

# Canadian Missionary Link

Merrill Mrs B W  
31 Dalton Rd

XLIX.

WHITBY, OCTOBER, 1927

No. 2

## O Thou Great Friend!

"O Thou great Friend to all the sons of men,  
Who once appeared in humblest guise below,  
Sin to rebuke, to break the captives' chain,  
And call thy brethren forth from want and woe,  
We look to Thee; Thy truth is still the light  
Which guides the nations, groping on their way,  
Stumbling and falling in disastrous night,  
Yet ever hoping for the perfect day.

Yes Thou art still the Life; Thou art the Way  
The holiest know; Light, Life and Way of heaven!  
And they who dearest hope and dearest pray,  
Toil by the Light, Life, Way, which Thou hast given."

—Sel.

# Canadian Missionary Link

XLIX.

WHITBY, OCTOBER, 1927

No. 2

**"Go Ye into all the world and preach the gospel  
to every creature."**

## OUR WORK DIVINE

"But since to human hands like ours  
Thou hast committed work divine,  
Shall not our eager hearts make haste,  
To join their feeble powers to thine?  
To work and work shall not our hands  
Obedient move, nor lips be dumb  
Lest through our sinful love of ease  
Thy Kingdom should delay to come."  
—Selected.

## A NOTABLE EVENT

For nearly fifty years the Canadian Missionary Link has served as a real link between the Circles and Church and Boards at home and the missionaries on the fields. In our ever-expanding work abroad the Link has had a large share.

It proposes to celebrate its fiftieth year by taking a forward step. The November issue will be in Union with our Home Mission paper, the Baptist Visitor. This Union has long been desired. Its advantages to the constituency have been often pointed out.

In the practical details of effecting this union some difficulties will be encountered, but none that are insurmountable.

With the spirit of love and co-operation that prevails between our two Boards and the sense that our Home and Foreign Mission work are essentially one and inter-dependant, and with good-will and patience on the part of our subscribers, all our problems will be easily solved.

The price of the union paper will be fifty cents a year—a very obvious bargain. It is greatly hoped that an increased subscription list will justify this cut in price on the two papers.

All new subscriptions and renewals from this time will be for the united paper. The first number will be issued in November.

## SPECIAL NOTICE

of  
SUPT. of AGENTS of LINK  
to  
ALL SUBSCRIBERS  
GET RIGHT  
with  
THE LINK  
before  
OCT. 15, 1927

If YOUR subscription falls due any time before November, 1927, YOU OWE THE LINK. At least pay arrearages. Better still, RENEW your subscriptions and you will secure the combined papers from November, 1927, to your date of expiration. Send subscriptions AT ONCE to

Mrs. J. C. Doherty,  
118 Gothic Ave.,  
Toronto 9, Ont.

## TREASURER'S CORNER

Receipts for all purposes from October 15, 1926, to Sept. 1, 1927:

From Circles (including \$6684.49 Jubilee, \$98.45 extras) \$19,649.61.

From Y. W. Circles, (including \$620.37 Jubilee, \$29.50 extras) \$2,940.59.

From Bands (including \$69.35 Jubilee, \$2.50 extras) \$2,288.78.

From Miscellaneous Sources (including \$652.73 Jubilee, \$271.82 extras, \$954.08 Legacies) \$5140.06.

Total receipts to date, \$30,019.04.

Received for Jubilee Fund during August: Toronto, Century Circle, \$77.25; Port Arthur Circle, \$10.00; Toronto Central Circle, \$27.00; Toronto Bloor Circle, \$10.00; Glenelg Centre \$7.47; Caledonia Circle \$10.00; Norwich Circle \$15.00; Toronto Danforth Circle \$25.00; Tillsonburg Circle \$16.50. The total

amount received for Jubilee Fund to date stands at \$8026.94.

Mrs. John Galbraith, of Toronto Ossington Circle, and Mrs. Maud Abraham, of Woodstock Circle, were made Life members during August and Mrs. Mary Craig Hulet became a Jubilee life member of Norwich Circle.

Cobourg Circle writes: "We thought of a plan for raising Jubilee money that has worked out very well. We made a Jubilee tree, bound the trunk and branches with green tissue paper, planted it in a flower pot, and at the August meeting of the Circle presented the leafless tree to the ladies and asked them to put the leaves on (green bills). The result was splendid. Some of the ladies had afternoon teas, some sold fancy work, home-made baking, etc. The Jubilee woman is Mrs. Philip Wingrove."

And now for the oft-repeated admonition. My books close October fifteenth, so all Foreign mission money, both regular and Jubilee, should be mailed to reach me on or before that date. Circle and Band Treasurers should close their books on October tenth, and send the money on promptly.

**Mary B. Piersol**, Treas.

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

#### BILLETTS FOR CONVENTION

Secretaries of all Mission Circles and Bands are asked to send the names of delegates requiring billets at the Women's Convention, in Leamington, Ontario, to Mrs. Albert Hewer, Box 1060, Leamington. Billets can be guaranteed only to those whose names are received before November 5th.

#### COME TO CONVENTION

Perhaps you have made up your mind you cannot come to Convention.

Think it over again!

Read the programs for both days.

Come: to find out in detail what our societies have accomplished this year;

to share the conferences on different departments of our work;

to meet and hear some of our missionaries;

to enjoy and profit by the inspiration that comes from close touch with many other workers.

#### PROGRAM OF THE WOMEN'S BAPTIST FOREIGN MISSION CONVENTION OF ONTARIO WEST

Leamington, Nov. 10th, 1927

**Key Note**—Forward. Ex. 14:15.

**Key Verse**—Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13.

**Command**—Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Matt. 9:38.

**Prayer**—Lord, what wilt thou have me to do? Acts 9:6.

#### Morning Session

9.15—Hymn 10.

Scripture reading and prayer. Mrs. Albert Matthews, Toronto.

9.30—Secretary's Report. Mrs. Frank Inrig, Toronto.

9.45—Report on Mission Homes. Mrs. C. Senior, Toronto.

9.50—Report on Mission Boxes:  
India, Mrs. C. W. Dengate, Toronto  
Bolivia, Mrs. M. C. MacLean, Toronto.

Report on White Cross, Mrs. W. A. Batty, Hamilton.

10.05—Bureau of Literature, Mrs. C. N. Mitchell, Hamilton.

10.15—Publications Report: Mrs. R. J. Marshall, Toronto.

Link, Mrs. J. C. Doherty, Toronto.  
Mrs. H. Pettit, Toronto.

10.35—Mission Bands' Report, Mrs. L. Goodes, Niagara. C. G. I. T., Mrs. R. J. Marshall, Toronto.

10.55—Hymn 423.

11.00—Address on The Children of Bolivia.  
Mrs. H. E. Wintemute.

11.20—Election of Officers and Members of the Board. Retiring members: Mrs. W. H. Elliott, Toronto; Miss S. J. Webster, Toronto; Mrs. J. H. Hendry, Hamilton; Mrs. C. W. Dengate, Toronto; Miss M. Bathgate, Willowdale; Mrs. George Holmes, Toronto; Mrs. W. B. Scott, Peterboro; Mrs. A. J. Vining, Toronto.

- 11.50—Announcements.  
 11.55—Noon Quiet Hour. Mrs. O. U. Chapman, Windsor.  
 12.30—Adjournment.
- Afternoon Session**
- 2.00—Hymn 14.  
 Scripture reading. Prayer. Mrs. J. H. Hendry, Hamilton.  
 2.15—President's Address. Mrs. Albert Matthews, Toronto.  
 2.30—Financial Statement and Budget. Mrs. W. H. Piersol, Toronto.  
 2.50—Corresponding Secretary's Report. Mrs. H. E. Stillwell, Toronto.  
 3.10—Solo.  
 3.15—Symposium on Ways and Means. Mrs. H. F. Shearer, Welland.  
 3.45—Address on India. Miss A. C. Munro.  
 4.15—Illustrated Hymn.  
 4.25—Offering.  
 Adjournment.
- 4.30—Conference of Link and Visitor Agents. Mrs. J. C. Doherty, Toronto. Conference of White Cross Representatives. Mrs. W. A. Batty, Hamilton.
- Evening Session**
- 7.45—Song service.  
 8.00—Bible Reading. Mrs. John MacNeill, Toronto.  
 Our Jubilee Offering. Mrs. D. McTavish, Toronto.  
 Thanksgiving Prayer. Mrs. W. R. Henderson, Toronto.  
 8.30—Choir.  
 8.35—Illustrated Hymn.  
 8.45—Address on Bolivia. Rev. H. E. Winemute.  
 9.35—Offering.  
 9.40—Hymn 415.  
 9.45—Closing Prayer.

### CONVENTION NOTICE

The Directors' Conference will meet at 2 p.m. on Tuesday, Nov. 8th. The Mission Band Conference at 4 p.m. the same day.

### CONVENTION RAILROAD RATES

If certified attendance is 150 or more, fare for return trip will be one half of the one way regular first class fare, plus 25 cents.

If 149 or less the return will be four-fifths of the one way fare plus 25 cents.

Those attending convention must purchase one way regular first class ticket (fare for which must not be less than seventy-five cents) to place of meeting, and secure certificate to that effect on **Standard** certificate form, from the ticket agent at time of purchase of ticket, which must be handed in at the certificate table immediately upon arrival at church in Leamington.

Tickets may be purchased three days prior to meetings and are good for return three days after.

Don't fail to get your certificate.

Be sure to buy your ticket straight through to Leamington. This includes the electric line from **Windsor to Leamington**.

**Lillie Senior,**  
Trans. Sec.

### "GONE BY THE UPLAND WAY"

#### Two of our Pioneers Called Home

To thousands in India and Canada this news will bring a keen sense of loss, and very tender and loving sympathy will be given to the families who sorrow so greatly, but who must also greatly rejoice in the memory of what these lives have accomplished.

We are much indebted to Mr. Cross for his comprehensive sketches of these two pioneer lives.

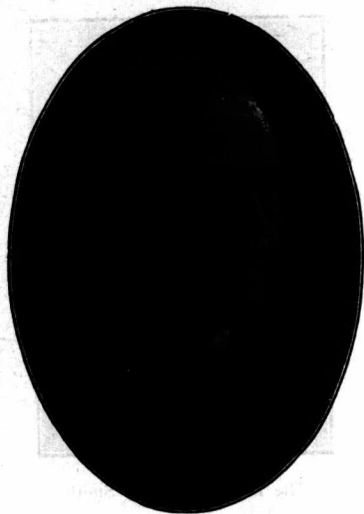
### REV. JOHN CRAIG, B.A.

#### Pioneer Missionary of India

Mr. Craig was born in a beautiful Christian home in Port Hope, Ontario, seventy-five years ago. He became a loving follower of Jesus while he was but a boy, and followed his Lord loyally and whole-heartedly till the Gates opened and the trumpets sounded for him on the other side.

He was educated at Upper Canada College, University of Toronto, where he was a silver medalist, and at Rochester Theological Seminary, finishing with a year in Europe.

His call to India came through our first foreign missionary, Rev. A. V. Timpany, a radiant, enkindling soul, aflame with God. After a short pastorate in Whitby, which church he organized, he set his face toward



**The Late Rev. John Craig**

India on 24th October, 1877, and well and lovingly did he serve India for 50 years till God called him to celebrate his jubilee in Heaven on 26th August, 1927. His whole life was wholly surrendered to God for India. He desired to live because he hoped he could do something to enlist men and means to meet the present heartbreaking need of our work in India.

Mr. Craig was a pioneer missionary. He was the third missionary to be sent to India by the Ontario and Quebec Board, and the first to be sent directly from home to our own Canadian Telugu Mission. In 1885, after the death of Revs. Timpany and Currie, and the breakdown of Rev. John McLaurin, Mr. Craig and Mr. J. R. Stillwell, then a new missionary, were left with the whole Telugu Mission to care for. Mr. Craig toured by house boat and palanquin from Tuni to what is now the Avanigadda field. He was the first missionary of the Akidu field. He evangelized the villages of that great field and pushed into the regions beyond to Vuyyuru which later became the head station of the

Vuyyuru field, and to Bodaguntu, about which the Avanigadda field was organized.

Mr. Craig has been a vital, directing, effecting force throughout the whole history of our Telugu Mission to the present day. No man has spent himself more, done more, to bring about its success. He joined the Mission when there were two missionaries and their wives, a very few workers and only two or three hundred Christians. He saw it grow—he helped it to grow—till it has become one of the most successful missions in India with 95 missionaries, 23 stations, 1170 workers, 19,660 Christians in 766 villages; with 92 churches organized into a number of associations and a convention; with numerous schools, hospitals and other benevolent institutions.

Mr. Craig's life was so thoroughly and sincerely Christian. It was all so natural. It was not departmentalised. It pervaded all he was and did. Prayer was very real to him. Many a soul has found comfort and guidance, and many a hard problem has been solved in Conference because Mr. Craig prayed or called us to prayer.

Mr. Craig was a wise counsellor and friend, so sympathetic and tender. He shared one's troubles. Many missionaries and Indian Christians have been helped and deeply moved by his tender kindness. Our troubles, our sorrows, our dangers and escapes were his. It was a habit of his to give a thank-offering in the Telugu church when a missionary recovered from some serious illness, or was preserved in some great danger. After I arrived home in broken health, for eighteen months till his death, he visited me every Thursday afternoon, bringing companionship and cheer.

Mr. Craig thoroughly enjoyed living and God's world about him. He was a happy man, and he loved to share his happiness. He shared happy little stories of his school days, of his year in Europe; and interesting incidents through the years. He loved books, birds, flowers, the stars. He shared them rapturously: a choice quotation, an English blackbird singing in a tree, the Southern Cross. He lived happy. He died happy. "Happy" said with his twinkling smile, was

his last word just before he entered that still happier world beyond.

Rev. John McNeill, D.D., President of the Foreign Mission Board, and Mr. Craig's dearly beloved pastor, most beautifully epitomised the life of Mr. Craig at the funeral service by quoting the following two verses:

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

"Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run  
Rest in thy Saviour's joy."

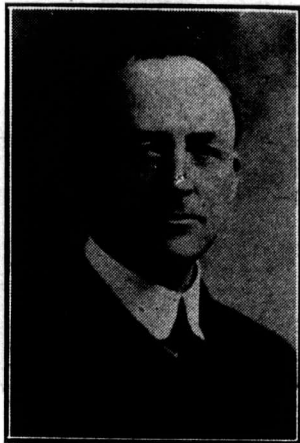
H. B. Cross.

**REV. EVERETT GIBBS SMITH, K.I.H.,  
M.D., OF PITHAPURAM, INDIA**

Dr. Smith was born in Grimsby, Ont., sixty years ago. The Christian life meant definite Christian service to him. The millions of sick bodies and sick souls in India appealed to him as a service worthy of his life. After graduating in medicine at Toronto University, he went to India in 1893, our pioneer medical missionary.

After a year in Cocanada, he took charge of Yellamanchili, where he built a small hospital. He did a great work in that hospital and all over that immense field. Especially noteworthy was his work in co-operation with Government officials in the terrible famine years 1897, 1900, when famine was followed by cholera and smallpox and the sufferings of the poor Telugus were terrible beyond description.

Dr. Smith felt that Yellamanchili was too large a field to do the most effective medical missionary work. His ideal was an hospital large enough to reach a wide community, and in which to train Indian Christian men and women to minister physical and spiritual healing to their own people. He was an ardent evangelist as well as a keen doctor, and planned a field around his hospital where he and his assistants with a small band of evangelists and teachers could do intensive evangelistic work.



**The Late Rev. E. G. Smith**

Pithapuram, a town of 15,000 people near Cocanada, was chosen. It was a strong Brahmin town, very antagonistic. It was years before land was bought secretly, and the foundation of "The Bethesda Hospital" was not laid till 1905. From that time the work made rapid progress. Dr. Smith was able to stir the sympathetic interest of friends, and many memorial buildings were erected. Now his work, together with that of Dr. Jesse Allyn, has become one of the finest medical mission stations in India.

As our pioneer medical missionary he guided the medical policy of our mission. He was also a most skillful builder and served the mission well in all its building and industrial enterprises. He had great executive ability and was a master of details, so that he was one of our strongest leaders. His services were in demand far beyond the bounds of his mission. He was called upon to serve the community and government on various public bodies; and shortly before he left India he was publicly decorated with the Kaiser-i-Hind silver medal for his humane and community service to India.

Dr. Smith was much beloved by the people. He had an unusual understanding of their character. There seemed to be perfect understanding and sympathy between them. Wherever he went, he was usually followed by groups of people seeking his help. They called him 'the patient man.' All over our mission Christians, Hindus, Mahomedans of all castes and classes will mourn for him with a great mourning.

Dr. Smith was a very strong man, and an indefatigable worker. He never spared himself. He revelled in work. It was a trial to him during his last term when he began to feel his strength waning, and he had to exercise care of himself. It proved too late. To his great sorrow he had to leave India early in 1925. He longed for renewed strength to give to India, and he made a brave fight for it. But the Lord willed it otherwise, and at Porto Rico, on Sept. 4th, a Sabbath rest day, He called His good and faithful servant to enter into the joy of his Lord.

H. B. Cross.

#### NOTE FROM MRS. CROSS

Dear Friends,—I want to say **thank you** to the many friends who have written letters and for the many expressions of loving sympathy that have cheered and helped us during the two years and more since Mr. Cross took ill.

Many of those letters and messages are still on my table unanswered. Until there is time for me to answer each one we would like you to know that we appreciate them, because of the comfort they bring to us. It helps to know that you care and that you pray for us.

We realize more and more the closeness of the bond of love that unites us to our Missionary family. We derive daily strength from the fellowship with our Indian brethren across the seas and comfort and cheer comes again and again in many ways from the dear friends in the homeland.

We thank our Heavenly Father for you all.

Very sincerely,

M. C. Cross.

#### WOMEN'S PROGRESS IN INDIA

The advance of Indian women in public life and their natural leadership in humanitarian issues deeply impress various observers, who recall that not many years ago Indian women were regarded as the main obstacles in the way of national progress. Now they not only have the vote, but are eligible for election to the Indian and Provincial legislatures. They were especially opposed to social reform, we are told, and religious reform was a thing not to be mentioned in their presence. Toward political reform they showed an amused indifference, says the Bombay Indian Social Reformer, and were conciliated by their male relatives, for being left at home when the latter made their annual pilgrimage to the Congress shrine in different parts of the country, by presents purchased or supposed to have been purchased at those places. The National Social Conference, this weekly recalls, was started two years after the Congress in order to supplement the political movement on the social side, and we are further informed that:

"From the first, the Social Conference made it a point to secure one or two women to speak on its resolutions, but for many years it was with the greatest difficulty that it could do this. Social reform in the early days of the National Social Conference was still regarded as having for its main object the remarriage of Hindu widows, and was indeed familiarly known as 'widow marriage reform.' Even now when the situation is greatly changed, few Hindu women will speak on widow marriage from a public platform. Married women seem to regard the advocacy of the marriage of widows as a piece of disloyalty to their husbands. Widowed women naturally feel that their plea for the reform may be understood as a plea for their own remarriage. Unmarried girls in the early days of the Conference were to be found mostly in the nursery stage, and were not available as public speakers. The prejudice against widow remarriage was so inveterate that at more than one Social Conference it was deemed expedient to drop the subject or to camouflage it under some general head, such as customs which are injur-

ious to Indian womanhood. Historically, of course, it was the position of Hindu widows that first attracted the attention of social reformers. The abolition of sati was closely followed by Iswar Chandra Vidyasagar's movement to remove the ban on the remarriage of widows. But for a long time the reform made little progress, although it stimulated thought as to the best means of preventing child widowhood, which even the most orthodox Hindu felt to be a cruel hardship."

The raising of the age of marriage, this weekly goes on to say, and the education of girls began to be supported not so much as being good in themselves but as alternatives which might be expected to minimize the incidence of child widowhood. The Social Conference was more successful, it appears, in giving impetus to the education of girls, and in creating opinion in favor of raising the marriage age of girls, than in popularizing the remarriage movement. With the general decline in opposition to social reforms, which is the most marked feature of the day in India, we are told, remarriages of widows have ceased to be regarded as anything strange or out of the way except in some remote villages and in ultra-orthodox families. We read then:

"Education of girls during recent years has been making more rapid strides than that of boys. There is a general awakening all over the country as to the need of education for girls, and the demand has outrun the facilities that are provided for it. Most of the girls do not, it is true, proceed beyond the elementary stage, but the number proceeding to higher stages is steadily increasing. The women's movement has received a powerful and almost unintended impetus from the political movement. Many persons who had no definite idea of advocating women's rights have been forced to do so by the force of political circumstances. The late Sir Surendranath Banerji raised his voice against giving the franchise to women on the curious ground that nearly all women when they took to politics became extremists, but to-day women are not only entitled to the franchise on the same terms as men but in many prov-

inces they are also eligible for election as members to the Legislatures, Indian and Provincial."—Tidings.

### THE SECOND LIVINGSTONE

One of the most notable figures in missionary work since the days of David Livingstone was Dan Crawford, explorer, missionary, and author of "Thinking Black," and "Back to the Long Grass," who died in Africa on June 3rd, 1926. His death means a great loss to the missionary work in the Dark Continent.

Crawford has been known throughout the English-speaking world for several years as "the second Livingstone." There were many points of similarity in their lives. Both were natives of Scotland, both were famous explorers, both were devoted to the great cause of making the Gospel known to the natives of Africa, and both ended their careers as they desired to do, on the scene of their labors.

In his youth Crawford was an invalid, a sufferer from tuberculosis. Having heard that the climate of Africa might enable him to regain his health, he went to the Congo region and joined a caravan going into the interior, "boring in," as the natives call it. At last he reached the very fountains of the Nile, where Livingstone had expressed the wish to die, and here he, too, caught the missionary passion of the great explorer. His health improved rapidly, and soon he established himself in the midst of the numerous Bantu tribes in the Belgian Congo region, "the heart of the heart of Africa."

Here for ten years he labored among the more than one million natives of the Bantu tribes, teaching them the Christian faith. Then, having regained his health, he sent for his sweetheart, who was a graduate of the Glasgow Medical College of Scotland. He met her at the last outpost of civilization and they were married by the British Consul, and together they went back to his field of work, establishing their home on the shores of one of the inland lakes in the dominion of Mushi-di, a cannibal chieftain.

(Continued on page 59)



## Our Work Abroad

Writing from the Hill Station, Kodaikanal, Dr. Sarah Cook tells of the happy party which occupied "Hawthorne", the cottage purchased with the legacy bequeathed by Miss Martha Rogers for a rest home for the lady missionaries, and named thus as a memorial to her. In the party were Dr. Jessie Allyn, Misses Laura Allyn, Baskerville, Pratt, McLeish, Hellyer, and Dr. Cook herself. But even up there, in the beauty of the Hills, the work left behind on the Plains with all the problems connected therewith, could not be forgotten. Speaking about the hospital in Chicacole, Dr. Cook writes:—

"We (Miss Evelyn Eaton and herself) were so sorry to have to close the hospital for the hot season. It seemed a shame to have to do it just when the people have the most time to be sick and to come to the hospital, for that seems to be really the case. Still, we did not have the staff to leave this year, so there was nothing else to be done. I am hoping that by next year, we may have a woman L.M.P. (licensed medical practitioner) to leave in charge.

We did have a few good months, though, before we came to the Hills. It is splendid to have Miss Eaton. It does so lighten the work to have someone with whom to discuss the problems as they come up, and her two years' experience in the Pithapuram hospital is invaluable to me, besides the pleasure of her companionship.

I think on the whole, the out-patient work has been heavier than the in-patient during those few months, partly because we have had no permanent L.M.P. at the Station (the Railway Station where the Marjorie Cameron Memorial Dispensary was built). We had to spend two afternoons a week out there. We have had some interesting cases there and a few we were able to persuade to come into the hospital in Chicacole for treatment. There was one very pitiful case,—a child of probably eight years, who had had some eye trouble, and had been taken to a native doctor with the usual result. Both eyes were ruined, sight completely gone, and the child was suffering intense pain. She just cringed and crouched on the floor crying. The parents asked if her sight could be

saved, and because we could not give a hopeful diagnosis, they simply would not be bothered doing anything, not having anything done to relieve her distress. We begged them to let us do something to relieve the pain, but they said, "If it will not cure her sight, what is the use? Of what use is a blind child? It is her fate". A baby was brought that had been burned some months previously, with a resulting scar which, in contracting, was pulling its foot out of shape so that it was not developing. The mother was a widow who did coolie work to support three little tots. This was the youngest, so she did not want to have to bring the baby to the hospital. However, we hope she may come when we return,—there was not time to do anything before we came away to the Hills.

When I took over the Hospital, there was a man L.M.P. on the staff, and as I could not get a woman, we have kept him on. We also have a Compounder, and at first, we had only one partly trained nurse. Afterwards, we were able to get a trained nurse from the Ramachandrapuram field, and when we start again, we will have another from Pithapuram. That will help us considerably. We also expect to have a man at the Station Dispensary, so it will not be necessary for us to go out so often. It will be a great deal better for the work out there. Going as we did, in the afternoon, the time was so crowded with medical work, that we could not make it the evangelistic work that we wanted except indirectly. But a strong Christian doctor working out there will be so much better."

The poor, suffering little children, blinded so often because of the cruel practices of ignorant native "doctors"! Here is a pathetic picture from a letter received from Dr. Allyn:—"I have a wee kiddie on my bed here just now. She is a patient from the Hospital. She had a bad eye which had to be removed and we did not get it done any too soon, for she had no sight in the other eye. However, it is all right in appearance so we hope the sight may return. Meanwhile she gets a lot of joy out of lying on my bed and spending the noon hour at the

bungalow. She has a wee celluloid doll which she loves to pieces, almost. She is the only child and her mother is a widow and a Kapu so they are quite poor."

While thinking of medical work in India, it is interesting to note how many of the India Missionaries' children have turned their attention to the medical profession. There is Miss Winifred Scott, in the third year of training for a nurse in the Western Hospital, Toronto, Ontario, while Miss Genevieve Gullison has just entered upon the three years' course in that same Institution. Her brother, R. B. Gullison, having graduated from Acadia University, is now going to Edinburgh to study for his M.D. Miss Lorena Chute, who was trained in Toronto General Hospital, is now on the staff there. And Miss Evelyn Smith, now Mrs. E. W. Armstrong, of Samalkot, is also a graduate of the Toronto General. Miss Marion Stillwell, who married Dr. Edgar Bates, is another who graduated from that same Hospital. And the pioneer of them all, Miss Lottie Sanford, whose Father still lives and works in India after fifty years of service, is a graduate nurse of Malden Hospital and has been associated with Dr. Smith in Bethesda Hospital, Pithapuram, for a number of years.—B. C. S.

#### MEDICAL WORK IN CHICACOLE

By Miss Evelyn Eaton, R.N.

Dear Girls:—

Did my last letter come from Pithapuram? I spent two years there with Miss Allyn's nurses getting introduced to hospital life in India, working up the language and getting to know some of India's young women. As I look back I see many mistakes. I want to learn by them though, to use them as stepping stones to better service and I want you to pray for me that my life may always be an open channel through which the love of God may flow into the lives of those about me.

My place of abode has been changed—at our last January Conference Dr. Cook and I were both newly appointed to the medical work in Chicacole. Dr. Cook took over

charge from Dr. Eaton when he left to go on furlough. I wish that you all might see over our hospital then I could write more about the work and you could picture it all so easily. You have not seen it though, so I must give a little idea of what the place is like and if the other must wait I shall try and write soon again. Just let me add that if any of you have an opportunity of hearing Dr. Eaton speak be sure and avail yourselves of it as he can tell you far better than I can write about it. Only remember that there will be this difference—he treated men and women who would come and we receive only women and of course children inpatients. Chicacole is a town of some 19,000 inhabitants. The population has quite a large proportion of Mohammedans. The town is built on one side of the river and our bungalow and hospital are right at its edge. There is a large bridge built across the river at one end of the town and the part called Old Chicacole is thus connected with Chicacole proper.

At present we can only accommodate about twenty patients in our hospital. We have a row of rooms nearby and on the hospital compound of which some are being used for our helpers and some for the patients to cook in. If need be we shall use them as well. When we get one of our largest wards re-roofed we can admit several more—it is unsafe for use now except as a store room.

Our staff at present consists of the following: Dr. David, our assistant doctor, a young chap a year out of medical school, two nurses, Minnie and Maugamma. Sutharamicah, our right hand man, does carpentering, painting, white-washing, runs errands, supervises repairs on the compound, etc., etc., and Thatha (Telugu for grandfather), who carries water and helps keep our wards clean. Besides these we have two part-time workers—a Bible woman (lent to us by Miss Archibald) who teaches the patients or their friends Bible stories and talks to them of Christ, and the other is the woman who sweeps for us.

Our patients: I have said that we are receiving women and children only, as inpatients, we do not take men. There are gov-

ernment hospitals and also private practitioners to which men can go and be treated. Many women, especially high caste Hindu women and Mohammedans, would die rather than go to a man doctor. As we have Dr. David with us still there are men attending dispensary, but when we stop them entirely we will get more women. We get a large proportion of our patients from Chicacole town, of course, but many come from villages all over Chicacole field and from as far as Palkonda and Tekkali also. We meet some very charming women in our work, some that seem so refined and cultured and then we get some of the lower castes or out castes who are as different from them as daylight is from darkness. I well remember a poor beggar girl who came to us daily for some weeks with a sore leg. She literally cowered in fear at our feet the first day she came and would not allow us to touch her for some time. She soon grew less afraid when she saw that we were human like herself and friendly, and when we left for the hills we could hardly get her to go to the municipal hospital for continuation of her treatment. When the people learn to come for treatment when their ailment is in its early stages, our work will be much more simple and also more encouraging.

Our most immediate and pressing problems are chiefly in relation to staff. As I stated above, we need an assistant doctor, a woman. The care of inpatients day and night and the dispensary patients as well keeps one doctor very busy. Then we must have a compounder, some one to make up prescriptions and to give out medicines. We need two or three more good nurses. Minnie, because of lack of education, could not take full training, and although she is very willing there are many things which we cannot trust her to do. Maugamma is a trained nurse and a valued member of our staff in every way, but she has poor health so we must be careful of her. We expect to have another woman come to us in July. Her name is Naina. She has taken three years in our Pithapuram Training School for nurses, but she failed in her final examinations. Then perhaps our chiefest need is that of a full-

time Bible woman, one who can give herself to the hospital work.

So far in our experience in Chicacole, caste has not proven much of a difficulty. We have occasionally had to place two or three of different castes in one room and no one has raised any objections.

Our purpose is not defined by merely running an efficient hospital. We want to do that so as to gain the confidence and love of our patients. But we want to build up a staff where each one will carry as their greatest responsibility a burden for the soul of the stranger in our midst. We want to show the love of Christ in our daily life in our dealings with one another as members of a staff and to make Chicacole hospital a real centre for the spread of the blessed Gospel of Jesus our Lord. That is a big purpose I think you will all agree, but we cannot aim at anything lower nor be satisfied with less.

Medical work does offer unique opportunities for telling of Jesus. We have seen again and again the attitude of a patient and her friends toward us and toward our message change after she has received physical help in hospital. Remember this and that with our God all things are possible. Pray for us, you can help us in such a real way here.

Your friend and co-worker,

Evelyn A. Eaton.

—Tidings

### MISS McLAURIN'S WORK IN COCANADA

(Continued from September issue)

But I wanted to tell you about the Caste Girls' school, and the work there. We have just started work again after summer holidays, missing very much some of our older girls who are now "too big" to come to school. Who, I wonder, will take Tayarama's place—leader in work and play? Every morning she brought a whole bevy of girls to school with her, on time. She was our

best, cleverest pupil and could make the others do anything she wished—fortunately for us it was usually the right thing! Her father put off the older sister's marriage a whole year so that Tayaramma could have another year at school. But the sister was married this hot season, and so Tayaramma will have to stay at home and keep house, as there is no mother in the home. We will miss her from the Bible class for she was easily leader there too, and had the understanding heart. We just hate to lose her from school, but she has her own Bible and hymn book, won as prizes for attendance, and we shall just put her on our Zenana list and continue to visit her and teach her at home. Her father and old blind grandmother like to hear her read and sing.

Ammanibai, of the dancing-girls' caste, of whom you read in the Baptist some time ago, in extracts from my report, is to be married soon. But as she is still quite a little girl and lives very close by, she will be allowed to attend school another year. She is the one we had such a time over last year, begging the father (apparently in vain) to stop the dancing lessons and training for a life of prostitution as a temple girl, and let her get a little sensible education and be honorably married. Our hearts, and Levi's, were very sad when he refused to listen to our appeals but something caused him to change his mind last summer, the dancing lessons stopped and she came regularly to school. Now she is to be married, which, though dreadful enough for one who is a mere child is far, far better than the other. And she will be with us another year. We are so glad. She is a dear girl, and seems to realize what she has escaped.

The confidence and affection of these dear children is a very precious thing to me. And it seems to me it must be our most valuable asset in our endeavor to bring them to faith and confidence in Christ. Each class has its Bible lesson, every day, (as some people at home seem never to have realized or else have forgotten) and it is a great delight and privilege to meet them there. Often have I been surprised at the spiritual understanding of the girls in the higher classes who study

the Gospels. They are thoroughly well-acquainted with the incidents of Jesus' life, death and resurrection and know the way of salvation. Even in the lower classes the quick response of love and almost instinctive faith in Jesus on the part of many of the wee ones has been a lesson to me. They are so sure that Jesus answers prayer. They are so sure that He is near, and loves, and cares, and is the Giver of all their good gifts—in the class-room. But what about at home?

I am so happy now about the work in the girls' homes, for since G. Veeramma, the headmistress's mother is doing all-day Zenana work, instead of half-day as before, she is able to visit them regularly and teach the Bible to the inmates of the homes, thus linking up the work with that done in the school in a way that I trust will be very effective. One day we went, for the first time, to the home of Nirmaladevi, a sweet Brahmin child in one of the lower classes. Her mother had never heard the Gospel before, but she listened appreciatively and took tracts and a scripture portion to read. "You never heard before—what do you think of it?" I said. "Good—it is all good, it must be true," she answered. "I wonder," I said, "why you sent your girl to us—a Christian school, with so many municipal schools in the city." "For this—it must have been for this!" she said, holding out the Scripture I had given her, in her hand. God grant it may be "this"—the Pearl of greatest Price, for her and her household.

You wouldn't believe in how many ways we are able to help others through our contact with the girls! I am sorry to say that Godavari district, along with Assam, Calcutta city, and one province in the Punjab, I believe, is notorious among all the districts, provinces and states of India for its consumption of opium. One wondered how one could help fight it, when it occurred to me to begin in our own Caste Girls' school. So we took an opium "census" of our scholars and found that in about half the homes represented there the opium habit was established, usually some old relative taking it for some of the infirmities of old age. But I was horrified to find that several of our girls were being given

opium regularly for cough, or "pains in the legs" or some other undiagnosed ailment. The children seemed to have no craving for it, like the older people did, and were quite willing to give it us—if the pain or cough could be stopped, but taking doses of opium as a palliative seemed a very general habit. A few trips to the General Hospital in the car, to see the doctor soon fixed them up—most of the children needed tonics—and soon we had the satisfaction of knowing that all our children were free—as far as we could find out. But Bevaramba said her mother and father and grandfather took it, no money was being earned, and they were very poor—to poor to afford so many daily doses of such expensive stuff. "Then why did they take it?" Mother, because she was really ill and suffered great pain, father, because mother was wretched, the house all upside down, the children crying and there was nothing to eat (mother too sick to cook) and grandmother because "she couldn't live without it," and altogether life seemed hardly worth living for any of them. So Bevaramba represented things at home. "Tell mother to come to school with you to-morrow morning," I said, and next morning, sure enough, she came—a sweet-faced lovely woman, clean and tidy in a fresh white sari. We went to the hospital and saw the doctor who in a very few minutes diagnosed her trouble, and prescribed for her. As it is a Government hospital she got her medicine free and in an incredibly short time was well again—and so happy! "Oh, amma, I used to just be helpless with pain, or doped with opium. I couldn't work, my husband was in despair, my brother used to come and look at me and wring his hands, forseeing the wreck of my domestic happiness. Then you took me to the hospital and got me medicine. Now I am well again, can do the work, my husband and children are contented and all is well. Opium? Of course we don't need opium any more, why should we?" She wants to clasp my feet and thank me for restoring happiness to the family, but of course I cannot allow that. "Don't you know that it is of God's love and mercy that you are well and happy again?" "Indeed, yes, amma. You

cared and helped because that Jesus Christ is in you and made you love us. Bevaramba is always reading and singing about Him and she says we should pray to Him alone." Since then, little Bevaramba, one of our dearest girls, has died of a swift, poisonous fever. But she had borne witness in that home and performed her little service before she was taken hence—Home, we believe. In that stricken home they bowed their heads when I prayed and said "We shouldn't grieve. She has gone to that Jesus she loved."

So, in many ways, this school work brings us into contact with women in the homes, and through them with still others. In all its ramifications this is really a great work, and how often I have wished it had a missionary to itself. For it needs someone with time to study conditions, and our constituency and its needs; best methods for teaching, especially the Bible, so as to impress its everlasting and saving truths indelibly upon the minds of the children we have with us for only a few short years, but the most important, impressionable years of their lives. Then, not only do we teach the children, but one has to **teach the teachers**. We do not pay high salaries, but very low ones, compared with the municipal schools of the same grade in the city. We just haven't got the money, so we cannot command the services of the best teachers, though we should be able to command love and zeal and interest in the work for Jesus' sake and in the main we do, or the school could not go on at all—still there are those who disappoint us. But working with the material we get, we have to work unceasingly to keep their interest and their sense of opportunity stimulated, freshen up their methods and, in general, help them to do their best.

If this school had a missionary to concentrate on it and the work radiating out from it into scores and scores and may be hundreds of Cocanada homes, it might be made to tell mightily for Christ's Kingdom. We do our best now, and we know grand and enduring work has been done in the past—souls saved and lives changed. But it might be made a greater force, a stronger, more effective centre of influence could one concen-

trate time, energy, thought in studying it, planning for it and following up. Oh, for a thousand lives to live! One missionary, with the women of a city of 60,000 people (I'm not going to let you forget them) on her heart, and 700 zenanas—not to mention Canada fields, North and South, with the women, Christian and non-Christian in all those villages—can hardly be expected to give the school the undivided attention and effort it ought to have, and that would, I feel, make a school like that with its past, and its loyal constituency of homes whose girls have studied there for two and even three generations, and its wonderful opportunities for reaching more and more homes through an ever-widening circle of influence as our girls go out, get married, found new homes of their own and send new pupils to us, perhaps, from the new communities they go to live in, a real and great power in the life of Cocanada. **Why not?** Oh, I have visions and dream dreams! One just longs to see this one wonderful opportunity fully met and used for the glory of our God, but it can hardly be done by one who must divide herself up amongst so many duties and interests. That's the way we feel. We can only do our best, and continue to ask you for your prayers, and assure you that this work is most worth-while, worth more lives than we have to put into it. Our hope is in the power of the Spirit for our workers are pitifully few. Still, the work is His, we are His, all things are His, and India surely will be His, one day.

K. S. McLaurin.

Nova Scotia Villa, Ootacamund,  
Nilgiris Hills, June 22, 1927

My Dear Friends:—

Here we are on these lovely hills. How grateful we are for this comfortable home that Mrs. Churchill donated to the Mission. Mr. Churchill superintended the building. We pay rent but it is not as high as in some places and this rent is used in keeping up the premises, paying a gardener and in making improvements, etc. The other houses on Missionary Hill have electric lights. We hope

this house will have them just as soon as funds permit.

Mr. and Mrs. Churchill's pictures adorn the walls. What a wonderful woman she was. If she were living would she not see that the much needed Home for Missionaries' children is secured? Please pray that this may soon be forthcoming as some of the missionaries have children they would far rather leave at home—but who will take care of them? Then the travel expenses of bringing them back counts up and the environment here is not so good for children. How the Missionary Rest Homes are appreciated, and if we had a home for missionaries' children would not the parents return more happily to their work?

There are about 40 missionaries on this hill. It is a hard climb up. This is the only drawback but the air is so clear and the views are so grand one does not need to walk down very often. We so enjoyed the spiritual meeting and the Conferences and the walks and talks and the private reading of Andrew Murray's "With Christ in the School of Prayer" and Dr. Alex Whyte's "Sermons on Prayer" entitled "Lord Teach Us to Pray." How sincerely I regretted I had not taken more time when I was young to read and meditate and digest and put into daily experience the teaching revealed in such books as these. How much richer and fuller my life would have been if I had taken more time for communion with the Triune God. I am now reading "Holy in Christ" by Andrew Murray. This is also most helpful. At the end of each chapter is a prayer and a few striking lessons.

Last evening one of the American Baptist missionary ladies, Miss Bullard, took Mrs. Tedford and me and her mother for a drive in her car. I was rather nervous at first as there were so many sharp turns and the hill was so steep but Miss Bullard proved to be an excellent driver. We went out to the Golf grounds. My! the rolling hills covered with softest carpet of green. We passed the Governor's car which was being watched by his chauffeur clad in a scarlet coat and turban

bedecked with gold braid. Then we visited the Raja of Mysore's gardens. Such wonderful flowers and beautifully kept lawns and cedar hedges. The views were magnificent.

The missionaries are all so friendly. We are like one big family. We have been invited to a candy pull and pop corn evening and we have had some pleasant times. Now we will be going down to the plains to the heat and worry—but we must not worry but just do our best and leave the rest. The lack of men to man the fields is appalling. Mr. Tedford has charge of Palconda and Chicacole. How glad we were to welcome him. He is a spirit filled man and has had the joy of seeing Palconda become a somewhat fruitful field. We hoped great things for Chicacole as there are villagers here who are very near the Kingdom.

We felt sure that a harvest of precious souls would soon be reaped, but the doctor says that Mr. Tedford must be very careful not to overdo. He has worked too hard in the past. Pray for him that God may heal. He is able and willing to do exceedingly abundantly above all that we can ask or think. Pray that the Holy Spirit may descend upon our workers and Christians that they may realize their responsibility and not live for self but to make Jesus known by deed and word. Pray that there may be a spirit of unity and of seeking the Lord—a confession of sin—the sin of not loving more, of not fulfilling the conditions of bearing much fruit.

Have you forgotten the ten men in Sunday village? The leader is Sooriya. He is the one who claps his hands and beats time and sings with all his heart. His wife is a great hindrance. Pray that her heart may be changed and that this village may become a Sunday village indeed.

What about Old Chicacole? Have you forgotten that old priest? There are men here who learned the Gospel forty years ago and can sing "What can wash away my sins" but they do not come out fully on the Lord's side. Pray for the teacher Simon and his wife Atchamma that they may be filled with the Spirit and lead their people out.

What about Omaravilli near Calingapatam? Have you forgotten to bring the Christians there before the Lord in prayer? Have you wrestled alone in prayer that the glory of the Lord may shine forth in that village of 3000, where thousands come every March to worship the evil looking goddess. The headman does not like this idolatry. When we left there the last time he sent his own carts to take away my tents and stuff and he would take no remuneration. He is supplying the straw to thatch the school building. Your prayers for Ramanā God has answered. He is now kind to his wife and has given up that wrong attraction, and God has given them a son whom he calls Solomon, (God's gift) and so it is for they were married ten years and had no child. Yes, we have a fine Christian family in this village and a good school. The relatives of this family are very near the line. Please pray that they may cross right over and come into the fold. Pray for Appanna (Ramanas' brother) and for Latsana the old father of Ramanas' wife. Pray for preacher John who works in this region and for preacher Neelayya who works in Jalmur. He has so many villages where the children know the Gospel better than the ordinary child at home yet they are still called Hindu. So near the Kingdom and yet holding on to the old life—betwixt and between—and no real help in the kingdom of God. With the heart belief and with mouth confession. Does not Jesus want us to speak out when he asks "Whom say ye that I am?"

Am I a soldier of the Cross

A follower of the Lamb,

And shall I fear to own His cause

Or blush to speak His name?

Oh yes, dear friends, pray for us. The harvest is sure. But we need your co-operation when you are all alone before the Throne of Grace. Let us pray these people out into the full joy and glory of true obedience and confession, and service for Him who has brought us out of a great darkness into his marvellous light, Hallelujah!

Lovingly yours in Christ,

Mabel E. Archibald.

## EVA ROSE YORKE BIBLE SCHOOL FOR WOMEN

### The Closing

By Miss E. Bessie Lockhart

On Easter Sunday and Easter Monday, it was our privilege to attend the closing of the Eva Rose Yorke Bible Training School for women at Tuni.

From the entrance of the compound, one receives an impression of dignity and fitness which accord well with the work of the school. The well-built rows of stone cottages are in perfect accord with the architecture of the bungalow, while the chapel school house gives the Christian aspect to all the surroundings. Next came Mr. Scott's compound, with the station church nearer the road. It is always a pleasant thing to come thus upon a mission compound in the midst of the Hindu towns and villages. Tuni seems by its location the place chosen of God for this new school.

It is one of the great moments in a missionary's life where she sees the women of her adopted land crowned with some new achievement. Accordingly, there were several visitors to see the women from their fields receive their certificates. Miss Elliott, Miss Farnell, Miss Folsom, Miss Hatch, Mrs. Gullison and I were the guests of Miss Bain and Mrs. Scott at this happy time for us all.

Sunday afternoon Mrs. Gullison held attention and ideals high as she spoke to the eleven girls and women of the graduating class. "Ye are Ambassadors of Christ." Behind them were their own village lives and the pleasant years at the school. Before them lie the long ways of the Biblewomen, with the temptations and the striving for souls. But their's is the glorious task of being Ambassadors of the King of Kings.

On Monday morning to the strains of the gramophone, Miss Bain led the women in their "Daily Dozen" exercises. Several of the little children, who came with their mothers to this school, amused us by entering into this drill with great solemnity.

After the women's morning meal, all again assembled for Bible reading and for singing

hymns, and reciting Bible verses. There was also a contest in reading the Bible. In the afternoon as in all good "closings" we had essays by four of the class. As we listened to these on such subjects as "Church History," "Women's Work," "Comparative Religion" we thanked God that we have such a school for training our women, future Bible women and pastors and teachers' wives. Lastly, Miss Hatch, from the years of her abounding experience of the grace of God and the work in India, spoke to the women on the graces and duties of Bible women. Who so fittingly could speak to all her listeners, both Indian and Canadian? There she spoke in the chapel donated by her friend from girlhood. And there, too, among the Indian girls, sat as a guest, her "Granddaughter", Eva Joshee, just home from her second year in Women's Christian College. She is one of the loveliest of our graceful daughters of India.

In the evening, all assembled to hear as a rare treat the singing of the "Life of Christ" by Mr. Abel, of Vizagapatam, whose poems and singing are much appreciated all over our Christian area.

Our prayers were remembering Miss Eaton, far across the sea, and Miss Bain who is most worthy to take her place. Well do we remember the beginning of the school, five years ago, when Miss Eaton cheerfully gave up part of her own bungalow in Palkonda for this new venture. The work is growing greatly. And what an influence it has upon the spiritual lives of our women. We love to send our women workers here, to this school, from which they come back to us touched by the Spirit of Christ to loving service and to a passion for the souls of their Indian sisters.

The eleven graduates are as follows: (Some of them you may have been supporting and especially praying for): K. Appalansamma, Tekkali; K. Seelamma, Bobbili; B. Sundaramma, Bobbili; A. Ruth, Vizianagram; P. Sarah, Yellamanchili; M. Satemma, Samalkot; J. Sundaramma, Ramachandrapuram; D. Syantamma, Akidu, S. Manikyamma, Ch. Chandraovattamma, V. Chandravati, Vuyyuru.



## Among The Circles

### JUST FOR TO-DAY

Lord, for to-morrow and its needs  
I do not pray:  
Keep me, my God, from stain of sin  
Just for to-day.  
Let me no wrong or idle word  
Unthinking say,  
Set thou a seal upon my lips,  
Just for to-day.  
Let me both diligently work  
And duly pray,  
Let me be kind in word and deed  
Just for today.  
Let me in season, Lord, be grave,  
In season gay,  
So for tomorrow and its needs  
I do not pray,  
But keep me, guide me, love me, Lord,  
Just for to-day.

### THE STEWARDSHIP OF PERSONALITY

"Personality is the one infinitely valuable treasure in the universe." It is so simple that we all know something of its power, and so profound that it defies analysis and eludes definitions. It is the name given that invisible something which you cannot see nor handle and which makes you different from every other person and relates you to the infinite and eternal. "It is that indefinable something which gives character and breathes inspiration." It is the constant radiation of what you really are. Each personality has its own charm, its own power. Every moment of life it is changing to a degree the life of the whole world. This marvellous force comes from God, who made us in his own image, with a mind to know, a heart to love, and a power to determine with himself.

"Our wills are ours, we know not how;  
Our wills are ours to make them thine."

God has placed us as stewards of this personality to make or mar it as we will. It is my duty to respect myself and treat my personality as a trust from God, that men may take knowledge of me that I have been with Jesus. It is my duty to submit myself to the discipline of life as he orders it. A human being is the only one who can choose differ-

ently. We are accountable to God as stewards of our personality. We are the Gospel message as well as its proclaimers. It is not enough to proclaim the redemptive message; we must also radiate the spirit of Jesus Christ if we would preach a full gospel.

"Men read and admire the Gospel of Christ  
With its love so unfailling and true;  
But what do they say, and what do they think  
Of the Gospel according to you?"

—Western Baptist

### HINTS ON PROGRAMME MAKING

In the making of programmes every leader desires wisdom and understanding. For the help and direction of those who are assuming office for the first time we pass on the splendid suggestions for missionary programme building, prepared for "Women in Missions" by that well-known authority, M. Katherine Bennett.

"In preparing programmes, an element of the unexpected is a factor of continued interest. The stereotyped is fatal to success. Use the machinery, but vary the pattern. But be sure that the programme never loses sight of the aim—to arouse a love for and desire to serve a people.

#### What are the elements of a good program?

A definite objective consistent with the purpose of the society.

Prayerful preparation with careful attention to each detail, leaving nothing to chance.

Such a plan as shall emphasize the main objective and in which the effect shall be cumulative.

A spirit of prayer and love.

#### How can these essentials be obtained?

A brief word by the leader should present the thought of the programme.

The devotional period should follow this thought and should be a school of prayer. Use books of devotion and ask women to prepare for participation in this part of the programme, writing brief prayers until they are accustomed to public petition.

The business session should be brief, clear and forceful. It may well precede the period for devotions.

When possible have a map showing the field presented, and costumes, curios and photographs from the country or group—this part may be made the responsibility of the younger women. If any local woman has visited the field, have her introduce the topic or the speaker. If a missionary is present, the preliminaries should have prepared a sympathetic hearing of her message. If the programme is to be provided locally, there should be general participation—but not by asking members "to read something."

Do not be afraid of questions and discussion. If no one knows an answer, appoint a member to search for such.

Present missions intelligently, in terms of the present day situation among the people, the justification of a mission programme for them, the service being given, the results attained.

Above all, present the mission field in a closing prayer. Preparation must be in prayer; the last impression should be of a mission field being won by prayer.

—From "The Glad Tidings"

### MISSION STUDY

From an article by Emily C. Clatworthy, in "The Living Message."

#### "Study" an Unpopular Word

The term "Mission Study" has always sounded narrow and lifeless to me, in no way expressive of its deep significance. In the busy life of the average adult member, "study" plays very little part and the oft-heard complaint is that of insufficient leisure for reading of even a topical or recreational character. If this is true of women in the cities, it is even more so in the case of those in sparsely settled communities where long, arduous days in a new country leave little opportunity, and frequently little desire, for the mental stimulus of reading, to say nothing of studying. When such women give of their precious leisure hours to attend W.A. meetings, of the labours of their hands in the Dorcas work, of their means for the support of Missionaries overseas and in their own country, that is a tangible offering of time, labour and alms that they can appreciate.

#### Martha and Mary

There were practical-minded, busy housewives in Our Lord's day, and by His warm friendship and visits to her home, Christ showed His appreciation of Martha's diligence and service for others. But He knew that in her eagerness to be up and doing, in her very devotion to duty as her unenlightened eyes saw it, she was missing the opportunity of deeper, spiritual communion with Himself, that secret, inner life that would give significance to her activity, power and joy in the carrying out of her projects. In those sweet communions with her Divine Guest, Mary learned much of the meaning and import of life, and very probably of His plan for the in-gathering of the nations and the redeeming of mankind. Poor Martha, troubled with everyday affairs, knew nothing of this, nor experienced the unspeakable joy of co-operation with the Divine Will.

#### The "Mary" of the W. A.

I like to think of the Literature Department as the "Mary" of the W.A. One cannot imagine that Our Lord would encourage Mary in neglecting her share in the daily duties of the home and her natural human relationships, so we think of her as having a finer perspective of values than Martha had,—she put first things first. One can imagine how many of Mary's perplexities were solved, and her burdens lightened, in those rare moments with her Lord. In just such a way I like to think of the Literature Department as the W.A. withdrawing from the routine of business to sit quietly for awhile at the feet of Christ, listening to His words of love for them and all mankind, and His miraculous need of each of them in His world-wide work of redemption. Mary had the privilege of communing with her Lord in His flesh on His all too rare visits, but her sisters of today have received the gift of the Holy Spirit, Who calls to their hearts in many voices,—the Holy Bible, the ministrations of the Church, the Divine in man, the voice of nature, the innocent eyes of a child.

On such an attitude as Mary's let us approach our "study" this coming season. Let us realize that the giving of time, labour and

alms is a Martha-like offering unless vitalized by the life spark of the inner life. Our Master's plan for the world, His other children, the part He wishes us to play—let us take time this season to sit humbly at His feet and learn of these, that we may pray and work and give and love the better.

### BIBLE READING

Bible Reading by Mrs. S. G. Pinnock, given at the September Mission Circle meeting of the Park Road Baptist Church, Toronto.

Mrs. Pinnock and her husband, Rev. S. G. Pinnock, were missionaries in Africa for years, under the American Baptist Missionary Union.

Colossians 1:18.

"That in all things He might have the pre-eminence." That is, become Himself One who holds the first place.

I was asked to bring you a motto to-day, and this is the one that came to me first. It is "Jesus Christ Himself" that I wish to emphasize, Jesus himself having the right place in us, in our love, and in our activities.

In considering the work that lies before us here, in our new church buildings, I have been asking myself, Is love for Jesus Christ going to have first place? Is love for Him going to prompt all our service? Is He to be pre-eminent?

As we strive to do our best in the Circle or in the Dorcas, we need to put and keep Him first. We like to think of the work we are endeavoring to do for Him and are grateful for any part we may be called upon to do. But we need to remind ourselves constantly that not for the sake of a good name nor for self-gratification, but for His dear sake, that He may be glorified.

If love to our Lord, moves us to personal service we shall glorify Him in doing it. It is not enough to pay our subscriptions and allow others to do the work. We shall do that and far more than that if we keep before us in loving remembrance that Jesus gave Himself for us.

Jesus Himself demands that you and I be consecrated to His praise.

Personal service is due a personal Christ who personally loved and personally died for us. If nothing else will move us to fresh zeal in His cause, when He himself appears to us, we shall by the Divine Spirit be warmed up to work for Him more fervently. We shall be where we can say anything and everything for Jesus. He expounded the Scriptures to His disciples concerning Himself. He showed Himself to them. And will He not do as much for us His followers if we keep near enough and study Him?

He is the object of our love. Also the object of our faith. When we study the results of our faith, in ourselves, are we not dissatisfied? We need to turn our eyes from self and look to Jesus Christ Himself.

I've been thinking more of my own faith in prayer, lately, and trying to find out how and where I ask amiss, when the answers do not come. I see now that my desires are usually set first and foremost upon the person or object prayed for, rather than on Jesus Christ Himself, and it is hard to get away from that.

I see that if I live with my thoughts directed towards persons, even though my motive may be pure on their behalf, I shall have less influence on them than I shall have if my motives are Godward, and my aim that He may be glorified.

So in all our activities in these our new buildings, whether in the Circle or the sewing room, the prayer meeting or the social, the choir or the primary room, let us strive to keep in mind Jesus Christ Himself, that in all things He might have the pre-eminence.

The writing of this epistle was called forth by a serious danger that threatened the faith of the Colossian church. The danger arose from a type of false teaching essentially Jewish in character. It emphasized the importance of sacred seasons, the Sabbath, the new moon, the feast day, and laid down certain restrictions as to meats and drinks and also gave an important place to the tradition of men.

By its worship of the angels it degraded Christ from His true position as the Head of the body. This doctrine of angels was current in Judaism in Paul's time. Each nation had its angel who guided its destiny and

fought its battles. We have not that doctrine to contend with here today, but there are other things that we are in danger of putting before Christ Himself. Probably each one of us here, if we study our own hearts will find something that keeps Christ from having His rightful place. Something we like, something we desire, we persuade ourselves is lawful for us to do or have, and yet that very thing is what is keeping us from giving Him the pre-eminent place. Then by keeping Him out we lose much joy in service.

Giving Him the first place must lead to a life well pleasing to Him, in which we shall bear fruit and increase in every good work. This we can do only as God strengthens us and this He will do not simply according to our need, but in the measure of His power.

As He is before all things and by Him all things consist, so this pre-eminence in the universe is matched by His pre-eminence in the church.

Shall we think of these new buildings being placed here to meet our needs only—the needs of the present membership, that we can carry on the work more easily that God has given us to do. We need to keep before us the thought that for others as well as for ourselves they are here—to meet a need for the stranger—the unconverted, that sinners may find a Saviour too.

If we think of it only as for our needs we shall fall far short of giving Christ His rightful place.

Most of us have claimed the right to certain sittings in the church. How shall we regard those sittings?

If we see a stranger or visitor in the place we like to feel is ours are we going to be pleased to see them there and readily take another seat (maybe not so choice) and help the stranger feel at home and with a perfect right to any place and the best we can give?

In these such small things can we not show that we have given Christ His rightful place?

We want everyone to feel that these buildings belong to Him, called by His name, and we want to do all that lies in us to make them the birthplace of souls.

If we keep Him pre-eminent we shall bring glory to His name and blessings to Him.

## FOREST

The Baptist Mission Circle met in the Sunday School Room of the Church on Thursday afternoon, their speaker being Mrs. Stevens of London who for more than thirty years served on the China Inland Mission field and at the present time has two daughters and one son working in connection with that Mission. Mrs. Stevens' pathetic account of the dangerous situation of the Missionaries there at the present time gave us a greater desire to be more often in prayer for those courageous pioneers of the Faith. Mrs. Stevens was listened to with deep interest and all expressed their appreciation of her helpful and inspirational address. Mrs. Huffman sang a most appropriate solo, entitled, "Let Jesus Lead".

Mrs. C. L. Huffman,  
Secretary, Forest Circle.

## GILMOUR MEMORIAL

In June we celebrated the forty-seventh anniversary of the organization of our circle, with a very unique entertainment or birthday party. The Sunday school room was divided into six booths each representing two months of the year, and the guests received their refreshments in the booth which portrayed, by its decorations, the month of their birth. It is difficult to say which was most attractive, winter was there with its snow-white surroundings and evergreens laden with glittering frost, spring with its pale greens, its pussy willows and daffodils, sweet summer profuse with lilacs and roses, harvest colors of yellow and brown, with ripened grain and fruit, the joyous red and green and tinsel of Christmas decorations, and on the front platform confederation was emphasized with bunting, flags and maple leaves. From this platform a program of high order was presented, which was greatly enjoyed. Little Phyllis Moore gave us her splendid speech on Confederation delivered in the contest at Massey Hall. This, in its effective setting, stirred our hearts with a realization of the wonderful opportunities and responsibilities we in-

(Continued on page 59)

## The Young Women

"Somebody said that it couldn't be done,

But she with a chuckle replied  
That 'maybe it couldn't', but she would be  
one

Who wouldn't say so till she tried.  
So she buckled right in with the trace of a  
grin

On her face. If she worried she hid it.  
She started to sing as she tackled the thing  
That 'couldn't be done', and SHE DID  
IT."

—With apologies to Edgar A. Guest.  
The Living Message.

### MESSAGE FROM THE SECRETARY

Dear Girls,—During the summer months there has of necessity been a certain amount of relaxation in the work of our Young Women's Circles.

As the fall and winter months bring the largest and best opportunities for service, let us lay prayerfully our plans for the best of which we are capable.

Let us pass on to the young women of our churches through our Circle a program which will challenge our spiritual development, in order to be a partner with God in winning others.

Abiding in Him—Prayer.

Advancing in Wisdom—Bible Study.

Accepting the great commission—Mission study.

Adorned with good works of personal service.

Acknowledging our stewardship.

In order to have success in our Circle, there must be on our part, more faith in the task we are seeking to accomplish.

Could we not have a more perfect planning of our programs? Before the foundation of the universe was laid, there was a perfect plan of it in the mind of the Eternal God. Let us sit down with our programs, think them through and plan accordingly, in view of their accomplishment.

But not only must we trust and plan, we must also inform ourselves of the best methods of doing the work. "Information is Inspiration," so let us trust, plan, think, and

with these three, we must work, as faith without works is dead.

As we look forward to our Convention at Leamington may we unitedly pray that many of our young women may be led to lay their all on the altar for service.

Last year you will remember I was unable to make a complete report as eight Y. W. Circles had failed to fill in the blank form and return it to their Director. Will you not make it your business to see that a complete report is sent in and that your money is in the hands of the Treasurer on time.

We welcome to our ranks a new Circle from Gravenhurst and we shall look forward to a message from them through the pages of our paper regarding their progress.

Claiming your co-operation for the future and sincere gratitude for all your faithfulness during the past Convention year, I am,

Sincerely yours,  
(Mrs. H. F.) Ada Veals, Sec.

(Mrs. H. F.)

### DR. IDA SCUDDER

#### Vellore Medical School, India

When Ida Scudder, the daughter of a medical missionary in India, completed her education in America, she had definitely decided not to be a missionary. She was willing to go out to India to visit her parents and see the land of her birth. Then she proposed to return to America and make a name for herself in her chosen career.

After arriving at her father's bungalow, she expressed interest in all the activities of the Mission, but steadfastly persisted in her determination to return to America.

One evening a distinguished Hindu gentleman appeared at the Mission bungalow and requested Miss Scudder to come and see his young wife, who was seriously ill. She said, "You evidently wish my father, I am not a doctor. My father is out on a tour. I cannot help you." But a caste woman could not see a man, and the Hindu did not understand that this young woman was unable to meet his need, and continued to plead with her. He told her that his wife was to be a mother,

she was in agony, and would die unless help came. But Ida was helpless as any college girl in America, before this need, and the man went away sorrowful.

Later in the day another came, a poor low caste man, and begged her in the name of all the gods to come to his poor house and save his wife, who was in a similar condition, with no one to aid. Again she refused, saying she could not, she had not been trained.

That night from the Brahmin quarter at one side of the town, and from the out-caste hut at the other, came the wailing for the dead, with the beat of the tom toms. The bodies of the two young wives with their little babies were carried to the burning ground. **Ida Scudder had heard her call.**

She came back to America, entered the Cornell Medical School, and after graduating returned to Vellore, where she has given thirty-six years of service to the women and children in Vellore and the villages for miles around.

Today Dr. Ida Scudder is President of the Vellore Medical School, a fine low-lying white building that is striking in its simplicity and very attractive. It is built around an open court, where during the cool weather flowers grow in profusion. Palms and hanging baskets of ferns decorate the arches which separate the wide verandas from the court, and take away the feeling of this being a hospital and dispensary.

Inside are two large wards, one where poor patients are admitted and treated free of charge, and one for caste people who can afford to pay very little. Besides these, are one or two rooms for the wealthier patients who pay a good fee. The beds are very comfortable, with wire spring mattresses, but as the Hindus are accustomed to sleeping on the floor, it is difficult to get them to remain in bed at first. They much prefer the hard floor. They feel they are being put on shelves and are very afraid of falling off. Each patient, unless destitute, brings either a relative or a friend to look after her and cook her food. Sometimes the nurse comes into a ward to find the patient under the bed while the relative is serenely occupying the place of the patient. It is impossible to keep

wards and patients as we do in this country. The nurses do the best they can and the wards are very clean and neat. The floors are concrete and easily washed, and walls are constantly whitewashed. Each patient has her locker with a little white cloth on top. The dressing wagon is in its place and the medicines in regulation order; charts are as neatly kept as in any well regulated hospital at home.

The native girls in training for nurses look very picturesque and attractive in their pink jackets and pure white sarees. Their bare feet enable them to be quick and noiseless in their movements.

Surrounding the dispensary there are twelve acres of ground, on which three new hospitals are in the course of construction, a Maternity Block, a Children's Hospital, and a Surgical and Medical Building. Each hospital is to be a separate unit and all to be connected by covered passages. When completed this institution will accommodate over three hundred people.

Perhaps the most unique feature of Dr. Scudder's work is the weekly trip to Gudiyam, a large city twenty-three miles from Vellore, where a branch dispensary has been opened in a little room built back of the church. A motor given the Doctor by a friend is used for this journey. And so great is the interest the nurses take in this trip, that there is quite a rivalry among them as to whose turn it is to accompany the Doctor.

You may imagine the Doctor and her assistants climbing into the auto, driving the twenty-three miles, performing the necessary operations awaiting them, then driving back to Vellore. That would seem a pretty full day; but the twenty-three mile drive and the operations at the end of it are a very small part of the day's work. A start is made at six in the morning with the motor packed so full of medicines and appliances that there is hardly room for the Doctor and her assistants. The first stop is made about six miles out on the wayside. A crowd is waiting here—the lame, the halt, the sick, the blind—just such a crowd as awaited our Lord 1900 years ago on the wayside of Palestine.

Under the shade of a tree, with the motor

(Continued on page 56)

## Canadian Girls in Training

### THE GIRLS OF OUR CANADIAN OUT-POSTS

#### A New Venture in British Columbia

By Anne Fountain

"Mabel Jones, sixteen, lives on a lonely homestead on an island, five miles from anyone else, and that by water.

Alice Johnson, fifteen, and Marie, thirteen, live on a lonelier homestead than the Joneses.

Margaret Waters, thirteen, lives with her father and mother and younger brother in a lighthouse on one of the islands in the Straits of Georgia."

Did you ever think that there might be girls in our provinces who are living in such isolated places . . . girls who seldom see anyone outside their own family circle for months at a time? We discovered that there were hundreds of these in British Columbia, and felt that surely something could and must be done to give them a chance to taste the fuller joys of girlhood. We wanted them to have a share in that wonderful "something" we experience in our C.G.I.T. groups. And so we wrote to four of the missionaries who serve the coast settlements by our mission boats and asked them for the names of a few teen-age girls on their fields whom they thought would like to be linked up with groups of girls their own age. The names of 45 girls were received, each with the age and brief description. Then forty-five groups in various parts of the province took into associate membership one of these girls, making all the advances themselves. The attitude is not, "Oh, you poor girl. What an awful life to live! We must send you a missionary box." No, not at all! This girl becomes an actual member, and as such, must be kept posted on all the activities of the group. Every week she receives the Sunday School papers. As much as possible she takes part in the group projects too. If the girls are working on a quilt, she sews her share of the patches. If it is scrapbooks, she can make one too. In some cases the girls are planning a circulating library. The most popular sharing projects at this season of the year are nature projects of all kinds. The associate member has a very real contribution to make in this, for she is usually a keen

outdoor girl, and the rocky coast islands abound with flowers unknown to our mainland girls.

It is only since Christmas that we have experimented with this new branch of our work, but even in this short time it has proved what boundless possibilities there are in it. In trying to explain C.G.I.T. to their absentee member, the girls have discovered a depth and breadth of meaning in their programme they had never realized before. And such lovely projects they can carry out together too! They can scarcely wait to try them.

Canadian Girls in Training! The lonely isolated girls are not all living in wave-swept lighthouses on the British Columbia coast. There must be numbers of them in your province just like these of ours. Wouldn't your group like to enjoy a fellowship like this?

—Girls' Own Number of "The Torch"

### A PEEP THROUGH A WINDOW

By "A Granny in India."

Kindness of "Round the World."

Will you all pretend you are in a house far away in India? The houses there are called bungalows and have no "upstairs" to them, as all the rooms are on the ground floor.

Of course, one of the first things you will do is to run and look out of the window. Just outside is an enormous tree. You will want to run out soon and climb up into it, but before you go just stay ever so quietly by the window and watch for the little people who live in the tree.

Really it is two trees grown together; one is called banyan tree and the other is a pipal (peepal). In the middle is a great seat, big enough to make a bed on. The branches stretch out on either side, wider than the house. Now look! there are some of the little people for whom we are watching. Dear little grey squirrels with black stripes down their backs. Numbers of them frisking about playing such games together. They fly along the branches chasing one another, down on to the ground and then up ever so high in the tree again. Sometimes they

sit looking at one another, and scolding in harsh, shrill little voices, with their fluffy tails jerking up and down as they chatter. Here are some coming to peep in at the window. There is netting over all the windows to keep them out.

The squirrels are not the only people who live in the tree. There is a beautiful, brown, long-tailed magpie which sings such a pretty note. Now listen! do you hear a noise like a man hammering a brass pot? Well, that noise is made by a pretty little green woodpecker. It is called the "copper-smith" because of the noise it makes. There is another bird of which you will get very tired, because it sings up and down until it cannot go any higher or lower and then it starts again! Just look at those little tiny birds like big butterflies. Are they not pretty?

The banyan part of the tree has long roots like ropes hanging down from the branches. Here comes a little brown boy who lives in the compound. See, he is taking hold of two of the hanging roots as high as he can reach and, curling up his legs, begins to swing to and fro, to and fro. Surely his arms will get tired? Yes; there, he has had a tumble, but it was not far to fall, and he jumps up laughing and begins again. What was that? You want to go and swing too? Very well, off you run to play with the little brown boy.

He will be able to teach you many games you have never played before, and tell you stories about the trees, birds, and animals. You will find him quick in picking up your games, too, and altogether a very jolly companion.

—The Living Message.

### DR. IDA SCUDDER

(Continued from page 54)

as a dispensary, the work begins. Fifty or sixty patients receive medicines, liniments or ointments as they require. A wonderful spirit of enthusiasm is displayed by the little band of workers, and so contagious is it that the Doctor has more than once been amused to find the dignified chauffeur applying ointment to a sore or rubbing liniment on a suffering back.

But the relief to the body is not the only thing considered. A little distance away in a shady spot the assistant has gathered around her the children of the party and tells them of Jesus and his love; and one by one, as the patients are dismissed by the Doctor, they gravitate to this spot quite as interested as the children in hearing the story and learning the hymns.

As soon as possible a start is made for the next stopping place. Here another crowd of forty or fifty patients, with a hundred and fifty friends, awaits the motor. At this spot a little shelter has been erected by the people for the Doctor to work in. Minor operations, such as the setting of fractures or opening boils, can be attended to in this shed, but anything more serious is taken in the car to Gudiyatam. Here every operation can be performed with deliberate care, and full instructions given for a week's treatment.

There is hardly time for a hurried lunch before the Doctor is off on her return trip. This time patients are seen who have come in from the other side of the road, for the work must be divided in some way. Three stops are made and it is eight o'clock and quite dark when they arrive home. Fourteen hours of nerve-exhausting work, during which forty-six miles have been covered by road and three hundred patients treated.

Can we fathom what it has meant to the women of India that Ida Scudder answered Christ's call and gave her life to their great need?

---

"Guide me to those who need my help,  
Teach me to see their need,  
That I may speak the word that cheers  
And do the kindly deed.  
And if the work Thou shalt appoint  
Is what the world counts small,  
Make me contented in my lot  
And faithful in it all."—Missions

---

We should be glad to hear what some C. G. I. T. groups are doing for missions.—Ed.



## Our Mission Bands

### PRAYER FOR BANDS

"Jesus, Friend of little children  
Be a friend to me!  
Be a friend to other children  
Far across the sea!  
If they be in pain or sorrow  
Send some one to care,  
Jesus, friend of all the children,  
Everywhere."

### OF COURSE YOU CAN!

Louise M. Page

"Take the leadership of the Mission Band? Oh! I couldn't think of it! Yes, I do love boys and girls, and I certainly am interested in missions, but I never took charge of a meeting in my life. I shouldn't have the least idea how to go about it. I'd love to, but I really can't."

Dear prospective leader, of course you can. On your own admission you are possessed of the two fundamental requirements for this piece of work. You love the boys and girls and you are interested in missions. As for your lack of experience, everything must have a beginning. Never having done this kind of work before, you will be unhampered by pre-conceived ideas of how it should be done, and you will bring to it a freshness and individuality that will prove an invaluable asset in working with the children.

Needless to say, there can be nothing haphazard about conducting a Mission Band. This work has been organized for a very definite purpose, and this purpose is, in a nutshell, to instill into the hearts of the children a genuine love for missions, to help them to realize the joy and value of service, and through intelligent instruction, secure their devotion to the missionary enterprise for all years to come.

The majority of bands hold two meetings a month, a work meeting and one for study. For the latter, a book is carefully selected each year and presented to the leaders as the basis of their study. As our Mission Band membership is made up largely of quite young children experience has taught us that the story form is by far the most successful means of imparting the lesson, but, however

interestingly the study book may be written, never simply read it through! Take time to master thoroughly its contents, and put the story in your own words, thus insuring that animation and enthusiasm which is so essential in working with little folk. We want the children really to learn many things about missionary lands, about the missionaries themselves and the people amongst whom they are working, but we must guard against turning the meetings into history or geography lessons. When it is necessary to introduce these subjects let us cover them with a rich coating of sugar!

It is a truism to say that children learn quickly through the eye, and we should keep ever before us the value of the pictorial in this work. Make all the use you can of lantern slides, and always keep your weather eye open for pictures illustrative of the subject of study. These may often be obtained from unexpected sources, and be easily adapted to illustrate the very lesson which we are trying to teach. If we can show articles which have actually come from the land of our study, a real Chinese idol, a *sari* from India, or a pair of straw shoes from Korea, it is an asset indeed.

While we realize the value of giving the children as large a part as possible in the meetings, we have proved that it is advisable for the leader herself to keep the actual presentation of the lesson in her own hands. Never allow the study period to drag, but make that precious half hour such a delightful excursion into the lives and experiences of "other boys and girls" that the members will feel like the wee lassie who said at the conclusion of the lesson, "Why can't we have a meeting every day—it is so long to wait till next time!"

We once asked a most efficient Mission Band leader who was known to be a very busy woman, but whose presentation of the lesson was a delight to any chance visitor as well as to the boys and girls, to share with us the secret of her success.

"Well," she replied, "if I am successful it is because I have adopted the Boy Scout motto, 'Be Prepared'."

"But you are such a busy person. How do you find time for preparation?"

"Oh! if I couldn't prepare the lesson while I do the routine work of the house, I'd never manage at all. The first time I can get to myself after the meeting is over I take the study book and any material I may have gathered together and make a general plan for next lesson. I put this away back in my brain to simmer, and it is amazing the ideas that bubble up as I wash the dishes and make the beds. I often find myself energetically holding forth to a phantom Mission Band when there is no one there to overhear, but I always find when I face my own Band that I have something ready for the children and I have not neglected the work of the house either."

A young woman, leader in C. G. I. T. groups, who was most enthusiastic and much beloved by her girls, showed a marked reluctance to link up with the work of the Missionary Society. She was delighted to help the girls with any practical missionary work, but when it came to having a missionary meeting once a month, her enthusiasm deserted her. In time we learned the reason. When she was a little girl she had always been sent to Mission Band and it had proved such a drab and uninteresting experience that she never wanted to link up again. Truly a serious indictment against the Mission Band, and although it was, I am sure, an isolated experience, it brings us face to face with the fact, that boys and girls receive their first contact with missions through the Band and we must see to it that their introduction to this great work is a happy one.

"Well," you say, "if I were to consent to take the leadership of a band, I might manage the study meetings, but what about those work meetings?"

Scrapbooks and quilts! You hold up your hands in horror. "Is there no new thing under the sun?" Well, it is true that there are not many things that little children can do well enough to be of real value, and the despised scrapbook is one of the exceptions. I think that it is we, the leaders, especially those of us who have been years in the work, who find the pasting and stitching so mon-

otonous and uninteresting. It may be the one hundredth scrapbook we have supervised, but it may be the very first that the eager little Mission Bander ever had a part in making! We have established a point of contact between the small worker and those for whom he is working, and forged a bond of sympathy invaluable for the days to come.

— One of the delights of working with children is their responsiveness; once they realize a need, they are eager to meet it. We tell them of the children in the school homes and hospitals or in centres remote from civilization, we talk to them of the boys and girls in far away lands, many of whom have so little to make their lives happy. We tell them that our missionarisees are depending on **them** to provide the gifts that shall make a real Christmas for the little people. And if the appeal is convincing enough, they are filled with enthusiasm and put their whole souls into the work we plan for them to do.

There are many other activities for these work meetings which might well find a place in another article. In the meantime, get in touch with your Mission Band Secretary, who ought to be able to give you help and information.

There is another phase of Mission Band work that is always successful—the pageant and play. Children are born actors, and how they love to take part! Mission Band leaders are quick to see the educative value of the play, for the children cannot help imbibing an immense amount of information concerning the manners, customs and beliefs of the people they are trying to imitate. So let us not grudge the time and the work involved in the presentation of such. Plays are good too, because co-operation with the mothers is essential, thereby bringing them into touch with the work, and the presentation of them introduces the Band to the congregation.

Let us not miss the opportunity of having our Band take part in the larger missionary gatherings where possible. It is good for the boys and girls to realize that they are part of the great organization and that many other boys and girls are one with them in the work.

Will you take the leadership of the Mission Band? A certain leader said lately: "You know, I was a conscript. I was very reluctant to undertake the work. I was very busy and felt that many others could do it better than I. But I can never be thankful enough to the members of the Auxiliary who simply insisted upon my taking the leadership, for it has been a most delightful experience. It has really rejuvenated me, broadened my sympathies, ripened my interests and brought me into touch with so many charming people engaged in the same kind of work. For sheer joy and satisfaction in the doing of it, I commend you to Mission Band work."

Still there comes the insistent call for leaders. May we not count upon you to respond to this call? Make a success of Mission Band work? Of course you can!

Some good little plays are "Mother Goose and Her Family of Mission Workers," "That Sweet Story of Old," "How Some Dollies Came to Go as Missionaries," and many others. Write to the Literature Department for lists and prices.—Missionary Monthly.

#### GILMOUR MEMORIAL

(Continued from page 52)

inherit with this land of ours. Baritone solos by two of our young men, a ladies' trio, a short history of the work of our circle, and delightful musical selections by two young friends from Peterboro, George Gatfield, violinist, and Stanley Northrop, pianist, completed a varied and entertaining program.

Not the least interesting part of the evening was the lighting of the forty-seven candles of the birthday cake by Mrs. Q. R. Mann and Miss Annie Walton, two of our charter members.

A free-will offering of twenty-five dollars was contributed at the party and this sum was the means of adding a pleasant little surprise to our July meeting.

The regular meeting was held at the home of Mrs. T. H. Graham, who has recently removed to the city, and was the occasion of our meeting many of our former members, now residing in Peterboro. Several readings from "Without the Camp" put us in touch

with the work among the Lepers. Our special offering was then taken for Leper work and amounted to over eight dollars. Rev. W. S. Edgar gave us a survey of world missions, their progress and value, and we were encouraged to renew our efforts, feeble though they may appear, that the world may learn of Jesus and His love.

The circle took this opportunity of presenting a life membership certificate and pin for the Foreign Missionary Society to their president, Mrs. Gordon Mann. Mrs. Jas. Young read an address of appreciation of Mrs. Mann's fifteen years of faithful service as president of the Circle and Miss Mabel Paul made the presentation.

Refreshments were then served by our hostess and a very happy social hour was spent by all present.

#### THE SECOND LIVINGSTON

(Continued from page 40)

Gradually they gained the complete confidence of the natives. Mr. Crawford taught them how to build more comfortable homes, showed them improved methods of agriculture, killed the lions and other dangerous animals that were terrorizing the villages, and day after day preached the gospel to them. His wife used her medical knowledge to cure their physical ails, and in many other ways aided her husband in the great task of bringing Christianity to the hearts and minds of the people.

One of the great difficulties he had to overcome was the lack of written language. After many years of work he was able to reduce the language to writing, but some idea of hardship of the task is shown by the fact that the Bantu tongue has no less than nineteen genders, nineteen categories in the classification of nouns, and thirty-three tenses for the verbs. Then came the task of translating the Bible into Bantu, and the equally difficult task of getting it printed. One after another the obstacles were overcome until at last Crawford had the satisfaction of knowing that the Bantu tribes could read the Word in their own language.—Selected.

## The Eastern Society

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

### BOARD MEETING

The fourth quarterly meeting of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec was held in the parlor of the First Baptist Church, Montreal, on Friday, Sept. 9th.

The President, Mrs. H. H. Ayer, was in the chair and there were seventeen members present.

The usual routine of business occupied much of the attention of those present. Reports were presented, that of the Treasurer being heard with much interest and some anxiety. It was realized by all that the office of Treasurer is no sinecure. If only the constituency realized how heavy is the burden falling upon the Treasurer and officers of the Board during these September days! At the present the Treasurer needs \$3213 to be gathered in before the books close on Sept. 25th. This great need was brought to the Throne of Grace in earnest supplication.

Mrs. C. G. James, reporting for the White Cross supply department, stated that seven boxes weighing 2240 lbs. had been forwarded to India. Miss E. Bentley presented the highly satisfactory report of the finances of the department.

The Programme Committee for the approaching Convention reported and it was a source of joy to know what a splendid array of missionaries would be present, namely Miss Murray and Miss Priest, who went out together in 1893, and Miss Susie Hinman, who will address the Young Women. The Convention will bid farewell to Miss Murray and Miss Priest who are sailing from Quebec on the Montnairn on Oct. 19th. Letters were read from both these sisters expressing their deep satisfaction in returning to the land of their love and adoption.

An announcement was made of the Fall Rally of the Y.W. Circles of Montreal to be held in the First Baptist Church on Sept. 27. Miss Winnifred Eaton will be the speaker. It had been hoped that Miss Alice Clarke, of Bolivia, might have been present also and might have been able to visit some of the Circles but her engagements have been such that no definite arrangements have been pos-

sible at this time.

Mrs. Ayer read a letter from Miss Hinman in which she expressed her intense desire to take a course of Bible training in Dr. White's Biblical Seminary in New York. This request was granted and our prayers will follow our sister that she may receive the training and stimulus she desires.

Most interesting letters were received from Mr. Gordon and Miss Lockhart from Vuyuru. Miss Lockhart says: "The new wings of the Claxton Memorial are nearly done and the new boarding school is going on fast. Surely your jubilee makes us jubilant all the time. Dr. Hulet was writing to Miss Marsh when I rushed in to tell her of your good letter about the well. We both had a real rejoicing over the generous gift of Mrs. Shaw, of Quebec. When I tell you that cholera is very virulent and that many have died in Vuyuru and other near-by villages you will see that a water supply is most necessary. Of course the well on Mr. Gordon's compound has seemed inexhaustible but it has not been a good thing to have all kinds of pots go into it, especially from the hospital patients. The new hospital has a well. I do not know but think all are using the same well. Our caste people used to make a fuss. If there is a fuss now the poor people will be able to come to our well."

Mr. Gordon says: "The place is unrecognizable though the buildings are not yet quite complete. We have added more than three times the accommodation besides having a sick room, a new rice-pounding room and fine cook room, a bath room and space enough left for a badminton court! The girls are in great jubilation over the Golden Jubilee building. When the last section is completed they will be well provided for. It took three long years to get the land but just about the time the money came we were making out the deeds of these new pieces of land. How all things work together for good to those who love God."

It was moved that the Cor. Sec., Mrs. Motley, convey to Mrs. Craig the very deep sympathy of the Board with her in the loss of her husband, Mr. Craig, remembering his life-

# Canadian Missionary Link

**Editor**—Mrs. Thos. Trotter, 95 St. George Street, Toronto 5, Ontario. All matter for publication should be sent to the Editor.

**Subscription Department**—"Canadian Missionary Link," 118 Gothic Ave., Toronto 9, Ontario. Subscriptions, renewals, changes of address, and all money for the "Link" should be sent to this address. Subscriptions 50 cents a year, payable in advance.

**Money for Literature Department** of the Women's Foreign Mission Board should not be sent to the Link but to the Women's F. M. Board, 21 Charles St. West, Toronto. Telephone, Kingsdale 4549. Cheques should not be sent to either the Link or the Literature Department from places outside of Toronto. Money orders are preferred.

---

## Addresses of Board Officers :

W. B. F. M. S. Ontario West—Hon. Pres., Mrs. John McLaurin, Cocanada, Godavari Dist.; Pres., Mrs. Albert Matthews, 169 Warren Road, Toronto 5; Recording Secretary and Corresponding Secretary, Mrs. F. Inrig, 34 Alvin Ave., Toronto 5; Assistant Secretary, Mrs. W. MacDonald, 71 Humber Trail, Toronto 9; Secretary for India and Bolivia, Mrs. H. E. Stillwell, 105 Rose Park Drive, Toronto 5; Secretary for Directors (Foreign) Mrs. W. R. Henderson, 42 Heath St. W., Toronto 5; Treasurer, Mrs. W. H. Piersol, 35 Dunvegan Road, Toronto; Superintendent of Link Agents, Mrs. J. C. Doherty, 118 Gothic Avenue, No. 9 District, Toronto; Secretary of Students and Bible Women, Mrs. Harold Firstbrook, 44 Heath St. W., Toronto 5; Convener of Furlough Committee, Mrs. Hendry, 191 Sherman Ave. S., Hamilton; Secretary of Y. W. M. Circles, Mrs. H. F. Yeals, 33 Strathcona Ave. S., Hamilton; Secretary of Mission Bands, Mrs. O. C. J. Withrow, 35 Albany Ave., Toronto 4; Secretary of White Cross Work, Mrs. W. A. Batty, 105 Sandford Avenue South, Hamilton, Ont.; Boxes for India, Mrs. C. W. Dengate, 508 Markham St., Toronto; Boxes for Bolivia, Mrs. M. C. MacLean, 31 Wells St., Toronto 4.

**Collingwood**—Mrs. Wm. C. Dennis, Box 615, Bracebridge, Ont.

**Elgin**—Miss Violet Laidlaw, Sparta, Ont.

**Guelph**—Miss Louise Burtch, 192 E. Main St., Galt, Ontario.

**Middlesex and Lambton**—Mrs. Baldwin, 1000 Oxford St., London, Ont.

**Niagara and Hamilton**—Mrs. H. F. Shearer, Box 787, Welland, Ont.

**Norfolk**—Miss M. Stillwell, R. R. 1, Nanticoke, Ont.

**Northern**—Mrs. Norman Phelps, North Bay, Ont.

**Oxford-Brant**—Mrs. Layman, Tillsonburg, Ont.

**Owen Sound**—Mrs. C. F. Day, Leith, Ont.

**Peterborough**—Miss M. A. Nicholls, 216 McDonnell Ave., Peterborough, Ont.

**Thunder Bay**—Mrs. E. E. Wood, 809 Myles St., Fort William.

**Toronto**—Mrs. N. L. Crosby, 28 Evans Ave., Toronto, Ont.

**Walkerton**—Mrs. T. T. McDonald, Wingham, Ont.

**Western**—Mrs. Tanton, 1045 Albert St., Windsor, Ont.

**Whitby and Lindsay**—Miss Sara E. Evans, Claremont, Ont.

time of devoted service and the great power he had been in our mission. Reference was also made to the news just received of the death of Dr. E. G. Smith, and the Cor. Sec. was instructed to write to Mrs. Smith expressing the loving sympathy of the members with her in her deep sorrow. He was one of the six to go out thirty-four years ago and the founder of the medical work in India. Reports from Conference in India and from other sources reveal the sad lack of men. Who will fill the gaps?

After earnest prayer the meeting on motion adjourned.

### SEMI-ANNUAL DAY OF PRAYER

The Women's Circles are reminded that the day of prayer for Missions will be observed on Thursday, Nov. 3rd. How needful at the beginning of another winter's work for the Master that the Circles plan to meet for earnest prayer. For this will I be enquired of saith the Lord." God grant that

an unusually large number of the women of our Circles may meet and fervently pray for our Missions at home and abroad.

### CONVENTION, 1927

McPhail Memorial Church, Ottawa, will be the meeting place for the Convention of 1927. The opening meeting will be on Tuesday evening, Oct. 11th. This meeting will be in the interests of the Young Women and Mrs. G. Blackadar will report on the year's work and Miss Susie Hinman will address the meeting on her tour in Palestine.

Wednesday will be devoted to Home Missions and Thursday will be Foreign Mission Day.

The splendid programme was announced in the September issue of the Link to which our readers are referred. The evening meeting will bring the opportunity to bid farewell to our veteran missionaries, Miss Murray and Miss Priest, as they return to their loved fields of labor.

## Missionary Directory

### INDIA

Miss J. M. Allyn, M.D., K.I.H. ....	Pithapuram, Godavari Dist.
Miss L. C. Allyn, R.N. ....	Pithapuram, Godavari Dist.
Miss M. E. Archibald, M.A. ....	Chicacole, Ganjam Dist.
Rev. E. W. Armstrong, B.A., and Mrs. Armstrong, B.A., R.N.,	Samalkot, Godavari Dist.
Miss Laura A. Bain, B.Th. ....	Tuni, East Godavari Dist.
Rev. G. P. Barss, M.A., B.D., and wife ....	Tekkali, Ganjam Dist.
Miss A. E. Baskerville ....	Narsapatnam, Vizag Dist.
Rev. J. E. Chute, B.Th., and Mrs. Chute, M.D., C.M.,	Akidu, Godavari West Dist.
Rev. E. J. Church, B.A., and wife ....	Waltair, Vizag Dist.
Miss Martha Clark ....	Sompet, Ganjam Dist.
Miss Zella Clark, B.A., M.D. ....	Sompet, Ganjam Dist.
Miss Flora Clark, K.I.H. ....	Vizianagram, Vizag Dist.
Miss Sarah L. Cook, M.D. ....	Chicacole, Ganjam Dist.
Miss Laura J. Craig, B.A. ....	Vizagapatam, Vizag Dist.
Miss Mattie Curry, B.Th. ....	Ramachandrapuram, Godavari Dist.
Miss Evelyn Eaton, R.N. ....	Chicacole, Ganjam Dist.
Miss C. B. Elliott ....	Bobbili, Vizag Dist.
Miss E. E. Farnell ....	Samalkot, Godavari Dist.
Miss Jessie Findlay, B.A., M.D. ....	Vellore, India
Rev. S. C. Freeman, M.A., B.D., and wife ....	Parlakimedi, Ganjam Dist.
Rev. A. Gordon, B.A., B.Th., and wife ....	Vuyyuru, Kistna Dist.
Rev. R. E. Gullison, M.A., and wife ....	Bimlipatam, Vizag Dist.
Miss M. E. Harrison ....	Parlakimedi, Ganjam Dist.
Rev. John Hart, B.A., and Mrs. Hart, B.A.,	Avanigadda, Kistna Dist.
Miss S. I. Hatch, K.I.H. ....	Ramachandrapuram, Godavari Dist.
Miss C. B. Hellyer, B.A. ....	Bimlipatam, Vizag Dist.
Miss G. W. Hulet, M.D. ....	Vuyyuru, Kistna Dist.
Miss L. M. Jones ....	Ramachandrapuram, Godavari Dist.
Miss Grace C. Kenyon, B.A. ....	Vizianagram, Vizag Dist.
Miss E. Bessie Lockhart, B.A. ....	Vuyyuru, Kistna Dist.
Miss E. G. Mann, B. A. ....	Akidu, Godavari West Dist.
Miss C. A. Mason ....	Narsapatnam, Vizag Dist.
Rev. A. D. Matheson, B.Th., and Mrs. Matheson, B.Th.,	Bobbili, Vizag Dist.
Miss G. McGill, B.A. ....	Pithapuram, Godavari Dist.
Miss K. S. McLaurin ....	Cocanada, Godavari Dist.
Rev. J. B. McLaurin, B.A., B.Th., and wife, McLaurin H. S.,	Cocanada, Godavari Dist.
Miss Eva McLeish ....	Yellamanchili, Vizag Dist.
Miss B. L. Myers ....	Avanigadda, Kistna Dist.
Miss A. Patton ....	Tekkali, Ganjam Dist.
Miss Lida Pratt ....	Cocanada, Godavari Dist.
Rev. E. L. Quirk, B.A., and wife ....	Waltair, Vizag Dist.
Miss J. F. Robinson ....	Samalkot, Godavari Dist.
Miss L. A. Sanford, R.N. ....	Pithapuram, Godavari Dist.
Miss M. R. B. Selman ....	Akidu, Godavari West Dist.
Rev. A. A. Scott, B.A., B.Th., and Mrs. Scott, R.N.	Tuni, East Godavari Dist.
Miss A. Pearl Scott ....	Palkonda, Vizag Dist.
Rev. H. D. Smith, B.A., B.Th., and wife ....	Cocanada, Godavari Dist.
Rev. W. S. Tedford, M.A., M.S.Th., and wife ....	Palkonda, Vizag Dist.

Rev. C. L. Timpany, B.A., B.Th.,	Ramachandrapuram, Godavari Dist.
Miss Bessie E. Turnbull, B.A.,	Parlakimedi, Ganjam Dist.
Mr. J. Hinson West, M.D., and Mrs. West, B.A.,	Parlakimedi, Ganjam Dist.
Mr. H. A. Wolverton, M.D., B.S.A., and wife	Pithapuram, Godavari Dist.

## BOLIVIA

Rev. P. G. Buck, B.A., B.Th., and wife	Casilla 701, Oruro
Rev. F. F. Bennett, B.A.	Casilla 701, Oruro
Miss Mary Epp	Casilla 402, La Paz
Rev. A. Haddow, B.A., B.Th., and wife	Casilla 701, Oruro
Rev. H. S. Hillyer, B.A., B.Th., and wife	Casilla 123, Cochabamba
Miss Janet Holmes, B.A.	Casilla 701, Oruro
Miss Marjorie Palmer	Hacienda Guatajata, Huarina, via La Paz
Rev. A. H. Plummer, B.S.A., and wife	Hacienda Guatajata, Huarina, via La Paz
Miss L. P. Tingley	Casilla 701, Oruro
Mrs. J. M. Wilkinson and Miss M. B. Morton (Associate Missionaries)	Cochabamba

## ON FURLOUGH

Rev. R. C. Bensen, M.A., B.Th., and Mrs. Bensen, B.A.,	223 Church St., Toronto, Ont.
Miss M. H. Blackadar, M.A.	Great Village, N.S.
Miss Alice Booker	252 Jackson St. West, Hamilton, Ont.
Miss Muriel Brothers, B.A.	223 Church St., Toronto, Ont.
Miss Alice Clarke	62 Pandora Ave., Kitchener, Ont.
Rev. H. B. Cross, B.A., and wife	103 Ellsworth Ave., Toronto, Ont.
Miss W. A. Eaton	Lower Canard, N.S.
Rev. J. A. Glendinning, M.A., and wife	Box 74, Wolfville, N.S.
Rev. J. C. Hardy and wife	Emerson, Man.
Rev. W. V. Higgins, B.A., D.D., and wife, c/o Miss Enid Higgins,	Redlands University, Redlands, Calif.
Miss S. A. Hinman	Box 494, Cobourg, Ont.
Miss L. Knowles	Barrington, Shel. Co., N.S.
Miss A. C. Munro	Slate River, Ont.
Miss A. C. Murray	Arkona, Ont.
Miss E. Priest	223 Church St., Toronto, Ont.
Miss Evelyn Slack, B.A.	Windsor, N.S.
Mrs. E. G. Smith, R.N.	223 Church St., Toronto, Ont.
Rev. R. E. Smith, B.A., B.Th., and wife	Box 437, Simcoe, Ont.
Mrs. C. L. Timpany	223 Church St., Toronto, Ont.
Mrs. Johnson Turnbull and wife	285 Avenue Rd., Toronto, Ont.
Rev. H. E. Wintemute, B.A., and wife	38 Macpherson Ave., Toronto, Ont.

## RETIRED

Mrs. I. C. Archibald	Aroostook Junction, N.B.
Rev. H. Y. Corey, M.A., D.D., and wife	Box 250, Wolfville, N.S.
Mrs. John Craig	508 Markham St., Toronto, Ont.
Miss E. A. Folsom	Samalkot, Godavari Dist., India.
Mrs. C. N. Mitchell	21 Charles St. West, Toronto, Ont.
Rev. A. B. Reekie and wife	Binbrook, Ont.
Rev. R. Sanford, M.A., D.D.	Vizianagram, Vizag Dist., India.
Mrs. J. R. Stillwell	Cocanada, Godavari Dist., India.

# From the Literature Department

21 Charles Street West, Toronto

Hours—9.30 to 1 and 2 to 5.30

Phone—Kingsdale 4549

---

---

## Leaders of Thankoffering Meetings

Let the Following Excellent Leaflets Help You  
In Preparing Your Programmes

Invitation Cards to the Thank-Offering Meeting, 2c each or 20c dozen.	
Texts and Themes for Thank-Offering Topics .....	2c
My Thanksgiving Box .....	1c
Thank-Offering Gems .....	1c
The Thank-Offering Box Opened at The Master's Feet.....	2c
The Thank-Offering Box in the Family .....	2c
Everyday Thanksgiving .....	2c
The Measure of the Gift.....	3c
The Gift of Gold .....	1c
Four Phases of the Thank-Offering .....	2c
Such Gifts and Givers as God Loves .....	1c
Without Spot .....	1c
Tilly's Thanksgiving Dollar .....	2c

### And These Exercises:

Count Your Blessings, a Thank-Offering monologue .....	2c
The Spirit of Thanksgiving, for boys and girls .....	7c
Thanksgiving Ann, a one act play in two scenes .....	2c
Thanksgiving Exercise for Bands (typed) .....	2c

### Just Arrived

"Amang The Telugus" For the Year Ended March 31st, 1927

Published by our Canadian Baptist Mission in India.

Individuals and Circles, supply yourselves with this first hand information of our work in India, from workers on the field.

136 pages, with illustrations .....

30c

### On Hand Still

Life Membership Pins, blue enamel on gold, a nice present to accompany a Jubilee	
Life Membership Certificate .....	85c