

Pufman, Mrs. A

# Canadian Missionary Link

XLVII

WHITBY, JUNE, 1925

No. 10

## BE STRONG!

**Be strong!**

We are not here to play, to dream, to drift,  
We have hard work to do and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

**Be strong!**

Say not the days are evil—who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

**Be strong!**

It matters not how deep intrenched the wrong,  
How hard the battle goes, the day, how long.  
Faint not, fight on! To-morrow comes the song.

—Maltbie Babcock.

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## Editorial Notes

In connection with our work at the home base, we have two great needs for which earnest prayer should be made.

We all feel that we owe a lasting debt of gratitude to Mrs. Mills and Miss Pratt for the splendid work they did in connection with our Mission Bands and Young Women's Circles. We have yet no one to take their places. Each of these departments needs constant encouragement and stimulus from someone who has it always on her heart and mind. Over and over we have seen the quickened interest and increased giving that surely follow the work of our Superintendents. Unless these vacancies are soon filled there is danger of serious falling behind on the part of the Bands and Young Women's Circles.

Shall we pray that the needed Superintendents may speedily be found, and that local leaders by specially earnest effort may try, as far as possible, to fill the breach in the meantime.

We in different sections of Canada who do Foreign Mission work together need to know one another better than we do. Especially should we be in close touch in our educational as well as our Missionary work.

Mention has already been made in these columns of the campaign for Acadia University, which is now being carried on by the Women's Baptist Missionary Society of the Maritime Provinces. (They have one Society—Home and Foreign).

If Maritime Baptists have an idol it is their beloved Acadia. For nearly a century they have called it "The Child of Providence," and it has been the leading factor in their denominational life and growth. Through the years they have nourished it with their love and sympathy and prayers. They believe it is fundamental to their missionary enterprises. So the women think it is quite in keeping with the aims of their society that they should

contribute of their time and strength and money to help put their college on a firm basis for the future.

Before this reaches our readers Acadia's beautiful new administration building will have been opened at the annual Convocation in May. Our Mrs. Stillwell, a daughter of Acadia, is to be there, and we hope to have something about it from her in a future number of the Link.

One contributor to the present Acadia campaign remembered that at family worship her father always prayed for their college. Of course, she is still interested in it and glad to give. In how many Baptist homes is McMaster daily remembered along with our Missionary enterprises?

Many of our young people in McMaster, Woodstock and Moulton are deciding on their life work. Should we not pray earnestly in our Circles and our homes not only that all of them should "Seek first the Kingdom of God," but that a good number should offer themselves for service on our Foreign Mission Fields?

The account of the Telugu Mission Conference on page 313 will be read with interest if we remember that our pioneer missionaries, Mr. and Mrs. Timpany and Mr. and Mrs. McLaurin, gave their early years of service in India in the Telugu mission of the American Baptist Missionary Union, and that Mr. J. B. McLaurin has been recently on the staff of the Theological Seminary at Ramapatam. It is also interesting to note that Mr. W. E. Boggs, mentioned in this account, is a son of the Mr. Boggs who was one of the Canadian pioneer missionaries from the Maritime Provinces.

Read the Department of Literature Advertisements on page 335. We call special attention to it because its usual place is occupied this month by another advertisement.

## WHITBY MISSIONARY CONFERENCE JULY 2-9

By Rev. H. C. Priest

Whitby Conference presents each season a rare opportunity for a most delightful, inspiring and helpful week, in which pleasure and profit are singularly blended.

The programme for the Conference for this season, both in its arrangement and in the speakers secured is of exceptional interest and promise. The Bible Study Period opens the programme each day. Following this a choice is given of no less than six different courses in Mission Study, all under peculiarly strong leadership,—“Creative Forces in New Japan,” “Present Conditions in India,” “China’s Challenge to Christianity,” “The Clash of Color,” “Building the Nation,” “Makers of Canada,” a course for leaders of the teen-age. Five selective courses are also given in the Principles and Methods of Missionary Education. These are,—“Missionary Education in the Light of Modern Missionary Developments,” “Missionary Education among Women,” “Missionary Education among Young People,” “Missions in the Sunday School,” and “Missions among Juniors.”

The afternoons are given over entirely to rest and recreation, and the evenings to a series of Lawn Talks on Great Questions followed by platform addresses descriptive of different mission lands and different phases of missionary work.

Among the speakers and leaders expected are Rev. Dr. R. P. MacKay, Chancellor Whidden, Dr. J. Lovell Murray, Dr. C. G. Young, Rev. B. W. Merrill, Rev. H. C. Priest, Rev. John McLaurin of India, Dr. C. J. Bates of Japan, Dr. Retta Kilburn of China, and other missionaries and representative church leaders.

The date is July 2-9; the place, Ontario Ladies’ College, Whitby; the expense, \$3 for registration and \$12 for entertainment for the entire conference period. Every Circle should seek not only to have a representative present, but also to secure the attendance of representatives from the other organizations in the congregation and thus render to the missionary cause one of the most fruitful pieces of work possible. Application for informa-

tion or registration should be sent as early as possible to Rev. H. E. Stillwell, 223 Church Street, Toronto.

## THE LITERATURE LADY A NEW SUGGESTION

Mrs. Montgomery has said that “ruts are a sign of incompetence.” Are they? What are “ruts?” They are made just by going along in one beaten track,—always the same. Of course **your** Circle does not do things that way, but here is a suggestion just for fear it might. To get out of a rut may cause a bump, but here it is.

### Something New and Out of the Ordinary

Why not have a new officer in your Circle—A SECRETARY OF LITERATURE?

Does somebody say, with a disdainful voice, “Nonsense, I don’t believe in that, we are not interested.”

Whether you believe in it or not, these are the days when the printed page is coming into its own, and is a wonderful force in the world.

Whether you are interested or not, the concerns of people on the other side of the world, which is just another corner of our Father’s vineyard, are of vital importance to us, and it is so easy to get this information that there is really no excuse.

## YOUR SECRETARY OF LITERATURE WILL HELP YOU.

### Who Should This Secretary Be?

Somebody who **knows** Missionary reading is not “dull” or “dry”—is vitally interested herself, and interested in the Circle.

She should be a member of your Programme Committee.

Somebody who believes with all her heart in the work.

**The Duties of a Circle Secretary of Literature**  
SHE WILL keep in touch with **your** Department at 66 Bloor Street West, Toronto.

SHE WILL read the “Link,” at least its back page, and, having studied it carefully, will tabulate it in her memory.

SHE WILL get a list of the literature available, become familiar with it, and keep it on hand for your use.

**SHE WILL**, in the first place, **NOT THE LAST**, pray for an understanding heart.

Now, can you see what an added strength this Literature Lady will be to your Circle? Some day when you have decided on a subject for your meeting and are wondering where you can get the necessary information, just as like as not, or a little liker than not, she will be able to tell you just where it is.

**HARD WORK? TIRESOME WORK? TOO HARD? WHO DOES NOT LIKE HARD WORK WHEN RESULTS ARE SO WORTH WHILE?**

Tell her to write our Department for further suggestions. There are simply loads of them there.

#### Suggestions

Sometimes—Give your Literature Lady (mind you spell her name with capitals) a table at your meeting, where she may have leaflets displayed, telling how they may be of help.

Sometimes—Let her have from 2 to 5 minutes on your programme to sketch some leaflet she has found good. You do not know on what fruitful ground it may fall.

Sometimes—Let her tell in your meeting of something new she has seen in this connection, which she thinks would be good, perhaps with alterations to fit, in your Circle.

#### Last Word to the Literature Lady

Your work is a wonderful opportunity. You may get this missionary message into a heart or mind that cannot otherwise be reached, even by a public speaker. This work has tremendous possibilities. **AND IT IS FOR THE MASTER.** You know the story of the leaflet and Dr. John Seudder.

Literature Department, W. B. F. M. S.,  
66 Bloor Street West, Toronto.

#### NOTICE

Remember that all parcels to be sent in the boxes of freight for India which will be forwarded from Toronto must be sent to Mrs. C. W. Dengate, 508 Markham Street, Toronto, by the end of June if possible and not later than the middle of July. Also remember to send the letter with invoice or list of contents of parcel and a postal note or money order to cover freight charges (15 cents per

lb.) and duty, if any (15% of wholesale value of new articles). Have same name of sender of parcel written on wrapper of parcel as is in the letter. Re-read the instructions in May "Link" and make sure that everything is right.

Edith C. Dengate.

#### PARCELS FOR BOLIVIA

Those wishing to send parcels to Bolivia please notice:

1. A box will go with Mr. and Mrs. Buck about October 1st.
2. All parcels must reach 31 Wells Street, Toronto, not later than September 15th.
3. On inside wrapper have name of sender and to whom sent; also weight of parcel.
4. Please send a letter containing invoice with wholesale value of articles, if new, also a postal note or money order to cover cost of shipping, which is 1 $\frac{3}{4}$  cents per oz.

Mrs. M. C. MacLean,  
31 Wells St., Toronto.

#### CANADIAN GIRLS IN TRAINING

By Marjorie Trotter

Canadian Girls in Training is a way of life for girlhood in early and middle adolescence. It is an ideal, simple, yet as many-sided as a girl's nature; concrete, yet as comprehensive as the ideal of Him who "increased in wisdom and stature and in favor with God and man," and who came that all youth might share His exuberance of life. Each Canadian Girl in Training states her purpose thus:

As a Canadian Girl in Training  
Under the leadership of Jesus,  
It is my purpose to  
Cherish Health  
Know God  
Serve Others,

And thus, with His help, become  
The girl God would have me be.

Since ideals can become effective in everyday living only by social expression, Canadian Girls in Training organize in small, graded, self-governing groups. A group meets on Sunday as a Sunday school class, and then, with the same organization and

the same leader, unless in exceptional cases, holds a mid-week session to supplement its Sunday programme. C. G. I. T. is not, therefore, another organization to complicate Church activities. It is an ideal of life and method of work for the enrichment of that vital, primary group, the Church school class.

The usual scheme of the mid-week session includes the opening ceremonial from the Girl's Own Book (three minutes), business period (fifteen minutes), devotional discussion (twenty minutes), talk (fifteen minutes), activity (thirty-five minutes), closing (two minutes). The activity is the "expression" of the talk. For instance, a first aid demonstration is accompanied by first-aid practice. Mission study leads to the preparation of dolls or scrapbooks for missionary giving. In the course of a year's work there should be a fair balance between talks and activities that can be called "physical," "intellectual," "spiritual," "social."

The beauty of the C. G. I. T. method is the possibility of providing in the work of this one simple social unit for all the girl's needs from the standpoint of religious education, making unnecessary the multiplicity of meetings which so often have threatened her poise and divided her loyalty.

Each girl, outside the group meetings, keeps a personal code of eight items, for which the following would be typical: I purpose to get an average of nine hours' rest a night; to memorize four lines of poetry daily; to engage daily in prayer; to make my bed and keep my room tidy, etc.

In the development of C. G. I. T. all the Protestant Churches of Canada work in harmonious co-operation through their official representatives on the National Girls' Work Board, which is the girls' work committee of the Religious Educational Council of Canada. Each Provincial R. E. C. employs a girls' work secretary to promote the programme.

Because it has been a normal, vital growth within the Church, C. G. I. T. has proved adaptable to local needs in city, town or open country. It has won the loyalty of many girls who, outgrowing it, have moved on to other departments, while more than thirty thousand are now training for leadership in

C. G. I. T. groups.—International Journal of Religious Education.

Note:—This statement is of special interest now, as, recognizing the importance of this movement, we are hoping to link up more closely our Baptist Canadian Girls in Training with our own Mission work. They fill what has been a serious gap between Mission Bands and Young Women's Circles. It will mean much for the future if through the C. G. I. T. we can enlist the interest and co-operation of these teen-age girls.—Editor.

## MOTHER AND DAUGHTER IN THE CHURCH

By Helen Barrett Montgomery

Religion is something that has to be caught; it is usually contagious from mother to daughter. Look through the list of the officers of any missionary board and you will find that many of the members inherited their love of missions from a mother or grandmother. "My daughters shall weave after me" is a proverb justified by fact.

That being so, what the mother does in sharing her Church life with her daughter becomes a matter of moment. We are learning from the teachings of the new psychology that the early years, the pre-school years, are immense in their educational possibilities; and these years are largely in the control of the mother. The impressions made are deeper, the unconscious attitudes of the soul toward life are more lasting than those made later in the more formal periods of education.

Hence, the profound importance of the mother's realizing from the very dawn of consciousness that she is building the deep substructure of her daughter's Church relationships. If she wishes for her daughter a vital and satisfying experience in the Church she must prepare for it with as much time and study and purpose as she devotes to her health, her manners, her morals.

The child's first experience of Church-going must be pleasurable. It has been found that a habit formed which is attended in its initial stages with pleasure is lasting. Church going should never be a matter of law so much as one of privilege. If the child sees

her parents looking forward eagerly to the weekly Church-going as something precious and not to be set aside for anything; if she is promised as a result that she may go too, her education is well begun.

**The child should never hear her mother criticize music, or sermon, or pastor, or fellow members.** An atmosphere of reverence, of joy, of fellowship should surround her first contacts with the Church. So far as is possible she should learn the hymns, the responses, and be able to participate in an increasing degree in the worship.

**The element of regularity cannot be too much stressed.** Many mothers fail here. They educate the child for the Church if nothing interferes; slight indisposition, the weather, an outing, the arrival of a friend. The child being a logical animal draws the inference that prayer, worship, attendance upon Sunday School are not, after all, of great importance in the scheme of things.

In these three and in other ways the mother should co-operate with her Church in helping her daughter to form right habits and attitudes in early childhood. The more trying years, however, come later on.

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How is a Christian mother to pass on to her daughter her faith made operative in a devotion to the Church even greater than her own?

**The collective motherhood of the Church should collectively mother the children of the Church.** The adult women of the Church are responsible to see that mission bands, societies for boys and girls of high school age, are maintained. Sometimes for lack of encouragement a promising young society that was making a real contribution to the training and education of the girl is allowed to die for want of leadership. Mothers absorbed in their clubs and their amusements cannot escape responsibility if they look forward to seeing their daughters take a worthy part in the Church. Perhaps the greatest failure in the women's organizations in the Church has been their failure to provide right leadership in missions and philanthropy to the children and adolescents of the Church.

Mothing is not so difficult a task. It in-

volves sympathy, the providing of occasional good times, the arranging of pieces of work suited to young shoulders, faith, and hope and prayer. It isn't so difficult, but it is absolutely essential.

\* \* \*

**Work must be shared, and so must responsibility.** Boys and girls demand activity. They cannot be blamed for failure to enter into the deeper things of the Church if they are never called upon to help. Two boys who were pages in a big national convention, got their call to missionary service there. A group of girls who were ushers at a state rally of their mothers, were perfectly thrilled by the meetings and by the fact that the state president invited them to take supper with her and talked to them about the work.

Daughters love to dress up and to pretend. Why not ask them to stage a simple bit of missionary drama for the missionary meeting? Often times the debate, or quartette, or recitation, or dramatic sketch contributed by the daughters will add greatly to the effectiveness of a missionary meeting. There are so many things that they do better than we; why not get them to do them?

But we have to confess that we older women do hold on to the offices. The young girl who would love to be secretary or clerk is not asked because some maiden lady has held the position for twenty-five years. The girl, who would charm subscriptions out of people's pockets, feel highly honored to be asked, and immediately get a life-interest in the missionary magazine, is not asked even to help the woman who has carried the burden so long.

If we want our daughters to care for the Church and her work, we must be on the outlook to find services for them to perform.

\* \* \*

**Girls should be sent as delegates to the various conferences of the summer.** Here they get a vision of the most spiritual life of the Church, here they learn how to take their part. No better investment can be made by the mothers of a Church than in seeing that the necessary expenses are met in sending young women to places like Northfield. The mother who takes her young daughter with

her when she goes to the national conference, assembly or convention, is laying deep foundations of denominational loyalty and enthusiasm. The fact is all the organizations, county, state and national, would benefit very much by the presence of some young on-lookers or even delegates.

And last, the mother who puts her religion and her Church first in her own life; who prays and gives and works as if her heart were in it, and who shares her hopes and tasks with her daughter, need not fear that her daughter will fail her. Thousands of grateful women are today taking up burdens that their mothers carried, because they carried them. Mothers do pass on to the oncoming generation the deepest things in their hearts whether they be amusement or worship.

If we want missionaries and ministers, these must be bred in Christian homes where the child is solemnly dedicated to God. There are mothers who hold back their daughters from dedicating themselves to missionary service. These give the lie to their profession. There are others who make their daughters' going a coronation, through their entering in with joy into the experience of Jesus' cross of sorrow and of glory.—International Journal of Religious Education.

### CHRISTIAN EDUCATION AND CHRISTIAN WOMANHOOD

By Helen K. Hunt, Dean of Women, Judson College, Rangoon, Burma

(Address delivered at the Washington Foreign Missions Convention)

The work which must be shouldered by the Christian people of the world is growing so heavy and so complicated that we cannot consent to limit the workers to any country or class. All countries and all classes must labor together if the load is to be moved and the world to go forward. We have long recognized our responsibility for the depressed classes, and rejoiced at their developing powers which promise such great things for the future. We must have the help of the women too. The Christian women of the West have done more than can be measured. What

may we not hope for when the women of the Orient have equal training and vision?

Are the educated Christian leaders of the Orient never to have wives whose background of reading and thinking enables them to understand and sympathize with their husbands' hopes and plans for their country? Too often we have seen men eager to throw themselves into unselfish service, with small salary and little recognition, only to be thwarted by wives who were unwilling to share in such a gift of life. Why should these women be eager to give all that they value most when they have caught no glimpse of that which lures their husbands?

We know how strong national and race consciousness is growing in both East and West. Hardly a village in British India has escaped the irritation of the political agitator, and as a result of constantly increasing pressure and demand more and more political power is given to the people. Democracy is the slogan of all of them. But the very conception of a government for all the people, regardless of wealth or class, is incomprehensible to the masses as yet. That is not fostered by Hinduism which justifies and depends on the continuance of the privileged Brahmins and hopeless untouchables; it cannot be a real part of a Mohammedanism which preaches a Holy War; and it is foreign to Buddhism, for no Buddhist can help another, but each must win his own happiness and prosperity. Democracy, with its whole social program, is a heritage of Christianity.

We shall never stop the terrible epidemics which are so common in the Orient until quarantine is enforced, and that will be impossible just so long as the women of the towns and villages refuse to submit to it. And there is no hope of persuading them to accept it until some of them, at least, know enough of science to understand the reason for it. In all departments of public and private health the women hold the balance of power, and all men's efforts to better laws prove fruitless as long as the women quietly but persistently refuse to obey those laws. These prejudices, due to lack of understanding, must be broken down by women—and by women of their own race. Time after

time a Western woman's careful explanation is met with courtesy, and an unchanged attitude. But watch a woman of that country tell a story, or quote a proverb that may not seem to us to apply to the case at all, and see the listener's attitude change as if by magic. Minds that understand, as well as hearts that feel, must win and direct the co-operation toward lessening infant mortality, the segregation of lepers, proper care of the insane, pure food laws, and the myriad other lines of improvement that touch the homes so intimately.

We cannot expect children in the lower schools to grasp the biggest and hardest questions that we are all thinking about the world around; as the clash of class with class, race with race, East and West, peace and war. But a Christian college in the Orient is a laboratory in which all these problems are daily being tested. The college where I teach, in Rangoon, has somewhat more than three hundred men and women students drawn from the following races: Burmese, Karen, Anglo-Indian, several nationalities of Indian, and pure Chinese. The faculty includes representatives of all these nations, plus Britishers and Americans. Month by month we see these young people, most of whom have not before known these other races personally, work together and watch each other. It is not necessary to include courses in internationalism in the curriculum; no student can avoid practical experiments. And I have heard many conversations among those college girls, indicating minds and hearts waking up to something bigger than gossip. Those girls are determined to have something to say about the working-out of these problems in their own country.

The by-products of Christian education are sometimes more important than we know. A Burman Buddhist girl came to me during her Senior year and confided to me her day dream. Her father is only one of three Burmans entrusted with the responsibility for a whole district, and she was one of the first two Burman Buddhist girls to receive a Bachelor's degree. She said: "You know, my father travels through his district and when he stops at any town or village he calls together

all the officials and they talk over the public health, finances, prevalence of crime and such questions. I would like to travel with him, and when he calls these officials to him, have him summon all the women to meet me (and if he called them, they would come!) And then I would like to talk to those women about how to bring up their children, and what to feed them, and the care of the sick."

Where did she ever get such an idea? Certainly not from Buddhism. I asked if she had said anything about this at home, and she said, "Yes, I told my mother, and she said she thought I must be crazy." I asked if she had said anything about it to her father. "Yes", she said, "he thought a while and then said he believed it would be a good thing!"

She wrote me this summer of the growing activities of some of the women in the country districts who are being aroused by priests to oppose the government. She accused those priests of ignorance as well as malevolence, but how could those ignorant country women see the inconsistency in their harangues? But we have women's suffrage in Burma, and each of those women has a vote. She ended with the wail, "Oh, I wish I were not the only woman in this whole district who ever studied Logic!"

It is the trained women of the East on whom we must depend to teach the girls who are crowding our preparatory schools. And who but Christian women can build these schools into what we dream for them? What bigger or more alluring quest can you find? To do for the East what the great woman educators have done for us will call for the best in Oriental womanhood.

And to whom but Christian college women can we appeal for pioneers? The world still has frontiers—physical frontiers, as well as those of the mind and spirit. Among primitive tribes, only women, who understand the thought of women, can draw their minds and heart. Some say that it is useless to talk of pioneer work for Oriental women now; that not for generations to come will they be able to break through restraining customs and barriers and gain freedom for it. But a pioneer, whether man or woman, is always a surprise. He never does the expected. Already, Pan-



dita Ramabai, the fine group of Oriental woman physicians, and others, have shown what may come; and the East is moving too fast even now to measure her own rate of progress. Our pioneers are sure to appear. But shall we ask them to undertake such things without the best we can give them of thought and training?

The women of the Orient have courage and keenness. They are just beginning to see beyond their own families and desire to know about and have a share in the activities of their nation and the world. A number too large for our knowledge and too powerful for our imagination. Must they make all the blunders we have made and waste as much time and life as we have lost? Shall we not share with them all we have won by painful effort and then go on together working for all the human family?—Missions.

### TELUGU MISSION CONFERENCE

By Dr. Frank H. Levering

The American Baptist Telugu Mission Conference assembled at Ramapatnam from December 30th to January 5th. It marked the close of the ninetieth year since the founding of the Mission. The Theological Seminary building, erected some years after the establishment of the Seminary fifty years ago, and the adjacent bungalows, furnished housing accommodations. The spacious compound, embracing more than 100 acres, offers an ideal place for such an assembly. One can walk, or play tennis for exercise, within its bounds, or rest in the shade of its huge banyan trees. These monarchs of the Indian trees, cousins of the fig trees, are striking features of this compound. Half a mile away, and in plain view from the second story of the Seminary building, is the glorious Bay of Bengal.

There were present 70 missionaries, 5 visitors and 19 children. Rev. A. H. Curtis was voted to the chair, and occupied it except on one or two occasions, when he invited Mr. Longley, vice-chairman, to preside.

At the beginning of this report it seems appropriate to note the absence of two of our number who have been with us so long that they seem an essential part of the body

—Dr. and Mrs. Downie. They came to Nellore more than fifty years ago, long before the number of missionaries in the Telugu mission warranted the formation of a Conference. They attended the first Conference held in this Mission, at Ongole, in March, 1874. It was called "The American Baptist Telugu Mission Convocation." Mr. Clough was chairman and Mr. Downie secretary. Neither of them had received the doctorate.

The Downies have attended every subsequent meeting held while they were in India, except this one. They have entertained the Conference at Nellore on a number of occasions. Their influence in the Conference has done much to shape the policy of the Mission and advance its work. The serious illness of Dr. Downie in Madras deprived them of the coveted privilege of attending this meeting. Their fellows in service profoundly missed them.

During the Conference the missionaries learned that the Honors List of people decorated for service by the King-Emperor, and issued on New Year's Day, contained the name of Mrs. Dr. Stait, of the Etta Waterbury Memorial Hospital at Udayagiri, and that the Gold Kaiser-i-Hind medal had been bestowed on her for long and faithful medical service. The silver medal has been bestowed on several of our missionaries, but this is the first instance in which a member of our Mission has been honored with the gold medal.

The first three meetings were devotional, and occupied Tuesday afternoon and evening. Mr. L. E. Martin of Bapatla led the first. Mrs. Downie was appointed to lead the second, but in her enforced absence she asked Mrs. Levering to take her place, and sent a written message. The third meeting was led by Dr. W. A. Stanton. The purpose in holding these consecutive devotional services at the beginning was to give a devotional character and spirit to the entire Conference. It has been our practice to conduct the devotional exercises held during the business sessions on a plan of our own. They take place, not at the beginning of each session, but in the midst of it. Discussions are interrupted, important business is check-

ed, and the missionaries take time to wait on God. Ten times during the six business sittings the missionaries betook themselves to listening to the reading of the Word and to prayer.

The three minute reports from the missionaries add spice. These were scattered through the entire program, about five in a bunch. The longer station reports are necessary to inform the constituency at home what we are doing out here on the field. These snappy little rapid-fire reports help to keep us up to our work during the Conference, and give us something to think, talk and ask each other questions about, after meeting.

On the evening of the second day Mr. Betham Benjamin, one of the Telugu members of the Seminary faculty, read a carefully prepared paper giving very clearly the views of a Telugu on the work and needs of the institution. The Conference had present, by invitation, Miss Mary J. Campbell, author of "The Powerhouse at Pathancot." For several years she has been the Travelling Representative of the W.C.T.U. in India. Her address on "India and Temperance" was informing and gave to some of us, at least, an enlarged view of temperance work in India, in which missionaries are acting an important part.

Dr. W. L. Ferguson, of Madras, presented a "Survey of our Field and its Needs." The Telugu Mission is one of the most fruitful fields that our Society supports. It offers opportunities for spreading abroad the work of the Redeemer's Kingdom which even we on the field do not completely comprehend. The results in conversions are very encouraging. The caste barrier, which has so strongly opposed the progress of the Kingdom, is losing its power over the people. Mohammedanism is undergoing fundamental and widespread changes, originating from causes within itself. These changing conditions within Hinduism and Mohammedanism affect both communities vitally. The unrest agitating both bodies renders the members peculiarly open to the claims of Jesus Christ. The opinion that our mission ought to cease to confine its evangelizing efforts to the Telugus is gaining ground among the missionaries.

The pressing need is reinforcements. Both missionary families and single ladies should come speedily. The proportion of elderly people to the middle-aged and young among us is alarmingly high. Two families, still on the field, have given over charge of station work. Others are working beyond the retiring age, and others will soon reach it. Others no longer young must go home in broken health, with the possibility that they may not return.

Mr. L. E. Martin, so long the principal of our Mission High School at Ongole, spoke on the High School work of the Mission; Rev. J. M. Baker dealt with our work with village schools; and Miss Frances Tencate, out of wide experience in Nellore, told about women's work.

The women held one or two separate sessions in which they discussed topics peculiar to their special work. Rev. Wheeler Boggs, General Evangelist, reported an improved condition along spiritual lines during 1924. He had spent 245 days on tour among 12 of the 27 fields. His tours disclosed that more and more the lay members of the churches are attending the associational gatherings and taking a personal interest in the Mission's work. There is less disposition to lay the burden of the work on the shoulders of the paid agents. These lay members are becoming more and more active in testifying to their non-Christian neighbors and friends about the blessings they have received from Jesus Christ. Again we have had a record year in the number of conversions and baptisms. In 1923 we reported 5,086 and in 1924 there is a slight increase, 5,286. The present total membership of the churches closely approximates 85,000.

The program announced a farewell service by Dr. Downie. He sent instead a closing message. Hearty thanks were given to the hosts. The arrangement was that the Seminary at Ramapatnam should be used as the meeting place, but that Mr. and Mrs. Bawden, Miss Morrow and Miss Ballard, the missionaries at Kavali, should do the entertaining. This was thoroughly well done, but Mr. and Mrs. W. E. Boggs and Mr. and Mrs. Longley of Ramapatnam gave much help.

Many expressed the opinion that it was the best Conference they had attended in many a year.—*Missions.*

### THE CLIMAX AT THE FOREIGN MISSIONS CONVENTION

By John Smith Lowe

Now for the climax, the thing which struck me so forcibly. I had about given up hope that anything of the kind would happen. It came suddenly and unexpectedly at last, as things of the kind usually do. It happened Sunday night. The Auditorium was packed. Two major addresses were on the calendar—one by the Rev. V. F. Goodsell, D.D., of Constantinople, and one by the Rev. Samuel Zwemer, D.D., of Cairo, both of them men of recognized ability and authority. In studying the program for the evening, I noticed the following seemingly unimportant sentence sandwiched in between the prayer and the first of the two speeches for which I was so keen: "Testimonies by missionaries under appointment on 'Reasons Why We Go as Foreign Missionaries.'" I attached but little significance to this interpolation in the regular order of events and found myself hoping that the testimonies would be few in number and short in duration. I certainly was not prepared for what happened, and I never dreamed that in these testimonies I would find the thing that was to strike me with such telling effect. But it was in this connection that the supreme moment of transfiguration came as with the rushing of a mighty wind.

Three "under appointment" told their stories—two young men and one young woman. Almost before I knew it the preliminary hymn and brief prayer were out of the way and these young people were having their say. I do not remember their names and they were not recorded on the program. They did not speak longer than six or seven minutes each, but the effect of what they said and of the spirit back of it, was the most electrical experience I have ever had or witnessed. First we heard from one of the young men. He was, in bearing, up-standing, clean-cut and alert. He goes to the Orient to serve as an educational missionary. "My

going as a foreign missionary," he began, "is not unusual. It is the natural thing for me to do. Some things here at home make it hard for me to go. I see so many expensive churches going up in my own land, costing huge sums of money, complete in equipment from chimes to gymnasium, but without a particle of vision beyond themselves. They are like lighthouses with no light in them. Christian America is too slow in actually Christianizing herself in industry, business, politics, education, finance, and diplomacy. The solution of our economic problems is in the Orient, but we can never solve them over there until we solve them over here. We turn more Chinese men into infidels in one year in our American universities that we win to our Christian faith in China during the same length of time." You felt the tenseness of the atmosphere in the auditorium. You were stunned by the young man's courage and inspired by his depth of consecration.

That was a good start. In a flash the presiding officer was introducing the young woman. To my surprise she turned out to be the daughter of Mr. Goodsell, already mentioned as the first major speaker of the evening, and a life-long educational missionary to Turkey. The two were on the platform together, father and daughter. Beautiful and charming to an unusual degree, highly educated and richly endowed, she faced the great audience with ease and grace. Graduating from Wellesley College last June, she gives her life to the work to which her distinguished father has given his before her. Had she chosen to do otherwise and to stay here in America the road to ease, wealth, luxury, favorable marriage and social prominence would have been wide open to her. She made no mention of these things; you sensed them yourself. What she said did not consume more than three or four minutes, but words can not describe the spiritual vibrations that went through that great throng as she quietly gave utterance to what was in her soul. "I don't want anyone to feel sorry for me because I am the daughter of a missionary and was born in Turkey, have always lived in Turkey, and will go there to serve. I am thankful that my childhood days were spent

in this far-away land and I here and now acknowledge my debt of gratitude to my father for the background of my life for which he has been responsible. I am proud of the life he has lived and I am proud to follow in his footsteps." The hush that came over the house and into your own heart as this beautiful girl said her last word and then went over and sat down near her father, no one will ever adequately portray.

We were soaring every second, but we had not yet reached the pinnacle. We were to go still higher. The girl who had so completely claimed our hearts was no sooner settled in her chair than the second young man, a doctor, who goes to China as a medical missionary, was before us telling his story.

Allow me to change the tense in putting before you the remainder of this picture. In a word, I want you to sit with me and see with the eyes and hear with the ears of one actually present on the scene of action.

The young man before us is a product of the great western prairie lands, just east of the Rocky Mountains. He is about six feet tall and bears the stamp of an athlete. A Phi Beta Kappa key dangles from his watch chain. He carries in his head all that this key of knowledge and scholarship implies. He is a university and medical school graduate and is already started in his practise. You know as you listen to him and watch him that here in the United States he would make his mark as a skilled physician and surgeon. You are sure he is a man who with experience would carve out a career for himself similar to that of the famous Mayo brothers in Rochester, Minn. He is a talented public speaker. His mentality is incisive. His choice of English is clean-cut, his elocution is flawless, his voice is pleasing and powerful. Words come from his lips like bullets from a machine gun, but there is a thought of cannon ball proportions behind each word. As he speaks you feel yourself rising out of your seat as though lifted by some mysterious but irresistible force. You feel that the whole assemblage about you is being lifted along with you.

"I am going to China as a medical missionary because I feel that is where I must go

if I am to be true to myself. I did not feel this way until I went to a Y.M.C.A. Convention in Omaha. There I met Jesus Christ. There I faced the question, What shall I do with my life? I decided to go to some field where doctors are more sorely needed than they are in this country. We are not short of doctors in America. There were twenty-seven applicants for the position I resigned from to go to the Orient. Three of my brothers have passed away. I am now the oldest son. When I told my mother I was going to China where I am so seriously needed as a Christian medical missionary, she replied, 'I am glad.' I think of this mother of mine sick on one side of the state of Kansas with the only doctor available on the other side of the state. I am going to a province in China as large as the state of Connecticut in which there is only one doctor, or will be when I get there. Why do I go to China?" He put the question as a challenge. "Glibly we pray 'Thy kingdom come, Thy will be done on earth as it is in heaven'. How dare I repeat those words as a solemn petition? Have I any right to utter them unless my own life, all of it, or at least ninety-five per cent of it, is devoted absolutely to bringing that kingdom to pass on this earth? I have no right and I dare not pray these words any more unless my life squares with them."

With these ringing words he took his seat. Slowly the audience came out of the spell that had been cast over it, but not to forget it. I can not carry that gripping scene to you in cold print. If you catch a glimpse of it something has been done. I went to my room that night inspired, humbled, challenged, and saying to my companion: "They are doing just what President Coolidge told them to do. They are sending their best and, best of all, the best are ready to go."

(This is quoted from a thrilling report in the Universalist Leader of Boston.—Ed.)

—Missions.

#### CORRECTION

In the May Link, on page 292, second column, the heading "Norwich" should be **Norwood**. The Editor regrets this mistake.

## AN ENCOURAGING MESSAGE FROM INDIA

In describing the work of the past year in South India, Dr. W. L. Ferguson says: "There are times of ploughing, times of sowing, times of cultivating, times of rain, times of drought, times of waiting, times of harvest. The temptation is to want it all harvest, for this is the time of joy. But it is always well to remind ourselves that the invisibilities are after all the most important things. The presence of Christ in His people, the working of the regenerating, transforming and indwelling Holy Spirit, the forces combining for the production of worthy life and character, the opening of secret springs of love and service are the most real of all things and the most necessary in mission work. And these are the things it is impossible to tabulate in the form of statistics. That a mighty force is at work among the people in this old land is beyond question; and that they are being prepared for a new day, a day of emancipation spiritually, is beyond doubt. The invisible Spirit of God is abroad and moving mightily. Christ was never so much the desire of India as He is today. Vast numbers welcome His message and long to follow Him but the old life holds with a firm grasp as yet. From caste and custom and vested interests, from family ties and alluring prospects of worldly success there is no open road through which to escape. The great day, however, is coming. Christ will yet have India and India will yet have Christ." —Sel.

## DIFFICULTIES OF DOCTORING IN INDIA

A medical missionary often has cause to wonder how many of her medicines are administered according to directions. After repeating her orders again and again, a dialogue something like this sometimes follows:

"Now how is this medicine to be taken?" the missionary asks.

"It shall be taken just as you say," the patient replies.

"Well, what have I said?"

"Please say it again and I shall know."

No neat phial is brought for the physic, but a piece of cocoon shell or a little brass saucer. To prescribe a "teaspoonful" or a "tablespoonful" is all one to people who eat with their fingers and have no use of knives, forks or spoons.

If a quarter of the medicine does them good one day, they drink up all that is left the next day, and make themselves ill.

A whole bottle of medicine intended for three or four days is frequently taken in one dose, in spite of ample warning and explanation.

If the doctor should mix the medicine with water from the dispensary, the patient would not touch it, as it would break their caste. All prescriptions must be made up with water brought by them in vessels of their own.

Some time ago a woman came to a dispensary complaining of a fever and a cough; but she spoke of the fever as a snake, and the cough it had left behind as the trail of the snake.

Amusing incidents sometimes occur. Outpatients of a hospital come and show their own tongue and pulse when they want medicines for others. "Give me the same medicine as you gave my friend just now," is a frequent request, irrespective of difference in malady. Others put the doctor's power to the test by refusing to give an account of their symptoms. "If she is a clever doctor she will find out for herself," they declare.

Their hekims (priest doctors), they say, can find out the diagnosis and treatment without any inquiry. They can tell what is wrong by feeling the pulse of one hand, and whether the patient will recover by feeling the pulse of the other. Patients hate examination, and as their hekims do not trouble them with this they object to the methods of the medical missionary in this respect.—Irene H. Barnes. in *Missionary Monthly*.

## ASSOCIATION

The Oxford-Brant Association will meet at Scotland, June 9th, 10th and 11th. June 9th will be Mission Circle day. Please send a large delegation.

Anna Layman, Director.

## Our Work Abroad

### INDIA'S PROBLEM

By Ida Newcomb Gulison

The problems of India may be classified as Political, Religious, and Social, but so closely interwoven are they, that they cannot easily be considered separately. For instance, the British Government does not interfere with things religious, and yet the custom of burning the widow on the funeral pyre of her husband, the sacrifice of children to the Ganges and other practices involving human sacrifice, have been legislated against by Government, though not strictly belonging to the political realm.

No sane, well informed person would think of questioning the benefits of British rule in India, but the very advantages given by a benign Government have created in the educated Indians aspirations which at present culminate in a desire and determination for self-government. Possibly the glamour of independence has largely blinded them to the responsibility involved, but the aspirations exist and how to satisfy them and at the same time safeguard the interests of the people as a whole, is the most serious problem of the present day. The extreme nationalist leaders demand the political status of a Dominion-self-government, complete, and at once. The English government on the other hand, firmly convinced that India is not yet competent to govern itself independent of outside aid, insists on her gradually assuming the responsibilities of swaraj (self-government) and is accordingly, handing over to the Indians by instalments various departments of the government known as transferred subjects, adding to these from time to time, as the Indians prove themselves competent and worthy, until the English official becomes no longer a necessity.

The spirit of anarchy and fanaticism exist and intensify the problem. Caste with its scale of social standing, its inexorable laws that divide society into many distinct divisions having no social intercourse, that condemn millions to the opprobrium of outcaste, makes any real union in India impossible. Hindus and Mohammedans are as distinct as two sep-

arate nations and each covets the ascendancy, which makes civil war more than a mere probability, in the event of self-government being granted.

Illiteracy adds to the problem, for, despite all efforts of Government, only a small proportion of the millions of India can read or write and therefore they are an easy prey to the agitator.

Caste has already been mentioned as affecting the political situation; it, as well, constitutes the great social problem of the country. Not only does it prevent any real union, but it creates a social scale based wholly upon birth—one cannot rise higher than the caste in which he was born. It retards advancement. It is strongly entrenched, but the influence of decades of missionary effort and the impact of the West, have combined to open the eyes of the more advanced, and to-day we find the Indian social reformers agitating against caste and its allied evils.

Child marriage and enforced Widowhood have added their baneful influence to the social life of India and how to counteract and correct these evils is a social problem, easy of theoretical solution but baffling the most ardent efforts to put theory into practice. Accordingly we find the Social Reformer giving strong and stirring orations against these evils and then making active preparations for the marriage of his little daughter ere the expiration of the time prescribed by his caste, or changing the time of his departure on a journey because the evil omen of a widow's shadow crossed his pathway.

The Christian missionary must lend his influence to any reform, whether social or political, which will in any way ameliorate the condition of India's millions; even though he must zealously concentrate upon distinctively evangelistic work, yet, so closely allied are the social and political movements, that his influence must, at least indirectly, affect the latter. For example, illiteracy is a pertinent problem to the missionary as so many of the converts come from the unlettered classes that the situation demands that efforts be made to educate our Christian community. The industrial problem also taxes the thought and time

of the missionary. The converts are for the most part abjectly poor and, moreover, more or less subjected to persecution by the Hindus; they must be helped and consequently we have industrial schools, cottage industries, etc., demanding no small expenditure of time, thought, and money.

We have already referred to the demand for self-government as the political issue of the day. We have its counterpart in mission work. More and more is the Indian church clamoring for self-control, though as yet the basal principle of self-support is not receiving fitting emphasis. Fraught as it is with most difficult problems, nevertheless Devolution is to-day receiving much sympathetic consideration from all Mission Societies. —Tidings.

#### LIVING AND SERVING AT AKIDU

Rev. J. E. Chute, who has been missionary in charge at Akidu for thirty years, reports 125 baptisms on that field for the last three months of 1924. The present membership has reached the great total of 3,374 in 13 organized churches. There are no fewer than 1,028 boys and 593 girls in the 66 village schools on this great field. Sunday Schools number 69 with 76 teachers and 1,039 pupils in attendance. Mr. Chute spent no fewer than 50 days during the three months away from his bungalow out in the distant villages of the field. The remainder of his report follows in his own words.

#### Living, Loving and Serving.

"The village work readily showed the need of the missionary's close hand touch with it to keep it going up to anything like adequate efficiency. We had the satisfaction of feeling, too, that our personal visits gave the work in almost every village a fresh stimulus and started everybody on to fresh hope and endeavour. The essential elements in Christian life, viz., to live, to love and to serve, were emphasized with sufficient strenuousness to give the village congregations in most instances a real urge to attempt something in advance of what they had thought was their duty in life before. We labored hard to help them to see their privilege in service; in giving for others. To live is to love and to love



MISS FLORA CLARK

One of the Maritime Missionaries, has been identified with our Telugu Mission since 1901. Much of Miss Clark's time in India has been occupied with educational work, as a number of schools are under her care. She is an excellent organizer and the Leper Home at Vizianagram came into being through her endeavours. The orphanage, the newest of the mission enterprises, is entirely due to her zeal and careful planning. Miss Clark has the faculty of "making the little one become a thousand" and her enthusiasm inspires a like faith in others. Before going to India Miss Clark taught in the schools of New Brunswick, her home being in the City of Moncton. —Adapted from "Tidings."

is to serve. Worship without service is as faith without works.

"I have been stressing this point with all my strength, because I have felt so strongly this is the point at which our Christian community is failing so grievously. They have not felt their duty in helping to fulfil the prayer so many vainly pray, 'Thy Kingdom Come.' They so generally think their whole duty is performed by simply attending prayers. Whatever of service they perform is summed up in the little money gifts in collections.

### Stewardship

"In the matter of gifts in contributions in cash we have made very real advance in nearly all the villages. We have the custom now generally recognized that every member is responsible for giving six pies every Sunday whether present at prayers or not. In many villages, especially in the churches near Akidu, this has been actually accomplished as a minimum during the year 1924. The villages are really beginning to feel some pride in their accomplishments in this respect. It gives the missionary the joyful opportunity of according to them a meed of praise which is heartening.

### A Great Loss

"One death we felt very sorely. My touring 'boy,' who was also my boat-manager, was taken from us very suddenly while on tour with appendicitis. He had served us faithfully ever since we have been in Akidu, and was a deacon of the Akidu Church,"

H. E. S.  
Can. Baptist.

### FROM MRS. CROSS.

In Camp, March 13, 1925.

Dear Readers,—

May I remind those who have so splendidly supported the work among the women and children of the Avanigadda Field during the last four years, that we need bags, cards, picture rolls, picture books, and the many nice little things you have been sending.

For the first time in 16 years I have not enough gifts to go round. I wish you could hear the disappointed voices of the children as I have at every camp during the past weeks, saying: "I didn't get a bag," and "Is there no picture book for me?" It may not seem much to you, but it means a great deal to these little ones who have so few nice things.

We have had to buy gifts for our children, something we never had to do before. We have made up dozens of things but our stock is exhausted. We have nothing left.

When you are working for India this summer please remember the women and children on the Avanigadda Field. Our school registers show a total of over 1,500 children

this year and besides these there are many who sometimes attend the Sunday Schools. Then there are the women, hundreds of them who appreciate so much the tiny pins, the bright coloured bags, and the other pretty things from their missionary's country.

Yours very sincerely,

M. C. Cross.

NOTE.—In assigning special missionaries to Associations and Circles it is the thought of the Board that those thus assigned shall be looked after first by their Associations and Circles. If more than enough for these is provided of course gifts may be sent to other missionaries. The contents of parcels sent to Mrs. Dengate undesignated will be placed where they are most needed.—Ed.

### REQUESTS FOR PRAYER FROM THE AVANIGADDA FIELD

Please pray for Jane, our beloved Bible Woman and co-worker, for over thirty years. She is sick. Cancer has developed and at times her suffering is great.

For our two Bible Women who tour the whole field. Their names are R. Martha and P. Kamalaratnamma. They walk miles. They teach the women in the caste and out-caste sections. They give out tracts and sell the gospel portions. They visit the sick and the sorrowing. They are often foot-sore and weary, but they go bravely on because they are "on business for the King."

For Mary, who remains at Avanigadda. She has served there for ten years. She has put herself into the life of that town. She is known and loved by all the women and children in Avanigadda and the nearby villages because she brings to them the glad message of salvation, the message of comfort and rejoicing. She teaches them to read and to sew and how to care for the sick ones.

Pray that more women may hear the call and give themselves for service on this great field.

Pray for the Christian women. So many of them are mere babes in this school of learning. We long to help them grow in grace and in knowledge and in love. Yes, "Unto the measure of the stature of the fullness of Christ."



Pray for the crowds of caste women who are learning a little. We need more Bible Women so that they may be visited at least once a month instead of twice a year

PRAY FOR US ALL.

M. C. Cross.

### FROM MISS ARCHIBALD.

Chicacole, India,

April 7, 1925.

Dear Friends:

Just in from tour. How beautiful the "King Memorial" looked, all lit up. There are patients in almost every room. A Brahmin woman upstairs, and below there is a man who had his leg badly broken in the rice mill. Then there is the one who was operated on yesterday for appendicitis (a very bad case), but doing well. There are two women and a little girl from Vizianagram. There are several other Hindu women in-patients. It is wonderful about the cancer patient. It was a most serious case, but the cancer was removed and she went home rejoicing, after hearing the Gospel for several weeks in the hospital.

Praise the Lord, The "Good Samaritan Hospital" at Chicacole is booming. Things are all alive! Sometimes as many as seventy to one hundred patients are waiting for their medicine, and as they wait they read the clearly printed Scripture texts in Telugu which adorn the walls and all attend the prayer service.

Yesterday Dr. and Mrs. Eaton were hard at work in the hospital from 7 to 1 and then from 1 to 4 p.m. After that they went 17 miles to Calingapatam by the sea in the car and examined the customs officer's wife (a dear little Brahmin woman), and also visited the new baby which has arrived at the home of preacher John. After visiting a few more folk, they reached home, tired and hungry, but happy! Mrs. Eaton said: "I am never happier than when helping in the work, and I find patients are the same the world over, whether brown or white."

Did you know that Mrs. Eaton is a trained nurse, with large experience? She and her husband make a perfect pair for this important work. Now that the people know that the hospital is really opened they are flock-

ing in. Dr. Eaton is a skilful surgeon and the people are beginning to appreciate his ability.

What can you do to help? All those things published recently in the "Link" are needed for the Good Samaritan Hospital, Chicacole. What is needed for the other Mission Hospitals is needed for Chicacole. The supply of sheets, towels, pillow-slips, quilts is almost nil. These must be made of strong, coarse material so as to stand the Indian way of washing.

I make this appeal for help as when the Governor and his lady visited Chicacole recently there was a scramble to borrow enough sheets, pillow-slips and quilts and other linen to make the beds look respectable. Mrs. Eaton succeeded admirably, and the hospital presented a good appearance. The whole hospital is called "The Good Samaritan." "The King Memorial" is that part which was built for midwifery cases and operations. It is a fine two-storied stone building. The late Rev. I. C. Archibald took great pride in completing this work in honor of Senator King, of Chipman, New Brunswick, whose family donated the funds. What a boon to these suffering women!

Hoping that a box of supplies will soon be sent to "Dr. Perry Eaton,

Good Samaritan Hospital,  
Chicacole, Madras Presidency,  
India,"

as the work should not be hampered for lack of equipment. I remain,

Mabel E. Archibald.

### QUESTIONS.

Find answers to these questions in this number of the Link.

1. When does the Whitby Missionary Conference meet? What is done there?
2. Why should a Circle have a Secretary of Literature?
3. When and where should parcels for India and Bolivia be sent?
4. How should mothers train their daughters for missionary work?
5. How does ignorance interfere with the physician's work in India?
6. Where is our next convention to meet?
7. When will we celebrate the Jubilee of our Society?

(Continued on page 328)

## Among The Circles

### NOTES FROM THE BOARD MEETING

There were thirty-three members present at the quarterly Board meeting in May.

It is not often that the Directors from out of town get in to the meetings, so it was a pleasure to welcome Miss Sara Evans of Claremont, Director of the Whithy-Lindsay Association.

It was a particular joy to have with us again our Treasurer, Mrs. W. H. Piersol, and our Superintendent of "Link" agents, Mrs. J. C. Doherty, both of whom are recovering satisfactorily from critical illness.

A very cordial invitation has been received from the Centre Street and Broderick Memorial Churches, St. Thomas, to hold our next Convention in Centre Street Church. This was heartily accepted.

The Treasurer wishes it emphasized that if each Circle would pay the "Exchange" on its own funds, the danger of a deficit this year would be largely averted.

The Joint Committee of the Home and Foreign Boards has interviewed several ladies in an effort to secure a Mission Band Secretary, but thus far has been unsuccessful.

The returns, financially, from the Mission Bands show that the work is not progressing as we would like it to do.

The committee who has in charge the care of the Missionaries' Rest Homes in Toronto and Muskoka are finding, as most housekeepers do, that things will wear out and so have to be renewed. But, their purse is empty! They ask that each Circle take an offering once a year for this work, thus sufficient will be provided for all necessities.

We wish it were possible to publish in full the report of our Secretary of the Literature Dept. One sentence from it reads: "In the beginning of the quarter especially the greater part of the orders came from the North West Provinces. Orders from our own convention were mostly from new customers. This is not only interesting but shows an ever-widening source of usefulness." The total sales for the quarter amounted to \$206.

The Biblewomen and Students' Secretary, Mrs. Harold Firstbrook, reports that twice last quarter the support of five students has been provided for, but there are still fifteen

of these students whose support is unprovided. A student is supported for \$20 a year.

The Board is already making plans for our Jubilee Convention in 1926, and has the promise from Mrs. Eugene Levering of Baltimore (our own Miss Ellis of Moulton College), that if nothing intervenes to prevent, she will "count it a rare joy and privilege" to come and bring us a message on that occasion. Other prominent workers in missionary endeavor have been approached to speak on our fiftieth anniversary, and we are awaiting their reply.

E. N. INRIG, Secretary.

### SOCIAL EVENING AT MOULTON.

A most interesting and pleasant evening was that of April 28th. The members of the W.B.F.M. Board, who reside in Toronto, invited the President and Treasurer of each Mission Circle, both Senior and Young Women, with the Counsellors of the latter, of Toronto Association, to meet them that evening at Moulton College for a social time,—to get better acquainted with each other and the Board members, and to get better acquainted with some of the problems of the work.

Upon passing through the door, each one had a card, bearing her name, pinned upon her,—and the names were written so plainly that any two ladies speaking to each other and not sure of one another's names, could read at a glance and not disclose any ignorance or even hesitation.

The Committee of two, which arranged the social part of the program, gave out cards cut into curious pieces (after the style of the jig-saw puzzles), each piece bearing a few letters which at first glance seemed to mean nothings. Four of these cards, when rightly matched, made a square, and the letters pieced together, spelled a Missionary's name and the Station. All formality was forgotten as each one went around hunting the other cards to fit hers. The first four to complete their names were duly awarded a prize, (a candy "sucker").

Then another competition was introduced—sheets of paper—one sheet to every three

ladies—were distributed. On these were names of our India and Bolivia stations, with the letters so disarranged that even those best acquainted with them had difficulty in recognizing them. For instance, who could guess that "moskatal" was "Samalkot, or "tarhumpia" meant Pithapuram? To help some from being completely discouraged, Missionary directories from the "Link" were pinned on the walls and doors and quickly surrounded, while there was much merriment and laughter as one combination after another was attempted.

When the winning trio received their well-earned "suckers," all gathered in the large Chapel, and after some music, Mrs. Matthews, our President, called on Mrs. Inrig to bring before us the subject which had been laid upon her heart—the subject of "Stewardship." From the first her remarks were arresting, as she recalled the hope of the India Missionaries to have 5,000 converts during the Jubilee year. This hope has not been realized,—many had come, but the ingathering was not what had been expected. Who had failed? Whose was the responsibility,—was it upon the women of the Circles in Canada? Had they fallen short of doing their share and so hindered God from giving all the blessing? His words are "Bring all the tithes . . . and prove me now HEREWITH (with these tithes) . . . and I will pour you out a blessing." It is true, we have prayed, but the full measure of the blessing for which we prayed did not come. Unless our giving measure up to our praying, the blessing cannot come. Malachi 3: 8-10 proves it. This year we are finding that our giving is falling short of our needs which, after all, are considerably less than what we prayed for. Were you sincere when you prayed for the 5,000 converts? If so, we can expect from you help, commensurate with your means, for the support of these converts. Our financial problem is not an impossible task. It is possible of solution as we follow out God's financial plan of using His work, the Tenth which He asks of every one of His children as an acknowledgment of His ownership. This practical plan is profitable to the individual worker and to the work.

Following this address, with its direct chal-

lenge to each Circle member, Mrs. Matthews led in an informal discussion of the problems which confront the Board. As to finances: there is a deficit in the Treasury for the regular work. Added to this, the Exchange (that bugbear which, though little understood and difficult to explain, is most decidedly a reality) is now 10% and may increase. Is it going to be a burden to the Circles to add this 10%? What can the Circles do to help? Have any Circles already made any special effort to raise this Exchange? Suggestions were made by various Presidents and Treasurers. Some Circles have added the 10% to the individual—each member giving ten cents more to each dollar—others take up a special collection each month (or each quarter), alternating between Home and Foreign work, and thus have extra funds to apply to the Exchange as needed.

Then Mrs. Matthews took up the problem of gaining new members for the Circles, this being really the only sure method of permanently increasing our income. She asked whether any Circle had made special efforts to gain new members and what they were. To this several responded. The names of all the women on the Church roll can be divided amongst the members of a Committee especially appointed, and thus each one would be interviewed and invited. A special meeting of the Circle can be arranged, all non-members personally invited, and after a program which clearly sets forth the aims and work of the Circle, an opportunity can be given to enrol new members right there. One Circle was able to gain 25 new members by a series of teas, at which the Circle work was presented. As any new woman joins the Church, she must be spoken to and the claims of the Mission Circle placed before her and her responsibility and privilege made clear to her. Another Circle has a visiting Committee to call upon all new members of the Church. One remark concerning this subject was worthy of special notice: "Make new members by starting a Young Women's Circle wherever there is none yet!" Let each Church have one.

Mrs. Matthews gave a helpful suggestion concerning the Estimates. Let each Circle

member look at the list as it appears in the "Link" each year just after the estimates are passed at Convention; let her study its details, see how much she would like to give towards each item, set down the sum decided upon opposite each line, (she will want to give at least 5 cents to each one, surely not less. Without doubt, some items would appeal to her for 10 or even 15 cents), then let her add them all up. Will not Mrs. and Miss Circle-Member be surprised to see that the total is more than the One Dollar she usually gives when she gives her yearly "dues?"

After this most interesting interchange of ideas and methods, all went into the spacious rooms across the hall and enjoyed refreshments.

B. C. S.

### STEWARDSHIP AND MISSIONS

Read at Bloor Street Mission Circle by Mrs. E. J. Bengough.

The most powerful force in the world is personality. The most effective personality can be supported at the lowest cost. The field in which personality yields the largest result is where humanity's need is the greatest. Around these three fundamental propositions cluster the arguments for the best investment of money.

Personality makes history. No material thing, no matter how costly or magnificent, is a decisive factor in producing character or altering destiny. The greatest pyramid is the most expensive, spectacular, and permanent material work of man, but **one Moses** is worth more to the human race than a thousand pyramids.

All the great developments of the past centre in **man**. **Ideas** rule the world, not **bricks and mortar**. God reveals His divine wisdom in producing **people**. If you would help the world **largely** and permanently, invest in **personality**.

Service is most productive where need is greatest. Under favorable conditions a man can influence a thousand people with the same effort it would require under other conditions to influence ten.

Mary Lyon said, "If you would most serve your race, go where no one else will go, and do what no one else will do." Especially is

this true if there are places where vast numbers of people are yet unhelped in their deepest needs. This truth is reinforced if these people are open to influence and responsive to light.

All of these principles find their fullest illustration and application in the effort now being made to educate and liberate, to civilize and Christianize the nations of the earth.

A man or a dollar will go further on the mission field than anywhere else in the world. To those who have come to realize that "the field is the world," and that all life is a sacred stewardship, one of the supreme joys of life is to administer this trust with reference to the speedy occupation and evangelization of those now sitting in darkness in the shadow of death.

During a period of twenty years, Dr. John F. Goncher, of Baltimore, invested one hundred thousand dollars in India in the support of missionary effort and **fifty thousand idolaters** turned away from heathenism, confessing Christ as Saviour and Lord.

In view of the tremendous privileges and obligations of stewardship, in its relation to missions, Mr. J. N. Shenstone, of Toronto, decided and publicly stated that he henceforth would add nothing to his capital, but will use his whole income to extend the Kingdom of God throughout the earth.

A further restriction on the unnecessary accumulation of wealth is made in very definite terms by Christ when he says: "Lay not up for yourselves treasures on the earth, where moth and rust doth consume and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt nor thieves break through and steal, for where your treasure is, there will your heart be also."

No man can decide for another what limit he should set to his accumulation of wealth under this restriction, but the question should surely have most careful consideration by every Christian who is blessed with more possessions than he really needs for the support and protection of his family.

Of all challenges contained in Scripture, for the securing of overflowing spiritual

blessing, none is so striking and unqualified as that which makes obedience to God in our use of money, the condition of His favor.

"Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

After all it is largely a question of obedience. Stewardship of our money means God's will of our money. Stewardship of our time, our talents, our faculties, means God's will of these. There is a world without to bring to salvation, but there is first a will within to bring to subjection.

The Mission of man is one part of the work of Jesus Christ. He cannot save the world unless we help Him. That is an essential part of God's plan of Salvation and He will not change that plan simply because men are negligent or forgetful or disobedient or rebellious. He asks us to go to all men and tell them about His love and sacrifice for them and, He asks that everything we have and are be held and used for winning men—a whole world of men.

Are we big enough for the biggest thing that God ever intended us to do—to carry the gospel of the Grace of God to every creature.

#### NORFOLK ASSOCIATION

This Association meets with the Church at Delhi, Tuesday, June 9th, at 10 a.m.

Each Circle and Band is urged to have a representative present. Interesting speakers will be there: Rev. C. H. Schutt, Home Missions; Miss Edna Farnell, Foreign Missions.

**Martha Stillwell,**

Director.

#### OWEN SOUND ASSOCIATION

The annual meeting of the Circles and Bands of the Owen Sound Association will meet in Durham on June 11th, with morning and afternoon Sessions, when we hope to have addresses from Mrs. Klochkoff, Rev. H. E. Stillwell, and Rev. C. C. McLaurin. Let every Circle and Band be represented. Morning session 9.30.

**E. Day,**

Director.

#### SPECIAL GIFT TO MISSIONS

The women of the Walmer Road Mission Circle, at their regular monthly meeting on Thursday, May 7th, placed on record a special gift to Missions amounting to \$188.

This gift is in honor of their retiring President, Mrs. H. H. Lloyd, who has served the Circle so faithfully for the past 21 years. The money will be used to train a native Bible teacher in India, and to complete the Baptistry at the Etobicoke Baptist Church.

In addition a personal remembrance in the form of a beautiful leather writing case was presented to Mrs. Lloyd.

The meeting was largely attended.

**Edith Hull, Sec.**

#### MEMORIAL INSTITUTE, TORONTO

The Women's Circle at Memorial Institute have a meeting of a rather unusual nature to report—a Church Missionary Evening!

On Wednesday evening, May 6th, the members of the Church, Women's Circle, Young Women's Circle, B.Y.P.U., and even a few from the Junior Union met together for a happy hour around the supper table, followed by evening worship.

There were two main features of the evening. The first was the presentation to Miss Susie Chantler, as an expression of love and gratefulness for her many gifts of sympathy and labor in the Sunday School, Church and Community, a life-membership in the Women's Baptist Foreign Missionary Society, accompanied by a beautiful bouquet.

Secondly, we were privileged in having present Mr. and Mrs. Percy Buck, of Bolivia. Mr. Buck gave a stirring address, appealing for complete missionary consecration.

#### WENTWORTH STREET, HAMILTON

A very enjoyable evening was spent in the Wentworth Street Baptist Church on February 26th, when the Young Ladies' Mission Circle presented a pageant entitled the "Bill Bottle." This was presented in a very creditable manner by the young people. Miss Ora McDonald, as Barbara Lane, certainly displayed great talent. Miss O'Connell rendered

solos very acceptably. Everybody enjoyed themselves and were deeply impressed with the needs of the people of India.

**B. Hesketh.**

### FIRST AVENUE

A large number of the members and friends of First Avenue Church, Toronto, joined with the Women's Mission Circle and the Young Ladies' Circle in their annual Thank-offering Meeting on Wednesday evening, April 15th. The President, Miss Wilson, presided. Scripture reading by Miss Eva Deans, opening prayer by the President. Then followed a reading by Mrs. Watt, entitled, "The Patchwork Window." Dr. May Murduck was made Life Member of the Foreign Mission Society, this making twenty-six Life Members of our Circle. A solo was then given by Miss Dora Coles. Mrs. J. B. McLaurin gave the address of the evening, "Higher Education for Women in India," was her subject; it was very inspiring.

Collection amount to \$50.07, equally divided between Home and Foreign Missions.

Our Pastor, Dr. W. T. Graham, closed with prayer.

**Lizzie Carter, Secretary.**

### REGINA, SASK.

A delightful meeting was held at the home of Mr. W. Arens on Friday, April 17th, in connection with the First Baptist Women's Missionary Society

The meeting was opened by the President, Mrs. Gordon Whyte, followed with a scripture reading and prayer by the pastor's wife, Mrs. H. Nobles.

This meeting was to celebrate the 33rd anniversary of the Mission Circle, and so letters were read from former presidents, residing out of the city, namely, Mrs. Anvache, Mrs. Milne, Mrs. Bulyea, Mrs. Mellick, Mrs. Price, Mrs. Millar; and a short talk was given by former presidents still with us—Mrs. N. McConnel, Mrs. C. Rand, who is now president of the Cameron Memorial Mission Circle, and our present one, Mrs. Gordon Whyte.

Mrs. G. Baldwin then told us that there were forty-three Life Members of the Mis-

sion Circle, and one Life Director, who is Mrs. A. McDougal.

Miss Sarah McDougal, who is a charter member, then outlined the forming of the Circle thirty-three years ago. She told us there were six charter members, and to her was allotted the honour of cutting the birthday cake and lighting the candles thereon.

A solo by Mrs. N. Klein, "My Task," was greatly enjoyed, after which refreshments were served and the meeting closed with prayer.

**Nan Jones, Secretary.**

### ADELAIDE STREET, LONDON

The March meeting of the Adelaide Street Baptist Women's Mission Circle was one of special interest in that four Life Membership Certificates (two each to Home and Foreign) were presented to the following: Mrs. Gurney, Mrs. Haines, Mrs. Cope and Mr. S. Read.

The former three were given by Mrs. De Wolfe in memory of her daughter, Eva. The latter was given by the Circle. This increased the Mission Treasury one hundred dollars. To God be the glory. During the meeting twelve new members were received.

Mrs. Arthur Little, President of the Grenfell Mission, gave a very interesting and instructive address on Dr. Grenfell's work in Labrador. Solos by Mrs. Arthur Brown added much to the enjoyment of the meeting.

**Mrs. Frank C. Pierce, Secretary.**

### TALBOT STREET, LONDON

The Talbot Street Mission Circle, of London, Ont., has just completed a banner year in going over the top with over one thousand dollars in total givings.

We firmly believe that it is not what we have but what we surrender that God uses. Consequently, while acting on this we have been abundantly blessed.

Our wonderful ex-President, Mrs. D. H. McDermid, built up in our Circle a solid foundation, whereby our new and efficient President of this year, Mrs. Arthur Grenslade, along with her faithful associates, has been able to carry on most successfully.

Again we had printed programmes for the year and have found them most helpful, as each member knows long beforehand just when her responsibility for a certain meeting comes, and each backed the President by willingly and cheerfully assuming that responsibility.

This year we used the calendar system whereby we have raised our "Laura Allen" fund, and find it a very easy and equitable way in which this worthy work may be done.

Our women have proved to be an asset to Talbot Street Church, and are not afraid to mix a little brain and muscle exercise, accompanied by a deep love and compassion with our aspirations, as our reports show that 771 calls have been made by our members in the interests of the Circle, and forty-six new members were added to Home and Foreign besides thirteen others who were persuaded to join both who had previously belonged to only one.

Our Easter meeting last spring was addressed by Rev. Mr. Therrien, of Grande Ligne, who brought to us a wonderful message that inspired to greater service, and we shall long remember the mass meeting held under the auspices of our Circle, and addressed by Dr. Joshee and Dr. Eva D'Prazer, of India.

We find that the semi-yearly union meetings of the local Baptist Mission Circles inspire a greater feeling of co-operation in service. In September last Talbot Street had the honor and joy of entertaining the sister Circles of the city. We meet in the afternoons for spiritual fellowship and conference, have tea at six o'clock, followed by an evening meeting, which is usually addressed by some special speaker. Rev. Mr. Schutt honored us thus in September.

The month of October was marked by a special gift of \$52.00 to the Dryden Church.

Rev. Percy Buck broadened our vision while he was with us in November, when he told us of their work in Bolivia, his address being forcibly impressed through the medium of colored slides. We have formed the custom of holding our special meetings in conjunction with the Wednesday evening prayer service, and find that they spread a knowl-

edge of missionary work being done and stimulate attendance and interest.

Twenty-four of our ladies, who were shut in for a time, were remembered with Christmas greetings from our Circle through the untiring efforts of Mrs. J. L. Munroe.

We have sold quite a quantity of India lace received from headquarters at Toronto.

Three new Life Memberships were presented. The Circle lovingly presenting one, framed, to Mrs. Duncan McDermid, our retiring President; also, the Misses Bella and Agnes McCallum were each given one by a Circle member.

We did our bit toward the Jubilee Fund, and find in our doing and giving that we love to live out the spirit of the following lines: "Go break to the needy, sweet charity bread, For Giving is Living," the angel hath said. "And must I be giving again and again?" My peevish and pitiless answer ran: "Ah, no," said the angel, piercing me through,

"Just give till the Lord stops giving to you."

**Julia E. Affleck, Cor. Secretary.**

I will send the missionary doll post paid for 60 cents per dozen to the societies of all denominations.

I make this big discount for a time to help the societies pay the duty on the dolls going to the foreign fields. The duty on 60 cents is 20 cents.

You dress them with scraps of cloth and stuff them with old knit underwear, these have no commercial value. So the duty and one dozen dolls cost only 80 cents. Use a rubber tip lead pencil to turn and stuff the dolls. Get them ready to send by some returning missionary. Be sure and send her the duty with the dollars. The little Indian child is looking for a Christmas doll. Do not disappoint her. Send some missionary dolls in your parcel. They are the cheapest and most acceptable gift you can send. Send all orders for dolls to

Mrs. Margaret E. Bartheaux,  
Middleton,  
Nova Scotia.

## The Young Women

Dear Girls,—

Timpany Memorial School has finished its task. When the school was established, there was a large Anglo-Indian community in Co-canada. Now the Anglo-Indian families can be counted on one's fingers. They have been crowded out by the Indian element. The large railway centres offer both employment and cheap living, so thither the Anglo-Indians have flocked in hundreds, but very very few have remained outside the cities.

In the days of the opening of our school, the majority of Anglo-Indians had no opportunity whatever to learn even to read and write. At the present time all the cities have their fine, government-inspected English schools. There is no necessity for the children to leave home to attend school. Since the hill stations have sprung into existence, numerous English boarding schools have been built in those places. People of means may send their children to one of those schools if they wish them to enjoy the extra advantage

And what of the poverty-stricken ones, of whom the percentage is so great? The St. George's and St. Andrew's Homes, the Law-rence Schools, Civil Orphan Asylums, and others, are caring for them. All these have been opened since T. M. S., and are in much better locations. There is one new school, in Coonor, of which we are particularly proud. It is supported by the Home Missionary Society, and has been established primarily for destitute children. This Society is composed of Anglo-Indians; and so, in handing over to them the work which we have carried on for so many years, we feel that we are taking a step in devolution. The people in charge are fine, spirit-filled folk; several are Baptists (Dr. DePrazer is one), so we know that the Baptist witness will be at least proclaimed there.

All the hill schools have a strong Christian influence. The Gospel may not always be explained just as we understand it, but I am sure that the children can get enough of it to save their souls. And after all, that is the most important thing, is it not? Of the sort of religious influence in the city schools, I cannot speak. But it is obvious that people will not send their children away to boarding school when there is a good day school near

by, unless the change means a better climate, such as the hill schools offer. Unfortunately, the sort of religious influence weighs but little in the sight of most Anglo-Indians.

Canadian Baptists could not possibly open schools in the cities where these people are gathered, because they are beyond the territory which has been allotted to us to evangelize. Other branches of the Christian Church claim those fields. Even if they did not, we already have our hands more than full with the area we have formally undertaken.

Added to this is the financial phase of the situation, which has become unusually sharp this year.

On every side is proof that Timpany Memorial School has lived its day. It has done a glorious work for the Master, but He has placed its burden upon other shoulders. Its missionary is released to take up some vacant post among those who have no other way to learn of Christ.

Just which corner will be given to us next, girls, remains to be seen. But your missionary must needs learn a bit more Telugu before she can undertake a vernacular post. The Anglo-Indian work was in English, you know. Of course, there are yet a few destitute children whose homes are within our district, and for whom there is no room in the H. M. S. School. We must still consider them our special charge. They have been sent to the English Baptist Mission boarding school in Cuttack, where we are paying their fees.

Lovingly, A. Pearl Scott.

### QUESTIONS.

(Continued from page 321)

8. How can you obtain missionary dolls for stuffing and dressing?
9. Where is the Good Samaritan Hospital? Who are in charge there now? What supplies do they need?
10. Why has Timpany Memorial School been closed?
11. What gifts are acceptable to the boys and girls in India? Name ten things.
12. For what are we asked in this Link to make special prayer?—Editor.



## Our Mission Bands

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

### A LETTER FROM MISS LOCKHART

Written for Maritime Bands, but good for any Bands.

Dear Mission Band Boys and Girls:

Just about the time that you are reading this, some of our Indian boys and girls will be saying: "Next Sunday, we are going to have our Rally. And if we can say our Bible verses and sing our hymns, and tell our stories well, we shall all get bags and nuts and candy and picture books. Perhaps little Anna here may get a doll for she is only five years old and she can recite thirty Bible verses. And so each day, the excitement in the little Indian village will grow more and more, until Saturday night comes. "Tomorrow, what a wonderful time we shall all have. Tomorrow we shall sit under the big shady trees in the mission compound and eat candy. And do you know what else they have there? Two white babies. And one baby is only two years old. And they can both speak our language. Why, they look just like angels. My, I wish we were white." And when Sunday arrives, the earliest dawn will find them awake. "Teacher, Teacher, it must be time to start." But the Indian teacher is never, never in a hurry, and so he says: "Yes, yes, I am coming," and goes on leisurely eating his breakfast.

In the village itself, what combings and what scrubbing do go on. Yesterday, that little girl's hair looked like one wild black animal. We have a joke on the girls when they look like that: "Say," one of the Bible women will laugh. "Why do you not comb your hair?" "We have no cocoanut oil. We are too poor to buy it." "Well, everyone has kerosene oil. Rub your hair with that." "Yes," some one else adds, "then touch a match to it." But, on the great Rally Sunday, there are no such remarks. Ramurdu puts on his big father's shirt and glories in it. Appalasaki has nothing on but a little short coat. Little Philip, the blind boy, rejoices in his mother's old silk jacket. But the crowning glory of all is Mary, the teacher's daughter—a little Christian girl, in a new white jacket and a long white skirt

with frills. These Christians, the way they dress! They look like Sudra caste people almost."

Finally, the whole school of twenty children is assembled, and off they start. But be sure that an anxious father or mother will call out: "Remember your caste. Don't you dare sit near those Madigas, or eat one bit of candy that they touch." Can you imagine the excitement of that happy, chattering group of little boys and girls. And then—the rally itself, with boys and girls from ten other villages, and the missionaries' children with their white frocks and their blue eyes, talking with the Indian children. And the missionary's wife has a gold watch. "Look at our missammagam, too. How wonderful to have gold teeth." How strange, too, to see them wear those queer baskets on their heads. Women in our country do not wear turbans, only the men do."

But, oh, Canadians, if you could hear that singing, you would giggle. Yes, you would. You never heard the like of that raucous sound. Still, they sing not only with their noses, but also with all their hearts. And so you will forgive them. Could you repeat the first Psalm and the fifteen chapter of John? One little eight-year-old Indian boy can do it in Telegu and in English. So we will forgive them for their lack of tune and harmony.

And did they get their prizes? Yes, this year, some mission bands in Ontario sent four large boxes and no child has to go away disappointed. "Bags, Bags." That is the cry, and fortunately, there are enough so that every child this time may have one. The older ones receive New Testaments for saying their verses and stories. The little girls of the third class each get a doll. Oh, what a wonderful thing. The boys have soap and pencils, and the one who did best in each village received a towel. How delighted he was, for he can wear it as a turban or put it around his neck for a scarf. Wee tots have very large picture books made from scraps. All have candy, dried peas, and the precious bags.

What happy, noisy children they are as

they troop home. It is a great annual day with them, and the teachers say that the children talk about it for months before.

"Link" boys and girls in Ontario have sent me, to Vuyuru, large parcels. Now, "Tidings" boys and girls may want to send some things to some of the missionaries for just such rallies. Everywhere there is a woman missionary, there is a Sunday School. And everywhere there is a Sunday School, there are little Indian boys and girls who look for prizes. A year ago, I received about fifty dolls, all dressed. Thirty of these were rag dolls, such as you see advertised in "Tidings." If the mission band girls could see how the Indian children love these soft rag dolls, their fingers would ache to dress some. Celluloid dolls are apt to get broken. When we give those, the little girls are delighted, but they put them away in a box. It is different with the rag dolls. They do not seem the least bit frightened of those. Last Christmas, I gave a little girl one. Her little brother, Samson Arthur claimed it, as his father is a teacher he took him home for Christmas. When they came back after school opened, they came to call on me. There was the doll under his arm. It was as dirty as Indian villages, Indian ox carts, boats, wagons, roads, and dust could make it. The father said that Samson Arthur carried it everywhere. In every village he displayed it with joy and pride. Only affection could still see anything in that rag doll, but he went away carrying it as if it were as clean as it had been a month before.

Then, bags. What do they do with them? Well, there are many secrets in this world. One is, what is there in a boy's pocket? I think the Indian boys and girls must use their bags for everything. They beg for bags and yet more bags, and nothing we can give them pleases them more. Surely, "Tidings" boys and girls can make bags. Everyone has scraps at home. Any size will do. Six or seven inches, some four or five are good to put candy and dried peas in. The girls can sew the bags and the boys can twist colored strings and thread the bags. Put one string in all the way. Then, from the opposite side, thread another all the way around the bag.

This will draw it up well so that nothing can fall out.

Girls can dress and stuff the dolls. Your leader will get them for you through "Tidings." All bring your clean Sunday School cards. The Indian children love them better than anything else. They like bright colored post cards, especially with any kind of gilt on them. But do not waste money on landscape and buildings, for the children do not like them.

Boys and girls both can make scrap books. New exercise books with ten or fifteen pages make good books. Cut the bright advertisement pictures out. If one would make a book about boys; another about little girls; another about a farm; another about summer; another about winter, you could have a fine collection.

If anyone wants the children to have clothes for prizes, it would be better to send the money. If you pay fifty cents for a piece of cloth for a shirt, and that much postage to send it, and when it gets there, the duty is thirty cents, you can see that is very wasteful. We can always buy cloth in India. The children are poor and often need things. If you would have a concert and send the money for candy and some cloth, it would be a good way to help with treats.

One thing, boys can do. Will "Tidings" boys do it? The Indian teachers and the people are very much excited if they can have calendars. No present pleases them better than a nice, large one to put up in their houses. One year, I received about three hundred. I wish you could have seen how popular I was. Why, everyone, even some caste farmers, asked me for calendars. Can the boys not collect some?

Now, when you have your parcel ready, address it to somebody in India on our mission field. Do not put English papers in unless you send to Waltair. You must make out a customs statement. Put wholesale prices on. If bags are made of scraps, put "No commercial value." If an undressed doll costs fifteen cents, that is the price to mark. Used cards or calendars are "Of no commercial value."

At all mission stations, even if it is a warm



Older sisters and brothers carrying their baby brothers and sisters in truly native fashion. These children do not know what a normal happy childhood means. This picture was sent by Mrs. Armstrong, Samalkot.

country, we need quilts. Do "Tidings" folks ever send quilts? If so, they are very, very welcome. Sometimes, boys and girls give five cents and write their names on a square. Then they are worked. A white quilt, with dozens, perhaps hundreds of names, worked in blue or red. Do you not think that would make a pretty cover for a sick child in a hospital?

Well, "Tidings" boys and girls, what do you think of joining the "Do Somethings?" Why, you joined them years ago. Do you know that your gifts support a missionary, Miss Baker, and that your money helps educate hundreds of India's boys and girls? Think of that when you put in your birthday money or your collection.

Christian boys and girls are in the light and, by deeds of love and kindness, you are helping to bring India to the light of the world.

Sincerely yours,

E. Bessie Lockhart,

Falmouth, N.S.

—Tidings.

#### LETTER FROM PRINCE RUPERT

Dear Mrs. Trotter:

We are very happy indeed to make our first "bow" to the "Link," for the "Link"

helps us with every programme that we use in our Band, both regular and special.

Prince Rupert is just about at the very "end" of the world. The Baptist Churches nearest to us being at Edmonton and Alberta, five hundred miles East, and at Vancouver, five hundred miles South, so you see we are very much isolated, but in spite of this we are very happy in our work.

The "Busy Bee" Mission Band was closed for about six months because there was no leader available, but last October Mrs. Dawson offered her services and we were happy. So the Band was reorganized with only five members, but it has kept growing until there are twenty-four on the Roll, and at our last meeting there were twenty-three present.

Our meetings are held every Monday afternoon at four o'clock at the home of Mrs. Dawson, the first forty-five minutes are taken up with the opening exercises, Bible and Mission study. The remainder of the time is spent in making bags for little girls in India, whom we are told love pretty things just as much as we do. We have made fifty bags and intend mailing them soon.

Last February we gave a missionary "At Home," the members of the Band furnished

(Continued on page 334)

# The Eastern Society

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

## CORRECTIONS

In the page devoted to the Jubilee Campaign in paragraph—Time to gather in the Fund. Fifteen months, May 1st, 1925, to August 1st, 1926, (not Sept. 1st). Three instalment plan, Oct. 1, 1925; March 1, 1926; Aug. 1, 1926.

## ST. LAMBERT

On April 17th a Women's Mission Circle in connection with the St. Lambert Baptist Church was organized with thirteen members. The officers are as follows: President, Mrs. Strange; Vice-President, Mrs. Bunn; Secretary, Mrs. F. L. Crossley; Treasurer, Mrs. Hunter.

E. M. Crossley, Sec.

## EASTERN ASSOCIATION WOMEN'S MEETING

Time—Tuesday afternoon and evening, June 23rd.

Place—Sherbrooke, Que.

Come in good numbers to participate in a good program. Be prepared to enter into the scheme of our "Jubilee Fund" prayerfully and enthusiastically. You will be glad to listen to Rev. J. B. McLaurin and Rev. John MacNeill as speakers. Come, bringing a blessing with you; go back to your home carrying a blessing with you.

Priscilla M. Chandler.

## OTTAWA ASSOCIATION

The Circles and Bands of the Ottawa Association will meet in the Osgoode Church, June 16th. Afternoon and evening sessions. Good programs are being prepared. Plan to be there.

F. Richards, Directress.

## DELTA

The annual Thank-offering meeting of the Delta Women's Mission Circle was held on April 15th, at the parsonage, the home of our esteemed pastor and wife, Mr. and Mrs. B. Davies. There was an attendance of 46. The proceeds for the evening amounted to \$30, this being the largest amount ever received at our Thank-offering.

Dainty refreshments were served, which brought this very profitable evening to a close.

M. Kilborn, Sec.

## ATTENTION

Of the women of Eastern Ontario and Quebec is called to the following facts re our TREASURY.

It is wise at times to look into the state of our finances and see what has been done—and what has been left undone. This report covers the first seven months of our present Convention year.

March, the best month so far, reports our Treasurer with receipts of \$601.00; nearly but not quite sufficient to cover the regular monthly estimate of \$627.00. This amount is our monthly need. The average amount received per month has been \$472.00, consequently there is a shortage of \$1085.00.

The exchange situation remains practically unchanged; in five months the sum of \$210.39, or an average of \$42.19 per month, has been paid. As no provision has been made for this unexpected "tax," the question is, what are we going to do about it?

The specials also call for attention. The hospital Latrine at Akidu (\$150.00) on which \$60.00 has been received, still needs \$90.00 to complete the pavements. The Vellore Medical School (Marjorie Cameron Memorial) \$100.00., for which nothing has yet been sent in. The Well at Akidu (\$50.00) has been provided for by the Kingston Circle.

However, no need for discouragement, although the situation is somewhat serious. With prompt action and generous help from all our Circles and Bands we shall be able to overtake our present shortage and also fully meet our monthly estimates.

Let us make June a record month. We can if we will. Send in all available money at once—Please.

## PRAY FOR OUR TREASURY

"The purpose of prayer is to get God's will done."

"Pray ye therefore."

### WESTMOUNT BAPTIST CHURCH MISSION CIRCLE

Some 35 years ago the Home and Foreign Mission Circle of this Church was organized with 12 members, who met in the homes of the members. Some five years later Grace Baptist Church was erected, and became the home of the Circle.

Mrs. Macdonell was the first President, and the first meeting was spent in prayer for Foreign Missions.

At once the voluntary system of giving was adopted, gifts being placed in envelopes and dropped into a box prepared for the purpose. The first offering amounted to \$6.40.

On Nov. 4th, 1890, it was decided to provide a Bible Woman for work amongst the French, and a member offered her services to work one day a week for the munificent sum of \$1, she to report to the church at the Friday evening Prayer Meeting.

In planning for the year's work, a weekly meeting for prayer was agreed upon, in addition to the monthly business meeting, where, also, sewing was done for the needy, while a member read to the workers.

The canny care of the funds was exhibited when the pastor stated his need for \$15 to assist a young, converted priest in Italy, the Circle promised \$5 if the pastor would raise the remainder, and later, when he produced his share, they handed over their \$5.

On one occasion a letter from Mr. Craig of India was read, in which he referred to the 19 missionaries in the field, of whom but two remain, Miss Hatch and Miss Backerville, both well known to our Circles.

Much splendid work, and much loving self-sacrifice were manifested in the endeavor to promote the work on our Home and Foreign Fields.

One lady, Mrs. Currie, was in the habit of laying aside all the money from the sale of eggs from certain hens which she kept and giving it for mission work. This good lady, on her death, left sufficient to furnish a room at Feller Institute, still known as the Currie Room. At one time talent money was distributed, 25c to each, and many and varied were the means used to increase the talent. One member made broom bags, another did

mending; two small boys, Willie and Gordon Walford, made tea biscuits, selling them to the neighbors, thus increasing their talent to some \$12 within the given time.

The work of supplying clothing for the Indians in St. Peter's Reserve was taken up, large bales being sent out by Government aid, which was later withdrawn, for good reasons.

Always the Home Mission Christmas Box was prepared, at that time being much more welcome than even at present. The Circle had special pleasure on one occasion when the box was sent to a family of 13, including a baby in arms and a much-loved grandmother. Such delightful gifts went into that box, accompanied by a loving thought. On another occasion it was clothing for families who had suffered in great bush fires near Maxville, Ont., when large bales of clothing, etc., were prepared by busy fingers.

The Circle was always considered an integral part of the Church, not a distinct society. Reports were given regularly to the Church, and the elected officers were ratified in their office by the Church.

Life memberships date back to this early period.

The Mission Band was organized immediately on the coming of Mrs. W. T. Graham to the Church. Its firm foundation is shown in its continued prosperity as a Band.

The idea of increased membership and increasing offerings has ever been kept in the forefront. In the early days an offering of \$50 was considered very good, but not satisfying. Each year there has been increase, sometimes small, until some four years ago, when the envelope system was introduced, proving a most successful method. More and more members, new and old, find this plan easy and convenient. Last year the offerings for the Home and Foreign work amounted to over \$1,000, but greater things, we hope, are yet to come.

One of our older members, Mrs. E. P. Roe, passed away Home recently. When the Prince of Wales visited Canada, Mrs. Roe was presented to him as the oldest person in that locality (in B. C.), and one who had the

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largest number of children, grandchildren and great-grandchildren.

God has been very present with us during all the years, and has manifested His divine guidance in all the activities, and to His Holy Name we give praise and honor.

## LETTER FROM PRINCE RUPERT.

(Continued from page 331)

the programme of Missionary song, dialogue and recitation.

At our Easter meeting mite boxes were given out, and these will be opened the last meeting in June. We will begin next week to work on the programme for this meeting.

Since last October we have sent \$15.00 to the Mission Board and are hoping to send another \$15.00 very soon. Our money is received by offerings and dues only.

Trusting this letter is not too long, and with many thanks and good wishes to the "Link."

Agnes Dawson.

## HEAR THE SCHOOL BELLS RING

When in our hands our gifts we bring,  
Around the world, the school-bells ring;  
For schools in many lands, we build,  
With eager students quickly filled.  
Our kindergartens in Japan  
For little tots like Ono San;  
Our school in India for the blind  
With teachers who are skilled and kind.  
In lands where lazy palm trees grow,  
In lands where paths lead through the snow,  
To every land our gifts we bring,  
That round the world school-bells may ring.

## TO MISSION BANDS.

Be sure to read Miss Lockhart's letter on pages 329, 330, 331. Substitute the word Link for Tidings, except the last time it is used.

Notice that the dolls advertised on page page 327 are in great demand.—Editor.

# From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

Below is a list of books we have to lend. You will find them good reading for the summer months, and they will be immensely useful in preparing programmes for your Circles. In any event, read the titles.

## BIOGRAPHIES

William Cary (3 copies, one, the latest, by Pearce Carey) 20c. ;Mary Slesor, Mackay of Uganda, Grenfell of Labrador, Livingstone (one a small booklet, suitable for boys), Chalmers, Crowther, Gilmore of Mongolia, Moffatt, Paton, Williams, Martyn, Mary Reed, Ramabai, and others. These books, except where the price is marked, can each be borrowed for one month for 10c.

## COSTUMES

Wonder if you knew that we have costumes to rent, as follows:—13 Telugus costumes rent at 15c. each; 1 entire Bolivian costume, 5 pieces, 25c.; 1 Bolivia poncha for man, 10c.; 1 Bolivia shawl, for 10c.; 1 Chinese silk, very small, 50c.. The carriage both ways is paid by the person borrowing them.

NOTE.—Keep this list for future reference. It will not appear again for a year.

ALSO NOTE.—THE OFFICE OF THE LITERATURE DEPARTMENT IS TO BE CLOSED FOR AUGUST.

## INDIA

BEACON LIGHTS  
BISHOP'S CONVERSION, THE  
BUILDING WITH INDIA  
CHRISTIAN CONQUEST OF INDIA  
CONVERSION OF INDIA  
INDIA AWAKENING  
IN THE TIGER JUNGLE  
FORTY YEARS AMONG THE TELUGUS  
FORTUNE'S WHEEL  
PANDITA RAMABAI  
PEN OF BRAHMA, THE  
GOSPEL OF THE PLOW  
LETTERS FROM MY HOME IN INDIA,  
(Mrs. Churchill) 15c.  
THINGS AS THEY ARE  
WRONG'S OF INDIAN WOMANHOOD  
WHILE SEWING SANDALS  
WONDERLAND OF INDIA (children)  
WILLIAM CAREY  
WILLIAM CAREY (by his grandson) 25c.

## CHINA

CHINESE CHARACTERISTICS  
CHINA'S NEW DAY  
PASTOR HSI  
ONE OF CHINA'S SCHOLARS  
TWENTY-SIX YEARS IN CHINA  
STORY OF CHINA INLAND MISSION  
HUDSON TAYLOR (The growth of a soul)

## STEWARDSHIP

ADVENTURES IN TITHING (5c.)  
LARGER STEWARDSHIP, THE  
STEWARDSHIP AND MISSIONS  
YOU & YOURS

## SOUTH AMERICA

MAKERS OF SOUTH AMERICA  
SOUTH AMERICAN NEIGHBORS  
PIONEERING IN BOLIVIA  
SOUTH AMERICA (Stillwell)  
SOUTH AMERICA (Neely)

## AFRICA

AN AFRICAN TRAIL  
LURE OF AFRICA, THE  
DAVID LIVINGSTONE  
MARY SLEESOR (15c.)

## JAPAN

JAPAN ON THE UPWARD TRAIL  
LEAVEN IN JAPAN, THE

## GENERAL

CRUSADE OF COMPASSION & HEALING  
CANADA'S SHARE IN THE WORLD  
TASKS  
GRENFELL OF LABRADOR  
KING'S HIGHWAY  
FOLLOWING THE SUNRISE

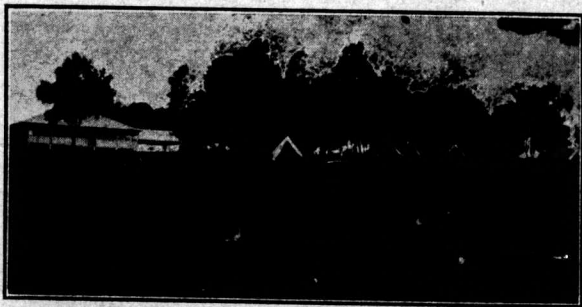
These last two by Mrs. Montgomery.  
MOSLEM WORLD, THE  
MISSIONARY CAMPAIGN, THE  
NEW AGES OF THE APOSTLES, THE  
NEW AREA IN ASIA  
STRATEGIC POINTS IN THE WORLD  
CONQUEST  
SOCIAL ASPECTS OF FOREIGN MIS-  
SIONS  
WOMEN WORKERS IN THE ORIENT  
WESTERN WOMEN IN EASTERN  
LANDS

# AN OPPORTUNITY TO BE A FRIEND INDEED

## A Splendid Summer Service For Groups or Individuals

300 mothers and girls and boys in the city, greatly in need of a holiday, but either wholly or partially unable to provide it, should be taken this summer to

MEMORIAL INSTITUTE HOLIDAY CAMP.



### THE BEAUTIFUL NEW CAMP, ON LAKE ONTARIO, NEAR BOWMANVILLE

Last summer 276 people were given a two weeks' holiday at camp. Now multiply, if you will, by 276, two weeks in the country away from bare city streets and hot, stuffy rooms, two weeks' enjoyment of open fields with green grass and flowers, trees and singing birds, blue lake and starry sky, two weeks' breathing of pure ozone, two weeks of rest and wholesome recreation, two weeks of abundance of good plain food, two weeks of long nights of sleep, and two weeks of close contact with workers inspired with the Christian motive in an atmosphere as nearly as possible like that of a Christian home—multiply all this by 276 and measure if you can, the service rendered by Memorial Institute Camp during last summer.

\$10.00 covers the cost of one holiday, including a small allowance for renewal of equipment.

### HOW MANY HOLIDAYS CAN YOU PROVIDE?

Write F. W. Waters, Memorial Institute, 692 Richmond St. W., Toronto, for any information. Contributions gratefully acknowledged.