

# Canadian Missionary Link

XLVII

WHITBY, FEBRUARY, 1925

No. 6

## That Jubilee Fund!!

OUR SHARE \$5,000

More than half still to be raised. Only two months left. To reach our goal we need a quick pull, a strong pull, and a pull all together

WHAT IS YOUR CIRCLE DOING?

WHAT ARE YOU DOING?

See Note from President on Second Page

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## DEATH OF MISS ROGERS

On January 10th, at her Toronto home, Miss Martha Rogers, who had been ill for some months, passed into the Life Beyond.

From 1889 to 1895 she was on our Missionary staff in India. She came to us from the Quakers and she brought with her the simplicity, serenity and strength of character for which they have been noted. The beauty and fruitfulness of her life are known to many. She will be greatly missed in the work of our Women's Foreign Mission Board of which she has been a member for many years. A suitable sketch of her life and work will be given in a later issue of the Link.

## A WORD FROM OUR PRESIDENT

March, 1924, was the fiftieth anniversary of Canadian Baptist work in India.

In March, 1925, we should gather in the last of the Jubilee gifts.

As up to November less than half the sum needed had been raised, these remaining months are important, and we must make effort to raise our objective, \$5,000.

All "Might and Mercy" Boxes are to be brought in finally to the March Circle meetings.

Will the treasurers please preserve these boxes and send the money immediately to our Society Treasurer, Mrs. W. H. Piersol, (formerly Mrs. G. Campbell) 35 Dunvegan Rd., Toronto.

## MISSION BAND PROGRAM CONTEST "Young Women's Circle Section"

The first prize in this section goes to Miss Edith Dale, of Toronto.

The second prize was not awarded.

The third prize goes to Mrs. N. J. Fitch, Montreal.

In the "Band Leaders' Contest" the first prize is awarded to Miss Eba Haines, of Freelon.

The second and third prizes are not awarded.

"The Link" is glad to have for publication the first two prize sets of Mission Band Programmes. "Going to School in India", by Edith Dale, will be published at once, the first lesson appearing in this number of "The Link." Should any one desire to take up studies on Bolivia, suggestions from the January, February, March and April, 1922, Links will help them. In addition to using these, many more recent helps may be obtained from "The Literature Department," 66 Bloor St. West. We would suggest that when studying India, you should always remind the Band members of our work in Bolivia and remember it in your prayers at that meeting. Also remember India by reference and prayer when you are studying Bolivia. All will be naturally urged to pray for the country of the study period, and for the specific work taken up.

In deciding upon the merits of the respective sets of lessons received, the Judges were influenced by a number of considerations. One of the first was to find out if the entire programme was related in all its parts, if the scripture and hymns had a bearing upon the lesson for the day. If all the parts of the programme were given so that the busy Band Leader would have it right at hand was counted as very important. The substance of the lesson talks, the number of children used in the programmes and the suggestiveness for making every part of the programme interesting were all in the minds of the judges when the lessons submitted were examined.

The judges were Mrs. Nathaniel Mills and Mrs. E. J. Zavitz. The author of the lessons was not known until the decision as to their merit had been arrived at. The Link congratulates the winners, and is pleased with the beautifully neat appearance of all the lessons submitted, and with the very evident care and thought involved in the preparation.

The lessons on Bolivia by Eba Haines will appear in "The Link" in 1926, when Foreign Mission lessons are due in January, February, March and April.

### THE MISSIONARY STORY CONTEST Open to Missionaries Ending May 31, 1925

We are looking forward eagerly to the coming of the stories which we hope a good many of our missionaries may have time and desire to send us. Look in the October, 1924, "Link," page 31, for the contest announcement.

### DECEMBER REPORT FOR LINK

137 Lists sent to Agents.  
108 Sample copies sent.  
182 Agents heard from (10 Y.W.).  
33 Individuals have sent in subscriptions.  
8 Clubs have been heard from.  
809 Renewals have been received.  
119 paid arrears (1 yr.).  
32 paid arrears (2 yrs.).  
62 Reinstated.  
145 New Subscriptions.  
4 New complimentary.  
120 Discontinued.  
NET GAIN 91.

### The Honour List

(Every name reported on for Convention, November 1925): Central Butt, Sask., 1; Clarence, 8; Courtland, 7; Delhi, 23; Erin, 3; Galt, 36; Hespeler, 28; Kettleby, 2; Montreal, Que. (L'Oratoire) 2; Montreal, Que. (Tabernacle Y.W.) 8; Oshawa, 7; Ottawa (Highland Park) 19; Ottawa, (McPhail), 18; Paris Y.W. 8; Parkhill, 2; Stouffville and 1st Markham, 31; Stouffville, (Baker Hill) 5; Thamesville, 11; Toronto (Elliott) 93; Vauxhall, Alta., 2; Vittoria, 6; Westmount, Que., 67; Wilkesport, 5; Winnipeg, Man. (W. Kildonan) 6.

### FOUR New Agents

L'Oratoire, Montreal, Que., Tabernacle Y.W. Montreal, Que.; Paris Y.W., West Kildonan; Winnipeg, Man.

### FIVE New Places on the Mailing List

This was made possible by contributions from Waverley Rd., Toronto; McPhail

Church, Ottawa; the Hespeler Agent, and a Brighton friend. Will others follow?

### What One Woman Did

She went to visit her daughter.  
She attended the Mission Circle.  
She asked for the "Link Agent."

She discovered there was no Agent and no one took the paper.

She spoke about the paper and asked for subscriptions.

She sent in SIX NEW SUBSCRIPTIONS.  
Supt. Agents Link.

### GUNGADHAR RATH.

In our Literature Department at 66 Bloor St. West is a little booklet called "Gungadhar Rath." You have heard before this what interesting material the first chapters make for Bands, being full of the queer and interesting customs in the life of an Indian Brahmin baby. It is splendid for this, but it is equally interesting reading for adults. It would be good for Circle reading.

But did you think "Gungadhar Rath" was some shadowy mythical personage? He is a real and wonderful man in the Bengal-Orissa Mission, as the following extract from a letter written by a missionary of that Society to Rev. Mr. Stillwell will prove:

"You will be interested perhaps to know of the esteem in which Gungadhar Rath is held throughout the Mission. He has been chairman of the Home Mission Board, which handles all the finance and administration of the evangelistic work throughout the Mission since the inception of that organization. He is elected to that office by the annual convention of the Indian Church. It carries with it now, as an ex-officio privilege, the right to sit with two other Indians, on our Mission Conference. With his learning and administrative ability he is, with one exception, head and shoulders above the rest of our leaders in evangelistic work."

The story of this "Trophy" won from heathenism, who by the grace of God, has made good, is remarkably interesting reading. You can get it from the Department for 10c. Send for it.

## MISSIONARY MEDICAL SCHOOL FOR WOMEN, VELLORE, INDIA

By Ida S. Scudder

Eighty-five miles northwest of Madras we find Vellore, and we feel that our part of India is beautiful in its quiet way. The railroad station is three miles to the north and the roads leading from Vellore are lined with large trees. There are many cocoanut and date palms with here and there a flame of the forest tree ablaze with its brilliant red blossoms. The graceful bamboo also adds an artistic touch. Stretching away from the road are the vivid, ever beautiful, ever green rice fields which often look like soft green cut velvet.

To the east of Vellore rise the rock-hewn hills—"our hills" the medical students all call them—and at their base nestles the city of Vellore. The Indian houses are small, usually one story, and it amazes one to know that here in Vellore we can find about sixty thousand people, for the city does not seem large.

To the west lies an interesting old fort dating from the thirteenth century, which makes Vellore a place of historic interest. The stone carvings found in the temple, which stands in the center of the fort, are some of the finest in India. As the temple was desecrated during the mutiny, one is able to penetrate the very holy of holies—a small, dark, bat-filled room where an idol stands. There are many Hindu temples in Vellore as well as some beautiful Mohammedan mosques, for Vellore is a large Mohammedan as well as a Hindu center.

In our drive from the railroad station we cross the Palar River, nearly a half mile of sand—or "desert", as a newcomer once called it. Occasionally during our monsoon season we find water in the river. After crossing it we enter Vellore, and soon pass the "junk stand" where the two-wheeled junkas with their patient little ponies await the traveler. Here, too, a few motor buses can be found. Turning abruptly to the left at this point, we pass some rather unattractive "shops" where a man seated cross-legged is willing to serve you with "hot tea." The

basket weavers have a small place on this roadside where they build a few gipsy-like houses, and do all their cooking and basket making under the trees.

Just after passing these rather forlorn places we see a beautiful tamarind tree and beyond, a fine low-lying white building—striking in its simplicity, but very attractive—and we know by the contrast of building that we have reached the Vellore Medical School, and this building is the Cole Dispensary recently opened by Lady Willingdon. It is large and roomy and delightful, built around an open court where during the cool weather flowers grow in profusion. Palms and crotons and hanging baskets of ferns decorate the arches which separate the wide verandahs from the court, and take away the feeling of this being a hospital and dispensary.

A timid patient came one day and looking about, said, "This isn't like a hospital. I have always been afraid of a hospital, but I have no fear here." So our palms and ferns are already doing their bit to make the sick people happier. A prominent government official when visiting the dispensary during its busy hours, when many sick and suffering were waiting, said, "People here all look so happy, even though many are so sick." Again we rejoiced that the beauty and simplicity of our first hospital are doing their quiet work of helping the suffering.

Surrounding the dispensary we have about twelve acres of land and it is here we plan to build all of the hospitals in connection with the Medical School. The plans are being drawn by two English architects who are very keen to make our entire institution a thing of beauty as well as of utility.

The hospital grouping looks most attractive on paper. Facing south we find first the Cole dispensary, and next the Northfield Chapel, and a little beyond, the Ewert Memorial Maternity Block. To the north we find the Scripps Children's Hospital and to the west the Weyerhauser Surgical and Medical building in the centre block. Each memorial is to be a separate unit and all to be connected by covered passages. When complete this should be wonderfully inspiring and if our visions of pretty gardens and lovely trees all

about come to pass, we shall have an institution to be proud of, for here we have plans for the accommodation of three hundred sick people, and we ask our Master to lead us very clearly in all He wants us to do, for we want all to be worthy of Him in whose name this work is being done.

Leaving the Hospital center in the heart of the town, we drive out four miles through the residential part of Vellore to a beautiful site with hills all 'round about. It is somewhat higher than the surrounding country and the views are inspiring and wonderful. It is here on the 200 acres which Government helped us to acquire that we shall build the residential part of the Medical College, the Laura Spellman Rockefeller Administration Building, Museum and Laboratories, the Peabody Library, doctors' residences, students' hostels, and so forth. Also the Weyerhauser "Hill Chapel" is to be built in a conspicuous place, showing what we stand for.

We have the money for buildings and equipment, we have land on which to build we see the desperate need of larger hospitals and more space, but we cannot hustle the East. Our plans must pass through the government offices. for we are receiving a large grant from them, and here there may be endless delay, but bricks and materials are being gathered so that the buildings may be hurried on as soon as possible when we once begin. The plans for these buildings look most attractive and when complete will be a worthy center for our Medical College. As our vision enlarges we see here, in the future, scientific laboratories where worth-while research work will be done, and as one dreams of the possibilities that lie before this college, one feels ashamed of being discouraged and rather determined to keep on trying to hustle the East even if it ends in "a white tombstone on the plains of India." It will at least have been worth while.

Such things cannot be done without a fine staff and sufficient money to carry on and do well what we undertake to do. The Council of the Medical College feel that we must aim for a million-dollar endowment if this college is to accomplish all that is planned for it, and we are quite confident that ere long an en-

dowment will be forthcoming, for we know there must be those who are longing to help us carry on.—Missionary Review of the World.

Note.—Remember that our estimates this year include \$400.00 for this College.—Ed.

### SHALL THE CHURCH OF CHRIST ADVANCE?

By Rev. Arthur J. Brown, D.D., New York

Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Extracts from an address delivered at the 136th General Assembly of the Presbyterian Church in the U.S.A. at Grand Rapids, Michigan, May 28, 1924:

God is summoning us to go forward. Thirty years ago we prayed for open doors. God has answered that prayer, and now we must pray Him to make the Church willing to enter them. The situation is unprecedented. Nations are plastic. Former hostility to missionaries has largely disappeared. Everywhere people are ready to listen to the Gospel. In many fields, chapels, schools and churches are crowded. It is heartbreaking to turn away inquirers who, if there were room for them, might be brought to Christ. The opportunity is imperial and imperious, and such opportunity means obligation. What we can do for God we ought to do. We do not need to wait for a more favorable time. "Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Shall Christ wait to see of the travail of His soul for those who will die because His disciples are attending to other things? Behold, now is the day of salvation.

Every consideration of enlightened statesmanship calls upon the Church to advance along the whole line. Said a letter from Japan: "This is the greatest day ever in Japan. There never was such an opportunity to preach and minister to the people." Said a letter from Persia: "Our responsibility is thirty million souls. How, with so limited a force is the mission to maintain its work? On

all sides we see great opportunities, yet are powerless to embrace them." It is wonderful that there are nearly half a million Christians in China, but there are 438,000,000 people there. From India comes the cry: "Millions are yet unevangelized in the territories for which our missionaries are responsible, and are totally inadequate." Said another letter of a single station: "Publish it! Shout it from the housetops! 2,500 villages to be visited; in all of them Christians to be shepherded and 6,000 Christian boys and girls to be educated. Open thou, O Lord, the eyes of the young people of America, burden their hearts, till they come over to help us rescue the lovable boys and girls of India from the slough of ignorance and sin in which they are sunk, till they cannot rest for the cries of these children going up before the throne day and night."

What shall be said of the soldiers of the Cross who form the thin red line of the Church of God at the front: little groups of men and women, scantily equipped, in unhealthy climates, often in the midst of war, pestilence or famine, hardly a week in which some of them do not stand face to face with death; but quietly, patiently, month after month and year after year, going on with their work with fortitude undaunted, with devotion superb, witnessing for the Gospel of the Son of God. "Why don't you call those imperilled missionaries home?" people sometimes ask. If we did call them, they would not come. When a British Admiral offered the protection of his ship of war to some beleaguered missionaries years ago, they told him that their stations were their posts of duty and that they could not leave the native Christians to be scattered and their schools and hospitals to be destroyed. The Admiral took off his cap and said: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours."

As we read letters which come from workers stationed at the ends of the earth, strange scenes rise to our vision. We see missionaries on the teeming plains of China, in the numberless villages of India, by the rivers of Siam, in the jungles of Africa, on the uplands

of Persia, in the valleys of Korea and Japan, in the islands of the Philippines, in the vast spaces of Latin America; using every conveyance known to the non-Christian world—by cart and chair and litter, by canoe and sailboat and launch, by pony and camel and elephant, sometimes by bicycle and automobile, but often on foot, weary and foot-sore; in heat and cold, in dust and mud, in drenching storm and blazing sun, but everywhere and always beseeching men in Christ's stead to be reconciled to God.

The world waits for the Gospel of which such missionaries are ambassadors. Never has it needed it so urgently as now. The race is in commotion. Turkey is again arrogant. India is seething with unrest. China is chaos. Japan has been smitten by appalling calamity. Koreans and Filipinos are demanding independence. In Europe men are talking about the next war and preparing for it. Everywhere peoples are in transition. The old is passing. What is to be the new?

Evil influences are intensifying the danger. Moving picture films that are so unclear that they cannot be profitably shown in America are shipped to Asia, where they are freely exhibited. A single steamship is reported to have taken from San Francisco to Japan 1,150 barrels of wine. Morphine seized in Shanghai was manufactured in Philadelphia. The law forbids shipment from America to China but not to Japan. In two years and nine months New York dealers sent three and a half tons of morphine and five tons of cocaine to Japan, there to be reshipped to China through Japanese post offices over which the Chinese have no jurisdiction. As a traveler in Asia sees the evidences of vices from alleged Christian nations, he wonders whether the closer contacts of the East and the West are further to debauch the East. They surely will unless they are overcome by a more vigorous propagation of Christianity. America and Europe have taught Asiatics to kill one another more scientifically than ever before. They have taught them the use of machine guns, airships and poison gas. Shall they not give them the uplifting and purifying word of God with its Gospel of the Prince of Peace?

Under the combined impact of forces good and bad that are pouring into non-Christian lands, the old civilizations are crumbling and the ethnic religions are decaying. What few moral restraints they ever had have been weakened. The whole structure of Asiatic life is tottering. What is to take its place?

"The rudiments of empire here  
Are plastic yet and warm;  
The chaos of a mighty world  
Is rounding into form."

One thinks of the majestic words of Isaiah: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle."

#### The Duty of the Church

What is the duty of the Church of God? Science, philosophy, militarism, politics, secular education—all have failed. The only hope lies in the acceptance of the Gospel for whose world extension the foreign missionary enterprise exists. There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for human brotherhood; for the international mind in religion; for emancipation from the narrow and provincial into the wide spaces of the Kingdom of God: for the world-wide sway of Christ; for utter allegiance to Him as King of Kings and Lord of Lords.

Some allege that the world program of Christ is impossible. But what is the Church for, if it cannot be the agency of God for doing what man alone cannot do? Inspiring are the words of revelation: "He is able"; "able to save unto the uttermost"; "able even to subdue all things unto Himself"; "able to do exceeding abundantly above all that we ask or think." Let Christians of all men reject the heresy that what Christ laid upon His Church cannot be done. Nothing that is right is impossible. What God tells us to do, we by the grace of God can do and should do. Instead of hesitating, let us say with Shakespeare:

"Now let us run  
And I will strive with things impossible;  
Yea, get the better of them."

"Human crimes," said Thomas Carlyle, "are many; but the crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the handwriting of God is abroad on the sky, there is none other crime than this that the gods do more utterly avenge." This is not time for a small or timid program. It is time for consecrated effort, for sacrificial giving, for catholicity of spirit, for statesmanship of planning, a time for the splendor of a mighty faith. "If the Church ever intends to vindicate its name among men as the champion of a pure religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the earth as the waters cover the sea, is now evident as never before. Nothing less than literal saturation with religion will save the world."

This is our splendid task, to exalt the Lord of life above the jarring passions of men, to make His will supreme. We must write His name large across the sky of the world. We must make His voice the undertone of human life. We summon the Church in the ringing words of Charles Hoyt:

Is this the time, O Church of Christ, to  
sound  
Retreat? To arm with weapons cheap and  
blunt  
The men and women who have borne the  
brunt  
Of truth's fierce strife, and nobly held their  
ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard when God's will was  
found?  
No! rather strengthen stakes and lengthen  
cords,  
Enlarge thy plans and gifts; O thou elect!

And to thy kingdom come for such a time!  
The earth with all its fulness is the Lord's.  
Great things attempt for Him, great things  
expect,

Whose love imperial is, whose power sub-  
lime.

—Missionary Review of the World.

### TWENTY-FIVE YEARS OF MISSION- ARY PROGRESS

When the great Ecumenical Foreign Missions Conference was held in New York in 1900, a review of progress made during the nineteenth century showed tremendous strides in organization, equipment, workers, budgets, methods of work, attitudes of governments and peoples, and the results seen in converts, in social betterment and in the development and influence of the native churches. This month another great missionary convention is called to meet in Washington, D.C., and it is an appropriate time to note signs of progress during the last quarter century.

The statistics for 1924 are not yet published, but in studying the latest figures available, we find that, in 1900, the year of the Boxer uprising and of the Ecumenical Conference, in the United States and Canada there were reported 54 Protestant organizations conducting foreign missionary work, while to-day there are over 200.

The total amount of income of these American societies has grown from \$6,155,000 to over \$40,276,000, while one denomination alone had last year a budget of over \$8,000,000 for foreign missions.

The number of American foreign missionaries twenty-five years ago was about 4,500 while today it is over 13,000, and the native staff has grown from 16,000 to over 60,000.

The stations and outstations occupied by American societies have greatly increased, especially in China, Africa and Latin America, while the number of baptized communicant church members has grown from 400,496 to 1,500,000 and the total number of those baptized or under definite instruction is over 2,000,000.

The schools and colleges in American mis-

sions have increased from 6,252, with 240,263 pupils, to over 20,000, with over 622,000 enrolled. No doubt, these reports are far from complete.

But statistics do not tell the whole story of progress. The greatest change has come in the type of institutions established. Many of the small and poorly equipped enterprises have been replaced by large and beautifully housed schools and colleges such as the Peking Medical College, Peking, Canton, Nanking, Shantung and other universities in China, the seven women's colleges in Asia, Cairo University in Egypt and other schools for higher education.

Another still greater and more important sign of progress is seen in the larger responsibilities assumed by the native churches. In India, Japan and China, native Christian Councils have been formed to direct the united Christian Church program. The educated native leaders have come forward, able and willing to give themselves to this work. They have formed home missionary societies, are developing an indigenous Christian literature and are taking a large part in the political, educational and reform movements of their countries. The Sunday-school work has been put on a new basis with teacher-training classes and specially prepared lesson helps for each country. The Y.M.C.A. and Y.W.C.A. are now largely in the hands of native secretaries and have put new and greater emphasis on physical culture, social service and industrial betterment.

There are still many lands to be possessed, millions of souls to be touched with the message of Christ for the first time, and many lessons to be learned as to effective methods of work; the Christians of each nation must be trained and directed into truly living, active Christlike churches that manifest the spirit and power of God in daily life and by effectively witnessing to their fellow-countrymen.

Meanwhile, great changes have taken place in political situations that seriously affect missionary work. Korea has been absorbed by Japan; China has become a great disturbed republic; India is eagerly seeking self-determination; Persia has had upheaval after up-

heaval in an effort to gain stability; Turkey has become a republic, has overthrown the Sultan, banished the Caliph, has murdered and banished multitudes of her best citizens, and has been divided into separate states; Africa has been extensively developed and has been reapportioned in mandates since the World War. Europe is still suffering and bleeding, Russia divided between godless materialism and a socialized Christianity, and other nations wandering in search of light and peace.

Latin America is less changed than most of the Asiatic countries, but Mexico has been in an almost continued state of revolution and several other Latin American governments have been overthrown. Marked progress has been made in Peru, Bolivia and Ecuador in religious liberty and there is vastly better understanding between Latin Americans and North Americans. This has contributed to the progress of evangelical Christianity, largely through the influence of the Committee on Cooperation in Latin America.

At the Home Base, the Laymen's Missionary Movement has come, accomplished a worthwhile work and has departed; the Inter-church World Movement created a great stir in a spasmodic attempt to unite all missionary forces in one great effort to survey and save the world, but the infant prodigy has died as one born out of due time; the Federal Council of Churches has come into being and by wide publicity and energetic leadership has brought most of the Evangelical Churches of the United States into cooperation for world peace, international friendship, better race relations, improved industrial conditions, national righteousness and help to war-worn European Christians.

These are only a few of the outstanding features of the last quarter of a century as they touch missionary endeavor. The "Youth Movement" has greatly affected the Student Volunteers; social service has captured the Y. M. C. A., and Y. W. C. A.; theological controversies have threatened to divide churches and missionary bodies; great "Five-Year Programs" with large financial undertakings, have been adopted but have been weighed in

the balance of experience and have been found wanting in beneficial results.

Many changes have come in the missionary situation during the past twenty-five years, but the basis of the missionary enterprise has not changed. Jesus Christ is the same yesterday, today and forever. Men need Him and His salvation as much as they did nineteen hundred years ago. New methods have been adopted but no method has been discovered to rescue men and women from the results of their weakness, foolishness and sin that can displace the divine method of bringing individuals into vital personal relationship with God through Jesus Christ. New machinery has been set up and some new material and social forces have been harnessed to the missionary enterprise, but no substitute has ever been found for the power of the Holy Spirit as the one power required to enlighten, enliven and transform men. Emphasis on different aspects of the message of Christ has changed from time to time, but no message has proved effective that has left out the offer of pardon and life from the loving Heavenly Father on the basis of faith in His Son, Jesus Christ, with complete surrender to His control. This message, this power, this Divine Saviour comprise the only Gospel that suffices for old folks and for little children, for the weak and the strong, for the ignorant and the learned, for the black, the yellow, the red and white, for the pagan and the civilized, for the African, the Asiatic, the European and the American

—Missionary Review of the World.

### MARCH ON!

March on, my soul, nor like a laggard stay!  
 March swiftly on. Yet err not from the way  
 Where all the nobly wise of old have trod—  
 The path of faith made by the sons of God.  
 Follow the marks that they have set beside  
 The narrow, cloud-swept track, to be thy  
 guide:  
 Follow, and honour what the past has gained,  
 And forward still, that more may be attained.

—Henry Van Dyke.

## Our Work Abroad

### NOTES FROM OUR SECRETARY

#### Miss Marjorie Palmer's Arrival in Bolivia

Upon reaching the country, it was decided best for her to remain for a time in LaPaz to gain some working knowledge of Spanish before she went on to Peniel Hall Farm, which is to be her ultimate destination. She found work waiting to be done in the city and, characteristically, has done it with the whole-hearted, steady devotion which she showed here. Also her presence in their home has been a help and comfort to Mr. and Mrs. Wintemute, both of whom were not at all well when she arrived,—but, after all, a sentence or two from Mr. and Mrs. Plummer's letter, after their arrival the latter part of November, will tell it better than I can. "Miss Palmer has already proved her usefulness as she has put the Wintemutes right on their feet as far as health is concerned. She certainly seems to be a great addition to the Bolivian staff. We are more than pleased that we are to be privileged to have her at the Farm with us." And Miss Palmer herself is thankful now for the extra months of preparation which she took in Toronto at the Board's request, and is so very happy that she is at last in Bolivia, getting to work. Quoting from her own letter written in November:—

"I want to say how very, very happy I am. Indeed, I did not fully realize even in Canada, how happy I would be here. I am realizing all and more than I anticipated while waiting to come. There are many opportunities for my nursing, and day by day, I lift a thankful heart that I was held back for more training. During the first month, I gave 68 treatments, and so far this month, 24. Of course this is not very much yet, but language study must come first."

#### Dr. Sarah Cook's Arrival in India

From India, has come the news of the safe arrival of Dr. Cook, who reached Waltair, one of our Northern Stations, on November 16th. Among those who met her at the train was Dr. Eva D'Prazer, whom she had met here during the Jubilee meetings, and who would seem almost like an old friend

there in that strange new country. That night, Dr. Cook was given her first public welcome to India, in the Anglo-Indian church in Vizagapatam. Next day she was taken into Bimlipatam, right on the coast of the Bay of Bengal, where she has lived with Miss Hellyer until Conference, which met in Cocanada during the first week of January. By this time it will have been decided where she will spend the first year while studying Telugu. From the first, she has been hard at work at that soft and melodious, yet elusive language, having as her teacher a young man from the school in Bimlipatam.

Miss Lida Pratt also arrived safely,—a cable bringing the word that she and the others of the party reached India on December —. Doubtless she would go directly to Cocanada, her old home, where she would receive a joyous reception and welcome from Missionaries and Christians and Hindu friends alike.

#### From Miss McLeish

The following from Miss McLeish, written in October, is so interesting it must be given in full:

The Doctor, of whom she writes, is Dr. Wolverton, who was appointed to the Yellamanchili station, but who must go to Pithapuram to take charge of the hospitals while Dr. Smith and Dr. Jessie Allyn come home to Canada for their much needed furloughs.

"This is really the first Quarterly Report that I have written since Miss Murray left me to go to Narsapatnam. It is so good to have a family here. We are very happy together, and it is encouraging to have a Doctor in the Hospital, a missionary of our own in charge, and to know that he is going out over the field superintending the work. I hope we may keep him but it looks as if we couldn't. Oh! that we had more families.

We were very happy to be able to send fourteen girls to Boarding School in July, and also to send three young women to Palkonda to the Bible Women's Training School. I have just received the results of the first term's work from Miss Eaton and they are very satisfactory. These girls have all been members of our Lace Class. Two more of

the same class, Mariamma and Santoshamma, I have promoted to the Caste Girls' School, where they receive regular class work all day long, and make their lace when ever they can find time to do it. They are clean, tidy girls now, and although their homes are in the Outcaste Hamlets of the town, I have heard no complaint from the caste children about their presence in the school.

Elizabeth did wonderful work with the lace class in the hot season. When we returned from the hills they could sing many hymns, repeat from memory the 23rd and 24th Psalms and tell the story of Moses and the children of Israel. She was quite poorly for about a month, but is better again and helping in the Evangelistic Campaign. The remainder of her class are attending the little Ade Andhra school for outcaste children, when she goes into the town and villages.

This little school is fulfilling a need. It is now held on the church compound in a leaf shed, but we have had sanction from Government that we may acquire the land, a nice bit just behind the compound, for school purposes. Here we hope to put up a school building. The Inspectress is much pleased with the school but wants us to have a proper building as soon as possible. The little outcaste girls from several hamlets are having a chance to get an education.

Elizabeth and Krupavati make a fine pair of Bible women. Indeed they are women to be proud of. Elizabeth is full of zeal and fire and Krupavati is gentle and sweet. She has a very winning sweet Gospel message which is in no respect weak.

The Caste Girls' School has been a real cause for anxiety, but I think it is improving in many ways. The attendance is increasing and the new teacher, S. Ravanamma, who finished her teacher training in March last, has brought new songs, drills and ideas with her. There is a more cheerful atmosphere in the school now.

Eddu Bangarriah is living in his own village two miles away and is doing good work I believe. He visits where no one else is working and has some fine little classes. He found in one of his classes a couple of orphans. He took me to see the class and

showed me these little parentless children. He found their uncle, who was very poor and who found it very difficult to support them. When I asked him if he would give them to me, he said with a shining face, "Take them". I did so, and as we went through the village, many people came out saying, "You have done a good thing". They were dirty, neglected little ones, but after a week's feeding and care, they became most attractive children, especially the older one who had a fine curly head and beautiful large eyes. I took them along with three others whom I had gathered up, to Miss Clarke in Vizianagram, where they are very happy and where they are having that which is every child's birth-right. We have now sixteen orphans there. I feel so grateful for this Institution which provides a home for these bits of human driftwood.

We are having some very interesting times in the Evangelistic Campaign. We have been praying that God would give us fifty souls on this field. We are so glad to have a missionary family. Our Doctor is a real evangelist and as the work of the hospital does not fill all of his time, he has time to get out in his car, over the field, and superintend the work. He has been giving lantern views of the Life of Christ, which are very helpful in the work.

Many people in the Malla Hamlet here have been showing a great interest and seem to be ready to be baptized. One man said "Fill the baptistry and I will be baptized on Sunday evening." We were full of joy because we had worked for him for years. On the Friday he had to go to a distant village on business, and while he was absent his neighbors began troubling his wife and mother so that out of fear and terror, they spent the time in fasting and weeping. When he was expected to return, some of his friends went to meet him and to persuade him not to be baptized, and he was not. But he declares that he has not changed his mind, but that he is talking to his wife and mother and that they will come. A few days ago the wife fell ill with fever and cold. We went to visit her and found her hard heart quite changed. She wanted us to sit down beside her, and when

we arose to go she said, "You are not going away to leave me." I believe God sent this sickness to soften her heart and give us an opportunity to talk to her.

In the little school which is in the Madiga Street, a young man named John is teaching a night school. He has only a very scanty education, but is very much interested in the people there. He became much concerned for their salvation, and this led him to spend some time every day in prayer for them. While he was praying, God laid it on the heart of Sarah, one of the teachers of our Caste Girls' School, to go over every evening for an hour or more and help John. As a result there is quite a new spirit there. There is a good attendance of children, young men, girls and older women, who come to hear the singing and Scripture lessons. I would request your most earnest prayers for this little school.

Miss Hinman asked me to come to Akidu the end of last month and hold meetings for the Boarding children. I felt as though it was the call of God, though I felt very insufficient, but God was with us and blessed us in the work. There was much confession of sin and repentance.

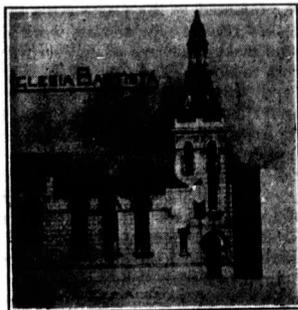
Pray for the work here and for me that I may be a vessel used of God."

B. C. S.

### NEW BAPTIST CHURCH AT LA PAZ

It is with pleasure that the Canadian Baptist Foreign Mission Board presents the accompanying picture of the new Baptist Chapel in La Paz, Bolivia. As will be remembered, it was necessary to sell the first chapel undertaken, to the Catholics, because of obstruction which seemingly it was impossible to overcome.

The willingness of these people to buy was due, as we believe, to the campaign of prayer throughout Canada inaugurated, in the first place, by the Women's Board of Ontario West. With the money received from the sale of the first building and lot, a splendid site was secured on the Prado or main street of La Paz, and it is on this site that the present beautiful building has been erected.



When the roof was on and the tower built and only the interior remained to be finished, the old adversary of the mission managed to secure an order from the municipality which delayed the completion of the building. In these circumstances Mr. H. E. Wintemute, the Board's missionary, took the matter up with the President with the following result, as given in his own words: "I have just received from the President of the country, permission to continue with our building. I tried my best to get the municipal council to take action, but when it failed to do so, I went direct to the President of the country, gave him all the facts in the case and all the documents, and asked him to annul Iturralde's order. He has done so and has ordered the city council to see to it that I am allowed to proceed with the building without further molestation. He has at the same time deported Iturralde, so that we are not likely to experience any further difficulty from him.

"We are, of course, delighted with the way things have turned out and are more than grateful to a kind Providence who has made 'all things work together for good.'"

"We are sure that the Baptist constituency throughout Canada will rejoice at this very happy ending to a long and discouraging struggle.—H. E. S., Canadian Baptist.

Be sure to read "Training India's New Woman" in the Young Women's Section, page 196.

## PRECIOUS TO HIM

(Continued from January Link)

See group on page 162, January Link.

Rebecca was very happy in her married life but her happiness was suddenly cut short by the very sudden death of her husband. For some years the young widow remained in Cocanada teaching in the Caste Girls' School under Miss Baskerville. Then she came back to the Ramachandrapuram field, where she is working as travelling Bible woman again. Her message is clear and convincing. She reaches the hearts of her hearers. She makes the boat a happy place. This very ability to make friends once led to her being talked about. Pray that she may use this special and helpful gift only in the service of her loved Master. Her step-son is now quite a big lad. Rebecca will need much wisdom to guide him through the critical years that are coming. Devadanam has inherited at least one gift from his father—the gift of song. When our new Bible Training School for women was opened no one would consent to go to Palkonda to assist in teaching. Rebecca stepped into the breach. She did excellent service, but this year was broken down in health so that she could not do regular and full teaching. The more open air life of the Bible woman is agreeing with her, but she cannot work as she did before. We were glad after much prayer and thought to be able to find a trained teacher to assist Miss Eaton, and I was also glad to have Rebecca back with me again.

The one sitting on the right side of Seshamma is S. J. Mary, Jones Mary she is familiarly called. She is now in the Senior Class in the Cocanada Girls' Boarding School. She has never been brilliant in Arithmetic. In other studies she does very well. She is also very handy with her needle. She is one of the six for whom I have been specially responsible. Her history is yet to be made. I should say that her father died when she was but a baby. Her mother passed out of her life when she was only six years of age leaving her child for a man whom according to this country's Caste rules she could not marry. She has not since been heard of.

Standing stiff and glum behind Mary is my one and only boy, boasting the long name of Chilikapatla Joseph, while farthest from him sitting beside Marni Samuel is his little sister, Mary. She had just washed her hair and that she might look more natural to her foster parents in Canada I had it arranged somewhat in Canadian fashion. The photographer has also come to our help in making all these very fair, the only thing one could object to in that being that all but Seshamma and Devadanam are about as dark as they are made in this country. The mother of Joseph and Mary and their elder sister and younger brother died one year, their father the next. As they had no Christian relatives they were brought to me. God in a marvellous way brought support for them from home. Martha the eldest is married now not as we could have wished, but as circumstances compelled. Joseph is in the Sixth Standard in Samalkot. He is making a success in his studies, also in chicken raising. He is a born manager in the sense of turning things to money account. He is quiet, attending strictly to his own business. He wants to be a good man, and would value your prayers. Mary is a bright little thing. Unfortunately she has a tendency to Asthma. For this and other reasons she is not in Cocanada but here attending the Girls' School and doing very well. The good care of Nurse Mungamma and some milk every day are strengthening her. As I write she is sleeping on a mat nearby after reciting Psalm 138, and making a dear little prayer for her brother and sister, for Mrs. Stillwell left so alone, and for you who are supporting her.

Surely, surely these who are precious to Him because He loves them will become more precious to Him and to you through your prayers for them as they develop in His likeness and do service for Him.

Yours in His service,

Lucy M. Jones.

## A LETTER FROM EVA ROSE JOSHEE

My dear Grandma,—I received your kind letters. I think I know that girl. Yes! She lives in Northwick which is in Royapuram, a part of Madras. If you would write to the ladies there who are the chief rulers of the

school you will know all about it. She studies in the 6th grade, the room in the 2nd floor beside the Training Class and Miss Black's room on the other side, the lady who is at present laid up with fever. She sits in the second seat from the left side in the third row behind her sister and beside a Hindu girl. Her class is divided up into five groups and her sister class also into five groups, each group joining with the former group make up one combined group with one leader. Two groups of about 12 girls do drill early in the morning from 6.50 to 7.05 a.m. After that they have a quiet time of prayer before they begin their duties. After that they all take chotta Hazzi and begin their studies which continue for about one hour. The day-scholars keep coming in and all kneel before God's throne at 9.30 for His blessing. After that the classes begin, with an interval at 11 of about 10 minutes. Then again they will have another interval from 1 to 2. Then again school until 9 in the evening. There is a rush in the dressing room, girls changing their school dresses. After taking their tea everyone goes again to the Almighty to praise Him and thank Him for all His blessings bestowed throughout the day. Then after playing games for an hour with everybody thus cultivating social spirit and getting knowledge of the new ones they close the hour with gladness. Then they sit again to study for which they were sent and at about 7.30 they take their dinner. After that they again study for about an hour and half and then closing their day with class prayer everyone returns to their respective beds and soon are fast asleep. Then comes in somebody softly and with keen eyes searching as though something is lost and gently saying good night to each sleeping face and then returns without anybody's notice. So ends a day in Northwick, the blessed Northwick and those who are at home we wish them here.

As you see Northwick works always with a clock. All along clock work. So no time for any sloth. On Saturdays and Friday nights the work is a little different. New things are always taught. New kinds of plays, duties, studies, experiences.

And suddenly there comes in the midst of

joyful times a dearer thought of Grandma and parents. Then loneliness sets in and at once makes the girls to rise and go to the Calendar and count the days to see the dear faces. So in the midst of thoughts of home and kindred the tired soul goes to rest.

At last comes the joyful time, 1 p.m. Everyone rushes to the board to see their name. But the names of three sisters, Nelly, Eva and Rachel, without fail will be written on the board. They rush to the principal to get their letters and sometimes forgetting to say 'Thank you' in that gladness. Open the cover and you will see the three with anxious faces taking hold of a letter. So Grandma you see how we long for your letters and wait for them and so to our joy we get them for which we are thankful.

I must close now for I have to go to Y.W. C.A. meeting so excuse more. With many heaps of kisses I close.

Your loving granddaughter,

Eva.

A note from Miss Hatch says:

Eva is now in the Matriculation Class and is 15 years old. As she had missed two or three weeks in writing to us, I dropped her a card, saying: "Lost, strayed or stolen!! A girl named Eva Rose. Anyone finding will be rewarded with a Thank you, thank you, thank you dear" and this is the interesting answer to that letter.

#### A GROUP OF CASTE CONVERTS RAMACHANDRAPURAM FIELD

(See illustration)

Lowest row, left to right: Motukuri Subbamma, so full of joy at her baptism, and constantly witnessing a good confession, Munda-petta Church; Govinda, the merchant's wife, and Guruvamma, the Cockshutt Girls' School Conductress, Ramachandrapuram Church; Nalluru Vuramma, a widow and faithful attendant at Kaleru Church, and anxious to have her relatives believe.

Middle row: Kora Manibyam, a widow with three children, one a son about grown up who is believing, but not baptized, Mendapetta Church; Tsunda Suramma and M. Suramma, our sweet singers, the latter com-



A group of some of the Caste Converts of the Ramachandrapuram field. Four different branches of the India Caste.

posing her own poems and at first printing some, and scattering them broadcast, but now taken up by others and published by the thousand, Kaleru and Ramachandrapuram Churches; Marni Sashamma, the wife of Venkiah who waited 20 years and prayed for her to come out 25 years, and God gave them Samuel. Ramachandrapuram.

Top row: Valluru Venkyamma, our first acquaintance was through a gift of R. 4 she gave as she had vowed to Latu. She had courage to be baptized, but she is a timid disciple, Kaleru Church; Veeramma's mother, not yet a Christian, but an earnest hearer of the Word; Devalla Ramanamma, always hungry for the Word. In our recent visit to Kaleru some 20 to 30 of her caste friends and neighbors gathered together and after reciting verses that she had helped teach to some of them, all joined so heartily in singing

"We believe, yes, we believe,  
We believe in Jesus, Lord"

As we listened our hearts were filled with a joy too deep for words. We bowed our heads and worshipped.

The rest of the hymn in colloquial Telugu runs somewhat as follows in English:

2. Tread down the power of sin and Satan  
For we believe, yes we believe, etc.

3. Leaving our sins, we fall at His feet.  
For we believe, yes, we believe, etc.

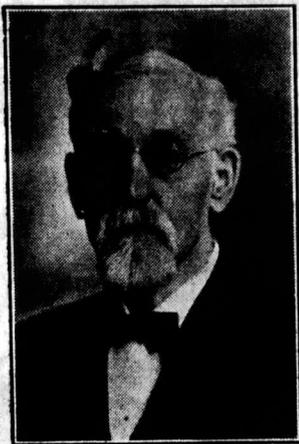
4. For Jesus' servants, the Kingdom of Heaven.

For we believe, yes, we believe, etc.

5. For the righteous life everlasting.  
oFr we believe, yes, we believe, etc.

We would be glad to know that each one of these was being specially prayed for, as well as the twelve other of our women caste converts. Will try to secure a photo of these also, but like the others they are widely scattered.

S. I. Hatch.



REV. I. C. ARCHIBALD

A sketch of whose life appeared in the January Link.

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PART OF A PRIVATE LETTER FROM  
MISS PRIEST

It is hard to understand why there are so few men coming this Jubilee year, and only one returning!

And now there is another big gap. How we shall miss Dr. Stillwell! His wise, calm counsel in Conference, his fairness and knowledge of all our Mission affairs in their various relations to the government, the home people, the Telugu people, were invaluable. And everyone felt such confidence in our finances being in his hands. He has carried heavy burdens so faithfully.

How I would like to have you beside me this morning just to talk out some of the things that are in my heart! This is reaping time and we must "Pray the Lord of the harvest to thrust forth laborers into His harvest."

How glad we are that Miss Pratt is returning! There will be a big welcome for her and also for the new sisters. Miss Hatch has

invited Miss Folsom and me to join them for Christmas and with us, Miss Munro, Miss Scott and Dr. Cook. So I shall have a chance to get acquainted with Dr. Cook.

Nov. 18th. This is the mail to send our Christmas home mail and I am trying to get a few messages away. Somehow I get so interested in planning for my big Telugu family that the home mail day is here before I am ready for it. The Bible Women and I have planned to visit a number of villages the next two weeks. Tomorrow we will take our noon meal and visit three small ones. Today we had a happy time when over 100 children and some poor widows were treated to a good meal of curry and rice under the shade of some of our big trees. The money for this was sent by an Indian Christian lady whose mother was our first medical woman in Tuni. She was such a sunny helpful woman and it was a great sorrow to us when she died of Flu while I was on furlough. Her daughter commemorates the anniversary of her death by sending money to give a meal to the poor Christians. My folks are splendid when there is any extra work. The men were busy all morning, cooking big pots of rice, and the curry and dahl were a lot of work but there was never a grouch, and when the time came all was ready and we all enjoyed our picnic. After all had eaten they carried their leaf-plates away and threw them in the rubbish hole, then came and washed their hands and sat down again for a bit of music from the victrola. Then a short thanksgiving to our Heavenly Father, and hand-clapping for the lady who sent the money, and for those who cooked the good meal! Then the children marched away with their teacher, singing a nice children's hymn to the tune of "Onward, Christian Soldiers." The Hindus would never think of giving these children a treat. They talk big in their gatherings about "untouchability must go" but they have a long way to go. It is our privilege to lead the way and we do it while they are talking about it.

I felt rather tired this afternoon so am staying in and writing some letters ready to post to-morrow. We expect to be out all day. The car is such a help and many times I say "Thank you" to you dear home partners.

## Among The Circles

FROM MRS. LLOYD

512 Koster St.,  
St. Petersburg, Florida

My Dear Directors,—Again we are down amidst the flowers and sunshine and are living out of doors almost constantly. We secured the same apartment as we had last year fortunately and feel very much at home in it. Prices have gone up considerably though, since we were here before.

On Sunday the churches are crowded and some ministers are holding two services on Sunday morning, one at 9.30 and the other at 10.45. Otherwise the people that live here all the time would never get in, for the tourists would crowd them out. They come down here by the thousand every winter to escape the cold weather.

The Highlanders' Band plays in the Park every afternoon and evening and the people sit on benches and listen to the sweet strains of music. It costs the city something like \$30,000 a year to give the tourists this pleasure. The Baptist church is now finished and is a beautiful building. Other years we had to go down to the basement to worship. Even Dr. Campbell Morgan and the late Dr. Stuart MacArthur had to deliver their wonderful addresses in the basement. A great prayer meeting was held two weeks ago when news came in from the Convention of Southern Baptists held at Lakeland, Florida. Delegates brought back thrilling reports. One was that they had raised over \$75,000,000, the amount they had pledged for the Forward Movement. Revival meetings have been going on in the Methodist Church and Rev. Mr. Weigle was here for weeks, preaching twice a day. He worked so hard. He had a splendid singer to help him. I heard him one night. His subject was "Hell". He gave forth no uncertain sound from the text "In Hell he lifted up his eyes, being in torment."

The women are to have a whole week on Missions very soon. Great speakers and workers from all denominations are coming and there will be all day sessions.

Your Secretary had to take several hundred Canadians through the Holy Land on Monday evening. They submitted to the or-

deal very graciously. I hope the work at home is going along splendidly. We have to do more this year than we have ever done. My mail is all sent to me from 396 Brunswick so write to me as often as you can. I'm never too busy to answer. Thank you for all your good wishes for the New Year. These are heartily reciprocated. May the Lord bless you richly in the special work you each have as Director of your Association.

Yours sincerely,  
L. Lloyd, Secretary.

### REPORT ON BOXES SENT TO INDIA

This report was given at the Convention in November last at Woodstock.

A year ago we reported sending six large cases of goods to our missionaries in India. This year only four cases were shipped and they were not sent until September. (We have heard that they were in Madras by the end of November).

We seem fated to have the parcels around the house during the summer. This year the misunderstanding was caused by our people not noticing that the article which appeared in the June Link to the effect that no boxes were being shipped was on the page devoted to the news from the Society of Eastern Ontario and Quebec. A correction of the impression received was put in the Canadian Baptist but here again we were unfortunate for that particular issue of the paper was delayed by the postal strike.

The news that boxes were being sent got around somehow and then the parcels came in and still other requests to be allowed to send parcels though the senders realized they were late. We wished for the different ones to arrive and then when we felt we must finish packing the last case we were delayed again by the non-delivery of the box we wanted.

Dolls, bags, picture-cards and scrapbooks were in abundance and many of the Circles sent personal gifts to the missionaries which will be much appreciated. Several parcels contained splendid hospital supplies and a number of quilts for hospitals or for Bible-women were also sent.

The four packing-cases when ready to ship weighed 1100 lbs. and were valued at something over three hundred dollars.

The receipts from the senders \$181.02; Expenses here for cases, postage, cartage, freight, shipping, insurance, etc., \$92.37; Amount of money order sent to Mr. Craig for expenses in India \$85.00; balance on hand \$3.65. That balance should be sent to India too, but we were waiting to see if the two or three who paid nothing for their share of the freight would send it in so that we might have another five dollars to send.

We wish to thank all those who sent their parcels with lists of contents and money orders as requested, and would urge that those who plan to send parcels another year should watch carefully in the Link for all notices regarding the time and regulations for the sending of them.

Respectfully submitted,  
Edith Craig Dengate.

#### WESTERN ASSOCIATION

A mid-winter Conference of the Mission Circles, Young Ladies' Circles and Mission Bands of the Western division of the Western Association will be held in the Kingsville church on Monday, February 23rd, 2.30.

If your Circle or Band is in a rut, come and we will help to give you a bump to get you out and if not come and help those who are.

All Band leaders and helpers are invited to meet in a round table talk during the supper hour.

Rev. J. B. McLaurin, India, will give an address in the evening. You cannot afford to miss this treat. A very cordial invitation is extended to all our women to be present.

The ladies of the Kingsville Church will serve supper in the evening.

Further announcement will be sent later.  
Amy M. Tanton.

#### WHEATLEY

The Thankoffering service of the Wheatley Baptist Mission Circle was held in the Church on the evening of October 8th, with our president, Mrs. L. Hanson, in the chair.

Owing to the inclemency of the weather we did not have a large audience, but those

who came enjoyed the meeting. The church was beautifully decorated with flowers and autumn leaves. After a hymn was sung and prayer offered, Mrs. Chas. McClellan gave the Bible reading, then a nicely prepared program entertained the friends gathered.

Our Director, Mrs. J. D. MacGregor, with the assistance of Miss Wilma MacGregor, Miss Jean McClellan, Miss Ina Fox, Miss Irma Bickford and Miss Gladys Wedge, put on a scene representing "Four phases of the Thank-offering." The four young ladies showing the different mite boxes, and Miss Fox explaining the meaning of the gifts "God's gifts to us, and our gifts to God," while Miss E. Omstead and Mrs. Orrin Healey sang between each part, a hymn describing the kind of Gift or no Gift. Dorothy McClellan recited a fine missionary poem, and then Mrs. E. Omstead and Mrs. O. Healey rendered a touching duet. Our special speaker, the Rev. Mr. Marshall, of Kingsville, gave us a bright inspirational address that brought to mind many sides of the question of Missions, and he urgently pleaded with us to work faithfully and unremittingly for the advancement of God's work. The meeting closed by singing a hymn, and our retiring pastor, the Rev. E. D. Ford, offered a prayer of thanksgiving, after which all were invited to partake of a generous lunch, and a delightful social hour was enjoyed. The offering amounted to \$40.

Yours in His Service,  
V. E. McClellan.

#### BRUCE AVE., WINDSOR

The Mission Circle of the Bruce Ave. Baptist Church of Windsor wishes to report to you its continual appreciation of your messages of cheer and interest from so many quarters and we confess to enjoying selfishly all you say and to giving you so very little in return.

Our annual Thank-offering meeting was held on the evening of November 6. Rev. Percy Buck was the special speaker and he came to us with information and inspiration in answering questions asked from the audience. At the close of his address he gave us further news of interest. Madame Jessie Scott Davies and Mr. R. Bateman rendered

two beautiful solos, and last, but not least, our Thank-offering amounted to \$104.00, to be divided equally between Home and Foreign Missions.

Under the gracious leadership of our President, Mrs. (Dr.) Brien, our meetings all contain a full measure of helpful enthusiasm and a genial spirit of unity prevails. Our only aim is that we may have a share in extending the Kingdom of our Lord on earth.

(Mrs.) H. M. Sharpe, Secretary.

### NEW HAMBURG

The Women's Mission Circle of the New Hamburg Church, held their annual Thank-offering meeting on the evening of Nov. 14. We had as speakers, Rev. and Mrs. Percy Buck, who are members of the church here, and their messages were a great inspiration to all. Mr. Buck had his slides, and they were a great help in bringing the needs of South America before the people. The thank-offering amounted to \$21.46, and the mite boxes contained the sum of \$60.34.

• Mrs. N. Hostetler, Secretary.

### PORT HOPE

The December meeting of the Port Hope Baptist Women's Mission Circle was held at the home of Mrs. Keeler, Sherbourne Street and the following Report of the year's work was read:—"During the year our Circle has held nine meetings with an average attendance of nineteen. We have been able to increase our membership over last year by six, and now have thirty seven on our roll.

We packed a box of useful articles and sent it to our special missionary, Dr. Eaton, which has been received and acknowledged by him. Our Foreign Mission Thank-offering for the year amounted to \$44.00 and our Home Mission offering \$26.60. Besides these offerings we have taken a collection with the church for the Brantford Relief which amounted to \$11.40. The Circle and Band gave a Pageant the proceeds from which amounted to \$18.50, which also went for Foreign Missions. We took a Special Collection during the summer months and received \$25.00. We are also using the "Might and Mercy" boxes to help with the Home for Single Lady Missionaries.

Twenty-six of our members take the Baptist Visitor and thirty-one take the Missionary Link.

We feel that during the past year God has abundantly blessed our efforts and pray that our services to him in the coming year may bring blessing to His Missionary cause.

M. McMahan, Secretary.

### OXFORD ST., WOODSTOCK

The Women's Mission Circle of the Oxford St. Baptist Church, Woodstock, Ont., held their monthly meeting at the home of Mrs. Craig, Queen St., on Thursday afternoon, January 15. After routine business and devotional exercises led by the president, Mrs. Bebenese, Mrs. Craig gave a very helpful and instructive talk on the Stewardship of Prayer. Mrs. Craig pointed out that in order for us to have power in prayer we must first have our hearts filled with true worship for God. Mrs. Moon and Mrs. Turner each spoke on personal answers to prayer. Special mention was made of our work for the New Year, and our earnest prayer is that during the year 1925 we may reach out and with God's help go on to greater things.

Anna G. Cope, Press Sec.

### W. B. F. M. S. ONTARIO WEST RECEIPTS FOR DECEMBER, 1924

From Circles—Woodstock, Oxford, \$26.83; Claremont, \$25; Kitchener, Benton, \$25; Listowel, \$5.50; Toronto, Pape, \$8.38; Dunnville, \$1; Guelph, \$12.75; Toronto, Calvary, \$33.20; Harrow, \$17.50; Toronto, Walmer, \$7.65; Toronto, College, \$49.40; Sault Ste. Marie, Wellington, \$5.25; Toronto, Boon, \$16.42; Marchmont, \$5; Cobourg, \$8.10; St. Catharines, \$8; Aylmer, \$25.50; Dutton (M. & M.), \$9.20; Fingal (M. & M.), \$1.78; Port Burwell (M. & M.), 98c.; Sparta, \$4; Colborne, \$3.50; London, Talbot, \$97.50; London, Maitland, \$7; Toronto, St. John's, \$17.05; Jaffa, \$2.50; New Liskeard, \$14.95; Tillsonburg, \$2.87; Paisley, \$3.04; Burk's Falls, \$11.30; Delhi, \$28.39; Dundas, \$13.20; Belleville, \$26.26; London, Egerston, \$5.69; Midland, \$20; Malahide-Bayham,

(Continued on page 201)

## The Young Women

### TRAINING INDIA'S NEW WOMAN

By Miss Charlotte C. Wyckoff, Ranipettai,  
Madras, India.

Missionary of the Reformed Church in America, Teacher in the Girls' High School, Arcot Mission.

The other day, in reading the Madras Weekly Mail, my eye was caught by the following letter:

To the Editor of the Madras Mail:

Sir,—The state of complete dependence in which the Hindu women are kept from birth to the end of their lives, makes it impossible for the Hindu women to have self-reliance, without which a human being becomes a pitiful parasite. Women of the other religions are better off than their Hindu sisters for in many cases they are obliged to depend upon themselves and an opportunity of cultivating self-reliance is thus afforded them by which they largely profit. But the Hindu woman, unless her family is actually destitute of means to keep her, is shut up within the four walls of her house. If the Hindu woman is left in this world as a widow without a male relative to support and care for her, she does not know what to do with herself. Having no self-reliance, she has no strength to withstand the trials and difficulties which must be encountered by a person on her way toward progress. Mr. Editor, is it not idle to hope that the condition of the Hindu woman will ever improve without individual self-reliance? In view of this I earnestly call upon the enlightened population of India to teach the Hindu women how they may become self-reliant, to consider it their duty, to the very end of their lives, to maintain and to advocate female education, bravely fighting the oppositions that may arise against their noble cause, bearing in mind that Almighty will always side with the noble cause. Mr. Editor, is my call too much for the enlightened public? I trust not.

**F. Ramakrisna Vijayarangam.**

The writer is evidently one of a host of us who believes that, as someone has concisely put it, "what India needs is a new grandmother."

### India's Grandmothers

Picture the old grandmother of India. We walk down the palm-bordered street of the caste-section to her home. At the carefully swept threshold we step aside with exclamations of delight at the clever design, wrought so symmetrically with powdered chalk upon the smooth earth by her skilled fingers, as tokens that the blessing of Lakshmi might rest upon that thrifty house, swept and garnished and sprinkled with cow-dung water before the first light of dawn. Across the narrow porch, through the heavy carved wood door we go, through the men's room at the front and out again into the pleasant inner courtyard, snug and secure from the outside world. Here we find our grandmother enthroned as queen of her little kingdom. And she is every inch a queen—draped in rich-colored silk, with massive gold ornaments at neck, ears, arms and feet, proud and dignified of bearing, patrician of face, courteous and hospitable to the visitor, yet eager and curious as a child to examine the visitor's strange apparel and know the reason for her queer ways. Her kingdom is the family—the slender, bejewelled maidens who stand demurely attentive are her sons' wives, every act of whose life she directs. The adorable children, from the newest baby in his thirteen-year-old mother's arms, to the sparkling-eyed little twelve year old awaiting her approaching marriage, and all that motley group of poor relations and other hangers-on that fill the background—these too are her loyal subjects, who love or hate her as the case may be, but in any case fear, obey and respect her.

But the grandmother's sway does not end there. Those handsome young sons, with their keen, intelligent faces may be free to go and come, to study art or practice law, to break their caste at social reform gatherings where she may never go, or take part in mass meetings that make fervent demands for "female education," for abolition of child-marriage, for freedom from caste and superstition. Let them once enter the walls of the house, and these newfangled ideas never come out, or are silenced with the first murmur. Does the son rebel against religious ceremon-

ies that seem to his grown-up mind childish and futile? He does them, just the same, at his mother's bidding. Does he desire freer and more companionable intercourse with his girl-wife, after the fashion of Western families of whom English novels tell him? There is little privacy for such conversation, and less encouragement in the frowns of his mother and the timidity of his wife. As his daughter grows older, and he makes a firm stand about sending her to school, to school she goes on such days as she is not wanted for household tasks, and as long as she is in her boisterous, troublesome childhood. But the day comes when she stays at home, and then even the most ardent debater for postponed marriage and higher education for girls, (i.e., up to eighth grade or through high school) finds himself face to face with a rocky barrier that can be scaled only by the use of a dynamite of force which he is unwilling, if able, to apply. Despite all the debates and the mass meetings and the social reform societies and speeches, the little girl is married, forgets nearly all that she has learned of a wider life, and becomes, in time, after a long apprenticeship, hardened into the same mould, and a queen over a little kingdom of her own.

Walk through the town, visiting homes of higher and lower castes, visit the villages which are the real India, and penetrate the pariah slums whose men and women toil side by side in the fields all day and return to their wretched mud huts with their wage of rough grain at night, and everywhere you will find the influence of the woman—the real barrier to India's progress. The writer of the letter quoted above states the reason as being "lack of self-confidence" and mentions as the most concrete solution of the difficulty, increase of "female education."

#### What India's Women Need

We agree that self-reliance, both physical and intellectual, is a very important part of what India's "new woman" needs, but it is evident that she will gain it, not merely through going to school, but by a type of education which is carefully adapted to her needs. In the large cities where, as a result

of enlightened parents, large numbers of girls now study, before or after marriage, in high schools, normal schools and even in medical schools and colleges, it is noticeable that mere attendance at classes and passing of examinations does not solve the problem. If the school has what parents admiringly call "very good discipline," the girl may emerge from her years of training very glib at reciting History and English but otherwise as docile, as dependent, and as much of a clinging vine as if she had spent the years grinding curricula under her mother-in-law's supervision. If, on the other hand, she has plunged too suddenly into freedom, she comes out full of unreasoning restlessness and rebellion which may lead her into tragedy. Those who are engaged in the business of training India's new woman, whether as administrators or teachers, whether Indians or outsiders, are faced with this problem of building up for her an education which will send her forth strong and courageous, clear of thought, capable of hand, combining with all her natural grace and dignity the vigor, sincerity and devotion that will enable her to meet wisely the problems life brings to her as a citizen of the New India.

Every school has its own way of meeting this problem. The Girls' High School at Ranipattai is located in an obscure corner of the great Madras Presidency, which was the first to grant the right of suffrage to women owning property. We are far from the progressive city, in a conservative old town ringed about with rice-fields—a town where intelligent Hindu men attend and applaud school exhibitions and make frequent eloquent speeches on the education of women, but do not succeed in securing for their own daughters more than three or four years of schooling. "Learning?" say the grandmothers of our town. "What is learning for? How will learning help a girl to blow the fire?"

#### A Visit to the Girls' School

It is Friday noon in our school and in the shade of the inner veranda the children lie in rows on their grass mats for the rest-hour before afternoon classes. Out in the kitchen and dining-hall, some of the "big sisters" are

still cleaning up after the noon meal—carrying earthen pots of water on their hips from the well, mixing a disinfectant with each pot, and then washing and scrubbing the stone floors and the drain. Others are in the store-room with the Matron, measuring out the food-stuffs for the next meal, for they will start to "blow the fire" as soon as the kitchen is clean. (Perhaps it is not too much to hope that if we realize to any extent our ideal of training them to think and act for themselves, they may not only learn to blow the fire more efficiently but may devise a better sort of fire than that over which their ancestors have squatted for generations.) Rajammal, who is the head of this "set" of four workers, is in a hurry to start cooking, for she is commissioned by the Sixth Form Domestic Science class to try an experiment. For two weeks the Sixth Form have been on the subject of "Food Values," and already they have turned the searchlight of their new knowledge upon the school menu, and discovered a deficiency in proteins and fats. The Domestic Science teacher, who is also, unhappily, Chancellor of the Exchequer, is obliged to confess that the budget permits of no more meat and eggs. Can the class suggest anything else? So the class has been poring over caloric lists of Indian grains and foods, obtained from a government bureau, and each member of the class is going to try out a new idea in cheap proteins when it comes the turn of her set to cook. Rajammal is experimenting with the possibilities of introducing peanuts into the curry—unheard of combination! Even the Matron, who is hardened to innovations by this time, hands over the peanuts with a skeptical smile and, washing her hands of the matter, departs. Rajammal, whose shyness in class reminds her American teachers of a certain "wee, sleekit, timorous, cowerin' beastie" now jumps to her work with a vigor and a sparkle that makes the younger members of her set stand around. When the two o'clock bell summons the "head" to her chemistry laboratory and the others to various classes, preparations are under way so that the meal can be cooked between four and six. Then the school will give its verdict on the new curry.

Meanwhile, during the hot noon hour while Rajammal's set are washing rice, grinding curry-stuffs and shelling peanuts, Kamala, head of the cleaning squad for the day, is having an unhappy time. Soon after her gay departure from the scene of action, a "queen" came around to inspect, with the result that Kamala has been recalled and faced with the unmistakable evidences of a Third Repetition of an Unforgivable Sin. This must be capitalized, for emptying the garbage out of the back door is an "unforgivable sin." Kamala's own mother at home, and her neighbors in the village, share her attitude toward garbage—that "out of sight is out of mind." Before this Kamala has been obliged to recall her scattered squad and convey the garbage to its proper pit and burn it; but now on her third offense—oh, why did she cast her vote for that girl to be Queen—she must not only do this, but must be summoned to the Court! With this ultimatum the Queen hurries away, to slip her written statement of this "case" into the box, before it is opened. This Queen or Raneer—as we call her in Tamil—is the elected representative of one of the four groups into which the six upper classes of our school are divided. Each group—called a "house" in anticipation of the day when we shall really have four separate cottages—elects its own Queen and Princess at the beginning of the year, and the four houses acting together as the "United Nation," elect a member of the Sixth Form to be Maha-ranee or Chief Queen.

As Kamala's accusing Queen reaches the box with her slip, the Maha-ranee is in the act of performing her weekly duty of opening the box and taking out the other reports of offences against the law. Ten minutes later the "Low Court"—or Court of Common Pleas—has begun its weekly session in an empty class-room. At the desk stands the Maharanee, aged eighteen, conducting the session by parliamentary procedure with a quiet dignity that little suggests the timid, inarticulate child of four years before. At the desks sit the eight members of the jury—the four Queens or Ranees, who are Fifth or Sixth Form girls, and four of the **Sitthi**

(aunts) who are teachers, making two representatives from each house. The accused with their accusers and witnesses are tried one by one until the two o'clock bell precipitates a hasty adjournment. The teachers fly to their classes and the Maharanee, all through the ensuing class in English History, is mentally comparing the Constitution and Laws of our "United Nation" with the Constitution and Laws of England in the reign of the Stuarts—somewhat to the advantage of the former!

Across the hall in the chemistry laboratory, Rajammal and others who prefer Science to History, are absorbed in proving the identity of a new and unknown substance. In the Fourth Form classroom, the teacher is on the back seat, and a member of the class, at the desk, conducts a discussion on Home Rule for India by "Gandhi, Tagore and Lord Reading." On the time-table this class is called English Oral Composition. At half-past three today classes stop to give way to the Friday "Literary and Debating Society" for which the older girls gather in the main hall. The Third Form, arriving just in time from their two hours of "Home Nursing" at the near-by hospital, make their debut in debating on a subject chosen by themselves, "Is it right to kill animals for food?"

At half-past four, the older girls gather for their "gym. class." The victrola plays a gay tune and the long line marches in, eyes brightening, bangles and anklets clinking faintly in time to the music. The teacher looks them over with a critical eye. She has suffered for this class. First she has cajoled an overworked doctor into making a thorough physical examination of each girl. She has labored with superstitious parents to secure necessary treatments. She has teased, coaxed and driven the girls into class, when they would far rather lie down with a headache, or languidly stroll in the garden, or embroider on the verandah. She has carried them through their first days of stiffness by the attraction of music and her own enthusiasm—and now, look at them march! Despite their graceful but hampering draperies, they can walk alertly, follow orders

quickly, and do exercises with real snap and vim. To be sure, this girl and that have slight curvatures from carrying heavy baby brothers on their hips when they were little, several are still stooped from early school-room days, but that is what you would find in any class the world over. What is not so apparent to every eye is the physical heritage of these girls—the long line of child-marriage and seclusion back of them which must be responsible for these slight, delicate bodies which may grow fat and flabby with age, but have so low a power of resistance to disease. Add to this a nervous instability that leads many into hysteria and neurasthenia, and you see what a grave responsibility lies with those who guide such girls through a difficult and taxing high school course of study. The setting-up exercises are now over, and the girls laughingly choose partners for folk-dancing. Under the spell of the catchy music and the jolly companionship they will jump and skip and bend without a thought of stiff muscles or lost dignity, and with the joyous abandon comes a growing freedom in every sort of expression. Many a repressing bond first breaks and disappears in the physical work, leaving the stiff and inarticulate girl more free, the lackadaisical one more active. Then they run outdoors to play, in the cool shadows of late afternoon, so limbered up that they romp and skip about like children, who have been accustomed to it. Up goes the tennis-net, up goes the badminton net, with a scramble for bats. The whistle blows as basket-ball and volley-ball begin. The leftovers join their "little sisters" in skipping-rope, hop-scotch or Indian games. Lazy girls, who sneak off into quiet corners, are beguiled into their "house team" to practice for the matches at the end of the term. Sometimes a group leaves the playground for a "Bird Walk" or "Botany Walk," and after dark on Saturday nights, a "Star Walk," with a nature-loving teacher. The outdoor world, in the cool resplendent sunset hour, is our greatest classroom, where many a lesson is learned of working together, standing up under hard knocks, playing fair—and where eyes once blind are opened to a "glory

and a dream" that can never pass, however dull and narrow their future range of vision.

On this Friday night the supper bell rings early, and the girls hurry off exclaiming excitedly "Drama! Drama! Drama!" This is the first Friday of the month and the Fifth Form's turn to entertain the school during the festive evening. Some inquisitive youngster, flattening herself against the outer wall of the classroom where rehearsals took place, has discovered and spread the news that this is no ordinary performance gotten up by the girls themselves with impromptu lines and a buffoon making everyone merry, but a real play, coached by the pandit or Tamil classics teacher, so excitement runs high. While stage properties and seats are being arranged at one end of the moonlit court, after supper, the impatient children give vent to their feelings by skipping and clapping their rhythmical *kummi* around a palm at the other end. Their song, taken out of its flowing Tamil syllables, is something as follows:

"Mr Moon, hold up your light! Look down tonight and see us playing!

Happy children in a ring so sweetly singing all together.

In the palace all is dark. The reason? Hark!

A girl is born!

Heed not, maidens! Speed not, maidens! Dance and sing till early morn."

Faster and Faster spins the laughing circle round the palm in the moonlight, springing in and out and snapping fingers, till the bell precipitates a mad rush for seats near the stage.

Only the cement floor for both stage and pit, with the verandah for balcony, a bench or two for boxes, a sari for back-drop and our dignified pandit with his hand-harmonium for orchestra, yet for three hours we are carried to another world as we live over the old, old story of Harischandra and Chandramathy as sung and acted by our transfigured Fifth Form. The pathos of the tale, and the lovely, haunting melodies in which it is told, silence the boisterous mirth and bring tears to our eyes.

The girls also work hard at Indian music, practising away at the violin, thambool, vee-

na and hand-harmonium, learning the science of the different *rahas* and scales, in the hope of developing a real *bajanai* or orchestra. And thus we are trying, beside bringing to them all the best that the West has to offer, to help them to develop all that is finest in their own heritage.

Who are these girls who are permitted to live year after year in such mixture of castes in a boarding school, playing basketball, learning to govern themselves, studying everything from calories to Shakespeare, at eighteen and twenty still unmarried and free to decide whether they will become nurses or doctors or teachers before marrying? Is this not a contradiction of all that has been said about the conservative old towns whose girls, if of the higher castes, spend their days for the most part in the seclusion of their inner courtyards, or if of the lower castes, toil beside the men from sunrise to sunset?

Fortunately we do not have to wait until we can convince India's grandmothers by words that education can help a girl not only to blow the fire but to do much else that is really worth while. We can convince them by showing them, for we have at hand plenty of material for our experiments in the girls of the Indian Christian community. This community, which now constitutes about one sixtieth part of the population, while sharing the traditions and social customs of a great variety of castes, is with each succeeding generation increasingly free from many of their impediments to progress. They have a passion for education, and most of them educate their girls as well as their boys. The laws of the Church forbid marriage until at least sixteen, so the Indian Christian girl is generally allowed some measure of girlhood between childhood and womanhood. It is the girls of this community that fill our high schools and colleges to their utmost capacity. Those who have the intellectual ability to complete a university course have before them unlimited possibilities for a great career, especially in these days when, with the transfer of education into Indian hands, there is great

demand for women qualified for administrative positions.

So the grandmothers of our town see before them year in and year out a group of a hundred and seventy-five girls who, though they defy every tradition of caste and sex, yet emerge as capable housewives, good neighbors and something more. The "something more" first shocks, then interests, then attracts them. Little by little they come to see and go away shaking their heads, but send their little granddaughters to our elementary branch school which is at their very door-steps in the town, and yield to persuasion to keep them there yet one more year, and then again one year! Four or five are so bold as to send girls by cart daily to attend classes shoulder to shoulder with Christian girls of who-knows-what caste extraction in our boarding school, where the sight of older classes stirs their ambition to continue. Perhaps the ambitions of these girls must be laid aside and they must marry as the others have, at twelve, but they will not forget the glimpse they have had of other possibilities. When they become grandmothers and mothers-in-law they will not so lightly brush aside the ambitions of their daughters for some period of carefree girlhood and stimulating study before marriage.

And so, as years go by, in the conservative old towns and villages as already in the big cities, the daughter of Sita and Savitri and Damayanti becomes the "new woman"—the self-reliant leader of the New India. If we can seize our opportunity to make her education thoroughly Christian in principles and ideals, it is this "new woman" who will lead the New India to Christ.—*Missionary Review of the World.*

#### TREASURER'S REPORT FOR JANUARY

(Continued from page 195)

\$12.50; Oshawa, \$7.40; North Bay, \$2.80; Chatham, \$9.40; Kingsville, \$6; Springfield, \$6.87; Toronto, Dovercourt, \$5.75; Malahide-Bayham, \$5; Toronto, Castlefield, \$7.50; Toronto, Ossington, \$27.76; Brooke & Inniskillen, \$5.40; Daywood & Leith, \$25; London, Edgerton,

\$5.05; Orangeville, \$11.71; Toronto, Central, \$59.72; Toronto, Jarvis, \$12.19; Durham, \$6; Toronto, Century, \$26.85; Toronto, Waverley, \$49; Bentinck, \$4.37; Niagara Falls, Main, \$2.95; Beamsville, \$6; London, Kensal Park, \$1; Brampton, \$10; Iona Station, \$3; Orillia, \$18.51; Owen Sound, \$9.52; Fenelon Falls, \$11; New Liskeard, \$25; Hespeler, \$20; Meaford, \$3.60; New Hamburg, \$20; Paisley, \$1.65; Chatham, \$5.12; Chatham, \$10.30; Essex, \$5.40; Toronto, Indian Road, \$15.50; Essex, \$10.30; Burford, \$5; Talbot St. (East of Aylmer), \$13; Dunnville (M. & M.), \$2.76; Peterboro, Murray, \$16.50; Toronto, Beverley, \$32.

**From Bands**—Listowel, \$2; Brant, Calvary, \$7; Hanover, \$19.50; New Liskeard, \$5; Hamilton, Stanley, \$12; Mt. Brydges, \$10; Sudbury, \$14.50; Gravenhurst, \$10; Port Colborne, \$8; St. Mary's, \$2; Hespeler, \$10; Orangeville, \$3.00; Orillia, \$8.50.

**From Y. W. Circles**—Kitchener, King, \$11.40; Stratford, Ontario, \$14; Toronto, St. John's, \$11.95; London, Adelaide, \$40; Calton, (M. & M.), \$1.00; Toronto, Parkdale, \$11; Hamilton, James, \$6.40; Simcoe, \$15.79.

**From O. O.**—Aylmer, Miss. Aux. (M. & M.), \$4.60; Springfield, "Daughters of Zion" Bible Class, \$25; Toronto, Walmer, Philathea Class, \$30; Toronto, Dovercourt, Philathea Class, \$40; Kitchener, Benton, Primary Dept., \$20; Stratford, Ont., St. J.B.Y.P.U., \$7.

**From Individuals**—Anonymous, 50c.; Mrs. W. E. Northway, \$25; Mr. B. Whitelaw, \$25; Miss M. A. Bradshaw, \$8.90; Mrs. A. Enticknap, \$10.00; Miss Alice E. Steer, \$20.00.

M. B. Piersol, Treas.

Mrs. W. H. Piersol,

35 Dunvegan Rd.,

Toronto, Ont.

#### NOTE

The article clipped for this section from the "Missionary Review of the World," though rather long, is so full of information and interest that we coveted it for all our readers but especially for our young women. We hope everyone will take time to read it through. It makes us glad that we may have a share in training India's new women. Our missionaries are working at it all the time.—Editor.

## Our Mission Bands

A Mission Band in Every Church in Our Convention in Two Years.

### GOING TO SCHOOL IN INDIA

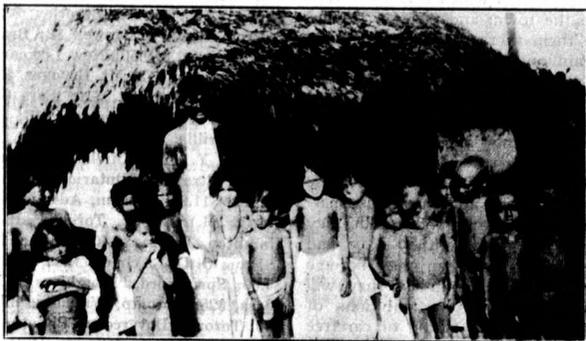
#### Programme No. 1

1. Opening hymn 763.
2. Prayer by Leader.
3. Hymn 763.
4. Scripture reading by boy member. Psalm 19.
5. Business:—  
Minutes of last meeting.

Missionary Songs and Hymns for Juniors, page 4.

12. Recitation, "There Was a Little Child."
13. Story of Jeevamoni, "Jewel of my Life."
14. Sentence prayers by members.
15. Closing hymn, "The whole world was lost in the darkness of sin."
16. Prayer by Leader.

(Note to Leader). A map will be almost



One of our Christian teachers and his little school of out-caste boys and girls. These children are poor and belong to the depressed classes. Even if clothing is scanty they must have a necklace, glass bangles and bead bracelets. Indian girls and women are extremely fond of any form of jewelry or adornment of any kind.

Treasurer's Report.

Other business.

Roll Call.

6. Offering of gifts. Hymn while offering is received.
7. Announcement by leader. (See note attached).
8. Texts by different members about **THE LIGHT OF THE WORLD**.
9. Chalk talk on **THE LIGHT OF THE WORLD**.
10. Study Period. School days in India. This will be taken by leader. See suggestive notes attached.
11. Hymn or solo, "What Can We Do?"

necessary to these studies. If you have not got one, get one of your members to sketch a large map of India, marking off the part for which Canadian Baptists are responsible, and marking fields as wanted. You can get a real good map, about 32x36 from the Literature Department, at 66 Bloor St. W., Toronto, for 50c. Missionary Songs and Hymns for Juniors; and "Jeevamoni, jewel of my life", can also be procured there.

#### Announcement by Leader

We all go to school, don't we? There is quite a bit of grumbling about school, but on the whole, we like it pretty well, and then,

oh, think of the result if we did not go to school, or learn anything. We would be blind, wouldn't we. Now some of the boys and girls in India go to school too. And it would be certainly interesting to hear about them. So for this and three other meetings we are going to have in our Study period, The Schools of India, that is, our part of India. We will call it "Going to school in India." Let us see if we think we would like it better than our own. At any rate it would be a change.

### BIBLE TEXTS ON LIGHT

All repeat together "Jesus said, I am the Light of the World."

No. 1.—"But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings."

No. 2.—"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

No. 3.—Jesus taught often in parables or from common objects around Him as when He said, "Ye are the light of the world."

No. 4.—"Let your light so shine before men that they may see your good works, and glorify your Father, which is in Heaven."

No. 5.—"In Him was life, and the life was the light of man".

No. 6.—"And the light shineth in darkness and the darkness comprehendeth it not."

No. 7.—"I am come, a light unto the world, that whosoever believeth in me should not walk in darkness."

No. 8.—"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

No. 9.—"The entrance of Thy word giveth light."

### CHALK TALK. THE LIGHT OF THE WORLD

The leader will sketch a picture of the world on the board, half white and half black. To the left of this is a picture of a lighted candle on a book (representing the Bible). Over the top of this print the words "Ye are the Light of the World." This will show that we must not keep the LIGHT to ourselves.

#### Talk

Who is the Light of the World? Jesus could not stay here in person always so he told His disciples that they were to be the lights, or his messengers to the world. So his followers commenced, but in all these years since Jesus was on earth, the light has not got nearly all over the world yet. (See the picture). A long time ago some men remembered that Jesus told his followers this, and they thought all about these people on the other side of the world not knowing of Him, so they started out to tell them. After they told the people the story of Jesus and gave the people the Bible message, they soon began to see they would have to have schools to teach them to read the Bible themselves so they could tell their fellow countrymen. In this way they would all get the light or they would get it faster. Don't you wish you could go and give them the Light that you have? And help them to give the Light to other boys and girls? Perhaps we can some day, but just now what can we do to help this Light of the World to shine in India, for instance. We can pray. We can take care of our bodies so they will be well and strong when we get old enough to go. And we can study so as to prepare our minds, so we will be able to teach them when we do go. And we can give our money to help others to go until we get old enough. Some day all the world will know of Jesus and it will all be Light.

Jesus bids us shine  
With a pure, clear light,  
Like a little candle  
Burning in the night.

In this world of darkness  
So let us shine  
You in your small corner,  
And I in mine.

—Sel.

## STUDY PERIOD

## Leader's Talk (Suggestive only).

Now do you wonder what light has to do with schools? Light means knowledge. Suppose you are trying in school to do a very difficult problem. You cannot see how it is to be done. It is all dark. Isn't that what your mind feels like? You cannot see. What word did I use? (see) That's it. You do not understand, it is all dark. Bye and bye when you study long enough you begin to see, or somebody shows you how it is done, then you see. You get light with your mind's eye.

Now there are 5,000,000 people in our part of India, and ever so many of them are children, and while they have the loveliest shiny brown eyes imaginable, and can see lots of things around them just like you, still they cannot see with their minds' eyes, because they are dark, they do not know how to add or subtract or multiply, and worst of all they do not know about Jesus, because they cannot read. Therefore they are dark, very dark indeed.

If you were in a dark room, and were looking for something, and suppose your sister were in the next room with a light, and suppose she would not or could not bring it to you so you could see, what would you think of her? People who have light, should share it with others.

Some of the older people, lots of them, in India, cannot read nor write, so they are fooled into doing things, by those in authority, or wicked people, signing papers with thumb prints, for instance, that they would not do if they could read and write. They are unable to reckon, so they are cheated by wicked people.

Now do you see why they need schools? These fathers and mothers do not want their children to grow up like them. Don't you think just for the sake of being kind we should give them our light, or in other words send them teachers, so they can learn too? And it is not only these things they should learn, but they want to learn to read so they will know about Jesus, that is the biggest reason of all. They can read for themselves out of God's own Word.

About 50 years ago when Mr. McLaurin

first told us about the work in India, he said there were 4 schools of a sort. Now it has grown so there are 42 schools in our mission work. And there are about 12,500 scholars. Of course there are more schools and scholars than that, but these are all in under of mission.

One more reason why there should be schools in India. There was a very high caste Indian visiting in Canada one time. He was a Christian and was a Y.M.C.A. worker. A woman asked him how he began to tell people about our Jesus if they did not know and had never heard. He said this: "If they can read, and I always hope they can, I give them the New Testament, or the Gospel of John (hold one up before your Band to make it more impressive) and I ask them to read it. Nothing I can say will be as good as that. This is the surest way."

How could he read without being taught? Mr. Sircar was very glad when he found those who could read the Bible for he said that was the best way for them to learn about our Saviour.

Now you know there are many different kinds of schools in India just the same as in Canada. There are village schools, Evangelistic schools, Boarding schools, both for boys and girls, Caste Girls' schools, High schools, one Normal school, and one Theological Seminary beside one Industrial school.

We will study about these now for the next 3 weeks. Perhaps next day we will have someone tell us what your school is like, and what an Indian school is like. That is, how it is like and how it is unlike our schools.

See Mission Band Recitation on page 207.

## CANADIAN MISSIONARY LINK

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All matter for publication should be sent to the Editor.

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50c. a year in advance.

## The Eastern Society

Miss Barker, 4136 Dorchester St., Westmount, Que.

### BOARD MEETING, MONTREAL

The Quarterly meeting of the Women's Foreign Missionary Society of Eastern Ontario, and Quebec, was held in the parlor of Olivet Church, December 12th. The President, Mrs. Ayer, in the chair.

Miss Bentley, Recording Secretary, having resigned the office which she had so efficiently and devotedly filled for many years, the election of one to fill her place was proceeded with. Mrs. Powell was nominated, and upon motion, was unanimously elected.

The Treasurer's Report was received and adopted. The following life members were accepted, Miss Marjorie Frost, First Church, Ottawa; Miss Marion H. Campbell, Highland Park, Ottawa, Band Life Member. Superintendent of Bands reported for our encouragement three new Bands organized.

Mrs. Fitch reported for the Bureau of Literature, and her report evidenced that this department of our work is in efficient hands.

Mrs. Findlay, Superintendent of Supplies, sent a satisfactory written report which was read and adopted.

Our beloved Hon. President, Mrs. D. Bentley, having sustained the loss of her husband, it was moved that a letter of sympathy be sent to her and to her daughter, Miss F. Bentley, expressing the deep sympathy of the members of the Board with her in her great loss. It was also moved that we place on record our grateful acknowledgment of the many services and wise counsel so cheerfully rendered to the Board during all the years by Mr. Bentley.

The Corresponding Secretary was instructed also to write letters of sympathy to Mrs. A. E. White, daughter of Mrs. Therrien, who had recently gone to her reward and who had actively served the Board as long as her health permitted, and had been Vice-President at one time. To Mrs. Gilmour, former Vice-President, on the sad loss of Prof. Gilmour, former pastor of Olivet Church, and known and beloved by all, and to Mrs. Maguire, who has been bereaved of three brothers since coming to Montreal.

Mrs. Ayer gave a brief resume of the an-

nual meeting of Canadian Baptist Foreign Mission Board held in Toronto, of which she is a member.

The Board learned with great pleasure that our President, Mrs. Ayer, and our Cor. Sec., Mrs. Motley, were planning to go to Washington. A motion was passed appointing them as representatives of our Board to the Federation of Women's Boards of North America, and to the Washington Conference.

The Corresponding Secretary read letters from our missionaries, Miss Murray, at Narsapatnam, and from Miss Hinman, at Akidu. Earnest prayer was offered for the specific needs of our missionaries, as revealed in their letters. A letter from Miss Mann, who, with Miss Kenyon, was doing the work at Vuyuru during the absence of Mrs. Cross, was heard with much interest. Miss Mason reported the quarter's work on the Narsapatnam field, and Miss McLeish, of the work at Yellamanchili.

After earnest prayer the meeting adjourned.

### A MESSAGE FOR 1925

Is it too late to offer New Year's greetings from "Kingston to Quebec?" Not from my point of view, for as I glance at my calendar I see that the date is January the sixth and 1925 is still very new. I note also that this is Epiphany, the day which commemorates the visit of the Magi, who in the long ago, brought their rare and costly gifts to the feet of the Christ Child.

As with gladness these men of old offered their "gold and frankincense and myrrh" to their Master, so may we with joy in our hearts prepare to bring Him the gifts for our Golden Anniversary Fund, as an expression of our thankfulness for His guiding hand ever since our women's work was organized in 1876.

From the time that our Society sent out "our" Miss Murray in 1893 to open up the Women's work at Vuyuru, that field has been our special care, and now that Miss Lockhart has so clearly brought before us the crowded condition of the dormitories and the need for enlarging the Vuyuru Boarding School (see January Link), I know that you

will gladly respond when the plans for gathering the required sum of \$4000.00 are set before you.

Another objective is the obtaining of **200 new subscribers for the Link**. This valuable little paper has been exceedingly generous to us in the East, in giving us free space in its columns and surely we can show our appreciation by beginning a drive for new subscribers at once. Agents please govern yourselves accordingly!

And now what of the current year? Your loyal and ready response to the appeal for the large increase on our regular work last year brought joy, and thankfulness to your officers and Board, who are depending on you to **maintain the good work in 1925**. Our obligations are just as compelling this year, besides which that bugbear Exchange, which gave us so much trouble a few years ago, is soaring again and will mean a heavy drain on our resources. So let us go prayerfully forward, finding in 1925 greater possibilities for service and closer fellowship with our Lord and Master.

Affectionately your President,

Ethel C. Ayer.

Westmount, Jan. 6th, 1925.

#### EXTRACTS FROM LETTER FROM MISS MANN, VUYURU

"We are still here, as there has been some delay in the return of Mr. and Mrs. Gordon, and our one month has lengthened into three, and our doing nothing but seeing that the children did not carry off the buildings, has degenerated into Miss Kenyon teaching all the Bible in the school but three classes and looking after the evangelistic village S. S.'s, and myself teaching every period in the day but one. However, we are enjoying every minute of the time, even when the children do not understand what we mean, and do the very thing we do not want them to do. I think I like them better than any group of children I ever worked with. Some of them have the possibilities of splendid men and women. But the boys are about twenty-five per cent. superior to the girls, I suppose due to the position that woman has held in this country up to the present. We weren't there very long

until we forgot all about the children being dark-skinned and "different" and found that they had all the tricks and schemes of children at home to get out of work, with a few of their own added to them, so we could not "go to sleep on the job at all." The school numbers nearly two hundred. Our Eighth Standard has twenty-nine pupils who will go out next May to swell our ranks of workers or workers-in-training, for they are all either Christians or of Christian parentage. In another week we go out into the villages nightly to conduct our Evangelistic Campaign. We are hoping that the children themselves may receive blessing as they try to present Christ to some of these people who have never heard.

We like Vuyuru—it is so lovely and green and the people are not so poor as in Cocanada, though they are poor enough beyond all comparison when compared with Western standards.

Edith G. Mann.

#### PRACTICAL HINTS FOR OUR HOSPITALS AT AKIDU AND VUYURU

**Bandages**, cotton,  $1\frac{1}{2}$  inches to 4 inches wide, 6 yards long, tightly rolled. Old soft cotton and linen are also good for these.

**Dressings**, 3 by 4 inches, 4 by 4, 4 by 6, 6 by 6, and 6 by 8 inches. Two layers of cheesecloth with one layer sterilized absorbent cotton between, edges basted with raw edges inside, bundles of these wrapped in cheesecloth and pinned. These are sterilized in India but care should be taken to avoid unnecessary contact with dust, hairs, etc.

**Quilts** 48 or 50 inches by 2 yards 12 inches long. Double flannelette, or patchwork (sewn by machine) with flannelette back. Do not interline with wadding unless very strongly sewn all over. These are washed by hanging on stones in the stream, and must be sewn so as to endure such treatment.

**Blankets**. Old ones or coarse grey ones, or pieces for babies' cots.

**Draw sheets**. Strong cotton, 1 yard by  $1\frac{1}{2}$  yards. These are also useful when packing. The rest of the parcel can be sewn up in these for inner wrapping. Small size pillow slips are also useful in the same way

**Towels**, plain cotton huckaback, small size, in lots different by pattern or marked for doctor, patient, operating room, etc.

**Operation stockings**. Pattern on request.

**Pneumonia jackets**. ditto.

**Binders**, strong cotton 12 or 15 inches wide, 1½ yards long. Made double.

**Tea spoons**. Cheap for medicine.

**Babies' shirts** made from stocking tops, with short or half sleeves, not sleeveless, any kind except silk. Also shorter size knitted colored wool, and larger size flannelette or heavy cotton, also with sleeves.

**Babies' bootees**. Very plain, bright blue, rose or other colors, not white as they soil too easily.

**Babies' binders**. Knitted, also colored, about 6 inches wide, 18 or 20 inches long, plain knitting. When casting off stitches join up with beginning row. This makes a round band and obviates safety pins which mothers in India never can keep! A small tab knitted in front for pinning diaper prevents pin holes destroying the binder. Use coarse steel needles (No. 12), 4 ply fingering needs about 48 inches, 3 ply about 55 to 60 inches. Binders made from flannelette should have tapes to tie, allowing small overlap, so as to avoid safety pins.

**Napkins**. About 24 inches square.

**Cot sheets**. Flannelette, 1 yard square.

**Cot Quilts**. About 30 inches by 36 inches or more.

These things are needed all the year round, also, of course, the bright colored pictures, S. S. cards and rolls for Evangelistic work in Avanigadda, Vuyuru, Yellamanchili, and Narsapatnam:— "Do you remember sending a picture roll on the life of Christ containing pictures of the Prodigal son, the lost coin and sheep, Rich man and Lazarus, Zacchaeus and others? I have long wanted to let you know what a treasure that roll has been and is, indeed I do not know what we should have done without it. Its arrival at the beginning of our Evangelistic Campaign was most opportune and it has been in constant use ever since, particularly as the story of Zacchaeus is the lesson set by the committee to be taught during the campaign. If you know who contributed it please thank them most heartily

and ask them to pray that salvation may come to many homes as it did to the home of Zacchaeus."

Look out next month for information re Christmas box. Meanwhile you can start on colored handkerchiefs, bright, fine gingham ones will do, or from any suitable bits of cotton.

**Wash cloths**, sewn or crocheted colored edges, towels, any kind, needle books, bags, more bags, and yet more bags. 3 by 4, 7 by 9 and 9 by 12 inches. **Scrap books**, (colored educational pictures, nothing nude or extreme). **Small celluloid dolls** with one garment, **stuffed dolls and animals** and **knitted scarves** about 9 inches by 30 or more inches long. These are useful in the cold season, also larger sizes for the Biblewomen.

The Supt. of Supplies had a joyous visit in Brockville last week. Everyone is busy there! One Mission Band in Ottawa is rightly named for a "Sunbeam" danced into the letter box at 53 Windsor Ave., Westmount, this morning, took Hope by the hand and together they have been dancing all over the place ever since. The tune? "The Christmas box for June is surely coming soon." Do you know it?

## RECITATION

For either one little girl or a concerted piece by 6 children, each repeating one sentence.

There was a child that went to the Missionary School.

There was a Mother, won by the child, that went to the Missionary School.

There was a home, heathen no more, because of the Mother, won by the child, who went to the missionary school.

There was a village, with people galore, who watched the home, heathen no more, because of the Mother, won by the child, who went to the Missionary School.

There was a Church, filled with a throng, to hear the story in scripture and song, who came from the village filled with people galore, who watched the home, heathen no more, because of the Mother, won by the child, who went to the Missionary School.

Adapted from "A little study in Missions."

# From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

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