

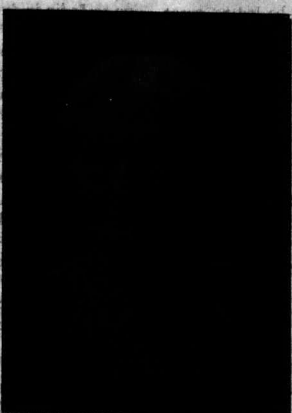
Canadian Missionary Link

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XLV

WHITBY, NOVEMBER, 1922

No. 3



Miss C. M. McLEOD

Published Monthly by

The Women's Baptist Foreign Mission Board  
of Western Ontario

# Canadian Missionary Link

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WEDNESDAY, NOVEMBER 1922

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## Convention

NOVEMBER 8th and 9th

COME TO PETERBOROUGH!

If you cannot come, pray! Pray that the leaders and speakers may have wisdom and skill and strength for their great tasks.

Pray that this Convention may reveal to many new possibilities and obligations in connection with our work.

Pray that such enthusiasm may be kindled by this meeting together that it may reach every Circle in our Convention, so that we all may be led to greater giving of our ability, our time, our strength and our money.

Delegates to the Women's Baptist Home and Foreign Missionary Convention to be held on November 8th, and 9th, in Peterborough, will please send their names to reach the address given below not later than October 28th.

Mrs. W. R. Breynogle,

598 Weller Street Peterboro, Ont.

The city street car service will furnish comfortable transportation from both C. P.R. and G.T.R. station to the Murray street church, where billets may be secured.

## MISS C. M. McLEOD

Miss C. M. McLeod, who had been a public school teacher in London, first went to India 28 years ago. For many years she labored on what used to be the Peddapuram field, and, after its inclusion in the Samalkot field, at Samalkot. On her return she will serve as missionary-evangelist at Pithapuram. Hers has been a very diligent and faithful ministry and one of such unselfishness and consecration that it has greatly won the love of the Indian people.

## The Farewell Meeting

By Mrs. J. G. Brown

Missionary enthusiasm ran high at a recent meeting in Century Baptist church Toronto, when farewells and God speed were tendered to eight of our missionaries who leave in a few days for India. The church was filled to overflowing, and on the platform were seated the men and women who were to give us their parting messages, as well as some of our missionaries at home on furlough and several young people who are hoping to go to India in future days should the way be opened up. A few members of the General Board occupied the chair seats.

Beautiful embroidered tapestries from India and Japan on the walls, interspersed with missionary mottoes, such as "To have is to owe, not to own;" "If God is your partner, make your plans large;" "The church is strong, when she is daring;" the singing of rousing missionary hymns; the Scripture reading from the words of Jesus—all played a part in creating an atmosphere which must have made it an easy task for the missionaries to give their farewell words.

Mr. B. J. Moore acted as chairman. He was assisted in the introduction of the missionaries by Mrs. Albert Matthews, President of the Women's Foreign Society, Mr. H. E. Stillwell, the General Secretary and Dr. J. G. Brown. The missionaries introduced were Dr. J. R. Stillwell, who with Mrs. Stillwell goes out for the fifth time, and has served thirty-seven years, chiefly at Samalkot and Ramachandrapuram; Mr. and Mrs. Chute who sail for the fourth time, they having served for twenty-nine and twenty-seven years respectively; Mr. and Mrs. Dixon Smith, who spent their first term in Nar-

sapatnam and the McLaurin High School; Mr. Smith has now been set apart as Manager of the Board's new Industrial Scheme at Cocanada by which native Christian men will be fitted to earn an honest livelihood after leaving school; Miss C. M. McLeod, who goes out for the fourth and probably the last time, as she told us that by the time her next term is completed she will have passed the retiring age; Miss Grace Kenyon B.A., who hails from Perth, Ont., a graduate of McMaster and of the Faculty of Education, who has taught in Sarnia and Kenora High Schools, and Miss Pearl Scott, whose going has been made possible by the young Women's Circles of the Convention who have contributed her passage money as an extra. She was converted at an early age, and has always wanted to be a missionary. In her home church she has been especially successful in soul-winning. She also is a teacher, and has completed the McMaster Missionary Course, and looks forward to a long life of service in India.

Mr. Moore, in closing the meeting, assured the missionaries that they would be carried on the hearts of those present, and would often be borne up in prayer. He said "the prayer circle is widening. May it go on widening until it embraces all our people."

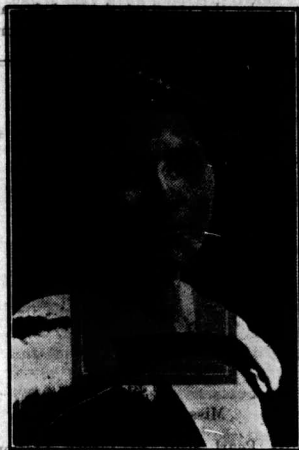
A quartette of young men belonging to Century Church sang beautifully "O the depth of the riches of love in Christ Jesus" and Dr. Brown committed the departing brethren and sisters to the care of the Father, after which a most helpful meeting was brought to a close with a verse of "Speed away on your mission of Love."

#### A HOPEFUL SIGN

It was a great privilege to attend the Conference of the student Christian Movement held in September at Elgin House, Muskoka.

Gathered there were over two-hundred and fifty students, men and women, largely from the Colleges of Central Canada. They were there for fellowship, conference and mutual helpfulness, and also to receive instruction and inspiration from the splendid band of leaders and speakers, including a number of missionaries on furlough.

The various Women's Boards of Foreign Missions had been asked to send delegates, and several women, including your Editor, were there in that capacity.



Miss Grace Kenyon

Miss Grace Kenyon, of Perth, Ontario, is a graduate in Arts of McMaster University, and of the Faculty of Education, Toronto. Since her graduation she has taught successively in the Sarnia and Kenora Collegiate Institutes. This finely equipped young woman is listed to sail from Montreal, with Mr. and Mrs. Dixon Smith, on October 10th. She goes to India for the first time.

These delegates were guests of the Conference.

Much of the time was spent in Bible study, and in the discussion of various international problems which are so closely related to Foreign Mission work.

Many student-volunteers were there, among them a young man, one of the most popular leaders, who, during the war, learned to study and love the life of Jesus in a German prison.

From the half-hour of "Intercession" in the Chapel after breakfast, until the last address was over in the evening, one was impressed by the spirit of deep reverence, by the constant demand for absolute sincerity in thought and word,

and by the earnest desire to find out and understand the teachings of Jesus about His Kingdom.

It is surely a hopeful sign that so many of our choicest young men and women are studying the deepest problems of life, and that so many are seeking for the fields of highest service.

Surely all who pray for missions should often pray for the students now gathered in our universities. From them our Mission Societies must find recruits and during the next decade they will become the leaders in church and state and in every line of life and work.—E.M.T.

#### REPORT OF QUARTERLY BOARD MEETING

We received invitation from the Murray street Church of Peterboro to hold our Convention there, which has since been accepted and it is hoped that many will attend to obtain and take back to their Circles the inspiration and help which a large convention always gives.

Mrs. Dengate was appointed to represent this Board at the Girls' Training Camp at Couchiching and Miss Pratt at Port Talbot.

We had several reports from our Missionaries in India and many prayers were offered for this work and special needs.

Our Treasurer, Mrs. Campbell reported in June that there was a large deficit but that the call sent the Associations was heard and acted upon so that if all circles send in their reports on time, it is possible that the deficit may be cleared up by Convention.

The Young Women's Circles have contributed about enough money to send Miss Pearl Scott to India this Fall.

The Link seems to be forging ahead every quarter, also the Literature Department, more and more are taking advantage of the many helps offered by



Miss Pearl Scott

Miss Pearl Scott, of Jordan Station, Ont., is a Public School teacher in Toronto, whose membership is with the Danforth Avenue Baptist Church. She completed last year the two years' missionary course in McMaster University. This earnest winner of souls, for whose passage the Young Women's Circles of Ontario West are making provision, sails from New York for India for the first time on October 10th, in company with Dr. J. R. and Mrs. Stillwell.

this department, new and helpful literature is constantly being added.

Mrs. Senior was able to visit the Muskoka cottage this summer and she thinks it an ideal home for tired missionaries. She found that the wharf would have to be renewed at once and that a pump ought to be put in so as to save carrying water so far. The Circles have remembered the Mission Homes and sent in their contributions.

We regretfully accepted the resignation of Miss Gertrude Dayfoot as convener of the Furlough Committee. She has given a great deal of time and thought to this work.

Miss Eva Nasmith, of 5 Lamport Ave., Toronto, will take up this work so that Circles desiring to obtain Missionary speakers will kindly address her.

Mrs. J. A. Wallace, of Simcoe, also sent in her resignation as member of the Board.

Mrs. D. D. McCavish of 25 Dallon Road, Toronto, was appointed to fill her place.

Miss J. M. Norton was appointed to take charge of the Young Women's work during Convention.

Mrs. Dengate reported having sent 3 large boxes of gifts to India that were given by Circles, Bands and Individuals.

Jessie L. Bigwood,  
Rec. Secretary.

Miss Nasmith, 5 Lamport Ave., Toronto, has taken Miss Dayfoot's place as Convener of the Furlough Committee. She asks the Circles to take notice that Miss McLaurin is no longer available for deputation work. The Board is keeping her at home for another year to do special literary work. This will engage her so closely that it will be impossible for her to do any speaking. Please do not ask for her.

### ONE REASON FOR SENDING THE MESSAGE TO HEATHEN WOMEN.

Two missionaries stood near one of the great temples of India. A woman approached, carrying a little child in her arms. She took no notice of the strangers, but when she reached the foot of the temple steps, threw herself upon the ground, holding the baby up in her arms. The baby was ill-shapen and had none of the beauty and loveliness which characterize infant life. Then she prayed this prayer: "Oh, grant that my child may grow fair as other children. Grant that it may grow comely. Grant that it may grow strong. Hear the cry of a mother's breaking heart." Her prayer finished, she arose and started away, when one of the strangers said, "Friend to whom have you prayed?" She replied, "I don't know, but surely somewhere there must be someone to hear the cry of a mother, and to keep a mother's heart from breaking."

"O the East is East, and the West is West,

And never the twain shall meet,  
Till earth and sky stand presently

At God's great Judgment seat.  
But there is neither East nor West

Nor Breed nor Birth  
When two strong men stand face to face

Though they come from the ends of the earth."

Yet with faith in the power of sacrificial love to bind all the human family unto one, we would rather rejoin:

"But Christ is Christ, and rest is rest,  
And love true love must greet,  
In East and West hearts crave for rest

And so the twain shall meet,  
The East still East and the West still

West,

At love's nail-pierced feed." —Sel.

## Our Work Abroad

Rameshchंद्रapuram, August 8, 1922.

Dear Link—Come with me for a trip to Sodarum this afternoon. It is not far away, not more than three miles. We can go right into the village with the car if the roads are good. As we have not had rain for several days the village roads are dry and hard.

We shall go to the caste homes for work this afternoon, but we must first go and call on the Christian Teacher, Jacob, and his wife, Daisy. As it is past two o'clock it is time for school but on account of transplanting they only have school from one until two in the afternoon, then the bigger boys and girls go to the fields to work until six thirty in the evening. We want to see as many caste homes as possible this afternoon, so we shall start right out. We shall take Daisy and Annamma with us and send Elizabeth and Mangamma over to another part of the village.

The Teacher is coming with us to show us a big house where he has friends. He introduces us to the women, then he goes back home. We will begin our work here. The women call us inside, we will sit down on a bench and the Bible Women on a mat. The women of the house sit at a distance on the floor. There are about 10 women and as many children. We will begin singing and then the women will gather from the neighboring houses. Now we have about 18 women and ten children, all eager to hear the message. The hymn which we have just sung is taken from the 15th Chapter of John's Gospel. Annamma will explain it to the women and then we will sing another hymn and from that again give them the message of life. We are all ready to go after having spent a very profitable hour, when suddenly in rush two men, the old man very angrily orders us out of the house. I do not quite understand what he means at first but

gradually it is dawning on me. He thinks I am a man and have no business to enter the house. I do not look very masculine but that does not have any weight with him. There is one thing I have not got, and that is glass bracelets on my wrists. Women always wear the glass bracelets. Henceforth I shall wear glass bangles to save further trouble. I am sure the old man is angry enough to take my head off. I make plain to him that he has made a big mistake by calling me a man, it makes him ashamed and he walks off to the other side of the village without saying a word. I am glad he did not come in at the beginning of our teaching; he would have upset everything.

Now we shall go on to another house; here we find old friends, people to whom we have given the message before. Our last trip here was in April, then there were many more people. Now they are nearly all out in the fields, but those who are here are listening eagerly to our message.

Our work is finished at this house for this time. We go on to the other side of the village where there is a large Kamma house owned by a very wealthy Kamma woman whose husband has been dead for several years, and as there are no men relatives in the house she has called in a Brahmin man and his wife to look after her affairs. When I was here before there were many women in this house but now there are only four. They give us a hearty welcome and ask us to sing hymns. Annamma will tell the meaning of the words and then I speak a few words with them and then we pass on to another hymn, after which Annamma tells them the story of the "Prodigal Son". Oh, says the Brahmin woman, I heard you tell that story in Narsarapetta. After you have finished please

sing the hymn you sang there. I want to hear it again.

Ah, the dark clouds are gathering we must get away before it rains. Alas the rain has come, so we must stay a little longer. What shall we do while we are waiting? Let us ask Ratahamma (the Brahmin woman) what she wants. Oh, sing another hymn and tell us another story is the immediate reply, so we sing another and still another before the clouds begin to break. The rain has stopped so we must hurry away before it begins again.

I hope you have enjoyed the afternoon. I have enjoyed every minute of the time. Perhaps you can come with me to another village next month.

With loving salaams to all,

Sincerely,

Bertha L. Myers.

Samalkot, Godavari, India,

August 15, 1922.

Dear Link Readers.—Hello! Yes, this is Samalkot—writing. Here we are at length. No; We haven't disappeared from the scene of action. We are still endeavoring to do our bit. One would find it hard not to be happy with cheery, energetic Miss Brothers and her nigh on two hundred boys about to make thing lively.

The school boys do like very much to play out in the moonlight on the big open meadow that surrounds our compound on three sides. One evening last week when the moon was nearly full Miss Brothers and I sat out near the old powder magazine (you know, do you not, that Samalkot was once a military station?) watching them play a game very much like our "English and French."

Well, as Miss Brothers will, no doubt, be writing you about "her boys," I shan't tell you more about them just now.

Every morning during the past week the old Bible woman, Mullamma, and I

have spent visiting the evangelistic schools which Miss McLeod cared for so long. Everywhere we go the people speak so lovingly of Miss McLead and ask anxiously whether she is coming back. It is a privilege to follow her and to have all this work established and ready to one's hand.

There are nine of these schools—two for every morning except Wednesday and Saturday. On Wednesday morning there is only one and on Saturday we do not go out.

In each school there is an average, probably of eight children, so that it means that seventy-two little ones are under regular weekly instruction in Bible, and learning verses and hymns.

Sometimes we meet the little ones and hold our school in the verandah of a house.

At other times the children gather under a tree near a wall. On Wednesday we meet on the verandah of one of the god Rama's temples. One of the Monday classes meets on a street corner where the passers by often stop to listen to the children singing or to what we are teaching. Often, too, they interrupt our work by asking the most trivial questions.

The schools are really for little girls but boys often come and ask to join and if they sit quietly and learn well, we allow them to do so.

In one of the classes there is a poor little afflicted boy who, because of some nervous affection neither sees, hears nor speaks well, and is somewhat deformed. He seems, however, to be quite well and bright mentally and learns the stories, verses, and hymns quite readily. He listens ever so carefully. Pray especially for the little fellow that Jesus may really enter his heart and be allowed to make up to him more than all he has lost.

These little evangelistic schools are already very dear to me. As has been said, so many times, "Our hope for India's future is in the little children." I find my experience in Primary work in the Ontario schools is of very great help to me now, not to speak of the splendid training in teaching which I was given in the Normal School.

Our afternoons are spent visiting from house to house. We go sometimes to Hindu homes but, just at present we are endeavoring to concentrate our efforts on the Christian women in the mallapilli. There are twenty-nine of them, nearly all, if not all, coolie women who are poor, unkempt, unable to read or write. They have received much teaching. They need much more. We are praying for a young, well-trained, energetic, consecrated woman to work among them when I go on tour to visit our out-villages, as I must do within eight weeks. The woman who has been working among them has a home and small family and so finds it difficult to give much time to the work. She is also untrained. Will the readers join us in praying for this much-needed worker?

On Sunday mornings we have a new little Sunday School for the little Christian boys and girls in the Mallapilli. We have fourteen of the dearest little boys and girls. They do not bother a great deal about nice dresses and hats and shoes but come along in their little nut-brown skins and squat tailor fashion on the date palm mats, their sparkling eyes and bright faces showing their eagerness to learn.

Yours lovingly,

Edna E. Farnell.

Vuyuru, Kistna Dis., Aug. 1, 1922.

Dear Link,—When I returned home from the hills in July I found twenty one large parcels awaiting to be opened. They had accumulated through the

months of my hill stay, as the pastor had kindly looked after them so that I should not have to carry them back again from the hills. Please accept my very best thanks for your kindness. Some day I hope to write each individual band.

Mrs. Cross and I had great fun opening the parcels. We felt as if it were Christmas all over again. There was a quilt, hundreds of cards, spools of thread, dear little thimbles, pretty bags of all shapes and sizes, safety pins, buttons, blotters, balls, a few dolls, and a regular shower of calendars. Thank you very much for everything and remember us when 1923 comes with calendars. The teachers, pastors, school children, hospital people, caste people, are all delighted with the beautiful pictures and the large dates.

Just a word of entreaty, Link. For a corporation—if you are a corporation, Link—you have such a tender conscience. Why Link, sometimes you send me old post cards, and say they are worth a dollar and a half! And you say that advertisement calendars are worth two dollars! Oh! Link! put that prickly conscience of yours in the editor's waste paper basket, and have mercy on my poor mission account. The poor thing is fairly gasping for breath because it has to pay out duty. That mission account is not a mean old thing, Link, but it just hates to pay out five rupees for bags of scraps and old cards when that five rupees would help some poor little girl to go to school or pay a Bible woman's salary nearly a whole week. Please, Link, if your conscience will persist in putting on big prices to old, used things, enclose enough money to pay for the duty on them. I do not want you to sneak your things into India, but just remember that old or used things are not dutiable. Sunday School cards and calendars should be marked "Printed matter. No commercial value." Anything made from new



cloth should be marked at wholesale rates. Mission accounts just scream and squirm and sometimes die out entirely when they have to pay duty unnecessarily.

Well, Link, your brown girls and boys have come back to the boarding school. They just love to pay me their fees, for they nearly all earn them themselves. But a few were very sorrowful, for they had failed and so had to pay twice as much as the others. I wish you could know some of these Marthas, Marys, Samuels, Shadracks and Davids. Perhaps some of you will some day. I suppose the proudest of all were those boys and girls who had got the Bible prize—free fees for one term. Then there is a sixth class boy who came in on free fees as the Sunday School prize scholar from the village Sunday Schools. We have, besides these scholarships, only three children who do not pay fees. Our dormitories are much, much too small, but you are soon going to build us better ones, and we shall try to be patient this year, and hope that influenza and chicken pox will not visit us again as they did last year. The boys are going to build a small shed in the corner of the girls' compound to shelter and isolate the sick girls.

I write more about the boarding school than the other part of the work, because, you see, it is right at the door. But I should love for the Link boys and girls to visit our two caste girls' schools. In one school we have forty girls. Several of them have learned to play some hymns on the little harmonium. They enjoy it very much. The Vuyuru girls make all kinds of excuses to come to the bungalow. Yesterday, one little girl brought her grandmother and her cousin from another village. They wanted to see the bungalow. "Look, grandmother, here is where they eat. See the big table. Come and see where these missionaries

take their baths. How clean it is. Look at the big looking glass." How they crowd around that! You Link folks would think it a poor thing. It has some "freckles" on it, but people here think it very fine. Best of all is the "Big Harmonium," Dr. Hulet's piano. Yesterday the little caste girls stood around it and we sang some of the Telugu hymns together. "How wonderful it is." They remember my "little younger sister," and my "big younger sister" and just where the pictures of my family are, and always are delighted to point them out. As a special treat, sometimes we go up on the flat roof and look around. Then, with a flower in their hair from the blooming Rangoon creeper, they depart home. I suppose to some it is as wonderful as are the beautiful Indian palaces to us, although many of the caste people, the rich farmers near here, have large, well-built houses of a very fine style. "Oh, you are maharajahs" they say. But Link, remember that we are not, and neither is the before mentioned mission account.

With best wishes, and many, many thanks to all the kind Bands and Sunday Schools and Mission Circles who write to me.

**E. Bessie Lockhart.**

Last month Miss Folsom wrote from Tuni: Conditions are quieter. Some feared that the arrest of Ghandi would precipitate matters, and perhaps lead to a great slaughter of English and Indian Christians. Instead, it gave people time to stop and consider the dire effect of non-co-operation, and though there is still a large party who are labouring to hasten the time when India shall be ruled by her own sons, yet they see that saner methods should be followed. They feel a bit anxious too that the British should continue to defend the country, for they now realize that they at present are not capable of defending it. The

Hindus and Mohammedans hate one another just as fervently as they ever did, and though they might for a time join their forces to drive out the English, they would very soon turn and rend one-another.

I have been spending a while with Miss Blackadar, who was alone. There we had pretty views of hill, valley and sea (Bay of Bengal); could look out over the blue waters from her verandah by day and be lulled to sleep by its murmurs by night. We had good talks together, some lovely drives along the moonlit beach when the day's work was over, and we were rested by choice records on her Victrola. But Miss Blackadar was in a distressed state of mind about the work and workers, or rather the lack of workers. Mr. and Mrs. Higgins were at the sanatorium, also Miss Baker, and Mr. Davis so ill they were preparing to go home. Two hitherto

trustworthy Indian helpers were giving pain and disappointment and the beloved Pastor J. was very ill in hospital. She was tempted to say, like Jacob, "all these things are against me" but the pastor was spared, to our great joy, and it was a cheer when two caste girls came to be enrolled as pupils in the school at close of holidays. Many had been withdrawn during the non-co-operation excitement.

The devotional sessions each day at Conference were a rich treat, and exerted a wonderful influence over the whole proceedings. A fine spirit prevailed and through prayer, those of divergent opinions were brought to see eye to eye.

In a private letter Miss Selman writes: We had a very happy time on the hills, and I gained ever so much, felt like a different person when I came down. Even yet the heat is very trying, though, but we are better able to bear it. I am now on tour and the reception we are having in the villages is so different from last year. It is such a pleasure to go into

the villages without being insulted. At present the non-co-operation workers have subsided. In this place the caste people are receiving us very well. I was glad to send two women to our new Bible training school. Am always looking out for women suitable to train as workers, but Bible women's work has never been very popular on this field. Our Pastor's daughter is a very nice, godly girl but failed at examinations in High School. I tried to get her to go as a student to the Bible Training School, but no, the idea seems to be that that work is for a certain class of widows! However, this idea will pass as standards are raised. Miss Lockhart has sent up three women for Bible training and from other fields they are gathering in. To know that so many are praying for the work here helps ever so much, for truly there are many serious problems.

#### FROM MISS SELMAN.

I am sure that you would like to hear about some of your answered prayers. It is truly wonderful, isn't it, that you who are so many thousands miles away are actually on the battle field right here in India, and are helping to extend the Kingdom of our King Jesus!

Many, many times I asked you to pray for more Bible women for this large field. Three years ago a poor widow, who didn't know a letter, came to Akidu with her three children, determined to learn to read, and to study the Bible; then to go out and tell all the good things she had learned to those in the villages who had never heard. Six months afterwards, another widow came with her one child, after another six months a young widow without any children came. These three women have learned to read. The oldest one, who has had real spiritual experiences, is one of my touring helpers. The other two have passed this year into the IV standard

and next week will enter our new Bible Training School. God answered prayer in sending these helpers. Continue to pray for them.

In some of my reports I asked you to pray for little blind Paul. Your prayers for him have also been answered. When he was sent to a school for the blind, he was a very ignorant little boy, from a non-Christian home. He can now read in the IV. standard, make rope and baskets and mats; more important still, he has learned about Jesus the Saviour.

The school is under the management of Lutheran missionaries. When he professed to be converted he was given some instruction about baptism. Although he came from a village where there are only Church of England missionaries working, a family that knows nothing of any Christian teaching, and is now attending a Lutheran Mission School, when asked about baptism he said, "I'm a Baptist and want to be immersed." He has not yet been baptized, he may be during next vacation. The lady in charge of the school told me that Paul plays the violin very well, and that when he passed out of the school he might become an Evangelist.

It pays to pray.

You prayed too for Ragharamma, a young woman of the Fisherman Caste, who had been turned out of her home because of some misconduct. It is four years since the Lord definitely led her to us for shelter. One year she spent in Chicacole Rescue Home. Since then she attended school in Cocanada, and now is in Akidu Boarding School, quite near to her own people. The relatives are now friendly and come to see her. She believes she is a Christian; her conduct is beyond reproach, and she has some ambition now to do well in school work, and to earn her clothing by making lace. Continue to pray for her.

We need still more Bible Women and request your prayers for them and for

a special blessing on the coming Evangelistic campaign.

Your co-worker,

Mary E. B. Selman.

## TO THE FURLOUGHED MISSIONARY

Here's to the furloughed missionary!

Tired out and worn on the field he comes back, and lo, he fires to fresh flame the enthusiasm and zeal of the home Church! He comes to receive, yet is a giver to others. Men and women deaf to other calls stand still and listen, challenged by the consecration of the life behind the words he speaks. Millions of dollars have been given in answer to his appeal. Thousands of lives have "followed in his train." Little children have listened and have answered "Send me," and have kept the determination in their hearts until they were sent. Women have given their jewels, men have responded with wealth of gold and of life.

Down through all the years we look at that long line of men and women who have come back from facing the dangers and difficulties of the foreign field to face the dangers and difficulties of an indifferent home church. Only a few have faltered and failed. In almost unbroken line they have stood themselves the testimony to the cause they plead.

Here's to the furloughed missionary!

## A PRAYER.

Heavenly Father, wilt Thou make me more inventive in the cause of Thy Kingdom? Give me new methods of ministry, new ways of rendering Thee service. Let me use tact and discretion, and let me find many approaches to the hearts of my fellow men. Make me a successful winner of souls.

—J. H. Jowett.

## The Young Women

### FALL RALLY BAPTIST Y.W.M. CIRCLES

The weather was ideal, and everything combined to make the Fall Rally a success. It was held in the beautifully decorated auditorium of Century Baptist Church, on Thursday, Sept. 28th. The president, Miss Norton, presided.

It was announced by Miss F. Trotter, that on the recommendation of the Ex-both the Home and Foreign Mission Boards. An Assistant Director was to be appointed whose work will be especially in connection with the Young Women's Circles of Toronto.

The half hour prayer service was in charge of Miss Whitelock and Miss Pearl Scott, and a very helpful time was spent together. It is not God's will that anything should be withheld on account of lack of silver and gold, and yet the treasurer's reports show a deficit. There is great need for greater co-operation on the part of the Circles. They have done nobly in the past, and will we are sure respond just as nobly now.

The main address of the evening was given by Miss Addison, Dean of Women of Victoria University. Miss Addison told about the life of girls in Europe. This outlook over the world, and the insight into the difficulties of other girls should deepen our sympathy and widen our responsibility.

Miss Maybee spoke a few words telling about the work at Memorial Institute. The great need of the moment is that "Ye love one another." Nothing is too big for Christ. Why should it be for us?

We have been brought into close touch with the Power behind us, and seeing the obligations before us, ours is the duty to press forward, looking to Christ for strength and guidance.

Ethel M. Whitham,

Secretary.

Women's Medical School, Vellore,  
S. India, July 30, 1922.

Dear Link—I am enjoying my work at Vellore, Vellore itself is an ancient fort. I presume it belonged to the Muhammadans Rulers for it is very much like the one on the Island of Seringapatam which I visited several years ago. I believe that fort was the last to hold out against the British, but I have forgotten names and dates and must hunt them up again. It might furnish material for another letter. The town is about 50,000, I am told, and is not too badly crowded, having a large commons around the fort. The latter is surrounded by a double stone-parapet wall and an old moat with draw-bridge. There are hills all about us and old fortifications, evidently of considerable importance, remain in ruins on the top of at least three peaks. We are planning a picnic supper on the top of one of these on full moon night. It is rather hot to climb by day light, so we thought we might go up late afternoon and return by moon light. There is, of course, the danger of snakes but these are not wooded hills so I fancy we would be safe enough.

This Union Medical College for Women is the only Medical School for women in South India. Government may begin one in Madras next year but it will not affect our school very much. Several Missions have united in carrying on this scheme. It is very regrettable that the Canadian Baptist Mission is not one of these Missions. We have however, provided two of the staff, but if we were supporting them we would be in the scheme with our representatives on the Council. There are 75 young women in the classes at present, the most of them Christian. Dr. Anna Kugler, now a member of the Governing Board of this School, graduated in medicine in 1880 in Philadelphia and was the first woman

doctor to practice medicine in the Madras Presidency. Now we have at least a score of Mission Hospitals for Women and a great many Government Hospitals with lady apothecaries and in some places women doctors in charge, and now we behold this wonderful harvest of young women in training for doctors to go to work amongst their own people. Surely that spells progress and a satisfying interest on money invested in missionary work.

The plans for the complete plant,—buildings, hospital etc., will mean the expenditure of thousands and thousands of dollars, but it will also mean a yearly output of doctors that will some day make it unnecessary to appeal for young women from home. There is room for simply hundreds of thousands of women doctors in India with her 330,000,000 of people so we are not likely to crowd the market with 50 a year. We could admit easily 50 a year if we had the accommodation and the staff necessary but we have to limit our classes to about 30 a year. On the staff we have

Mrs. Warnshuis, M.B., Principal and Professor of Medicine.

Dr. Elizabeth Findlay, Professor of Physiology.

Dr. Katharine Scott, Professor of Anatomy.

Miss Petrie, Pharmacist.

Dr. Samuel, Demonstrator in Anatomy.

Miss Mann, Bursar.

Miss Kirby, Dean of the Residence, and myself as Professor of Surgery.

Two of last year's graduates are interns in the hospital and we have two Nursing sisters on the staff, and a Dr. Innes arrives the last of August to teach Midwifery.

If you know of any one who wants to give \$1000 to \$2000 a year to make the Canadian Baptist Mission an integral

part of this great work just let us hear of her. It is a great opportunity!

Dr. Jessie Findlay is very generously supplying for me at Pithapuram for this year but she is to return to the staff of the Medical School next year when I expect to go back to my own work. We are having an exchange of sisters, as well as of work, for a year; Dr. Elizabeth Findlay and I being together here in Vellore and Dr. Jessie Findlay, and my sister in Pithapuram. I hope all readers of the Link will remember this Medical School in your prayers.

Perhaps I may send you a picture of the Senior Class and Staff some day.

Yours sincerely,

Jessie M. Allyn.

## AGENTS

and

## INDIVIDUAL SUBSCRIBERS

### ATTENTION!

November, December, January

are the months

when many subscriptions for

### THE LINK

fall due. Please see that those falling due in November are reported on by November fifteenth, those for December before December fifteenth and so on. If this matter is attended to, much time and expense is saved. Try to win back those indifferent ones who have been dropped because subscriptions have not come in. Try to add new names to your list, stating that they are new.

Subscription: 50 cents in advance.

Send all money and lists to

Mrs. J. C. Doherty,

118 Gothic Avenue, Toronto.

## Our Mission Bands

"A MISSION BAND in EVERY Church in our Convention in FOUR YEARS!"

### NOTES AND COMMENTS

Our Mission Band Chart looks perfectly fine with its bright red seals. I hope that not one of them will have to come off before Convention, and not one will come off, unless I get a report from a Director, saying that, "The Mission Band at — Church has been dropped on account of — etc." Oh, I hope it will not be your Band, or any other Band! I hope there will not be one smudge on our Chart when we hang it up in Peterborough, for there is sure to be a blot whenever a seal comes off.

Did you read that splendid report of the Wentworth Baptist Church Mission Band meeting on June 15th? There must be something interesting in the Mission Band meetings, when the membership grows from 8 to 70 within a year. I think we would like to hear more about their secret of such success. The Wentworth Baptist Mission Band, Hamilton, was re-organized in October, 1921.

Have you noticed what splendid programme material is being printed in both "Link" and "Visitor" every month? To be sure, the Leader has to read it carefully and perhaps abridge it and put it into form for the juniors to memorize, but oh, the wealth of information about our Missionaries and their work! Did you ever have an Exercise on your programmes about "The Value of the 'Link' and 'Visitor' to the Band?" Well, if you will write to Miss Z. M. Hotson, Innerkip, I think she will tell you where you can get a good one.

Don't forget the "Conferences on Band Work" on November 7th, at Peterborough. It begins at 2 p.m. Be sure to have someone there to represent your

Band. Read "Mission Band Corner" in this month's "Visitor."

Sec'y. of Bands.

### A MISSION BAND PICNIC

The following report of the picnic of the Mission Band of St. Johns' Rd. Baptist Church, Toronto, was sent in by Mrs. V. M. Cousins, Ass't. Supt. of the Band:—

"The St. Johns' Rd. Mission Band held their picnic in Lampton Park, last August. The Ladies' Mission Circle provided the picnic lunch.

After the races and games, the children sat in a circle on the grass, where they ate their sandwiches, cake, ice cream, candy, lemonade, watermelon, bananas and apples, until there was absolutely no room left for anything they could buy at the booth, so they voted unanimously that they would take their spending money back home with them and put it in their Mission Band Mite Boxes."

### AN INTERESTING EVENT

Your Band Secretary had the pleasure of attending the July meeting of the Sparta Baptist Church Mission Band, which was held on the last Sunday of the month, at 8 p.m. It was certainly a great joy to meet a group of such bright, happy, eager boys and girls, with their earnest, capable leaders.

The business-like way in which the meeting was conducted speaks well for their training in the past, and one wonders if ALL our Band members can get their tongues around such names as Ramachandrapuram, Yellamanchili, Avani-gadda and Pithapuram, as easily as the Sparta Mission Band boys and girls can.

This year the Band is under the lead-

ership of Miss Julia Rogers, with Miss Anabel Laidlaw as President, and your Band Secretary is quite proud to have a namesake who can preside so capably.

The Sparta Band is divided into four groups, with a Secretary for each group, and points are given for attendance, also for remembering to bring an offering.

A Bible Drill is conducted at each meeting, and the members of the different groups are most interested to be the first to locate and read the passage of Scripture indicated by the Leader. As the passage is found, each one rises, and these boys and girls are learning to quickly locate any text named.

A Map Review of our Missionary Stations in India, was conducted by Miss Violet Laidlaw, during which the Band members, many of whom were quite young, pointed out the different stations. A short prayer service followed, in which a number took part.

An interesting number on the program was a "shower", when the different groups brought their gifts for the parcel which is being prepared to send to India. Picture postcards, bags and pencils quickly filled the basket, while the leader told of the gladdened heart of some little Telugu children because of these gifts.

The hymns sung at this meeting were clearly written upon blackboards, making it easy for all to join in the singing, led by a good swinging accompaniment on the piano.

The meeting was rather unique owing to the fact that three outside Mission Bands were represented, viz.: Atvinston, represented by its President; Fonthill, which was represented by its Superintendent, and Talbot St., London, where your Band Secretary claims membership. Each of these representatives brought greetings, after which a most interesting Band meeting was brought to a close.

During the past year this Band has

had several special missionary offerings, and the members also gathered papers and rubbers, which realized over \$8.00 for their Band Treasury. I was glad to learn that the funds of this splendid Mission Band are divided equally between Home and Foreign Missions.

Chicacole, July 31, 1922

Dear Link Readers,—I've just had the splendidest time and must hasten to tell the boys and girls all about it. I've been out in the country visiting a friend. That sounds interesting doesn't it, and right away you have visions of the cosiest farm house and big roomy barn, with painted doors—the best place ever for a jolly frolic, haven't you? But really, I never saw one farm house nor a single barn though my friend lives four miles from the town. Isn't this a strange country?

Now I will tell you what I did see. Dozens and dozens of tiniest little fields surrounded by high banks and flooded with water from three large ditches leading out to the river. There were no bridges crossing these ditches but a big strong cooly man carried me across two of them for a few pice, and I managed to wade the third one, shoes and stockings in hand, for the water was not so deep.

Great stretches of the green paddy crop show that much of the transplanting has already been done, and near at hand is a splendid opportunity to see how they do it. The little garden plots look like miniature lakes, with here and there little clumps of rice shoots lying about like islands. A dozen women and children are standing knee deep in the muddy water busily transplanting the rice shoots about two and a half inches apart. They look very picturesque indeed, with their great umbrella hats made of the palm leaf, and they seem very happy on the whole, too. Over there two farmers are getting the next plot ready, driving their

buffaloes round and round in the deep mud. I hardly think our Canadian boys would care to work on the farms in India, where there are no implements except these strange wooden ploughs and dead tree trunks which are sometimes dragged about to prepare the ground for seed.

Now you will want to know why there were no farm houses I suppose. Well, India farmers are a bit afraid of the dark, and the possible visitation of cheetas from the hills, and so they build their mud-walled thatch-roofed houses close together making a little village in the centre of their lands. There may be a shed built up against the house, as a shelter for the oxen, and buffaloes.

But I really want most of all to tell you about the school, I visited in a buffalo shed. There were no walls, but stout bamboo poles supported a roof made by using more bamboo poles for rafters, and bundles of rice straw in place of shingles. The ground served as a nice, hard floor, and it had been sprinkled with sand so that the little boys and girls could trace, over and over with their fingers, the letter the teacher had made for them. Everyone sings the lesson in a sleepy sing songey fashion. I'm sure I should find it hard to keep awake, but they are used to it. No stools, desks, nor blackboards, no bright pictures on the walls, nor interesting maps and charts, nothing but a mud floor with a bit of sand sprinkled on it.

These little folks work all day in the ricefields and though their fathers and mothers often scold them for wanting to learn to read, nothing can keep them away from the night school. Here they are, twenty nine of them squatted in a circle around the lantern, everybody as busy and interested as can be. Four of the boys and a little girl have done so well that they have been rewarded with a reader, and a seat. They feel very

important indeed, as they write simple little words from dictation. Now its time to put books and slates away but the children do not go. What are they waiting for? Why a story! That little girl with the bright red beads and nose-ring is the cleverest in the school. Listen to her answering questions about the Creation, Adam, Noah, and Joseph! The school was only begun four months ago, and yet these little folks know almost as much as some little Canadian boys and girls know, about these great heroes. Now they are all wide awake, for the teacher is asking them about the Child Jesus, the wonderful Star, the shepherds, the Wisemen, and they love this story best of all. If you could but hear them I am sure you would be quite as surprised as I was, for you know their fathers and mothers know very little about these wonderful heroes, and the Child Jesus. The heroes they have heard about are vile, cruel men who have lived very wicked lives, using their strength to injure weaker people and so their minds, too, are full of evil, wicked thoughts like their heroes.

It is past eight o'clock and across the darkness comes the shrill call "Oyah, oyah Ramana-a-a-h," which means that Ramana's mother has decided it is quite time he were home. Ramana knows that he must go at once if he is to get any rice and curry, and so he makes a respectful salaam and scurries off, followed by the rest.

The school room is quickly converted into a sleeping porch and a clumsy looking cot is produced with wide tapes interlaced to serve as a spring and mattress. It really feels fine, at first, and I fail to notice that I must either draw my feet well up or hang them over the edge. I find that out later when I awake from a good sound sleep. My friend is stretched on a mat on one side, and the buff-



aloes are lying down on the other, so you see I have plenty of company.

Now I have written a great deal haven't I, and so I shall have to tell you about these little people's Christmas Rally again some time. But you won't forget to ask our Heavenly Father, Who loves these little brown girls and boys, too, everyone, to keep them from the horrible sins of idolatry and to help them to grow up good soldiers of King Jesus, will you?

H. E. Day.

#### AN ILLUSTRATION OF CASTE.

Some things that a missionary, especially an American, meets as he moves among the people go decidedly against the grain, and often arouse one's righteous indignation. A thing that I saw in a village while we were preaching, illustrates the condition of the poor non-caste people of India. A good crowd of people were listening, among whom were seated here and there, on the idol house, logs, bandies and doorsills, Brahmans. While preaching I heard someone say in a loud voice: 'Na noo Madaga vardu-noor,' or, 'I am a Madaga,' which was a signal to the Brahmans that a non-caste man was approaching, so that he would have time to step aside and not have the shadow of the Madaga fall upon him which would pollute the Brahman. I looked and saw this Madaga crouching down as if in fear, and looking intently at a haughty Brahman just ahead, sitting in his doorway. The poor Madaga kept his eye upon this man, and with back bent he went crouching along like a dog, looking in mortal fear lest perchance in escaping this haughty Brahman ahead of him he might run into somebody else. It would have been an offence sufficient to have caused a beating if this Madaga had, without sounding his trumpet before him, let his shadow fall upon any Brahman. The Brahman

arose from his doorsill, went inside the house and closed his door, while the Madaga hurried by. After he had got to a safe distance off he raised himself up and went along as if he was used to such things. Then the door opened and the Brahman's head came out and looked up the street to see if the Madaga was at a safe distance. Seeing that there was no danger he came out of the house and sat down again and listened to the preaching.

Such sights as this show the social position of the non-caste in its true light. One such example is worth a whole essay. It is no wonder that the missionary's indignation and sympathy is aroused for these slaves. And it is no wonder that these poor people confide in the missionary. The missionary, instead of treating these non-caste as dogs, calls them near him, and they tell him their woes. My heart often aches for these oppressed classes. When any Indian orator says that Hinduism teaches the brotherhood of man, just remember the above example, which is a fair example of the whole system of caste. Caste destroys all brotherhood.—Rev. J. G. Hawkins, Atnakur, India.

"Let us give thanks to God upon Thanksgiving Day. Nature is beautiful, and fellow men are dear, and duty is close beside us, and He is over and in us. What more do we want except to be more thankful and more faithful, less complaining of our trials and our time, and more worthy of the tasks and privileges He has given us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall 'Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let our requests be made known to God,' for that, and that alone is peace."—Phillips Brooks in *The Missionary Messenger*.

THE CANADIAN MISSIONARY LINK

## The Eastern Society

### CONVENTION OF EASTERN ONTARIO AND QUEBEC, 1922

Mrs. H. W. Hamilton, Convention Reporter.

Rain! Darkness! Cold! A ten mile motor drive! Such were the conditions under which a good many of the delegates of the Annual Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec, arrived at Osgoode, Ont. But any gloomy impressions were at once swept away, when we stepped into the warm, brightly lighted church building, and were met by the happy faces, and hearty welcome of the Osgoode people, Osgoode Baptist Church! The home of our pioneer Missionary, Rev. John McLaurin; of D. A. MacGregor, past Principal of McMaster, author of our McMaster Hymn; of Missionary H. F. LaFlamme; and of others almost as useful in His Service. A Women's Mission Circle was organized in this Church in 1881, only five years after our Parent Society was organized. Could our welcome be other than cordial, and our entertainment less than royal, from the splendid people.

About 100 delegates registered, and the first session of the 46th annual meeting of the Foreign Society, opened on Wednesday, October 11th, at 9.30 a.m., with the President, Mrs. H. H. Ayer, in the chair. In her message to the Convention, Mrs. Ayer felt that our hearts should be filled with gratitude for God's leading, for a full treasury, for answered prayer, for open doors, for souls redeemed, for the sparing of our missionaries' lives, for the wonderful promise of our Young Women's Circles, for the great privilege of being co-workers with Him; and urged us to remember that the secret of power in our work was Abiding in Christ.

The devotional exercises of all three sessions followed out this thought, and made us all very conscious of His presence in our midst. The Quiet Hour was

held in the morning by Mrs. Metcalf (Thurso), in the afternoon by Mrs. Laflair (Kingston), and in the evening by Miss Verity from the Young Women's Circle of First Church, Montreal.

The reports from the Associational Directresses were very encouraging, a total of \$6,638.15 being collected from 57 Circles, 14 Y. W. Circles, 36 Bands, and other societies. The Convention expressed its deep regret that Mrs. Metcalf was unable to continue her valuable work as Directress of the Ottawa Association; this work will now be done by Mrs. E. Richards (Ottawa), who was introduced by her predecessor.

The first part of the afternoon session was given to the reports of the Corresponding Secretary, Mrs. P. B. Motley; the Recording Secretary, Miss Bentley; the Treasurer, Mrs. John Kirkland; and the Committee on Appropriations. These will appear in full in another part of the Link, but we would wish to bring to the attention of the readers the great care and work which has gone into the making of these reports, and also to the fact that money for the Treasury came in so slowly during the first part of the year. On September 21st a special Board Prayer Meeting was held because the Treasury was behind \$1,100.00. God's miraculous power was shown in answer when all the money came in before the books closed on September 25th.

Miss Tester's report as Supt. of Supplies was good, but we feel that many are not using this Department of our work. We would call your attention to Miss Tester's address—369 Prince Albert Ave., Westmount, Que. "The Link" and the New Study Books were brought to our notice and ably recommended by Mrs. A. A. Smith (Cornwall).

Our hearts were touched and our

knowledge deepened and broadened when Miss Janet Robinson carried us in thought to Samalkot, India, and showed us the great field, the few workers, and the almost superhuman efforts of our Hospital Staffs. We were pointed to the great opportunity and tremendous responsibility which are ours among the 10,000 pupils who make up the average attendance in our day schools. She gave us too a glimpse of her Boarding School, with its 175 boys, telling of its need, its problems, its answers to prayer, and also the self-sacrifice and devotion of the boys themselves, including "Samson" who killed a deadly cobra unaided, and who volunteered to care for more than 20 children isolated with what was feared to be smallpox.

The Osgoode Mission Band gave us much pleasure in the two well prepared exercises — "A Mite-Box Convention" given by the girls, and "Wanted," by the boys.

In the evening an audience which filled the building, listened with intense interest to the enthusiastic report of the work done by the Young Women's Circles, given by their beloved Superintendent, Mrs. E. G. Blackadar. \$1,455.24 was contributed by 14 Circles with a membership of 285.

Our hearty thanks go to Ottawa young ladies for their clever presentation of the Pageant, "Tired of Missions" which impressed upon our minds many reasons for keeping up our interest in this great work.

The session closed with a trip to Bolivia in company with Rev. H. E. Stillwell, Secretary of the General Board, acquainting us with that wonderful country, its needs, its problems, and the splendid work of its small but devoted band of missionaries.

Following are the list of officers and new Board members for 1922-23.

Hon. President—Mrs. Bentley.

President—Mrs. H. H. Ayer  
 1st Vice-Pres—Mrs. C. G. Smith  
 2nd Vice-Pres—Mrs. W. G. Rickert.  
 Recording Secretary—Miss Bentley  
 Cor. Secretary—Mrs. P. B. Motley  
 Asst. Cor. Sec.—Miss M. Barker.  
 Treasurer—Mrs. J. Kirkland  
 Asst. Treas.—Mrs. Currie  
 Supt. of Supplies—Miss Tester  
 Supt. of Mission Bands—Mrs. J. H. Ramsay.

Supt. Bureau of Literature—Miss Dakin.

Hon. Member of Board — Mrs. J. B. Halkett (Ottawa)

Board Members—Mesdames J. D. McLean (Ottawa), London, Harwood, Hamilton, Griffith, Ohman, Gordon, Raynor, and Miss Clarke.

Appropriations for the Year 1922-23.

Akidu, Medical	\$ 532.00
Akidu, Miss Hinman	1540.00
Narsapatnam, Miss Mason	484.00
Vayyuru:	
Dr. Hulet	188.00
Miss Lockhart	1720.00
	<u>1908.00</u>

Yellamanchilli:

Miss Murray	1160.00
Miss McLeish	316.00
	<u>1476.00</u>

Avanigadda, Mrs. Cross	404.00
Bolivia	200.00
Palkonda Training School	25.00
Administration	175.00
	<u>\$6744.00</u>

Specials

Slabs at Akidu	30.00
Bolivia, Furniture for	
Rest Home	165.00
	<u>195.00</u>
	<u>\$6939.00</u>

THE FORTY-SIXTH ANNUAL REPORT OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC

Madame President and Ladies:—

India, Non-co-operation, Ghandi, have become almost household words among thinking people in the last year or so, and have occasioned such strong diversity of opinion among leading minds that the average woman among us is perplexed and bewildered, wondering what it all means, and how it will end.

Although our missionaries report that their work so far is not seriously affected, still we know that the unrest is wide-spread, and whether the Moderates or the Extremists succeed in controlling the Government sooner or later great changes are bound to come in that country. And we know, too, that the progress of any nation is only in proportion as it is guided by Christian principles and towards Christian ideals.

While one party cries "away with all modern civilization," another demands the freedom and education of the West, while retaining the religion of the East. But now that Indians are realizing that Christianity is not bound up with western ideas of life and thought, they are appropriating Christ to themselves. Dr. Stanley Jones, the celebrated Christian lecturer in India, says that all through the political tumult, and "passive resistance" he detects a "marvellous drawing toward the person of Christ—a mass movement of the mind toward Christ. Mistaken as they are in the character and aims of our Saviour, still their thinking centres around Him, and the Church of Christ must be ready to present Him as a Redeemer and Saviour to supply that spiritual power lacking in India's intellectuals.

So, although our work is in a tiny corner of that vast country, it may be

likened to the leaven hid in a measure of meal, but kept warm and carefully tended, it will spread and increase until the whole of that Telugu country is leavened.

Do not our hearts burn within us as we talk together of this wonderful work, and realize that we are helping even in a very small way to bring about that time when this India, this chaotic, turbulent, this proud India shall know Him from the East to the West and every knee shall bow before Him and confess Him King of Kings.

Our Missionaries—the Personal Word.

At Akidu, Miss Hinman has been battling with discouraging and depressing events in the Boarding School.

We are glad to know that she took her holiday among entirely new and wonderful surroundings, and the complete change has been very beneficial.

Miss Murray with Miss Priest, went to her favorite spot in the Nilgeri Hills for her holiday, feeling very tired and worn, but the sleep, rest and hill air have revived her considerably. We must remember that our beloved missionary is in her fourth term of service, and she is now feeling the effects of her strenuous life very severely. Finding the work in Yellamanchili itself increasing and of great importance, she is devoting herself entirely to the town, leaving the touring to Miss McLeish, who, she says, is a "real fisher of men."

Will our praying women make Miss Murray and her physical well-being their special petition this year?

Miss Mason is alone again at Narsapatnam, where the loneliness is felt all the keener, having known the joys of companionship for a time. Will not many of our women write even a brief letter to this brave little missionary at her lonely outpost?

Miss Murray, who worked at Narsapatnam for about two years, has been moved to Ramachandrapuram.

No report has come in from the medical work at Vuyuru. Dr. Findlay is probably getting ready to leave, as Dr. Hulet is already on her way.

Miss Lockhart is a perfect marvel at correspondence, and has kept us wonderfully supplied with news of the schools and touring at Vuyuru. Her vacation was spent with Miss Hinman.

Mrs. Cross has had a very busy year at Avaniigadda. She wishes to be remembered to old friends in this Convention and in Montreal. It is feared that Miss McLaurin may not return to Avaniigadda this year.

Miss McLeish rejoined her aunt, Miss Murray, after her furlough shortly before Xmas, and proved a real Santa Claus with the many gifts received in Canada for the children.

#### Akidu—Miss Hinman, Boarding School and Village Work.

"To maintain a steady and unbroken spirit amidst all the shocks of the world marks a great and noble spirit." So I read the other day and straightway decided that some one I know is neither noble nor great. Our portion this year has been an almost steady succession of shocks, and the fact that some of them may be described as but "typical of the times" has not made them any more bearable.

The sudden death of three boys here and of a teacher in his own village were as trying experiences as they were new. How simple illnesses seem serious in view of what they may presage.

Who would have believed that our school boys, just recovering from influenza, during which they received such care, would, at the instigation of one boy, plan a strike to embarrass the manager?

The perpetrator was located, and while confessing his wrong, ran away to escape punishment. The other boys, heartily ashamed, submitted to discipline and have been unusually loyal ever since.

Who would have believed that the teachers of whom I have boasted, would revolt at writing the Workers' Bible examinations and deliberately strike, not coming to the examinations. In addition to the advice of the missionaries, I sought that of the Akidu pastors, who loyally and bravely supported me in spite of the fact that they had near relatives on the staff. Their action caused the teachers to acknowledge their wrong and pledge allegiance for the future.

Who would have believed that Hyderabad Khan, a formerly devoted Mohammedan day pupil, would, after a few years, lead an opposition to our Evangelistic Movement? Such indignity was shown us en route to our centre, and such interference with our meetings that we had to demand police protection. But three big boys from that region had the courage to confess Christ in the open street, and who knows what fruit they may bring?

So much for the clouds. It would be impossible to overdo the bright colorings in this, our second picture of the year.

In our boarding departments we have made great strides in self-government. Supplies, previously given out each morning under my supervision, are all, except rice, divided on market day, and kept in the scholars' store-rooms. From here they take what they need each morning. The children like this way, it is more like home, gives them more and me less responsibility, and no trouble has been occasioned thereby.

English not being compulsory in this school, some girls preferred to take lace-making, which has proved very popular. Some who appeared dull have shown marked ability, and altogether they have exceeded my highest hopes.

Almost from the opening of school a spirit of earnest enquiry was manifest. Those who had previously confessed conversion were most faithful in bringing others to the Inquirer's Class. It was

a wonderful privilege to bring over forty-six burdened ones to the Saviour.

Come with me to the canal-bank in December and again in April, and see twenty-eight boys and twenty-four girls receive believers baptism. Fifty-two in one year. Does money invested in this work pay?

#### Akudu Medical Work.

As Mrs. Chute is at home on furlough we have no report from this quarter, but many of our young women had the pleasure of hearing Mrs. Chute speak last winter and are naturally well-informed regarding the "Star of Hope" Hospital. Dr. H. A. Wolverton, who was in charge, was obliged to take furlough last January. Since then Dr. Perry Eaton has been overseeing both field work and hospital; his assistants besides G. Prakasam being four other workers, one a well-trained medical man. With such limited accommodation as six beds and three country cots, fifteen in-patients have been received at one time. Mrs. Chute's silver anniversary fund will provide for further wards and relieve this crowded situation.

#### Avanigadda—Mrs. H. B. Cross.

Last year's report dealt with conditions as we found them after seven years' absence, noting the progress and growth which was everywhere apparent.

This year we have tried to build and plan for the future, though at times the difficulties and perplexities were sufficient to blot out everything but the immediate present, and to make us lean for strength on the Everlasting Arms.

The repairing of the bungalow with slow and untrained workmen, the pounding of sand and lime and the unconquerable armies of ants, are not a pleasant memory.

But a brighter picture presents itself in the beautiful island called the Dive; and miles of territory on the Kistna

river comprising our field. So many villages, large and small, and thousands of people, most of them worshipping at the heathen temples, so abundant in this land.

We have toured throughout the entire field besides spending two months on the Vuyuru side.

The regular teaching of the caste women is bearing fruit. It is most gratifying to recall the many women and girls who sought us at the tent and bungalow, some perhaps seeking only a remedy for physical ills.

Many are secret believers, but occasionally like a fresh light in a dark road some brave little women will boldly stand out and declare her faith and loyalty.

Gangamma's husband has recently become friendly, so now the wife and children are permitted to see us again. Pray for a Brahmin widow in the town here. I called about three weeks ago, just after she had been robbed of her pretty clothes, her jewels, her hair. She was wearing the coarse white cloth that is put on the widows of India and had not been seen by any outsider. On learning we were at the door, however, she came out and told the story of her sorrow, and seemed to thank us especially could understand and sympathize. So we spoke to her of the loving Father, and, at her request, sang the "Mourners' hymn." It was beautiful to see all the sorrowing women and children in that home, sitting with bowed heads when prayer was offered on her behalf. Christ Himself drew near. She may be obliged to submit to the Hindu customs, but I believe she loves the Lord Jesus.

Others, too, have passed through trial and sorrow, but remain faithful.

There are forty caste homes in this town alone, where teaching is regularly given. If we had more Biblewomen we could reach so many farther afield.

The Christian women have tried to

learn the course set for them, and many have done splendidly. The pastors' and teachers' wives need our prayer—they should teach the others and set a good example, but many are ignorant, some not even Christians, others taken up with home duties and are indifferent, while a few really do their best, and do it for Jesus' sake.

The Help-Meet Societies have met more or less regularly every month, some sending in a written report to the missionary, including their offering. The women learned the memory courses splendidly and contributed thirty-two rupees more than last year.

**S. S. Work.** We have forty village schools and six for caste and Mohamedans; also the Boarding Sunday School. I have examined nearly all of these—a great deal of work but well worth while. The children have done remarkably well, and the rallies are happy occasions. May the verses and stories be remembered, and the seed sown bear rich fruitage.

**Narsapatnam—Miss Clara Mason.**

My great joy and privilege at being back at my beloved task in Narsapatnam after an absence of twenty-two months on furlough, simply cannot be over-estimated.

It was fine to be met at the station by Miss Myers in her lovely new car and to come spinning along home instead of jolting about in an ox-cart at two miles an hour. It was great to be greeted so heartily and lovingly by missionaries, Christians and Hindus. But greater still to be able to reach about sixty different villages, and to give the gospel message to the many hundreds of people.

We had a good Christmas with the friends whom Mr. and Mrs. Gunn and Miss Myers had invited, and the Christians who came in from the villages. They and their children received clothes,

calendars, dolls, toys, and bags containing rice from the great Xmas tree; while the poor ones were given a feast as well. At the request of the Conference Miss Myers went with her car to take Miss Jones' work while she is on furlough, leaving me to wend my weary way in an ox-cart again.

However, we are to have Mr. and Mrs. Gunn as a resident family, and they are very generous with their car.

I have given myself exclusively to touring since January. That there is a great hunger for, and eager listening to, the Truth is to speak mildly.

We toured from four different centres. It was a great pleasure to be associated with Mr. Karsava, who is working for the Home Mission Board.

Mesbach has a school in one of the villages, and his daughter Martha, who is supported by the Narsapatnam women, does evangelistic school work. In another village ten miles away, lives Appleswamy Uaidu, who as a young soldier heard the Gospel from Mr. Purushottam, the great Christian Singer and preacher of the Telugu Country in the last decade. He was baptized four years ago, and is bearing faithful witness to Christ in that dense heathen darkness. His face shines with the holy light of God.

Every night during our stay a group of thirty men and women came to our bungalow to hear the Gospel. We had crowds every day and sold 100 Gospels. To be sure, "English dogs" and Victory to Ghandi" were frequently shouted at me by the crowds, but I found that friendliness won the day.

In Uratia, a Mala priest who performed ceremonies for the Malas in many villages was converted and baptized.

His wife with two nice daughters and six others, making ten, were also baptized. The converted priest now uses his harp, formerly devoted to Krishna, for

the service of God, and testifies to those whom he formerly led in idolatry, of the reality of Christ and His salvation. Oh it is thrilling to hear him. The little brass gods worshipped and used in so many ceremonies were sold to me for a few rupees to help out the family finances.

Then there were three boys, one of whom was beaten and locked up to keep him from coming in to the Lord's Supper.

A Brahmin young man, who used to come to my tent to be taught, called today. He is serving in the military at Bangalore and was there converted and baptized. Mr. Gunn is placing two workers at his home in Kotta Kotea. Thus prayer is being answered.

Under Miss Myers' management, the Womens' Societies have quadrupled their giving.

Miss Jones kindly sent me five Bible-women for three weeks. Mr. Karsava helped me one week; Mr. Gunn lent me Parlayya, who preached with power; Miss Priest let me have K. Anna. Thus my depleted staff is being replenished. But please pray for spirit-filled Bible-women. There are disappointments and heartaches and difficulties, but for the new converts, for reclaimed back-sliders, and for unnumbered blessings I praise Him and will yet praise Him more and more.

#### Vayyuru—Miss Bessie Lockhart.

Boarding School. After many years when the old pupils meet to talk of old times, the "do you remember" will cause us many a smile, but during the school year we have had to look to the future for smiling. One remembrance will be our influenza epidemic last October, but we are grateful that all recovered. Dr. Findley and staff, all through the year, have relieved us of responsibility in serious cases.

Another memory will be the school

strike in February. I grieve to tell you that the new spirit of India waved his very naughty wand over our good boys and girls to make them go off on "Non-co-operation" concerning their food, and some other grievances quite imaginary. Their punishment was sudden and severe, temporary suspension of all, and final suspension of the four leaders. "We did not think it would turn out this way," was the rueful cry. All are back at work now with a better spirit and a greater appreciation of the school.

"And that last time, as you remember how Cobras were found in the compound, and nobody would move to get them out, until finally some snake men came and killed them; and then chicken-pox and a scorpion or two, and those awful Mohammedans, who climbed over the girls' wall and frightened them so that after that they would scream for nothing and have us all running with sticks and lanterns. But we had good times, too. Don't you remember how our girl teacher lived with us and taught us such good rules of boarding school, And we can never forget how we got rid of the old-age trouble, that had been growing worse, year after year. It was just by using boracic solution every morning. That was a victory.

And then our Christian Endeavor! Then how happy we were to find that 120 pupils the first term and 90 in the second had given enough "tenth-rice" to support a student at the Theological Seminary. We sent delegates to the C. E. Convention at Ongole, and still had a little left for the Bible Society.

We have had much prayer for and with the children, and while several are asking for baptism it is better to wait until they quite understand the verse "Ye must be born again." A few of our day pupils have been baptized, showing the influence of the school extends beyond those who live under its roof.



We have twice as many girls in the Boarding School as we should have. Imagine 40, sick or well, sleeping in a room 12x36, but whom could we turn away? We are putting up a leaf shed to isolate any sick children. I do hope we shall soon get the Kistna School question settled, so we can go ahead and get something done.

#### Caste Girls' School

"Yes, my little girl prays every morning and evening. Look at all these pictures. She brought them from the Sunday School and tells us not to worship idols, as there is only one true God, and is always singing the Christian hymns." When we hear witness like this we take courage to go on, although our numbers are small—thirty-five at Valluru and only nineteen here. We have a Brahmin head master who has been friendly all through the "Non-co-operation." We hear little of it and hope that with M. Ghandi imprisoned it will die out.

Mary, a widow with five children, teaches Bible and other lessons in the morning and teaches caste women in the afternoons. In Talluru five miles away, Podenakshamma, the widow of our first medical worker, with another faithful woman, keeps at the work, although their house is broken into every holiday time, their cooking utensils broken, and everything made filthy. The furniture was all stolen at Christmas time by thieves. "It is a shame that you suffer this way, I will pray for your pots" I said to Padenakshamma. "As if you have nothing to do but think of broken pots! Should I not suffer, too, for Jesus' sake?" A near Hindu neighbor is a great help and most kind to these Christian women, often sending their own little servant to help in many ways. She is most anxious to be taught every day, from her own precious Bible. We have many good friends among these Hindus.

#### Touring

I made two short tours before Christmas seeing many Christian women in their homes. We had Sunday School rallies and Women's rallies in eleven centres, one for each church. This is a work that encourages greatly. Our Christians are growing in the knowledge of God's word. Many are not strong, yet when we compare them with their Hindu relatives we can see that "those who were in times past not a people, are now a people of God."

My plans for touring later were interrupted by the school strike. Our faithful women, now reduced to three, are preaching the Gospel with great zeal and power. We sent the two who have been studying here to Palkonda for training in our new school there. Although we could hardly do it, we have let Santoshamma go for six months to help train the women. That need seemed even greater than ours, even though it left us short handed. Amelia has been sick over a year; she does some work but I do not feel like sending her to tour. She plans to go to Valluru to be a help and companion to Padmak Shamma, who works half day as Biblewoman and half as teacher in our school. Padmak Shamma is one of the best women I ever knew in any country. We want forty women so that several may live in one centre and do intensive work.

Last term our Bible lessons were in Revelation. "Behold I have set before thee an open door" are the words that are ringing in my ears. Thousands of doors are open which were closed when Miss McLaurin came here over twenty years ago. Today, the women stand at their doors and call "Come in" to us. Woman of Canada send us enough missionaries so that our work can have sufficient leadership and pray that Christian women here be led to offer for Bible

work. Christ's—the part of the open door. Ours—to enter it.

#### Yellamanchilli—Miss McLeish

A right royal welcome greeted Miss McLeish on her return last year in time for Christmas. She notes the progress of the last two years particularly in the number of students leaving for Boarding School and higher training and speaks of a new attitude in the people regarding the message—"A spirit more alive to the fact of the True God."

Touring for five weeks took her into four different camps, finding everywhere a great readiness to hear the Gospel, and a real longing for more teaching.

Services at the camp, and when possible in a school, were well attended. One village was specially interested, many people showing such a readiness to hear, that as late as ten o'clock one night three young farmers came for the missionary, saying, "They are sitting down waiting for you". One man said they had not forgotten what they had heard thirteen years ago.

They do implore the missionary for some one to stay and teach them for two or three months so that they can understand. But it is impossible to grant that request.

#### Yellamanchilli—Miss Murray

"Keep the home fires burning" was the closing message from a fellow-worker during the year just closed. This service, not easily tabulated, has of late, fallen to the lot of the writer, inspiring appreciation of those who rendered it when one's work called farther afield.

In the evangelistic campaign last November the writer was represented by three servants, gospel preachers of some zeal, who visited sixty villages and ten weekly markets, preaching and selling Gospel portions.

We are glad and thankful for what is

being done for our students at the Union College at Ramapatam to which we have given Mr. and Mrs. John McLaurin. These students are now our hope for the future and already their testimony during the holidays is bearing fruit among their own people. Two married couples and a single man came home radiant, having had a happy successful term. The most remarkable change was in the wife of one who, two years ago, was a raw heathen girl, with all the attire and marks of her caste, going to Ramapatam merely from loyalty to her Christian husband. She has been converted, baptized, has learned to read, attire, and conduct herself in a becoming Christian manner, and is a real companion to her husband. But oh! how the enemy dislikes and fears this school of the prophets, and contests every step of the way to it so that the best effort of the opening week is spent in helping them to overcome doubts and obstacles and to reach school again. This is more easily understood when I say that the reign of darkness in the village is beginning to break. We have now a Christian home in every village within a radius of five miles, the converts being all of a fine type of the superior families of the depressed class, and are more or less independent—just the material to be trained for helpers. But we are never allowed to forget that we are in the enemy's territory, and it is well to serve the Lord with fear and rejoice with trembling.

The great "hardships" of missionary life are spiritual, for we wrestle not against flesh and blood, but against spiritual wickedness in high places. One of the hardships recently has been in connection with Ruth, upon whom has been lavished so much love and prayer, both in Canada and in India. The fact is there appears to have been two distinct Ruths; with her mind she consented to

these Hindus.

the law of God, but alas! in members another law wars, and for the present, reigns. I have wondered how I could enlist your sympathies and prayers, instead of exciting alienation and perhaps, antipathy. This is an important part of our Mission, and I beg that the members of the Board and Ruth's friends will pray most earnestly and persistently that God will so deal with her that she will have done with sin, and the double mind forever, and even yet, being cleansed and filled, may become a useful woman. She is, at present, fending for herself and her two children; it is beginning to tell upon her, and it may prove to be the suffering in store which God will use. Please do not give her up as an object of prayer—her sojourn in the Bible training school her enthusiasm and love were all so promising; that it cannot all be lost—we must pray her back.

And, as women brought up in sheltered Christian homes, please pray earnestly for the girls (especially Christian) of this land, that they may be given that heart purity that will safeguard them from the sins which surround them.

I wish to request prayer for four different young women, that Jesus may really meet them, and redeem their lives from destruction.

**Biblewomen**

Our frail little Biblewoman, Elizabeth, wife of Pastor Peter, is an instance of the enrichment of life following chastening by physical suffering. Though seldom free from pain, she has added to her many duties the care of a class of lace-workers, teaching them besides lace-work, the Word of God and helping them to overcome their pettiness by prayer and hymns of praise. One member, Miriamma, the widow who once thought to end her life in our well, has passed on to our new Bible Training School. We think her genuine. Kautamma, who has learn-

ed to read and sing, has gone with her husband to their home, where they are much appreciated. The crude Sanyasamma sings well and will be Miss McLeish's helper in the village now. Five other girls are making progress in all lines and will soon be of use.

**Schools**

A perfect miracle has been wrought in the health of Chinamma, the mother of the young school teacher who died from snake bite. His little school which had languished for a year on account of her very poor health, has taken on new life. Passing by one morning, I peeped in and saw fifteen or twenty little brown bodies lightly clad prostrate on the floor, while Chinamma offered the opening prayer. I said to myself "This is the secret."

Ruth's former school must be resumed. Bengariah, who has been so helpful there, has made great progress in Bible study; his wife, too, one of our advanced lace workers, studies for the Bible examination and teaches others. Do pray for the schools and teachers, especially the caste girls where Lily and Sarah are still at work, in spite of exacting family cares and sorrows.

We have been richly rewarded in the care of the sick, especially in the Christian community. Over thirty cases have required personal attention lately. In this connection special mention should be made of the kindness shown us by the Sub-Asst. Surgeon in the Government Hospital here, a Hindu in name but the son of a Roman Catholic who was born and brought up in a Mission compound and once stationed in Avanigadda. What wonder that our doctor should be kind to Christians and that his two little girls should attend our schools.

Last April we had a special little evangelistic campaign, when a gifted singing evangelist of our Mission came to us to give us several song services, both for

Christians and Hindoos. He sings his own compositions, usually on the life of Christ, accompanying himself on the violin and is quite effective.

April is also the month of school closing and of welcoming back our students from Boarding and Training schools and arranging for their holiday employment. We always try to have some little social gathering to give them all an opportunity to exhibit their prizes, and sing any new hymns learned. They usually provide some little entertainment of their own, very frequently taking the form of impromptu dialogues in which they excel. This year the event of interest was the wedding of two of their number, a girl from Bobbili Boarding School and a boy from Samalkot. The bride reached home on Friday morning and the wedding occurred on Saturday afternoon, the trousseau having been prepared here at the bungalow in the interval! The couple are now taking teacher training at Co-canada.

And now in closing I wish to refer to a very recent message from Pithapuram, suggesting the possibility of Mr. Green being obliged to return to Canada on account of ill health. It is terrible to think of losing missionaries, when the need and opportunities are so great. While the Board is sending out a fine contingent this year, we regret that there are no new families. The people are wonderfully willing to listen and it seems as though we have only touched the great need. "We have but touched the fringe of the garment, and the garment is long and wide and brodered with many pearls." Do make this a matter of prayer.

"The restless millions wait the light  
Whose coming maketh all things new.  
Christ also waits; but men are slow  
and late.

Have we done what we could? Have I?  
Have you?"

Respectfully submitted,

Helena Motley,

October, 1922.

Cor. Sec.

## RECORDING SECRETARY'S ANNUAL REPORT

October 11th, 1922.

The Board has held four regular meetings and three special meetings, with an average attendance of twenty-one at the regular meetings. Monthly prayer-meetings were held, and the days of prayer observed as usual.

The special meeting on October 21st, 1921, was called to elect a Corresponding Secretary, Assistant Corresponding Secretary, Treasurer, Assistant Treasurer, two members of the Executive and the Superintendent of Supplies for our Foreign Work.

Nominations were called, and the ballot resulted in the election of Mrs. P. B. Motley, Cor. Secretary; Miss Barker, Assistant Cor. Sec.; Mrs. John Kirkland, Treasurer; Mrs. Currie, Ass't. Treasurer; Mrs. Ramsay and Miss Russell, members of the Executive and Miss Tester Superintendent of Supplies for our Foreign Work.

In order to keep Circles informed as to the progress of our work in India, our Cor-Secretary, Mrs. Motley, was appointed, to gather items from our Missionaries' Reports and letters entitled "Quarterly Bulletin," and send to the Circles.

At the June meeting, the state of the Treasury gave rise to much anxious discussion, and it was decided that a strong appeal be made at the Association, as well as a Circular letter sent to each President, drawing attention to the lack of funds to carry on our work.

As there was a large deficit facing the Board, a special meeting was called on

September 21st, 1922, and entirely devoted to prayer to God, that our women might be led to consecrate more of their means, so that we might have sufficient funds, to meet our obligations.

A special meeting was held on Friday, October 6th, to hear the Annual Reports and consider the estimates for the coming year.

In February, two afternoon meetings were held, one to meet our returned missionary, Dr. Pearl Chute, of Akidu, and the other to welcome Miss North, a nurse in Dr. Jessie Allyn's hospital.

The chief aim of Dr. Chute's visit was a very instructive and informing illustrated lecture, which she gave in Olivet Church, on the "Medical Work." There was a large and appreciative audience present, both from the Circles and the Young Women's Circles. The offering amounted to \$61.00.

Reports and letters from our missionaries in India have been received from time to time, also from the Superintendent of Bands and Bureau of Literature. It was interesting to hear the reports of the Superintendent of Supplies, Miss Tester—and to note the interest taken, by some of the Circles, in sending articles to our missionaries in India. We trust during the coming year that all the Circles and Bands will use this channel, in sending their contributions to the missionaries, so that there will be no overlapping.

We regret that we have lost two valuable members of the Board, Mrs. O. C. S. Wallace, who has removed from Montreal to Baltimore, and Mrs. Jas. Walker, who has gone to reside in Toronto. Their council and willing service were much appreciated by our Board, Mrs. Walker especially, being invaluable in the work of the Y. W. Circles and children. The Temple Young Women's Circle owes its origin and inspiration, largely, to her interest and supervision.

We extend sympathy to those of our friends in the various circles, who have been called upon to mourn the loss of loved ones, during the past year.

The Board has lost an honored member, in the death of Mrs. Utting, and at the September meeting the following resolution was passed: That we place on record our appreciation of the faithful and practical service rendered, during the many years she was a member of this Board, always in her place until physical infirmity made it impossible. She was ever ready to assist in the cause she loved.

In reviewing the events of the past year our hearts are filled with praise and gratitude to God for his mercies to our Missionaries, that our prayers have been answered, that our Treasury has been supplied, so that we are able to meet our appropriations in full. We look forward to another year, knowing that "Our God shall supply all our need according to His riches in glory, by Christ Jesus.

Respectfully submitted,

Edith C. Bentley,

Rec.-Secretary.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC

Treasurer's Statement from September 26th, 1921, to September 25th, 1922.

Receipts

Balance on hand Sept. 27, 1921	\$1460.69
Total receipts from Circles as per detailed statement	4970.76
Total receipts from Bands as per detailed statement	806.65
Collections taken at Conventions and Association meetings	178.98
Montreal Y. W. Executive	75.00
Individuals and other contributions:—	
A Friend (for Vallura school)	156.00
Individuals	227.75
Classes (young ladies')	204.00
Interest and Exchange as per Bank	19.01
Pass Book	19.01
	\$8098.84

Disbursements

Miss Murray, Yellamanchilli	\$ 1264.00
Miss Hinman, Akidu	1544.00
Miss Lockhart, Vuyyuru	1642.00
Miss Myers, Narsapatnam	644.00
Miss McLeish's work	140.00
Avanigadda	296.00

THE CANADIAN MISSIONARY LINK

We extend sympathy to those of our friends who have been laid to rest upon the 29th of October.

Respectfully submitted,  
Margaret Kibbinaud, Treasurer.

**Specials—**

Wall at Vancouver	34.00
Wall at Yellamanchili	33.00
Meak (Sara) Yellamanchili	15.00
2 Writing Tablets	30.00
Voyage excursion	500.00
Postage and Printing	185.84
Travelling	74.15
Home Board from Montreal	5.75
Stamps on E. D. Warren's check	.80
Mailing	2.00
Bal. in Bank as per Pass Book 2008.45	
Less cheques not presented \$519.20	
Bank always per the unit figure	500.00
4.35	
<b>\$ 984.12</b>	
Cash on hand	3.68
<b>\$987.80</b>	

Audited and found correct.  
Alfred Walford, C.A., L.L.A., Auditor,  
Montreal, October 5th, 1922.

**Grand Central Association.**

Name	Circles	Women	Bands	Total
Allan's Mills			\$30.00	\$30.00
Almonte	5.00		17.00	22.00
Achens	20.00		5.00	25.00
Auriprior		16.00		16.00
Braceville	205.50	10.00	25.00	240.50
Carleton	14.00			14.00
Dela.	23.00			23.00
Drummond	19.00			19.00
Kingston, 1st	86.25			86.25
Lenark	4.00			4.00
Perth	74.25		30.00	104.25
Phillipsville	14.50			14.50
Plum Hollow	23.00		3.00	26.00
Renfrew	40.00			40.00
Smith's Falls	106.50		28.25	134.75
<b>\$754.50</b>	<b>\$28.00</b>	<b>\$188.25</b>	<b>\$56.75</b>	<b>\$927.50</b>

Balance comprises:  
Legacy Fund \$875.84  
Surplus for year \$111.45

**Detailed Statement of Receipts From Circles and Missions.**

Name	Circles	Young Women	Bands	Total
Barnston	\$30.00			\$30.00
Beebe	86.84			86.84
Bulwer	6.50			6.50
Castrook	15.00	15.00		30.00
Divville	6.00			6.00
Moss River	10.00			10.00
Montreal—				
Olivet	371.87	33.50	10.00	405.37
1st Church	600.00	149.15	30.00	779.15
Westmount	244.23	84.20	73.00	391.43
Pt. St. Charles	50.00	11.00		61.00
Tabernacle	25.00	10.85		35.85
Temple	112.00	129.00	34.00	275.00
Verdun	87.00	40.75		127.75
North Hatley	8.50			8.50
Quebec	46.00	63.00		109.00
Sawyerille	32.40		6.70	39.10
Sherbrooke	45.00		21.00	66.00
Waterville	3.25		23.00	26.25
<b>\$1874.60</b>	<b>\$433.45</b>	<b>\$323.70</b>	<b>\$2631.75</b>	

**Grande Ligne Association.**

Name	Circles	Young Women	Bands	Total
Grande Ligne	\$15.00		\$10.00	\$25.00
Montreal, French Church	15.80			15.80
Ottawa, French Church	18.00			18.00
Roxton Pond	4.90			4.90
Marieville	11.00			11.00
<b>\$63.00</b>			<b>\$10.00</b>	<b>\$73.00</b>

**Summary.**

Name	Circles	Bands	Total
Central Canada Assoc.	\$782.50	\$168.25	\$950.75
Eastern Association	2308.95	223.70	2532.65
Grande Ligne Assoc.	69.00	10.00	79.00
Ottawa Association	1817.21	304.70	2121.91
<b>\$4976.76</b>	<b>\$566.65</b>	<b>\$5777.41</b>	

Number of Circles contributing	86
Number of Bands contributing	86
Number of Young Women's Circles Contrib.	14

**Comparative Statement.**

Total Receipts for 1918-19	\$4831.10
Total Receipts for 1919-20	6597.28
Total Receipts for 1920-21	6998.17
Total Receipts for 1921-22	6588.15

**LIFE MEMBERS FOR THE YEAR.**

- Miss B. Schofield, Brookville
- Mrs. J. S. LaHair, Kingston
- Miss E. McGibbon, Lennoxville
- Mrs. A. E. Masse, Grande Ligne
- Mrs. W. A. Graham, Cornwall
- Mrs. E. W. D. Oliver, Cornwall
- Mrs. E. P. H. King, Arnprior
- Mrs. E. A. Martin, Divville
- Mrs. D. R. McLaren, Vankleek Hill
- Miss Wentworth, Quebec
- Mrs. J. A. Campbell, Ottawa
- Mrs. McCutcheon, Montreal, 1st Church
- Mrs. Melissa Edinger, Cornwall, 4th Ave.
- Mrs. A. Smith, Highland Park
- Miss Barrat, Montreal, Olivet
- Miss B. Huntly, Montreal, Temple

**Ottawa Association.**

Name	Circles	Young Women	Bands	Total
Breadalbane	4.00			4.00
Clarence	150.00			150.00
Cornwall	73.10	3.00		76.10
Daleville	30.00	10.00		40.00
Dunsmuir	2.00			2.00
Grenville	25.00			25.00
Kennore	14.00			14.00
Lachute	40.00			40.00
Oranoid	14.50	6.70		21.20
Osnabrock	21.00			21.00
Opasode	133.20	12.00		145.20
Ottawa—				
1st Church	286.95	182.80	48.00	517.75
McPhail Mem.	172.00	14.00	20.00	196.00
4th Avenue	125.00	32.00	17.00	174.00
Calvary	50.00			50.00
Highland Pl.	94.85			94.85
Parkdale	61.15			61.15
Rockland	63.05			63.05
Rivington	21.15			21.15
Thurso	68.12			68.12

# Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.

All matter for publication should be sent to the Editor.

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LITERATURE DEPARTMENT—Women's F. M. Board, 66 Bloor St. W. Toronto

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## A LITTLE STORY

A missionary was preaching in a remote village. A man came to him with a free and friendly air. In his hand was an old tract about Jesus the only Saviour. He invited the missionary to his home and showed him an old copy of the New Testament in Hindu, and a book about Christianity, all of which he cherished, reading them over and over. Asked what he thought of them he said, "They are the life of my soul. You are the first missionary I ever saw, but I have been feeding on these books for twenty years."

## From the Literature Department

66 Bloor St. West, (Side Entrance)

Phone No. N. 8577 F.

### Your Thank-Offering Meeting

See advertisement in October Link. Also we have a good programme for this meeting, 15c.

#### MISSION STUDY:

An error in printing last month made the first 3 books mentioned as 50c each. Please note they are 60c each, post paid. And we would draw attention again to that wonderfully interesting book by Rev. M. L. Orchard, "Canadian Baptists in India" (25c). Everyone should read this book but if you are using it for study you will want a map to find the places. We have a new one, India and Bolivia, 28x24, wall map, (1.50) or will lend it for two weeks for 15c postpaid. The last edition of "Beacon Lights" will also be immensely helpful and interesting along with these (25c).

Stories illustrative of different classes of work "A visit to Coacanada School, (5c); Luchmi, the little girl who could not go to school, Little Lady of Light; Opening of the little green door; The Closed Gate; Medical work (3c each). Paper on Medical Ladies in India to lend for a month for 10c.

#### OUR CONVENTION:

We expect to have a display of all our literature at the Convention at Peterboro. It is hoped that all ladies whether delegates or not, will **STOP, LOOK, THINK**, at our stand. We will have beside our literature a new supply of books, for Bands, and young people; Mission study books; books that will be suitable for Christmas presents for your book-loving friends.

#### DELEGATES

Every intending delegate wants "On being a delegate" (3c).

#### CHRISTMAS

We have a box of beautiful lace and other things from India. This would make charming Christmas presents. Call and see it.

**THIS OFFICE WILL BE CLOSED CONVENTION (Peterboro) WEEK.**