

Canadian Missionary Link

Merrill Mrs B W
31 Dalton Rd

XLVIII

WHITBY, FEBRUARY, 1927

No. 6

Our Jubilee Special \$10,000

WHY WE NEED IT

- To pay three return passages of missionaries on furlough.
- To pay our share on Bungalow for Lady Missionaries in Bolivia.
- To provide our Treasury with the necessary working balance.
- To send our new Missionary, Miss Down, to India.

See our regular estimates on page 227

They cover none of these items.

**WHAT WILL YOUR SHARE BE IN THIS
JUBILEE OFFERING?**

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A UNITED PAPER

This month a happy announcement may be made. The Home and Foreign Boards have decided to unite our two papers. We believe this step will give general satisfaction among our Mission Circles. It will be so much simpler and easier to have one agent and to procure subscribers for one paper. Also it will save so much duplication in the sending of notices and reports.

In connection with the distribution of our papers the gain from union will be very great.

The mailing lists are largely identical. Now two of these intricate and ever-changing lists must be examined and corrected each month when one would involve little more work than each now does, and so much time and energy will be released for other work.

Perhaps best of all, the essential unity of all our work will be emphasized when all branches of our missionary endeavor are discussed under one cover.

It certainly seems appropriate that Home and Foreign Mission Circles should have a Home and Foreign Missionary paper.

To join with the Visitor will make a good celebration for the Jubilee Year of the Link which begins with the September number. About then or not long after it is hoped the union may be consummated.

A UNITED LITERATURE DEPARTMENT

The note above was partly written when the good news reached our office that the Home and Foreign Literature Departments are to be again united, as they were until a few years ago.

Two Literature Departments have been perhaps even more inconvenient for the Circles than two papers, necessitating constantly a double correspondence.

Miss Dale who has so efficiently handled the Foreign literature will now have charge of the Home literature also.

New rooms have been secured in a very convenient location.

Note well the new address: The Literature Department, 21 Charles St. West, Toronto.

DR. COOK AT CHICACOLE

It is good to know that Dr. Marjorie Cameron's hospital at Chicacole is again occupied by one of our own women missionaries.

Dr. Sarah Cook has completed the time of formal language study and is now free to go on with the work for which she has been so eager. Many will remember her in their prayers as she sets herself to her great task.

LET US PRAY

Our contributor who under this caption has so often given helpful suggestions for our prayers is not able to write at length this month. In a note to the Editor she says, however, that she has been thinking about the great need of prayer for our Women's Home and Foreign Boards at this time when they so especially need wisdom and guidance.

She adds "Then it does seem as if we should pray unitedly for our Baptist brothers and sisters in Roumania who are under such extreme disabilities.

"And there is China, too. Prayer is needed not only for those in peril there but for the statesmen in Great Britain and the other countries whose interests are affected."

And how much the Chinese people themselves need the prayers of all Christendom!

Oh, there is no lack of subjects for prayer. How many will be suggested as you read the pages of this February Link!

Then Let us pray!

TREASURER'S CORNER

We have received since Convention, from Circles, (including Jubilee \$35.00; extras \$96.50) \$2754.08: Young Women's Circles (extras \$2.00) \$516.12; Bands 371.88; Miscellaneous (including \$300.00 from "Link", \$110.28 Hannah Rowland legacy, \$500.00 Anna Bowley legacy, Jubilee \$200.00) \$1841.

There is a bright side and a dark side to this report. We are greatly encouraged by the marked increase in the giving of our Young Women's Circles. They have practically doubled their rate of giving. The Bands too are much stronger financially than they were last year. We hope for great things from our young folk. The giving of the Senior Circles however is rather depressing. It is considerably less than it was a year ago, the total to January 1926, being \$3112.54.

The Jubilee Fund has just been well launched. Most of the Circles are working on plans for an extra effort to raise our splendid Jubilee Fund. The gifts for this Fund to date are: Mrs. Frank Inrig, \$100.00; Mrs. Albert Matthews, \$100.00; Peterboro, Murray St. Circle, \$5.00; Burlington Circle, \$10.00; Guelph Circle, \$5.00; Thornbury Circle, \$5; Malahide Bayham Circle, \$10.00.

I wonder if everyone realizes just how tremendously important it is that this Jubilee money be raised. We are depending on it to pay for return passages to India for Miss Priest and Miss Munro and to Bolivia for Miss Booker, and provided our regular estimates are met, the Jubilee Fund will be used to purchase a building in Bolivia; and to send to India a new missionary. If sufficient money does not come in it will be necessary to keep at home our beloved missionaries now on furlough, and to postpone yet longer the sending of our newly appointed missionary.

The life members added during November and December are: Miss Almata Clark, Aylmer "Sunshine" Band; Mrs. Joseph Evans, Claremont Circle; Miss Janet Holmes, Toronto Central Y.W. Circle; Miss Hettie M. Wilton and Miss Louise Busch, London, Talbot St. Circle; Miss Alice Booker, Hamilton, James St. Band; Miss Phyllis Isabel Klinck in memory of Mrs. J. W. Ratcliff, Stouffville

Busy Bee Band; Mrs. Fred Knight, Meaford Band; Miss Emma Latch, Toronto, Bleor St. Circle; Mrs. B. F. Easton, St. Catharines Young Women's Circle; Miss Dorothy Hunter and Mr. Alex Clutton, Stratford, Ontario St. Lightbearers Band; Miss Beryl Sutherland, Mount Brydges Band; Miss Priscilla H. Rayfield, Galt Circle; Mrs. L. S. Haverstock and Miss Emma Catherine Couch (by Mrs. Argle in memory of her mother, Mrs. Turner) Guelph Circle; Mr. Ernest M. Smith, Fort William Band; Mr. Stuart Barber, Brantford Park Band; Mrs. Edward Layng, Denfield Circle; Mrs. Albert N. Pequegnat, Brantford Park Circle.

M. B. Piersol,
Treas.

Mrs. W. H. Piersol,
35 Dunvegan Rd.,
Toronto 5.

SPECIAL NOTICE
Re
SUBSCRIPTION RENEWALS
and
NEW SUBSCRIPTIONS

From a few of our Circles, the word has come "to discontinue all 'Link' subscribers as the church does not wish a 'Link' Agent."

In many instances this request has come from an Agent, not a subscriber herself or at least not interested in our work. Sometimes the request comes from a small minority.

If YOU are unfortunate enough to be in such an atmosphere, what will you do about your renewal? By all means, do not be content to have the paper discontinued. **Send your own renewal.** Send a new subscription along with it. If you know of others in your Circle who are not being looked after by a loyal, interested Agent, be a helper and gather in some of these renewals.

The response from our women is marvelous and you can help us keep our mailing list correct.

You may not know the exact month of expiration (the Agent has that information) but, if you have not paid since last Conven-

tion in November, be on the safe side and send renewal. Take every care to prevent your paper being discontinued. A receipt with date of expiration will be sent every subscriber or group of subscribers.

This is going to be the "Link's" best year if YOU help make it so.

Yours in the work,
Grace L. Stone Doherty,
(Supt. Agents Link).

A WORLD FELLOWSHIP OF INTER-SESSION

Friday, March 4, 1927, is announced as the Day of Prayer for Missions. For years women of America have observed this day of prayer. In 1927 the observance will be world wide. In the response to the call issued by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions, letters have been received from Great Britain, Europe, China, Japan, India, Korea, and other lands revealing the longing of the hearts of the women of the world for a world's day of prayer for missions.

It is hoped that in thousands of cities and communities in America, women of all denominations and all races will meet for prayer on March 4th.

Reports of the observance of the Day of Prayer in 1926 have been received from 47 States and from Canada. From many small towns came such messages as: "For the first time women of all denominations met to pray together. We hope that every year now we may continue to observe the day together." Letters from pastors comment on the spiritual value of the observance of the day and of the inspiration brought to their churches.

World Day of Prayer

The reports to the Boards from the Mission Fields regarding the "World Day of Prayer" have been most gratifying. The following message came to the Federation of Woman's Boards of Foreign Missions, which will illustrate the character of all the other messages: "Receiving universal pledges of co-operation in World Day of Prayer from

missionaries in China, Korea and Brazil. They want programs as soon as possible in order to translate them for native Christians." One of the important recommendations was that our Prayer Committee, which has done such excellent work, should be continued for two or three years so as to enable them to prepare the program early enough to send to these foreign countries.—Missions.

FOURTH INTERDENOMINATIONAL WOMEN'S DAY OF PRAYER

March 4th, 1927

SUGGESTED PROGRAMME

1. Opening Hymn. "Spirit Divine attend our Prayers" or "All people that on Earth do dwell".
2. Chairman's Statement of Purpose of the meeting. (Three minutes).
3. Scripture Reading. Psalm 72.
General Confession, followed by the Lord's prayer (both in unison).
"Almighty and most merciful Father; we have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God which confess their faults, restore Thou them that are penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy name. Amen."
"Our Father" — — —
5. Prayer for Canada:
 - (a) That the Spirit of Christ may dominate national life in home, school, industry and government.
 - (b) That gifted young men and women of our land may give their lives for the service of Christ and His Church.

6. Prayer:

For China—"Choosing Her Destiny—pray that she may choose Christ."

For Japan—"Replacing her own civilization with that of the West pray that she may be won for the Christian Faith on which alone culture can be securely based."

For India—"Entering a new era, pray that she may be eager for Christ."

For the Moslem World—"With its unprecedented evangelistic and educational opportunities."

7. Hymn, "Jesus shall reign where'er the Sun."

8. Prayer for all other Fields: For sacrificial workers, intercessors and givers—"Humanity's extremity is your opportunity."

9. Prayer for the League of Nations and international relationships: "Pray that the healing forces of Christ's reign may permeate the hearts and affairs of all nations."

10. Hymn. e.c. "Arm of the Lord, Awake, Awake" or "The Church's One Foundation", or "O Spirit of the Living God", preference given to the latter.

11. Prayer of Thanksgiving (in unison).

"Almighty God, Father of all mercies, we thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen."

12. The National Anthem. "God Save our Gracious King."

Benediction (in Unison, standing)—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

MRS. McLAURIN'S BIRTHDAY
From "Field News"

May I, through you, send a word of thanks to my dear friends and true yoke fellows who remembered my 80th birthday? The kind messages warmed the very cockles of my heart and were a real uplift. That night I sang a new song unto the Lord and with a great sense of humility thanked him for the sweet friendships with which he has cheered all my way. My own Harris bungalow family surprised me with a wonderful tea party on our nice big veranda. Forty five came together, the missionaries from nearby stations, and some of the very first who were pupils in our school here over fifty years ago. It was delightful. After tea we adjourned to the moonlit lawn where we had songs and reminiscences, winding up with "Blest be the tie that binds" sung with linked hands around the big circle. You will all find, I am sure, that it is always better further on for us who are facing heavenwards, and passing milestones is easy when we're going home.

M. B. McLaurin.

ECHOES FROM THE FOREIGN MISSION BOARD MEETING

It was a pleasure to meet again, in social intercourse, the women and the men who come together from all of Canada to do the business that pertains to our Foreign Fields. When we gather in prayer for the work and the workers; as we greet again the missionaries returning from the field and learn of the real progress of our work in India and Bolivia, we recall once more the lines—

"A Kingdom where there is no east nor west;
There are no walls dividing clan from clan,
But brotherhood as wide as human kind,
And with a King who is the Son of Man."

The Rev. C. W. Camp, who has just left the West for Eastern Canada, spoke enthusiastically of his year spent in British Colum-

bia. His praise of the missionary program and work of the First Church in Victoria was heartening to hear. One of the sentences that fell from his lips lingered in my memory and I write it for our mutual helpfulness. "The women of the Mission Circles were everywhere attentive to the missionary appeal." And again, "The church that puts on a strong missionary program is a prosperous church."

Miss Alice Clarke, our missionary teacher in Reekie College, had stepped off the train from New York on her way home to Kitchener from Bolivia the morning that the Board was called. She was ushered into our midst and in all the enthusiasm and excitement of being home again gave us a graphic word-picture of the school in Oruro. Reekie College is entirely self-supporting save for the missionaries' salaries. The fees of the pupils meet all expenses. No child, whose parents belong to our Baptist work is refused admittance because of lack of funds, but is given an opportunity to work in the school. Many children of Bolivia are refused entrance every year because our missionaries believe that best work is done with a limited number of pupils. - Ninety are enrolled at present. Miss Clarke has been teaching for five years and was compelled to return home as a result of the high altitude. A young man from McMaster, Mr. F. F. Bennett, is going out immediately to assist in the school. He says, "Whether I teach or preach, I mean to uphold Christ."

Mr. and Mrs. Johnstone Turnbull, of Bolivia, were present with us. Mr. and Mrs. Turnbull have eleven children. The four older girls, of whom the eldest is fifteen, are remaining behind their parents when they return to their work. Mr. Turnbull says, "The number of baptisms do not adequately represent the work done in Bolivia."

Our report from South America tells us that Rev. A. H. Plummer has been elected President of the Bolivia Conference.

Under the auspices of the Latin American Evangelization Campaign, two evangelists, Messrs. Strachan and Varetto, have visited Bolivia. In Oruro great mass meetings were

held in a theatre building and very general interest has been aroused in the messages of salvation. In La Paz different methods of work were adopted and an intensive campaign brought into our church. The fact that meetings of this nature are possible, proves that the Gospel is winning its way and overriding the prejudice there.

Dr. and Mrs. West, missionaries who are opening up the work among the Savaras, brought us a vivid picture of this newer work among the ignorant classes of the hills. Skilled labor is unknown, and before a hill hospital or bungalow could be built in Serango, men had first to be trained in the building trade. Dr. West believes, with all travelers to the East, that where so much neglected disease exists, medical relief is the best avenue of approach.

A stirring address was given by Rev. R. C. Benson in which he declared that the educated Hindu was tired of his gods and goddesses. The Hindus are looking around for a God like Christ. "All our educational work in India is evangelistic. There is educational evangelism and medical evangelism, and all is evangelistic."

Miss Annie Munro was also present and moved our hearts with her enthusiasm for the people of the hills. The West hopes to greet Miss Munro in as many points in Western Canada as can be arranged with the Provincial Women's Boards.

It is gratifying to know that Mrs. Wintemute is improved in health and will come home on furlough with her husband in 1927.

Dr. Jessie Findlay has been appointed vice-principal of the Ida Scudder Hospital College for training native girls in medicine.

Dr. Sarah Cook is about to take charge of the medical work at Chicacole. It is with gratitude we learn that the work started by Dr. Marjorie Cameron is to be resumed.

Bolivian notes tell us that Miss Epp, of Winnipeg has been busy with language study. She has passed her first examination with honors. As a trained nurse she has rendered valuable medical assistance.

Every Western Baptist will be stirred with a sense of gratitude to learn that Dr. John

MacNeill of Walmer Road Baptist Church has been elected President of the Foreign Mission Board. Dr. MacNeill's many and responsible duties made him reluctant in accepting this further heavy call upon his time and strength, but all Canada will rejoice in his appointment and feel confident that a worthy cause has found a worthy President.

Elsie Matthews,
In Western Baptist

REPORT ON BOXES SENT TO INDIA

The boxes for India seemed as popular as ever last summer as eight large packing cases were filled and shipped to Cocanada, India, for re-distribution. One hundred and thirty-five parcels ranging from a quarter of a pound to about eighty-five or ninety pounds in weight came in to be packed. Where a number of parcels were to be sent to one station we tried to pack a whole case for that station in order to avoid so much unpacking and re-packing in Cocanada. Two cases went to go through to Vuyyuru and one to Pithapuram.

Nearly all the senders of parcels remembered and carried out instructions regarding the sending of the parcels and lists with money for expenses. There are still a few who evidently do not bother to read the instructions in the Link, and so have to write to find out about things. The financial statement which follows shows that some did not bother to pay expenses.

Total Receipts from parcel senders \$275.19

Expenditures:

Postage	\$ 3.09
Cost of cases	7.25
Nails, Band Iron, lining, etc.....	10.00
Freight to Cocanada	180.65
Sent to Mr. Smith for duty, etc....	75.00
Total Expenditures	\$275.99
Debit Balance80c
Amount still owing on parcels	\$8.50

Respectfully submitted,

Edith Dengate.

SUGGESTIONS FOR INDIA BOXES

The report above shows what a lot of parcels go where there are hospitals. A good deal of what went to Vuyyuru was for Dr. Cook who would take it with her to the Chicacole Hospital where she is stationed now. However, that just makes the average of one box for each of the three medical stations.

A number of people have asked me if I do not think that more would be accomplished and more supplies provided if we would send the money to India for the missionaries to get things, instead of paying so much to send the things so far

Toys can be bought in the larger stations, and clothes for the children, of course, can be bought in any place. Some hospital supplies no doubt could be bought from the cities, but the great question is, "Will you give the equivalent of your gifts and the cost of sending them and send the cash—by Postal Money Order or Bank Draft—to the missionary, explaining that you want her to use the money out in India for buying supplies, or toys or clothes, as it happens to be?"

Some things which cannot be bought out there and which are in great demand are mentioned in the group of suggestions reprinted under the heading "Articles That Are Useful in India." The last two items in the suggestions for Hospitals are really general and duplicate what is mentioned in the other list. That whole list was printed a year or two ago for the women of the Eastern Convention and we take the liberty of using it.

If you have a special missionary for whom to pray and to whom to send gifts look up her or his report and send things suitable for the work in which that missionary is engaged.

For further information write to your Director or to me.

Practical Hints for Hospitals in India

Bandages, cotton, 1½ 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 banging 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 1½ yards. These are also useful when packing. The rest of the parcel can be sewn up in these for inner wrappings. 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.

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' Booties. 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 stitches, 3 ply about 55 to 60 stitches. 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.

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, 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 Bible women.

Articles That Are Useful in India.

Attractive colored picture cards suitable for children, remembering they are to be used in Christian work. Used post cards **pasted back to back or with plain paper** pasted over the written side, whereon a Telugu Bible verse may be written, are good.

2. Scrap-books. Little ones are very nice. Remember that the pictures in these must also be attractive and pleasing but not silly—not the "funnies."

3. Bags made of nice strong material, with double drawstrings. Small ones, quite tiny, are used to hold a little treat—roasted parched peas, perhaps. Larger ones for work bags, and very nice large ones perhaps are given to the Bible women.

4. Dressed dolls; celluloid are light and can be washed. Bisque-headed dolls are nice for prizes.

5. Quilts made of cotton or flannelette with one layer of wadding between, well sewn. Size 4 feet by 7 feet.

6. Baby shirts made from old stocking-tops. Two tops make a shirt, then crocheted around neck and sleeves. These may be sleeveless and of silk or mixtures or anything not too heavy—for bigger babies than the ones in the hospitals.

NOTE

Word has been received from Miss Pratt that the boxes arrived in Cocanada safely the first week of December. She was greatly pleased with the parcels and immediately gave out two quilts to two girls who must sleep outside.

E. D.

SUGGESTIONS FOR BOLIVIA BOX

1. Any kind of hospital supplies such as
 - a. Bandages—old soft cotton.
 - b. Baby clothes.
 - c. Diapers.
 - d. Knitted baby clothes.
 - e. Warm vests for babies.
 - f. Remnants of pretty colored knitting wool or crochet cotton.
 - g. Any odd piece of white cotton, nainsook or factory cotton.
(if fairly good sized pieces).
2. Attractive looking dolls, not less than 7 in. and not more than 12 in. long.
3. Cheap colored and white handkerchiefs for children or adults.
4. Scrap books about 8 in. by 12 in. in size.
5. Christmas Stockings (about 9 in. long).
6. Fancy cloth bags for girls about ten years of age.
7. Such articles as mouth organs, penknives, glass or other class of bead necklaces, etc.
8. Used Sunday School cards.
9. Any suitable patterns such as, underwear, dresses, etc., for children or adults.
10. Knitting needles.
11. Personal gifts for Missionaries.

Francis MacLean.

WHITE CROSS WORK

White Cross work is the same loving service the women of our Conventions have been giving, for years, to our missionaries, in helping to supply their needs on the foreign fields. Its name is new, however, and it is carried on under a slightly different plan. Like that organization, which did so much, during the late war, to alleviate suffering and want, so do we, the militant colour in its name having been changed to that signifying love and peace in ours, seek to bring cheer and help to our missionaries and those under their care. We aim to do more than that. The White Cross work is just another means of our missionary organizations to the end of giving the Gospel to those in need of the Saviour.

In order that all parts of the Foreign fields entrusted to Canadian Baptists for evangel-

ization, may receive uniform service, there has been assigned to the Women's Baptist Foreign Missionary Society of each Convention a certain proportion of the missionary staff. These missionaries are, in turn, assigned to the various circles, and it is desired that its circles will work only for those allotted them, since in this way duplication of gifts will be avoided.

There is no provision made in our estimates for White Cross work and care should be taken that it does not interfere with our regular giving. It is extra, an overweight of love given by women, who always have been ready to employ their hands in service for those whom they love.

This work is appealing and suitable to all ages. In it the Band, Young Women's Circle or Women's Circle member can find a task. The wee bags used by the school children, the scrap books, which cost nothing in money, but much in time and good judgment, a pair of sheets or dressings for a hospital or a quilt for a Biblewoman are equally acceptable for

" 'Tis the spirit in which the gift is rich
As the gifts of the Wise Men were."

Some of our women have not the time for sewing. A dress length of gingham for a girl in one of the Boarding Schools is an excellent gift. It also provides material for a sewing lesson. From those who prefer to give it, money is very acceptable, since some articles may be bought to better advantage in India or Bolivia.

A study of the activities of the Missionary, or missionaries, assigned to your circle, correspondence with her, the statistical tables at the back of "Among the Telegus" and articles which have, from time to time, appeared in the Link will help in planning your White Cross work. Suggestions of suitable gifts will be made in the next number of the Link. The Superintendent of the work in each Convention is eager and ready to cooperate and the Secretary too would be very glad to be of assistance.

G. M. Batty,

Secretary of White Cross Work.

Mrs. W. A. Batty,

105 Sanford Ave. S., Hamilton.

Our Work Abroad

THE TRAINING SCHOOL FOR MISTRESSES

July 1926 will go down into history as the date of opening the Training School for Mistresses in connection with the Girls' Boarding School in Cocanada.

Until now we have had to send our girls to other Missions to take training,—to the American Baptist in Nellore, or Church Mission in Bunder, or Lutheran Mission in Guntur. Even these could not accommodate all we wished to send. So we were forced to consider a school of our own. Over a year ago, we applied for permission to open it, but were refused. In August 1925, Miss Blackadar and I were asked by Conference to go to Madras to interview the Director of Public Instruction, and to show him the urgent need of a Training School for our Mission. After hearing our case, he practically promised it to us, and asked that a formal application be sent in. In this, most minute details were required as to site, building, furnishings, play ground, staff, and everything,—a most formidable array of documents.

Our dismay may easily be imagined when, early in June, we received word that sanction would not be granted! And over 30 girls were waiting for the class to open! A message flew back to the Director with a request for re-consideration and asking for another interview, (which he regretted he could not arrange as he was absent from Madras). However, the bombardment had a good effect,—and on June 30, word came that we might establish one Training class,—this just six days before the opening of school! These were busy days. Word was sent to all the fields of the Mission and applications soon came in. Orders were given for desks and seats; the large, leaf shed to hold overflow classes began to grow; and on July 7th our first Training class was welcomed.

We have often prayed that every step of our new venture might be guided,—a prayer that was definitely answered—especially in regard to the Staff. We are required to have a trained B.A. as Head-mistress, but where to look for one was the question. One evening, through a "chance" meeting with the

District Educational officer (Inspector), I heard of just the one, and by the middle of July she was engaged to come. Miss Venkataratnam, B.A., L.T., is a beautiful, refined Christian young woman, (her parents were Brahmin converts), a student of the Women's Christian College, Madras, from which she brought highest recommendations. We have Mr. N. Daniel, B.A., L.T., of the McLaurin High School for an hour a day to teach Mathematics. He is a specialist in that line and very enthusiastic over his work. Best of all, he is one of the most earnest of our Christian young men.

Another evidence of guidance was the "writer" we secured,—Mr. Kansthabam, who was clerk in the college here for years, now superannuated but quite able to work. He gives us half-day service. A **Writer** is an absolute necessity as there are so many records to keep, and one with such long experience is invaluable to us.

There are 32 students from 10 fields of the Mission, and all seem very earnest in their work. It is a two years' course and is really quite heavy. The whole school has had to be re-organized, and now Standards 1 to 5 form the "Model School attached to the Training School" and Standards 6 to 8 are the "Higher Elementary School".

There are 210 girls in the Boarding School.

Lida Pratt.

Cocanada, Sept. 30, 1926.

RESCUED FROM SHAME

By

Miss K. S. McLaurin

A few girls of the Dancing Girls' caste attend our school—their homes are adjacent to our building—and a very encouraging thing happened (?) in connection with them during the hot season. Two of them, the two most promising ones, were only allowed to attend half the day because the other half had to be devoted to the learning of singing and dancing and all the other arts of the professional prostitute. I felt very keenly the disgrace of this preparation and outlook for them. To think that two dear girls who amongst their

other morning lessons were learning stories of the Life of Jesus, hymns of praise and adoration to Him, and even learning from us how to pray, were being taught diligently every afternoon to appeal and pander to the lowest desires and appetites of men! The girls didn't like it themselves, used to hang their heads and even weep when they were sent for. I took it upon myself to wait upon the father of one girl and beg him to give it up, let her go on with her lessons properly and, in time, be given in honourable marriage to some decent man. I tried to show him the shame and injustice to his child of the course he was pursuing—he was a married man and the child's mother his wife. But no! "He was a poor man, couldn't afford to have her properly married and needed the money" she could command by her dancing and sinful trade. Very dejected I was—but we all prayed about it and hoped somehow that something would intervene. When I returned from my holiday and went to school again I was more than delighted and thankful to be told that the dancing lessons had stopped, and both girls had been really married. They were regularly attending school now, and with smiles showed me their marriage tokens, the talibottu hung from a cord round their necks, placed there by the bridegroom during the marriage ceremony. As they are very young they are allowed to continue school for another year, and we so prize the reprieve, the opportunity to teach them still more of the Saviour. Whether my representations had anything to do in bringing about this happy decision on the part of the parents I do not know or cannot tell, but I am sure the whole tone and work of our school has had its influence.

India's New Mind

And another thing:—during the month of May this caste, the Dancing Girls' Caste, held a convention here in Cocanada, delegates—men, of course, (they call it dancing girls' caste, but the men of the caste are their masters), from all over the Telugu country attended. They decided that the shameful business must be given up, the best public opinion now demanded it, and they even

went round to the houses of that caste and got signatures from men and women promising to give it up as far as their families were concerned and to use their influence against it. I expect that convention and canvass had a great deal to do with the changed prospects of our two pupils. We rejoice to see this day. No doubt in the world about this being one of the direct results of Christian teaching and influence.

OPENING NEW HOSPITAL, VUYURU

By Rev. A. Gordon

On the 9th September last, an event of no little importance took place at Vuyuru, when the District Collector, F. W. Steward, Esq., I.C.S., opened the doors of the "Bethel" Hospital at Vuyuru, Kistna District. "Bethel" is a fine edifice costing in the neighborhood of \$10,000 and the opening ceremony was a fitting recognition of the great work done by Miss G. W. Hulet, M.D., C.M., who has laboured so abundantly for the last twenty-three years in ministering to the physical needs of a continually growing community.

The average per year for the last five years have reached the following figures:—7,000 cases, 250 operations of a serious nature, 500 confinements, 1,000 in-patients, while over 14,000 treatments were given.

The new hospital will afford something like an adequate means to carry on the task, so splendidly inaugurated by Dr. Hulet. As the Collector so fittingly said on the occasion of the opening, "Bethel is a crown upon the previous years' toil. May it now prove for many years an increasing source of satisfaction and pleasure for the worthy Doctor as she continues her ministry for the community."

The speakers and visitors, including Rajahs, the District Indian Medical Surgeon, and other officials, conveyed their good wishes and congratulations. The Christian Community through a representative have given Rs. 400 already, and the Mission Agents, as a token of their appreciation of the Doctor's aid, contributed Rs. 60.

The spacious building was inspected after the opening, and the large hall, set apart for

the treatment of tubercular cases, offers a real opportunity to fight this terrible scourge.

After tea had been served, Mrs. Stewart presented the first prize for the Senior Bible Course for the Agents of the whole Mission, to Pastor K. J. David of Medur, who for several years has been a leading Bible Student.

The Collector then opened the new dormitory erected to house the girls in the Boarding of the Higher Elementary School established some 35 years ago. The Vuyyuru Deputy Inspector, Rev. P. Samuel, and Mr. K. R. Duncan gave short addresses.

Note: A plan of Dr. Hulet's new hospital, with a note by herself, was given in the Link for February, 1926.—Ed.

DR. JONES AT VIZAGAPATAM

Rev. E. J. Church, a missionary of the Board who went out from Canada two years ago and who has been stationed at Vizagapatam while studying the language, sends us an account of meetings held in that City of about 50,000 people by Dr. Stanley Jones, who is an evangelist to the educated classes in India and whose book, "The Christ of the Indian Road," has sold by thousands in America and is selling in England at the rate of 10,000 a month. Mr. Church writes as follows:

"During the campaign there were three meetings each day. Two for Christians, at 8 a.m. and 4.30 p.m. in the St. John's Anglican church, and one for the Hindus at 6.00 p.m. in the town hall. We were unable to have the meetings in the Baptist church owing to lack of space to accommodate the large audiences. Dr. Jones spoke at the morning and evening meetings.

The meetings for the Christians were largely inspirational and were delivered with the object of persuading the people to live more like Christ, even at the cost of sacrifice. They were exceedingly helpful, and touched Christians from a large area as there were workers present from all over our Mission. These we trust went back to their various spheres of labour inspired and more determined to live Christ before their neighbours.

The meetings for Hindus were intensely interesting. Only those who could understand English were admitted as these addresses were not interpreted as were those to the Christians. Admittance was by tickets, which had been distributed beforehand, so that we were assured of a select audience. Yet, in spite of these restrictions, the building was filled to capacity at every meeting, and throughout the whole series there was perfect order. Dr. Jones spoke on the following topics: "The Challenge of a World in Transition," "Christ and the Quest for God," "Christ and the Conquest of Fear," "Is This the Christ or Look We for Another?" and "The Cross." It was inspiring to see those Hindu gentlemen sitting there for an hour and a half at a time listening to him presenting Christ in all His purity. Dr. Jones has had a rich experience of Christ himself and he speaks out of that experience. There is no uncertainty with him as to the necessity of the new birth. He never preaches about Christ, but always preaches Christ, so that one Hindu gentleman said afterward, "He speaks so convincingly that you have to believe what he says." In the question hour he was a marvel. Question after question was given to him of the most difficult kind, but he answered them clearly and concisely, using each one as another opportunity of presenting the gospel.

As to the results, I confess I am not able to measure them. There were about fifty who stayed for an after-meeting the last night, most of whom were Hindus, and some evinced a desire to follow Christ. Since the meetings the Christians have been fired anew with evangelistic zeal. As to results with the Hindus, I will let some of them answer for themselves. One said to the writer, 'I have learned that Christianity is not simply another religion, or only a set of principles, it is surrender to a Person.' Another said, 'The miracles of Jesus do not bother me now for they are as nothing beside the miracle of Christ Himself.' Another, in answer to the question as to why he thought Dr. Jones had come here, said, 'He has found God in Christ and he wants to share Him with us.'

Oh, reader what are you doing to share Christ with these people? Give us your prayers and support that we may gather them in, for caste prejudices, like the devils of old, only go out by prayer and fasting."—Canadian Baptist.

EXTRACT FROM A LETTER FROM MISS LAURA ALLYN

Pithapuram, Godavari Dist.,
November 28th, 1926.

You will see by the above that I have arrived. I did not think it necessary to send word other than a letter, but I did intend to get it off last week. I arrived a week ago today. It has been a busy week too. However the Welcomes are about over now I hope, and this week, that is the first of the month, I shall start in to work in real earnest. Miss Eaton looks real tired and seems quite ready to have a short rest before Christmas. I think she will be the better for it, and I am feeling so well that I do not feel I can hold my hands and do nothing for long. The hospital is well filled in spite of its being the harvest time. We also have two patients in the missionary wards, one of them being the wife of a Mr. McCausland from the Sugar factory.

I had about the nicest trip that I have ever had I think, although the latter part of it being very pleasant may have affected the whole favorably, in my memory. I changed at Hong Kong to a B.I. steamer and went first on it. It saved a wait of 13 days in Hong Kong.

DANIEL RUIZ A NATIVE WORKER IN BOLIVIA

36 years ago Daniel Ruiz was born in the city of La Paz. His mother is, and was, everything but a good woman. She took very, very little interest in her children, which is quite typical of the average Bolivian mother.

At the age of 14 he entered the Bolivian army, where he served five years. Then he worked for a time as a motorman on the streetcar. He was a very heavy drinker, im-

moral, quite typical of the average young chap of that country, living with a woman to whom he was not married. Had we talked with him about his way of living, he could have truthfully said, "I guess I'm as good as other young chaps."

In 1911 he became interested in a series of controversial sermons Mr. Baker, the missionary in La Paz at that time was conducting against the teachings of the Roman Catholic Church. One Wednesday evening he chanced to attend the Prayer Meeting. The different members were reciting or reading Scripture verses one after the other. A sense of deep humiliation came over Don. Daniel that he didn't know even one verse of Scripture. He decided to redeem himself from this shame before another Wednesday. The Holy Spirit guided him to these words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." This verse was the first shining ray of light on his pathway that led him to the feet of the One who, with His heart full of love, had uttered that invitation.

He and his wife, for he had legally married the woman with whom he was living, were baptized in 1914. From this time till 1920 he was manager of an English warehouse. Then he became a native worker in La Paz.

Although he had received but little education during his childhood, he tried to educate himself by reading widely. Mr. Haddow, missionary at La Paz then, gave Senior Ruiz two years of special training, which further fitted him for the important work he took up in 1920.

For six years he has given service in La Paz. In March of this year he went to Peniel Hall Farm, another of our stations, to take over the work of the Indian School, thus relieving Miss Booker who goes on a much needed furlough.

Although he was a very great help in La Paz, his usefulness is almost doubled at the farm. This is due to the strongly marked class distinctions. We have three classes of people here—Gento, Cholo and Indian. The Gento looks down with scorn and contempt



The accompanying photograph is of six couples, married during the last Quarter of 1926, on the Ramachandrapuram field. Besides these, we hear there were several others who did not get into this group. It will be of interest to those who saw her when she was in Canada, to note that the third girl, counting from the right of the reader, is Victoria, with her husband, Albert, standing behind. The marriage program of Victoria and Albert was given in the November Link.

upon the Cholo, and the Cholo in turn upon the Indian. Thus Mr. Ruiz, being a cholo, is looked up to and respected by the Indians, whereas the Gento and Cholo class say, "Oh he's just a cholo." However, in spite of this despicable class distinction Daniel Ruiz has won the respect of the Gento and Cholo people who attend our Church through his earnest, devoted Christian life among them.

Besides carrying on the school work and preaching services at the farm, he is conducting meetings in two other communities nearby. Others are asking him to come to them. Let us pray God's richest blessing on him in his work of ministering to the Indians, who, for 400 years, have been deceived and robbed by the priesthood.

A Missionary in Bolivia.

—Tidings.

FROM TUNI

On Friday morning, November 12th, the entire force of the Training School, with the exception of the little children, their "nursemaid," and a couple of incapacitated students, went off for a week-end tour. The preparations had really begun a week before, with a forenoon spent in prayer and listening to special messages from the Word. We scattered to three different centres. Mrs. Scott and two of her Bible women took three groups of students out 18 miles to Kattipudi. The senior teacher in the school and myself took two groups out 11 miles to Annavar-am; and a trusty Bible woman took a sixth group out 7 miles to another centre. All had happy stories to tell of how God had opened up the way and given them splendid opportunities—Laura A. Bain, "Field News."

Among The Circles

W. B. F. M. S. of Ontario West ESTIMATES 1926-1927.

SALARIES:

Misses Allyn, Baskerville, Craig, Folsom, Farnell, Hatch,
Hellyer, Jones, Kenyon, McGill, McLeish, Munro, Pratt,
Priest, Robinson, Scott, Selman, Booker, Holmes, Palmer,
Dr. Hulet, Dr. Cook\$17,096.00

Incidental Expenses in India (rescue work, repairs, taxes, etc.) 692.17

WORK:

1. Medical:—

Marjorie Cameron Scholarship at Vellore.. 400.00
Miss Priest, Hospital Equipment 55.00

455.00

2. Educational:—

Cocanada Boarding School 3,630.00
Cocanada Caste Girls' School 484.00
Rama Caste Girls' School 418.00
Biblewoman's Training School 691.17
Bobbili Boarding School 330.00
Training School for Mistresses 183.33
Vizag. Hostel 623.33

6,359.83

3. Additional Evangelization:—

Miss McLaurin's Assistant 220.00
Salaries of Biblewomen 2,471.00
Touring in India (ox-carts, cars, etc.) 1,276.00
Books and Tracts 103.00
Miss Hatch's Evangelist 44.00

4,114.00

Literature Department 894.24
Expenses of Missionaries and Directors 225.00
Clerical Assistance 300.00
Printing, Postage, etc. 275.00

\$30,411.24

Forward Movement to Celebrate Jubilee Year\$10,000.00

Mrs. W. H. Piersol,

35 Dunvegan Road.

MARY B. PIERSOL,

Treasurer.

In addition there is to be made repayment of Bank Loan of \$1,776.89

A CHALLENGE

After lengthy discussion and with much regret, the Foreign Mission Board was convinced that a cut must be made in the estimates sent by the India Conference. This cut will not affect the missionaries' salaries.

In the general work, increase in expenditure has been made from year to year and the Board has drawn all too heavily upon the Forward Movement funds. The time has come when our income must more nearly meet our expenditure. The Maritimes want to spend more money upon their Home Mission task. The West is anxious for larger evangelistic outlay, and since neither East nor West could pledge a greater contribution to Foreign Missions, a re-arrangement of work in India is necessary. We deplore this condition, but it should be a challenge for work and prayer for every Circle and for every individual member of our Baptist forces.

Elsie Matthews,
Western Baptist.

A PRAYER

Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way?
Which would be in vain?

I am not wise to know,
Not sure of foot to go,
My blind eyes cannot see
What is so clear to Thee:
Lord, make it clear to me.

Being perplexed, I say,
Lord, make it right!
Night is as day to Thee,
Darkness as light.

I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skillless hand may break—
Thine can make no mistake.

—Found in a book of Eleanor Chestnut,
martyred in China.

—The Missionary Monthly.

WELLAND

The annual Thanksgiving meeting of the Women's Mission Circle of the Welland Baptist Church was held Thursday evening, Dec. 9th, with a good attendance. The President, Mrs. Hacker, presided over the meeting, reading the scripture lesson, also leading in prayer. The speaker for the evening was Miss Priest, of India, who told in a very interesting and inspiring way of the work being accomplished among the people there. Several musical numbers were given during the evening.

L. Wyatt, Secretary.

COLLEGE STREET CIRCLE

At our January meeting we had presented the estimates of both Home and Foreign Societies, and also mentioned the loss to the societies through the withdrawal of a number of Circles since the Estimates were passed.

The effect on the Circle was to make the members feel an added responsibility. A number of members at once decided to increase their offerings. One lady had phoned before the meeting to say she would like to make some woman a member who could not afford to be one otherwise, she sent \$3.00.

One other decided to lay aside a sum each month toward the Jubilee fund. We expect a large number will follow the example of those already mentioned.

Com.

WALMER ROAD

On Thursday, January 6th, a largely attended meeting which had been previously announced as "The Jubilee Mass Meeting for Women" was held in connection with the Walmer Rd. Baptist Church Mission Circle, Toronto. At their December meeting they had appointed a "Jubilee Woman" and at their request she presented the Jubilee Objective which in "money terms" is \$1000 **Over and Above** their regular giving, but in increased interest, sympathy and helpfulness in the future life of our Circle, we can make no estimate but through prayer we leave the results with Him, whose will we seek to do. The plan adopted was to divide our mem-

bership into groups of ten and ask one member to be responsible for presenting the Jubilee Objective to them, at the same time to speak of our Circle work and urge attendance at our meetings. They are to be asked to contribute as liberally as possible but **Over** and **Above** regular giving.

Weekly or monthly giving was stressed for two reasons. Many would be able to give more in that way and then too, the interest in the plan would be sustained all through the months. Each collector will report to the Jubilee Woman every month and she in turn will report to the Circle. The plan was received kindly and whole-heartedly which at the beginning spells encouragement. Any other kind of reception is bound to result in **discouragement**.

Each Circle can best work out a plan suitable to its own need but whatever the plan may be, **make it large**.

"For souls redeemed and lives made clean,

We thank Thee, Lord

Fruit of these fifty years of labour true

We thank Thee, Lord."

(Mrs. D. D.) **Bessie McTavish**

25 Dalton Rd.,

Toronto.

NEW MISSIONARIES

Among the candidates appearing before the Foreign Mission Board for appointment to our Baptist work in India and Bolivia were three from Vancouver—the Rev. Orville Ernest Daniel and his fiancée, and Miss B. Tuttle.

Mr. Daniel, the son of Rev. and Mrs. Walter Daniel, is now in attendance at McMaster University and expects to be ready for India in the fall of 1929. Mr. Daniel was associated with Dr. J. J. Ross in First Church, Vancouver, and during the past summer served as Superintendent of Religious Education there.

Miss Tuttle is a member of First Church, Vancouver. She is at present in the Minor Hospital, Seattle, fitting herself as a nurse. Miss Tuttle wishes to serve in India.

A candidate for Bolivia, in the person of Mr. Robert Price, also appeared before the

Board, and Mr. Leslie Wilton asked to be sent to India.

A son of one of our Board members, Mr. Howard Lailey Elliott, and his fiancée, Miss Marion Gravath, were accepted as missionaries-elect to India to go out in the fall of 1929.

A mother's attention is caught by the statements of all four of these young men. While different in wording, all express gratitude for Christian home training. All four have been brought up under the best of Christian teaching and gladly acknowledge the influence that has shaped their course for future service.

No more worthy testimony to the Christian home could be offered than the lives of these four young candidates for our mission work.

Elsie Matthews,

Western Baptist.

IMPORTANT NOTICE

The W. B. F. M. Board of Ontario West has decided to issue Jubilee Life Membership certificates. To one not already a life member, the cost will be \$50.00; \$25.00 of which goes to the General Fund, \$25.00 to the Jubilee Fund. Those who are already life members of Circles can secure Jubilee Life Membership certificates for \$25.00, this entire amount to go into Jubilee Funds. Similarly, Band Life Members can become Jubilee Life Members by the payment of \$10.00, while \$20.00 makes any one a Band Jubilee life member.

—M. B. Piersol.

THE PROBLEM OF EXCHANGE

Notice on page 242 how the Eastern Society proposes to solve this perplexing problem. This method commends itself as simple and fair and very satisfactory in its results.

We shall be glad to hear from many of the Circles about their activities at the present time.

Let us know how you are securing new members, and how you are raising your share of the Jubilee Fund.

If you carry out an especially successful programme, tell us about it.—Editor.

The Young Women

1927

"Why not go forward, undaunted, unfearing,
Doing the thing that is lawful and right?

Caring not who may be seeing or hearing,
Shunning the darkness, and courting the
light?

Surely, if conscience forbear to upbraid us,
Well may we laugh at the verdict of fools;
God is our guide—for His service He made
us—

Not to be ruled by the makers of rules.
Pander no longer to others' opinions;

Wear not the garb of Society's slaves;
Be not of Fashion the pitiful minions;
Rob not your life of the freedom it craves."

—Palm Branch.

Habits of givings are formed by the daily setting apart of a tenth of their rice. From this fund the girls have given this year, beside their regular weekly and monthly offerings to the church, Rs. 25 to the Leper Home, Rs. 25 to the Orphanage in Vizianagram, Rs. 25 to the Bible Society and Rs. 25 to the annual gift meeting of the church.

Will these girls be stinted in their rice supply if we fail them?

Let us look at the amount we give monthly and ask ourselves: Am I doing my share? May the Master help us to see ourselves as He sees us in the New Year upon which we have entered, is the wish of your secretary.

Ada Veals.

Mrs. H. F. Veals.

FROM THE SECRETARY.

Dear Girls,—

I wonder if we as individual members of our Circles realize the responsibility that rests upon us to fulfil the obligation we undertook at Convention?

In one Young Women's Circle I recently visited I noticed that they had cut out from page 124 of the December "Link" the budget speech by our Treasurer, Mrs. W. H. Piersol and pasted it on a very attractive poster. Needless to say these girls are working for the Jubilee Fund.

In order to impress you with the importance of enabling your treasurer to forward to India and Bolivia the appropriations pledged for each field, I invite you to consider the workers and their work.

This month let us consider first Miss Lida Pratt at the "Cocanada Girls' Boarding School". None of you need to be introduced to her. For the support of her boarding school we are pledged to give \$3,630.00 a year. In her last report she tells us that the older girls continue to help in the Evangelistic Schools on Sunday afternoons and others teach in our Sunday Schools and thus are in training for definite work in their villages. They entered enthusiastically into the Evangelistic Campaign and visited many villages.

ANN OF AVA

The story of Ann of Ava reminds us of the olden stories of chivalry where a young knight, vowed to faithfulness to high ideals, sets out to deliver a young and beautiful maiden from the power of some evil beast, human or otherwise. There is this contrast, however, for our tale, dealing with the early years of the nineteenth century, is of a young and beautiful maiden giving herself in marriage to a young man who was firmly resolved to carry to a distant, almost unknown country, the news of the Gospel of Jesus Christ.

Ann Hasseltine (generally called Nancy) who became the wife of Adoniram Judson, and who is known to us as the heroine of Ava, lived in the little town of Bradford-on-the-Merrimac, in Massachusetts. A merry, laughing girl, brown-eyed and curly-haired, she was the life and leader of the young people of the town. Life opening before her seemed to have nothing but sunshine, earthly gladness, and happiness to offer. Admired and beloved by all her girlish companions, and the darling of her parents, whose youngest daughter she was, surely there were to be no trials and little or no sorrow to vex her. How little can the opening of a rosebud tell us of the stormy weather that may come ere the full blooming of the rose!

At sixteen came the parting of the ways. Influenced by the words of the Christian principal of the Bradford Academy which she attended, Nancy yielded her life to the service of Jesus Christ. Her open profession as a follower of the Master added but a sweet seriousness to the joyous girl's mien, though just what outward changes were made in her actions we do not know. Suffice it to say that many of her companions followed her example, and her father also became a Christian.

In the lessons, tasks and amusements of young maidenhood, the days passed all too swiftly. Soon there came to her the precious gift of a young man's love. That love was reciprocated, but before such a happy state of affairs could lead to marriage, a serious question must be settled. Adoniram Judson had come to Bradford with three of his college friends, in order to ask the conference of the churches to enter upon the formation of a Missionary Society and send them as the first missionaries from America to a foreign field. Hence marriage with him would not mean the entering upon a safe, pleasant life in the homeland, where she would find congenial friends and duties for which she had been well fitted. A wealthy church had already called him as pastor and Ann's influence might have been added in order to make her lover give up the quixotic ideas of converting the heathen. Had she urged him to the pleasing path, no one would then have criticized her. Nor would anyone have been found to suggest that that pleasing life was but the advancing of himself, and only incidentally, the cause of Jesus Christ. Rather would there have been many to commend such action. Would not her youth, talents and pleasing personalities be wasted on the heathen? But Ann's enlistment in the service of Jesus Christ was a whole-hearted one and the decision of sixteen was reinforced by the decision of twenty. She, too, would take the Good News to those who had not heard it.

Humanly speaking it was not a favorable time for the beginning of a mission to a far-away heathen land. Europe had been torn by the Napoleonic wars; England and Amer-

ica were again soon to be engaged in fighting each other; so to the natural dangers of travel were added the difficulties resulting from national disputes. Indeed, Judson himself saw the inside of a French prison when he travelled to England to obtain the necessary information regarding his proposed work. Finally, however, all preparations were completed. The American Board of Foreign Missions was formed and the missionaries were ordained and set apart for their work—the first missionaries to be sent from America to Asia. February 19th, 1812, saw the embarkation, and the long voyage, with all its perils and uncertainties, was begun. The Judsons reached Calcutta safely but found that the East India Company refused to let them stay in India. Hastily they found a ship that would take them out of the jurisdiction of the all-powerful Company, and on the Isle of France, (modernly called Mauritius) they remained for nearly a year. It was not till July, 1813, that they at last landed in Burma.

The uncertainty as to where they were to labor was not the only difficulty that had troubled them in the time since they had left American shores. The group of missionaries who had sailed together, though some were on one vessel and some on another, had agreed to spend the time on board ship in debating the question of baptism. Although Ann, with a return of her girlish independence, had told her husband at first: "If you become a Baptist, I will not!" yet before the voyage was ended she found that the path of duty was leading her still farther away from her childhood's teachings. This decision on the part of the Judsons of course meant separation from those with whom they had set out from home. It brought also the inevitable misunderstanding by the people at home who had undertaken their support. At that time there was no American Baptist Society for Missions. At Calcutta came one gleam of sunshine in this darkness. Luther Rice, one of the missionaries, on the other ship, informed Mrs. Judson that he, too, had reached the same conclusion in regard to baptism. The English Baptist missionaries gave them generous aid and in time came the news that an American Baptist Society had been

formed and would undertake their support. But all this took time and it must have been a weary and uncertain season for two young people eager to enter upon their life's work. They could not then see that they had already accomplished the organization of two great Missionary Societies, whose work was to mean so much to the Christian Church.

Pioneers in every work are faced with difficulties which once overcome, present little trouble to their successors. Possibly the Judsons had more than their share. The language was difficult and the rulers antagonistic. A climate unfavorable for New Englanders, with strange food and stranger customs, retarded the progress of the founding of the Mission. To these trials, which were evident to any beholder, must be added the overwhelming loneliness that must have made such a contrasting picture in Ann Judson's mind. Only a short time before she had been the centre of admiring companions, now she found herself the only woman who could speak English in a strange land. The joy that came to the Mission House when a son was born was followed all too quickly by the sorrow of his death and the pathos of a little grave under alien skies.

Furloughs in those days were not yet arranged for, but Mrs. Judson's health after a few years gave great anxiety. It was decided that she must return for a time to her native air. This journey was made by way of England, and opportunity given there to make known the work of the Mission. The reception at home also was a joyful one, and because of frequent appeals to speak of the work in Burma, her health did not receive the full attention that it needed. Could the immediate future have been foreseen, perhaps greater care would have been taken to send her back with strength sufficient for the evil days ahead.

During her absence her husband had accomplished his great desire, that of beginning work at Ava, the capital, leaving the work at Rangoon in the hands of others. But even as they journeyed on her return up the river to the new station, war with England had been declared and the Burmans were very antagonistic to any white people, con-

sidering the Americans their enemies as well as the English. Judson was thrown into prison, and it was now Ann's daily task to furnish his food and to seek to alleviate the dreadful conditions in which he was placed. At times the prisoners were tortured, and, had it not been for the unremitting endeavors on his behalf by his faithful wife, Judson could never have survived those months of ill-treatment. When finally the war ended, and the missionary was given freedom, Ann's health was fatally undermined. The British government persuaded Judson to undertake a work of inspection for some months in order to establish the new state of affairs, and his wife was left alone to continue the work of establishing the Mission. Sickness found her all too weak to withstand its attack and before her husband could be brought back to her side, she had passed away.

Thus a life of only thirty-five or thirty-six years ended at the moment when success seemed ready to declare itself. Of the results of this life, this sketch cannot even speak, but if what has been written here will lead its readers to seek to know more intimately the life of Ann Judson, and what her work has meant in the Master's cause, then this short, inadequate sketch will not be entirely in vain.

Mrs. E. L. Hill

—Western Baptist.

O Master, let me walk with Thee

In lowly paths of service free;
Tell me Thy secret; help me bear

The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee

In closer, dearer company,
In work that keeps faith sweet and strong,

In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

—W. Gladden.

Canadian Girls in Training

It's mighty fine to win a race,

It's mighty good to beat a game,

But if you fail to make first place

You're not defeated, just the same.

The main thing is, the way you tried,

The strength you mustered getting ready,

The will that would not be denied,

The grit that kept you going steady.

And if you win or if you lose,

You've clinched one kind of honor fast;

You've touched the goal that counts the most;

You've got the prize that's going to last!

—Palm Branch.

MISSION STUDY PROGRAM

You will remember that our C.G.I.T. mission study this winter will centre around India, and that Miss Kilpatrick's fascinating new book "Prince Rama and Other Indian Tales" has been suggested for use in planning our programmes. Several requests have come in for assistance in arranging these mission studies, so the following programme has been outlined with the details to be worked out by the girls and their leaders.

1. Assembly of the whole group for worship: The service of worship "Girls of other lands" might be used or missionary hymns followed by Scripture reading (Matt. 28: 16-20). Have the Lord's Prayer repeated in unison. The leader might then speak for a few minutes about the opening phrase of the prayer "Our Father". Make it clear that God is the father of all people in all parts of the world. While we are studying these lessons we will think particularly of God's children in India. Copping's picture "The Hope of the World" may be used to good advantage.

2. Study period, led by the leader and followed by discussion. Naturally India—its size, population, climate, customs, etc., should be thoroughly studied as a background for these stories. This may be made more interesting by use of pictures and outline maps. The leader will find D. J. Fleming's "Building With India" of great value. The first two chapters especially placing before us as they do India's heritage and India's handicaps could be used for this lesson.

3. Story: The first story in the study book "The Romance of Prince Rama" should be told by one of the older girls. It is their great legend and is always in the back of India's mind. Emphasize this note from the preface of the book.

"It is a wonderful picture, this of the Great Prince of India, and its influence on the thinking of village India seems almost as wonderful. Rama, the glorious Prince, fearless and true, Sita, the lovely Princess, loving and devoted, are the ideals of the people and give to them something of their splendid character. The story of Rama is preserved in a great song or poem, containing twenty-four thousand couplets, called the Ramayan. All India knows and sings the Ramayan.

The story is long and the leader may decide to divide it and use it for more than one meeting.

4. Work Period: The girls might appoint a committee to decide on their missionary project. Here is a definite request that has come from Miss Pratt from the Cocanada Girls' Boarding School—something that our girls may do for their little Telugu sisters. On these chilly mornings the girls who have scarves make good use of them, and those who haven't any shiveringly wish that they had. Wouldn't your girls like to make some? The scarves should be a yard long and about twelve inches wide and may be knitted loosely from odds and ends of wool all mixed together. The brighter they are the more they will be appreciated. Then, two or three of the girls at the school have been ordered by Dr. Allyn to sleep outside and quilts would be a welcome gift.

The books referred to may be obtained from Miss Dale at the Bureau of Literature, 21 Charles St. West, (note change of address). "Prince Rama" the study book is 85c. "Building With India" is 60c.

W. B. Marshall

RAMBLINGS IN RAMACHANDRAPURAM

would be interesting and valuable for any leader or group in connection with their study of India. Send to Miss Dale for a copy. Only 35c. —Editor.

ALICE FREEMAN PALMER'S RULES

After her marriage to Professor Palmer of Harvard, she resigned her college presidency and, among many other duties, she went almost every week during the hot summer to teach in one of the vacation schools of Boston. One very hot July day she found her school room full of girls, each girl having a baby whom it was her duty to tend, and there were a few babies to spare. Let her tell her own story:

"Now, I said, 'what shall I talk to you about this morning, girls?'"

"Up spoke a small, pale-faced, heavy-eyed child, a great fat baby on her knee, 'Tell us how to be happy.'"

"The great tears gushed to my eyes and a lump came in my throat. Happy in such surroundings as those in which she lived! Still, I said, 'I will give you my three rules for being happy; but, mind, you must all promise to keep them for a week and not skip one single day.'" So they faithfully and solemnly promised they wouldn't.

"The first rule is that you will commit something to memory every day, something good. It needn't be much, three or four words will do, just a pretty bit of a poem, or a Bible verse. Do you understand?" I was afraid they wouldn't, but one little girl with flashing eyes jumped up from the corner of the room and cried, 'I know; you want us to learn something we'd be glad enough to remember if we went blind.' 'That's it exactly!' I said. 'Something you would like to remember if you went blind.' And they all promised that they would, and not skip a single day.

"The second rule is: Look for something pretty every day, and don't skip a day, or it won't work. A leaf, a flower, a cloud—you can all find something. Isn't there a park somewhere near here that you can all walk to? (Yes, there was one.) 'And stop long enough before the pretty thing to say, 'Isn't it beautiful!' Drink in every detail, and see the loveliness all through. Can you do it?' They promised to a girl.

"My third rule is—now, mind, don't skip a day—Do something for somebody every

day.' 'Oh, that's easy!' they said, though I thought it would be the hardest thing of all. Just think, that is what those children said, 'Oh, that's easy!' 'Didn't they have to tend babies and run errands every day, and wasn't that doing something for somebody?' 'Yes,' I answered them, 'it was.'—Sel.

CASTE GIRLS' SCHOOL

At seven o'clock in the morning while it is still quite cool, in India, if you were abroad in the village streets of the town, you might see a clean old woman making her way from house to house calling, "Pillah! Pillah!" (Little Girl! Little Girl!) Strange as it must seem to you, this old woman is calling the little girls to go to school. Some of them are busy. "They have to lift up the baby and cannot go to-day." "The mother is sick and the child must do the cooking." "How can she go to school? She must pick up sticks for the fire, and 'lift up' the baby (this means really to take care of the baby)." "No, No, she cannot go to school, she is ten years old, she is too big to go to school." "Oh, she is going to be married soon. Yes, only five years old. After the wedding feast is over, she will go back to the school." Strange excuses, are they not? But soon the old woman will gather up a good many girls from different houses, and they will go to school.

Now these little girls are very different looking from some of our little Christian girls who are so ragged and dirty, sometimes, because their parents are so poor. Many of these little caste girls come from wealthy lawyers' and doctors' homes. Some are poor; but the most of them have good houses to live in and good food to eat. Many of them have very pretty dresses on, and you would be surprised to see the ear-rings, the nose rings, the neck chains, the bracelets, the anklets and the rings of some of those little school girls.

Such "sugar and spice"—as some of these little girls are made of. They are so very, very pretty, with their black, shiny, well oiled hair, often with flowers braided into their long black pig-tails. Their black eyes shine in their fair brown faces. And their white

teeth glitter when they smile and when they chatter. Little chatter-boxes some of them are, too. They run along to school with their long skirts sweeping up the very bad germs in the thick dust of the village street. They always take their books and their slate and pencils home even at noon, so that nobody will come in and steal them.

I am afraid you would think the school rather noisy. Most of the girls will sit on the floor. But, at a signal from one of the teachers, all will arise and then you will hear these little girls from Hindu homes sing that sweet name of "Yelisu Chreestoo," (Jesus Christ). Perhaps some of these girls have yesterday been pouring milk to snakes as part of a feast. Or they may have had to lead the worship of Sita, or Siva, or others of the Hindu gods and goddesses. But they have been well taught in these schools and they know there is but one God and that Jesus Christ is their Saviour. After the hymn, they often love to stand and repeat New Testament verses or whole psalms together. Then they march off to their different classes. Sometimes in one room, one teacher will teach the second class a reading lesson. Another will be teaching little newcomers their letters in some sand. Another will be giving an English lesson to the fifth class; while seated in the very middle of the room, is the music teacher, teaching a little girl how to sing or how to play the little organ, or the harp.

You will not see any big girls in these schools. It is very difficult to persuade the parents to allow their little daughters to go to school after they are ten or eleven. Almost every caste girl in India is "living in the mother-in-law's house," as they say there, by the time she is thirteen or fourteen. And so you see it is hard to have much of an education before that. But the little girls love their schools, and often beg their parents to let them go longer.

The men teachers of the schools often complain about teaching girls. "Madam, they are so stupid. Girls do not care. They cannot learn arithmetic or English." But they have the same subjects taught as we have at home, and sometimes these little girls sur-

prise us by their cleverness. They know a great many Bible verses and hymns and stories, too, for they have a Scripture lesson every day. In many of the schools, especially in Miss Blackadar's school in Vizagapatam, the older girls have a prayer meeting every Friday before noon. It is sweet to hear these girls shyly praying to their Father in Heaven "through Jesus Christ our Lord" they say so reverently. Their Hindu religion does not teach them that God is a Father. And neither does it teach them that God loves little girls or women. Only a girl. Just a woman. "It" and "that," they are always spoken of. And women and girls does God care anything about us?" often we hear them say in surprised tones.

Years ago, before the missionaries went to India, the people never thought of sending their girls to school any more than you would think of having a school for the farm animals. One of the ladies saw the little girls running wild with nobody to care for them. They saw that the boys were being taught, but that lady tried to start a school for girls. One day a man said to this lady, "A school for girls! What for? Madam, you know that girls have no brains. Did you not know that?" When she persisted, he finally answered, "Now, Madam, take your books and slate and go to the barnyard and teach my cows. My cow might learn something, but my girl it could not learn anything." However, this lady, who had been brought up in a Christian land, where the little girls are loved as much as their brothers, kept on and finally established the school. Now, there are thousands of such schools all over India. People are beginning to find out that girls do have brains. A few years ago, when the results of the Government College medical examinations were published, it was discovered that the girls had made a higher average than the boys.

In our own Canadian Baptist Mission in the land of the Telugus, near warm waters of the Bay of Bengal, we have more than twenty of these girls' schools, where about fifteen hundred little girls are learning the Way of Life. For the last fifty years, they have been going on. Often, when the mis-

sionaries go to villages they have never visited before, they will find Bibles in Hindu homes. "Miss Clark gave this to me when I was in her school." "Miss Patton taught me to pray and I do pray every day, and I am teaching my children about Jesus." "Oh, Come in! Come in! This is such a place, and none of the others can read. My husband is in a government position here. Come in, and tell me about the school in Vallorm. Does D. Thilet still give dolls to the little girls? What good times we used to have when she visited us." "Yes, Madam," said one girl to Miss Jones. "I have had a sad life. But a short time ago I began to remember more what I learned about Jesus Christ in your school. And now I am trusting only Him."

Oh! there are so many, many sad things that would make you boys and girls here in Canada just shudder. Just think how lonely some of our dear little caste girls are when at eleven or twelve, they find themselves far from their own homes, in the house of their mother-in-law whom, perhaps, they have never seen. And their husbands too, are quite strange to them often. If they make a mistake, they are beaten often by their husbands. They usually do not know how to cook, as the mother-in-law will teach them. There is a proverb, "If the daughter-in-law breaks a pot, it is a new one, a fine new one. If the mother-in-law breaks a pot, oh, never mind, it is only an old thing anyway." Sick and lonely and miserable how many of them must long for the pleasant school days and the visits of the beloved white lady, and the treats and the dolls and the prizes. Then, some of them become widows, and are beaten and abused, and only given one meal a day. Some of them, who just a year or two before have been dear little schools girls, suffer all these things and sometimes they run away to their mothers, but they are always sent back. What a great thing it is to be a girl in a Christian land like Canada, and how sad sometimes to be a girl, "nothing but a girl", in a land like India.

E. Bessie Lockhart.

—Tidings

WATCH

From an article for "Teen Age Girls," by Mrs. Lamont, of Winnipeg, in "The Living Message."

Words.

Words are the fruit of the mind. We should be careful what kind of seed is being sown in our minds so that good fruit is produced. The books and other literature should be chosen with care. Loveliness of language goes with loveliness of mind. The highest form of wit and good humor is to be found among the noble-minded.

It pays to take a little time and speak kind words to our fellows. We do not realize how happy one can make others by a few kind words.

How often our feelings are hurt by the hasty words of one whom we trusted. This hurt is often harder to heal than a flesh wound, and those words can never be recalled. How different it would have been if kind words had been said. Just try this and be convinced.

Be careful that you do not waste your own and others' time with useless words. Polite people are listening to you, and rather than hurt your feelings have to listen.

"Take time to be holy,

Speak oft with thy Lord,

Abide in Him only

And feast on His word.

By looking to Jesus

Like Him thou shalt be;

Thy friends, in thy conduct

His likeness shall see."

Actions.

Actions speak louder than words. One can be judged easily by actions even when no word has been spoken.

Opportunities for kind acts are many and varied. The first and greatest is in the home. How much appreciated are the little acts of kindness to mother and other members of the home and lightens the burdens of others.

The really happy person is the one who is looking out to help some one else. How grateful are the sick and needy for help we can bring them.

Our Mission Bands

OUR FAMILY

"The whole world's one great family"
Let's turn this globe around and see
Where all these blood relations are—
These kindred nations near and far.
The heart of every little child
That lives in desert place, or wild,
In frozen clime, or tropic spot,
From Icelander to Hottentot,
Is much like yours; these girls and boys,
Like you, love fun and play and toys.
Their mothers love them as yours do,
And while they do not look like you,
Or speak the language that you know,
You'll find one day that is so:
The little Jap with almond eye,
The Chinese child so quaint and shy,
The Russian, Danish, French or Dutch,
You'll learn are not so very much
Different from you, as you have thought;
It's just because they have been taught
To speak and live in a different way
Than you—yet in their schools and play
These children are like you—the same
Except in race and speech and name.
God's children are one family,
No matter what their race may be;
Black, yellow, brown, or red, or white,
Like you they're brothers in His sight.
—Crusader.
Palm Branch.

FROM THE SECRETARY

In presenting a series of programmes on our Baptist Missions in India, it is very difficult to keep absolutely to the work supported by our Circles and Bands.

A study of the Link, December, 1926, reveals that in some cases we are paying a missionary's salary but not supporting her work, e.g., we pay Dr. Hulet's salary, but do not give towards her hospital. On the other hand, there are cases in which we are helping to support a work and have no responsibility for the salary of the workers.

It is essential that we give the young folk a broad vision of the work in its entirety. For this reason, we cannot go into details as we might wish, nor can we link all the missionaries with their particular fields and give them the prominence they deserve.

But this may be accomplished in another way. On pages 109 and 110 of the Link of November, 1926, there is a complete directory of the missionaries and their stations. Cut this out, paste on cardboard and hang in a conspicuous place. Refer to it whenever you can. You will need two copies, since both sides of the page are required.

But, better still, have an older member or other interested person print an Honor Roll of our missionaries and their fields. Perhaps it may be done well enough to frame. It would be rather fine, too, to mark the names of ministers and their wives with a gold star, doctors and their wives, and nurses with red, and teachers with blue.

In the Link of December, 1926, under salaries, you will find a list of all the missionaries whom we support. These might be printed in a different color of ink or underlined. Be sure to have your Honor Roll understood by the members.

THE WORK OF CHRIST'S KINGDOM IN INDIA

Evangelistic

Programme No. 2.

1. Hymn, "Go ye among all nations" Junior Hymns and Carols.
2. Prayer, Chairman. For Baptist Mission Work in India.
3. Business. Reports, Announcements, New Business.
4. Our Gifts. (a) Offering, taken by ushers.
(b) Hymn, "We give Thee but Thine Own." One verse. Church Hymnal No. 392.
5. Devotional Period. Subject, "Worship".
(a) Exercise—The Worship of God and the Worship of Idols. By older girls and several juniors.
(1) The Worship of God, Scripture, Psalms 115: 2-8. Repeated in unison by group of juniors.
(2) The Worship of Idols. By a girl from India.
(3) Response. By Christian girl.
(4) Hymn, "The Call of the Children." Melodies. No. 44 or "I am so glad that Our Father in Heaven."

6. Study Period. Evangelistic Work.
 - (a) Map Talk. By Leader of Study.
 - (b) Our missionaries at work. By an older member.
 - (c) Training of native workers. By an older member.
 - (d) Fruits of the work. By member, or Leader of Study Period.
7. Prayer. For the Missionaries. By a member. For the native workers. By a member.
8. Hymn, "Jesus shall reign where'er the sun". Baptist Hymnal No. 549.
9. Benediction.

NOTES ON PROGRAMME

- (a) Exercise, "The Worship of God and the Worship of Idols:

- (1) Older Girl:

"Children, do you the story know
Of idol gods and can you show
What they are like and by whose hands
Are formed the gods of heathen lands?"

Juniors—Recite Ps. 115: 2-8 (with motions)
Older Girl:

"Such gods are made by human hands;
I wonder now if you can tell
How unlike gods of heathen lands
Is our great God we love so well?"

Junior:

"Our God is in the heaven above
We'll praise him with full hearts of love
We'll shout Hosannas to His name
While heaven and earth His power proclaim."

- (2) Girl from India. (Holding an Idol).—"I am a Hindu girl and I want to tell you about my god. It is made of wood, but my mother taught me to worship it. I sprinkle it a great many times with holy water from the sacred river Ganges, and I offer it a little bouquet of flowers and bits of rice and sweetmeats, and I say prayers to it, but my prayers are of no use if I make a single blunder or omit a single word. None of our gods can love us. I sometimes wish I knew about a God who could love me. Tell me something about your God—does your God love you?"

- (3) Response—By Christian Girl (Open Bible): "Our Bible says 'For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life.' And We love Him because He first loved us."

A Call From India

Far over in India the children are calling,
Are calling to you and to me,
"Send us the Gospel, the good news of Jesus,
Who came that we all might be free.
We out of our darkness and out of our night,
Do reach forth our hands unto you,
O, help us, your brothers and sisters, to find
The love that is faithful and true."

God asks us to help Him the good news to send,

And gives us, each one, this command,
Go tell all the people that I am their friend,
Preach the Gospel in every land!
Then let us be eager in our Mission Bands
This wonderful Gospel to share,
And tell to the children who reach forth their hands,

They may love Him wherever they are.

- (4) Hymn, "The Call of the Children" or "I am so glad that Our Father in Heaven" by entire Band.

Throughout the Devotional Period older girl and juniors including Christian girl and girl from India remain on platform. If possible have India girl in costume.

The Exercise is taken from "The Bible and Missions" a pageant arranged by Miss Fannie L. Laine. Miss Dale can supply you with a copy for 20 cents.

6. (a) The Leader of the Study Period will have made herself thoroughly familiar with the map before the meeting. Begin either at north or south and locate the stations in order. Mark (or have someone else do it for you) each station with a gold star since each is an evangelistic centre. The map on the inside cover of "Among the Telugus" is a splendid guide. The Missionary Directory in the Link of November, 1926, will locate the missionaries. The last annual report, full of

interesting statistics, may be obtained from Miss Dale.

6. (b) Our Missionaries at Work.

The Evangelistic Work is done in various ways by all our Missionaries in India. Preaching and teaching in the Mission Station Chapels, on the streets, in the market places, in the native homes, wherever the Missionaries can find a hearing they tell the old, old story.

Very important evangelistic work is done by the sale and circulation of Gospel literature and portions of the Bible; many conversions have been traced to the reading of scripture distributed in this way.

When the Missionary goes on tour he cannot live in the houses of the people because he has no caste, so he takes his tent with all he needs for furnishing, eating and sleeping. He usually starts out in the evening when it is cool and travels all night and when he arrives at his destination the next day his tent is put up beneath a good sized tree and he is ready for work. He travels by ox-cart, and sometimes in a house-boat. The preacher and the missionary take their stand beneath a tree, under a carpenter's shed, or anywhere that people are likely to gather. After the preaching, questions are asked and answered and portions of scripture sold. Sometimes when money cannot be secured an egg is offered in exchange.

All the villages in one centre are visited and then the tent is taken down and the missionary moves on ten or more miles to other villages.

6. (c) Training of Native Workers.

Each year during the last two weeks of October, the missionaries, assisted by Indian preachers and Bible-women, teach as many of the Indian Christians as possible to sing a Telugu hymn, such as "What Will Wash Away My Stain?" to memorize a Telugu scripture verse, such as "The Son of Man is come to seek and to save that which was lost," and to tell the substance of some such parable as that of the Rich Young Ruler. Then during the first two weeks of November there is a campaign of house-visitation and street-preaching in which the Christians, thus trained, assist. Many who are not Christians also learn the hymn. Boarding school pupils give great help in Mission stations.

The missionaries are always on the watch for those among the native converts whom they believe may be of real help in leading their own people to know the Gospel. They are placed in the most helpful surroundings and trained in the boarding schools, hospitals, or on the field. Since the supply of men from Canada is not enough, it may be that God's purpose is, to provide the workers from among the native churches.

6 (d) Fruits of the Work.

"Among the Telugus", 1925, tells us that everywhere the power of the Gospel is being shown; great doors of opportunity are swinging open. Among both caste and non-caste there are many hungering and thirsting for God's Word. In some places where a few years ago the missionary went from house to house begging for a hearing, to-day the people are asking the missionary to come and teach them.

There are 90 churches with a membership of nearly 20,000.

Last year the gifts of the Indian churches were more than the previous year. Most of the fields report an increase in baptisms.

The great middle classes are becoming more interested in the Christian religion. Many listen for hours at both outdoor and indoor meetings and invite the missionaries and Christian workers to their homes to preach to them.

These results make glad the heart of the missionary.

Shall we not pray more earnestly and give more freely to our Baptist Mission work in India.

BAND REPORT

Just a few words about the Dalmeny branch of the Osgoode Mission Band.

We have a faithful bunch of band members, most of our members attending each meeting through the summer. We had a Queen's head copper contest (of course the children are always interested in a contest of any kind). This contest lasted for three months, then the coppers had to be counted, such a pile of them! They brought in nearly fourteen dollars.

Our August meeting took the form of a work meeting, the girls sewing, making bags, stringing beads, etc., and the boys made picture books.

In November we held an apron party. The band members provided a very interesting programme. Invitations were sent to most of our circle, and Y.W. members. Each guest received a tiny apron with a pocket in which she put a cent for every inch her waist line measured. The ladies were very generous and we took in \$15.50.

Each band member has been very faithful in saving of their pennies as each one brought in a well filled mite box.

We find the Link and Visitor programmes very helpful in preparing the programme for our monthly meetings.

Mrs. J. H. Ferguson,
Leader.

A DOLL OPENS THE DOOR

Anne Catherine Munro

"Edna, just look at old Narsamma's eyes! Let's give her one too. I believe she'd love it, don't you?"

It was Christmas and we were giving the dolls that you girls of the Mission Bands at home had sent out for our girls in India, and poor old Narsamma's hungry eyes had touched Bess's heart—mine too. But it seemed so silly. What on earth would they think of us at home if they could see us giving a doll to an old woman of nearly seventy years. Now my only regret is that you could not have seen her joy. My eyes got blurry for a little while. Yours would have too.

We picked out one that would open and shut her eyes, and with dark curly hair; they always like the dark-haired dolls the best over in India.

Here Narsamma!

She held it in her arms and looked at it lovingly, tenderly, hungrily, but she didn't know we had given it to her for herself. She thought we just wanted her to hold it a minute.

It's for you, Narsamma.

For me, Ammah? She looked bewildered. For me?—for me?—Ammah, for me? Surely

the Misammahs have forgotten what they are saying. Why I'm only Old Narsamma; there would never be a real doll for me. Oh, I'm sure her poor old heart was just going like a trip-hammer as these thoughts came into her mind.

Yes, it's for you, Narsamma—the Mission Band girls in Canada dressed—

But Narsamma wasn't hearing us. She was hugging and kissing her doll. The tears were streaming down the leathery, weather-beaten cheeks.

Look, Narsamma, this dolly can open and shut her eyes. So, when she lies down she goes to sleep and when you straighten her up she wakens. Isn't it wonderful?

Narsamma cuddled her to sleep, then she wakened her, then she did it again. Happy? That's saying it mildly.

About nine o'clock Narsamma came to the bungalow crying, "Ammah, the dolly is dead. It won't open its eyes any more."

Really it was funny. Bess and I could only restrain our feelings with great difficulty as Narsamma told us the tragedy. She had gone to her room and rocked the dolly to sleep and wakened it up over and over again. She hadn't even bothered to cook her rice and curry that evening. She had a dolly of her own; that was enough. But now it wouldn't waken any more.

Bess made the necessary repairs. Dolly wakened again and Narsamma went away beaming, and shall I say, "lived happily ever after." Well, the lonely look wasn't in her face any more and she has helped where she could, with a new sweetness. It isn't much she can do, for she is not educated, but she accompanied the other and younger workers, and last year, at one of the village dispensaries, she was very useful in encouraging shy and diffident patients and in gathering them together to hear about Jesus.

The doll opened the door to Narsamma's heart.—Western Baptist.

EASTERN SOCIETY CIRCLES

"Send to Miss Barker reports of your Circle meetings, your methods of work, any useful suggestions.

The Eastern Society

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

DEPARTMENT OF SUPPLIES

Superintendent, Mrs. C. K. James, 847 Davaar St., Montreal.

Cor. Sec. and Treasurer, Miss E. Bentley, 910 St. Catherine St. W., Montreal.

The following extracts are taken from a letter received by Miss Bentley from Dr. Chute, Akidu: "I am sure you will be glad to know that the Ottawa box reached Akidu safely and in good condition. We do appreciate more than I can tell you all the labor of love and thought that these boxes contain. Of course Miss Hinman and I shared up and she took the things that were more useful to the school. I am quite sure we will be able to make Christmas happy for a good many. I have been asked for suggestions or criticisms that you may profit by experience. So the following remarks are meant to be helpful, not unappreciative. In the box this year there were some things not just suitable for either school or hospital work. We missionaries can make good use of them, but it troubles me to take out things that were intended for the Telugus. Let me illustrate. There were two white wool baby bonnets with white satin ribbons and a snowy white baby scarf. These would not be nice after half a day on a little oily Indian head. So I sent one bonnet and scarf to Mrs. Eaton for the cold trip home, and the other bonnet and two white binders to Mrs. Matheson for her new baby. It is cold in the mornings where they live. Some of the booties were too coarse and heavy for any baby. At our hospital we have many more adults than children. I find that I am pretty well supplied for everything I need for babies. I cannot use all the little cotton shirts that have been sent me in the hospital, but I do make good use of them for the teachers' and preachers' children and for poor Christian babies in the villages. Do the ladies approve of my using such articles for our out-department? While I have such a liberal supply of cotton vests there have not been too many woollen ones, and I would be glad of more, especially large sized ones. Our people are

so thankful for them. Do you remember the fancy muslin caps that came last year—they are not just what I would order for hospital use, but I wish you could see how sweet and pretty they look on these golden-brown faces. I used them for some Mohammedan women and they were greatly pleased with the bright colors, but, alas! much of the brightness went in the first wash. The baby blankets made out of old blankets were just grand. I am greatly pleased with them.

With Christmas greetings and best wishes for the New Year.

—P. S. Chute.

For 1927 consignment. List supplied by Mrs. Dr. Chute. Details suitable for any hospital and school station.

1. Bandages (we use a lot of these).
2. Dressings (we use a lot of these).
3. Safety pins, needles, small common thimbles, buttons.
4. Talcum powder (not expensive).
5. Small cakes of soap.
6. Pretty pictures and cards.
7. Half dozen scrap books and some needle books.
8. Bags 4x6 with tape or strong string.
9. Balls. Four or five serviceable small dolls.
10. A picture of the Crucifixion.
11. A dozen common strong teaspoons.
12. Woollen stocking vests as large as possible.
13. Four flannelette night gowns for child 8 or 10 years.
14. Quilts or large flannelette sheets, size 4x7.
15. Some well quilted pads made of strong factory cotton with wadding in between, made in two sizes, 3x6.6 and 2.6x6.6. These are to be used under patients.

Circle members will be interested and will remember constantly in their prayers:

Miss Annie C. Murray, at present at her home in Arkona, Ont.

Miss Baskerville, who is now filling Miss Murray's place in Narsapatnam to the comfort and help of Miss Mason.

The Problem of Exchange and How to Solve It

Every Circle Member send her own money to India; in other words, **every Circle Member** pay her own Exchange.

This is how it may be done: For every dollar you contribute to Foreign Missions per year add 10c.—make every dollar \$1.10. This means only a slight tax for each Circle Member. For instance:—

Any one contributing \$2.50 per year, amount of tax 25c.

Any one contributing \$5 per year, amount of tax, 50c.

Any one contributing \$10 per year, amount of tax \$1 and so on up.

Individual responsibility, therefore, seems a simple, easy and reasonable solution of this problem. We confidently commend the plan to your prayerful consideration and action.

Note.—Will Circle Members please pay Exchange to their own Circle Treasurer. Circle Treasurers are asked when remitting to Board Treasurer to state amount for General Fund and the amount for Exchange. Will each Circle member please make her own calculation re amount of tax, as per above scale.

Please keep this page for reference.

Canadian Missionary Link

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Miss Bertha Myers in her new field of labor at Avanigadda.

Miss Lockhart, back again at Vuyyuru.

Miss Susie Hinman, who is to sail for Canada in March next. Her place will be taken by Miss Mann.

Attention, Circles!

Once again the Circles are urged to send reports of their work to the Reporter for the Link, Miss M. E. Barker, 4136 Dorchester St., Westmount, Que.

The following is taken from a letter from Miss S. Hinman, Akidu.

"What a help the boxes have been in preparing for this Christmas! Practically all the gifts are selected and tagged. I enlisted the

help of the senior class boys. They were proud to be taken into my confidence and are sworn to secrecy as to what they have seen. This business was carried on 'darkly at dead of night' and with a fascinating air of mystery. The coloured handkerchiefs are very popular. I would say we never could have too many of them. They are only coming into use. My word is that they cannot come too soon to please me. Then the tiny note books are going to get a great reception I know. Crayons, balls, and if small knives could be given they would prove very welcome. Packets of needles or spools of thread would suit the girls. But these are not things that are made are they? Only the hankies!

Susie Hinman.

From the Literature Department

21 Clarke Street West, Toronto

Hours—9.30 to 1 and 2 to 5.30

Phone—Kingsdale 4549

Have you seen this year's **AMONG THE TELUGUS**? It is brim full of suggestions for programmes. If you have not **AMONG THE TELUGUS**, send for it, to-day, right now. It is full of interesting material and facts, besides suggestions for your meetings. Every leader and member should have one to keep abreast of the times about the work of the Master in India. One who has been for years a missionary there, says it is the best and most interesting report.

But let us go back to the Programme Suggestions. First let us look at **SUGGESTIONS FOR PROGRAMMES ON EDUCATIONAL WORK**. Summary of work on page IX. Illustrations of different kinds of schools. Samalkot Boarding School, page 70. Morning in Cocanada Caste Girls School, page 32. Training School, Eva Rose York, page 96. McLaurin High School, page 37. The Industrial School, page 39. Some results of Education, the last three paragraphs of Miss Priest's Report, page 95. Some important changes in the Village School problem, page 1, by Rev. J. E. Chute. Let us pray particularly about this. The final statistical summary, page 129. In addition to this from **AMONG THE TELUGUS**, there is a letter from Mr. Smith about the Industrial School in Canadian Baptist of December 29. Also we have new leaflet on the Educational work by Miss Craig, price 10c.

Want to take up the **MEDICAL WORK**? Here is the invaluable **AMONG THE TELUGUS** again. Short summary on page X. Take as illustrations Dr. Chute's interesting report with its picture on page 2, Dr. Clarke's on page 85 picture opposite page 95. Miss Munro's story of the year among the O'Ras, is different and interesting, page 79. Everyone is always interested in the Hospital news from Pithapuram, page 57. Then if more is wanted turn to the October Link, page 50, and for the final summing up turn to page 130 in **AMONG THE TELUGUS** for statistical summary.

It has been said again and again, and may be said yet again, that these two forms of missionary work are intensely evangelistic. So they are, but sometimes we may want a programme about actual preaching and touring, the work of the Biblewomen. **AMONG THE TELUGUS** is brim full of suggestions for programmes. Summary on pages VII and VIII, and for illustration read Miss Mann's exciting adventures in Akidu. It is unusual and in the form of an acrostic too. Miss McGill's report of Evangelism on Pithapuram field. Afternoon and Evening in Cocanada, last part of Miss McLaurin's report, page 33 is given so vividly you would almost hear her and see her congregations. An encouraging note in Mr. Timpany's report, page 59. What Miss Farnell found on her return to Samalkot, page 68, and Stings from the Serpent, from Mr. Scott's report, gives another side to the story. Final summary, page 127, and if you want the work among the women alone, page 132.

Here are enough subjects for from 8 to 10 meetings, but **AMONG THE TELUGUS** has more suggestions. Send for it.

What an interesting and beautifully suggestive book **AMONG THE TELUGUS** is. Here I am at the end of my page, and not nearly through.

If you want any other suggestions write the Literature Department. We have **RAMBLINGS IN RAMACHANDRAPURAM** (right now) from which you can get material for several programmes; also a splendid programme on **PRAYER**, which was gotten up by one of our Presidents, and used in her Circle, and very much enjoyed. Other programme material on request. **WRITE US.**