

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

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

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

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

E. T. FOX.

THE FOREIGN MAIL BOX.

MRS. GORDON'S FIRST MESSAGE.

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

Dear LINK Readers:

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

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

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

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

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