl beside her only a few hours old. The mother was too weak to be moved with the other women. The missionary's wife forgot all about the naked savages with their spears, bows and arrows. She picked up the little baby, kissed her so tenderly, then gave her back to her mother. At once the men threw down their spears and eagerly asked what they could do for the missionaries. They carried fruit and food down to fill the little boat, and listened to tidings about Jesus and His great love. Then they waved good-bye and let the missionaries go in safety, instead of killing and eating them. The loving kiss given to that helpless little baby had won their hearts, and saved the lives of God's servants.

SISTER BELLE.

53 Glen Avenue, Ottawa.

GETTING A HINDU "HAIR-OUT."

A missionary says: "My attention was once attracted to a company of people marching slowly around a little temple. There were evident signs of some sacrifice to be performed, and on inquiry, I learned that the only son of a Hindu family was to have his hair cut for the first time. A goat was to be sacrificed, a feast given to relatives and friends; the Brahman priests were to be richly fed as well as fed, and the hair was to be offered to the god or idol. The little fellow, dressed in clean white garments, with a red girdle about his waist, and his long plaited locks, looked quite important as he headed the temple procession."—Sci.

"The thing that is most worth while is good character, and for that every person should work."

BUSINESS DEPARTMENT.

OUR NEW SECRETARY OF BANDS.

It is a source of satisfaction to our Boards that they have been able to secure Mrs. R. J. Marshall to take the work of Band Secretary. Mrs. Marshall, while pursuing her collegiate course in Parkdale, assisted in teaching the primary classes of the Parkdale Baptist Sunday School, and was also engaged in Mission Band work, which she conducted with marked success. In 1908 she graduated from McMaster University, and for two years was a teacher at Moulton College. Since her marriage, she has edited the Junior Quarterly of the International Sunday School Series. In each of these varied fields Mrs. Marshall's work has borne the stamp of efficiency. She enters on her new work with eagerness to be of service to Band Leaders or to others who are interested in Band work and wish to begin to teach children of missions. Write to her at 11 Glenholme Avenue, Toronto.

JESSIE E. ZAVITZ.

Norfolk Association.—The annual meeting of Circles and Bands will be held Tuesday, June 12th, at 1.45 p.m., in the church at Tyrrell. Churches where there are no Circles are invited to send delegates. Miss Laura Craig, of India, will speak on our Foreign work, and Mrs. Lillie on our Home work. Pray for the Master's presence, for "without Me ye can do nothing." Delegates will be met at Renton.

Western Association.—The annual meeting of the Circles and Bands will be held with the church in Chatham (William St.), on Wednesday, June 6th, at 1.45 p.m. The program will be of considerable interest, taking the form of an Institute meeting. Home Missions will be presented under the New Standard of Giving. The joint meeting in the evening will be addressed by Miss Selman, our missionary from India. Will all Circles and Bands send as many delegates as possible, and bring report of year's work. Come prepared to take part in the discussions.

JANE RITCHIE, Director.

Elgin Association.—The annual meeting of the Mission Circles and

Bands of the Elgin Association will be held in Aylmer, Tuesday, June 12. Morning prayer service, 1.30 a.m. An interesting and instructive program is being arranged. Churches where there are no Circles are requested to send representatives.

A. A. ROYAL, Secretary.

Guelph Association.—The annual meeting will be held at New Hamburg on Wednesday, June 6th, beginning at 10 a.m.

G. H. DAYFOOT, Director.

OF INTEREST TO BAND LEADERS.

Some months ago we had word from Miss Hatch of a map she had prepared of the Ramachandrapuram field, with all its surrounding villages, preaching stations, roads and canals—a clear, interesting picture of our and her field. Miss Hatch has now prepared a set of questions and answers to be used in connection with this map—questions and answers that interest and teach at one and the same time, and that if properly made use of, will give a thorough knowledge of one of the great fields of our Mission. These were prepared originally for the Bands which had sent Miss Hatch post cards, etc., for her Sunday Schools,—prepared as a present for them. Now Miss Hatch believes that there are many others who would like to use them, and she would be glad to have them enlarge their sphere of influence. There will certainly be many leaders to grasp at the opportunity. The Treasurer, Mrs. Campbell, 113 Balmoral Ave., Toronto, has a limited number, and may be written to about them.

Read what Miss Hatch says:—

Rehin, Godavari Dist., Jan. 18, '17.

"I think I wrote you about the map. I have now prepared a set of questions to go with it. I enclose copy of both, so that the LINK readers may hear about them. Some Band children might like to get them and mount them as maps, for hanging, and then by selling make a profit for the Mission. I have paid for the map and the leaflets out of some funds I had to use as I wished, so all the sales may go to the Mission. I hope they may be found helpful in some way."

J. M. N.

REPORT FOR MARCH, 1917.
RECEIPTS.

From Circles—

Toronto, Walmer Rd., \$15.10; Waterford, \$20.00; Watford, \$6.00; Colchester, \$4.00; Granvembuss (thank-offering \$5.00), \$10.50; London, Kensall Park, \$2.00; Windsor, Bruce, \$25.00; Toronto, Immanuel, \$100.00; Port Arthur, \$8.00; Brantford, Immanuel (thank-offering), \$5.00; St. Catharines, Queen (lopers \$6.15), \$11.00; Durham, \$5.00; Toronto, Ossington, \$19.70; Brantford, First (for Miss McLeod), \$50.00; Brantford, Riverdale, \$7.00; London, Talbot St. (life member, Mrs. N. Mills), \$76.75; Buteh, \$8.00; Toronto, St. John's Rd., \$3.50; Lakeview (Biblewoman), \$25.00; Forest, \$7.00; Petrolia (special), \$9.65; Aylmer (life membership, Mrs. Annie Chambers), \$11.00; Burk's Falls, \$5.45; London, Maitland, \$10.00; Beachville, \$5.00; Leamington, \$30.00; Haileybury (thank-offering), \$5.60; Burford, \$5.00; New Dundee, \$5.50; Toronto, Jarvis St. (special \$66.50, including Building Fund \$4.00), \$114.64; Pape Ave., \$4.69; New Liskeard, \$3.50; Owen Sound, \$10.00; Toronto, Walmer Rd., \$43.10; Indian Rd., \$7.45; Markham, Second (thank-offering \$4.20), \$16.00; Colborne (thank-offering \$4.00), \$7.00; North Bay, \$6.00; Stayner, \$3.00; Calvary, \$3.25; Hagersville, \$6.50; London, South, \$12.20; Orillia, \$8.35; Whitevale, \$10.00; Kingsville, \$10.62; Cheltenham, \$2.50; Kenilworth (Biblewoman \$3.55), \$9.05; Brampton (life membership account), \$14.50; London, Egerton St., \$16.74; Sudbury, \$5.00; Brooklin, \$3.00; Tiverton, \$2.25; Claremont, \$10.00; Sarnia, \$18.85; Tillsonburg, \$12.25; Port Elgin, \$5.00; Meaford, \$4.70; Fort William, \$13.20; Delhi, \$4.55; Chesley, \$3.40; Hamilton, Stanley Ave., \$12.75; St. Thomas, Memorial, \$16.50; Wychwood, \$31.56; Galt, \$0.75; Toronto, Roncesvalles (from Primary for K. Achamma \$7.27), \$17.69; East Nissouri, \$7.00; Binbrook, \$4.00; Toronto, Dufferin St., \$6.40; Lindsay, \$9.50; Essex, \$10.00; Petrolia (Building Fund \$10.00), \$14.54; Brooke and Enniskillen (student \$18.00, thank-offering \$3.00), \$27.05; Toronto, Boone Ave., \$7.05; Marshville, \$2.50. Total from Circles, \$1,071.13.

From Young Women's Circles—
Hamilton, James St., \$5.00; Toronto, Bloor St., \$8.00; Eglinton, \$2.75; Both-

well, "King's" Circle, \$9.25; St. Thomas, Centre "King's Herald" (\$2.50 L.M. acct.), \$3.20; Toronto, Immanuel, \$3.00; Galt (native preacher), \$19.00. Total from Y. W. Circles, \$55.20.

From Bands—

Sarnia, Brock St. (M.Q. Fund for lepers \$1.32), \$6.42; Aylmer, \$7.00; Port Arthur (for Edla Gogulamma), \$1.50; Brantford, Shenstone Memorial (for B. D. Payayamma), \$17.00; Brantford, Immanuel, \$5.00; Owen Sound, "Carey Band," \$12.25; Toronto, St. John's Rd. (for K. Ruth), \$3.00; Hamilton, Stanley Ave. (Biblewoman), \$25.00; Forest, \$12.50; London, Talbot St. (life membership Miss Edith Craig \$10.00), \$20.00; Springford, \$9.50; Toronto, Walmer Rd., "ing's" Band (for K. Pentamma), \$17.00; Toronto, Century, "Sunbeam Band," \$2.50; Dundas, \$6.00; St. Catharines, Queen, "Gleaners'" Band, \$7.00; Guelph, \$4.40; Toronto, Immanuel, \$2.25; Strathroy, \$2.00; Walkerton, \$3.60; Markham, Second, \$5.00; Burgessville, \$20.00; Petrolia (life membership Miss Gertrude Pratt), \$10.00. Total from Bands, \$101.92.

From Sundries—

Toronto, Indian Rd., Treherne Club (T. Narasamma), \$4.25; Rezbora, "Friends" (student), \$17.00; Hamilton, Caroline St. Mission (K. Ruth), \$25.00; Brooke and Enniskillen, Boys' Baraca Class (for Kara Samuel), \$18.00; Toronto, Memorial Institute, Phil. Class (for lepers), \$3.00; Toronto, Century, "We Witness" Class (Deonamma), \$4.25; A friend, \$5.00; Mrs. Geo. Burke, \$5.00; Miss Nellie Harris (for Cheeli Mary), \$7.00; Mrs. S. J. Moore (New Miss. Fund), \$5.00; G. D. (personal, Miss Hatch), \$1.50. Total from sundries, \$98.00.

DISBURSEMENTS.

To General Treasurer, on regular estimates, \$1,000.00; furlough, \$66.67; personal, Mrs. Craig, for Biblewoman, \$25.00; to the Treasurer, \$20.83; space in Year Book, \$24.00.

Total receipts for March, \$1,426.25.
Total disbursements for March, \$1,136.50.

Total receipts for Convention year, \$6,461.19. Total disbursements for Convention year, \$6,760.20.

MARIE C. CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave., Toronto.

MISSIONARY DIRECTORY.

- AKIDU, KISTNA DIST.**—Rev. J. E. and Mrs. Onete, Miss Mabel E. Archibald, Miss Susie Hinman.
- AVANIGADDA, KISTNA DIST.**—Miss K. S. McLaurin.
- BIMLIPITAM, VIEAGAPATAM DIST.**—Rev. H. Y. and Mrs. Corey, Miss Ida M. Newcombe.
- BOBBILL, VIEAGAPATAM DIST.**—Rev. J. C. Hardy, Mrs. M. F. Churchill, Miss Cora B. Elliott.
- CHICAGOOLE, GANJAM DIST.**—Rev. I. O. and Mrs. Archibald, Miss Martha Clark, Miss Zella Clark, M.D.
- COCANADA, GODAVARI DIST.**—Rev. H. B. and Mrs. Cross, Rev. J. A. K. Walker, Miss Lida Pratt, Miss E. A. Folsom, Miss Georgina McGill.
- NARSAPATNAM, VIEAGAPATAM DIST.**—Rev. H. Dixon and Mrs. Smith, Miss Clara A. Mason.
- PALKONDA, VIEAGAPATAM DIST.**—Rev. W. S. and Mrs. Tedford.
- PANLAKKEDI, GANJAM DIST.**—Rev. J. A. and Mrs. Glendinning, Rev. S. C. and Mrs. Freeman, Miss E. E. Gaunce, Miss Maude Harrison.
- PITHAPURAM, GODAVARI DIST.**—Dr. and Mrs. Harold A. Wolverton, Miss Marjorie Cameron, M.D.
- RAMACHANDRAPURAM, GODAVARI DIST.**—Rev. J. R. Stillwell, Miss S. I. Hatch, Miss Lucy M. Jones.
- SAMALKOT, GODAVARI DIST.**—Rev. D. A. and Mrs. Gunn, Miss C. M. McLeod, Miss Janet F. Robinson.
- TEKKALL, GANJAM DIST.**—Rev. Gordon P. and Mrs. Baras, Miss Alberta Patton.
- TUNI, GODAVARI DIST.**—Rev. A. A. and Mrs. Scott, Miss Ellen Priest.
- VIEIANAGRAM, VIEAGAPATAM DIST.**—Rev. R. Sanford, D.D., Miss Flora Clarke.
- VUYYURU, KISTNA DIST.**—Rev. A. and Mrs. Gordon, Miss G. W. Hulet, M.D.
- WALTAIR (VIEAGAPATAM), VIEAGAPATAM DIST.**—Rev. W. V. and Mrs. Higgins (P.O. Waltair, R.S.), Miss E. E. Farnell (P.O. Waltair, R.S.), Miss M. Helena Blackadar (P.O. Waltair), Miss Eva Bessie Lockhart (P.O. Waltair), Miss Bertha L. Myres (P.O. Waltair).
- YELLAMANCHILI, VIEAGAPATAM DIST.**—Miss A. C. Murray, Miss Eva McLeigh.
- RAYAGADDA AND SOMPET.**—No resident missionary.
- LEAVING ON FURLOUGH IN MARCH.**—Rev. J. B. and Mrs. McLaurin, Miss Agnes E. Baskerville, Dr. E. G. and Mrs. Smith, Miss Jessie M. Alyn, M.D., Rev. M. L. and Mrs. Orchard, Miss Katherine H. Marsh, Miss M. Lois Knowles, Miss W. A. Eaton.
- RESIGNING TO GO TO AFRICA.**—Miss E. E. Woodman.
- ON ACTIVE SERVICE.**—Rev. R. E. Smith.
A. A. SCOTT,
Corresponding Secretary.

List of Names of Our Missionaries

Whose Pictures are now for Sale at The
Bureau of Literature, 517 Markham Street,
Toronto, at 1c. each.

Rev. J. E. and Mrs. Chute and family.

Mrs. Chute(Dr. Pearl, alone)

Miss S. A. Hinman

Rev. J. B. McLaurin

Mrs. McLaurin

Miss K. S. McLaurin

Rev. H. Y. Corey

Rev. M. L. Orchard

Mrs. M. L. Orchard

Miss C. B. Elliott

Rev. I. C. Archibald

Mrs. I. C. Archibald

Rev. J. A. K. Walker

Miss S. I. Hatch

Rev. G. P. Barss

Mrs. G. P. Barss

Dr. G. W. Hulet

Miss A. C. Murray

Miss M. Clark

Rev. H. B. Cross

Mrs. H. B. Cross

Miss A. E. Baskerville

Miss L. Pratt

Miss E. A. Folsom

Dr. Harold A. Wolverton

Mrs. Harold A. Wolverton

Dr. Marjorie Cameron

Miss G. McGill

Dr. Jessie Allyn

Miss J. F. Robinson

Miss L. Knowles

Miss E. Priest

Mrs. John Craig

Miss E. McLeish

The Pictures of the others of our Missionaries will be ready in a short time.

Have you read "JAYA" yet? or "ANN OF AVA." You may obtain these through THE BAPTIST BOOK ROOM, 223 Church Street, Toronto.