

tional Conference was still in session. We came into contact with the delegates at Samalkot Junction, where many wearing the National dress of coarse home-spun and home-woven cotton, with the close-fitting Gandhi cap of the same material, were waiting for their trains. We and our belongings were most expeditiously cleared out of our compartment to admit them, yet they could not have been called rude. Neither there nor in Cocanada, as far as I have heard, did the appearance of foreigners evoke unfriendly expressions, or the cry "Victory to Gandhi", although his strongest ally was in attendance at the Congress. Much prayer had been made and extreme care had been taken by the authorities to prevent unpleasantness.

The Congress Camp, with its place of meeting and streets of temporary dwellings for delegates from all parts of India, was located near the Cocanada town station and visible from the train as we entered. Over in the Mission Compound another splendid pandal, or great shed of bamboos and palmyra leaves with substantial supports was being erected for the hosts of the Lord about to gather in a few days to celebrate the Jubilee of the arrival in Cocanada of the first messengers of the Cross from Canada. It was quite a coincidence that two such significant gatherings should be convened in Cocanada so nearly together, the one to agitate for greater political freedom, the other to praise for spiritual emancipation.

A Hindoo visitor from the one to the other remarked on the greater decorum of the Christian gathering.

It was indeed a privilege to have with us Mrs. McLaurin and to hear from her lips of that first landing in Cocanada; when the missionary, Mr. McLaurin, had to leave his wife and family in the shade of a friendly wall while he went to look after the one who was to have welcomed them, and of how the first door to open to them was that of an Indian house in the bazaar. Fifty-years have made a difference in welcome meetings.

The English gentleman, then in busi-

ness in Cocanada, who later extended hospitality to Mr. and Mrs. McLaurin, has only recently passed away, after a long and honourable career in a neighboring mission.

As the story of Canadian Baptists and the Telegus unfolded, during those days, God's glory shone through the earthen vessels, now white, now brown, whom He had prepared and gathered for His use, as also through the tangible fruits of their obedience.

The program of the Godavari Association which met in Yellamanchili was prospective as well as retrospective, so large an area included in this Association being practically unevangelized. I refer to the Agency, or hill region, the Home Mission field, yes, and to Yellamanchili and Narsapatnam fields so long inadequately manned.

The motto of this Association was "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitation; lengthen thy cords and strengthen thy stakes." This motto especially effective in Telegu was placed on the platform and formed the text for a stirring address by Miss McLaurin on the fulfilment of the commission to give the gospel to "every creature" within the bounds of the Association, encompassed as we are "by so great a cloud of witnesses" of whose self-denying labors we have been reminded during this Jubilee season.

Miss McLaurin, by the way, the pioneer of Women's Work in Yellamanchili, was by a little arrangement of dates able to be present before proceeding to the Kistna Association. The subjects of Education, Temperance, Stewardship, etc., in their bearing upon the great objective, were ably presented by missionaries and Indians, and we pray that every neglected part may soon have the gospel.

A precious hour together was that spent by the Christian women of the Association in reading and hearing the life stories of women prominent in the past in service for Christ on the various fields represented. These concrete examples of the