

New Year's Number

Canadian Missionary Link

Thomas, Mrs. M. E.
80 Indian Rd.

XLVII

JANUARY, 1925

No. 5

AN EXCELLENT RECIPE FOR GIVING YOUR MISSION CIRCLE AN UNHAPPY NEW YEAR.

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you attend a meeting, find fault with the work of the officers and other members.
5. Never accept office, as it is easier to criticize than to do things.
6. Nevertheless, be put out if you are not appointed on the committee; but if you are, do not attend committee meetings.
7. If asked by the chairman to give your opinion on some matter, tell her you have nothing to say. After the meeting tell everyone how things ought to be done.
8. Do nothing more than is absolutely necessary, but when members roll up their sleeves and willingly, unselfishly use their ability to help matters along, say that the society is run by a clique.
9. Hold back your dues as long as possible, or don't pay at all.
10. Don't bother about getting new members. Let someone else do it.—Sel.

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TO ALL OUR READERS A HAPPY AND FRUITFUL NEW YEAR!

We know the paths wherein our feet should press,

Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,

To strike the blow.

Knowledge we ask not—knowledge thou hast lent,

But, Lord, the will—there lies our bitter need.
Give us to build above the deep intent,
The deed, the deed.

—John Drinkwater.

The beginning of the calendar year is not the beginning of the Link year, which comes in September, but it is a good time to look backward and forward and take stock of our assets. In doing this the Editor would like to thank the many friends who have spoken words of appreciation and encouragement about our little paper. She would like to remind them that if the Link has grown and improved it is not the work of one but of many. Special thanks are due the indefatigable Convenor of the Literature Committee, Mrs. Zavitz. She carries the Link always on her mind and heart and every number owes her something for timely and valuable suggestions and very often for contributions from her pen. Indeed she and the editor "collaborate" in many little editorial notes.

Our Corresponding Secretary, Mrs. Stillwell, and Miss Dale, of the Literature Bureau, by the regular supply of material for their departments, help very much in the monthly make-up of the paper. We wish to thank also the many occasional contributors at home

and abroad who greatly enrich the pages of the Link.

Mention has been made before of the sympathetic and efficient co-operation of our printer, Mr. Goodfellow. If the appearance of our paper is satisfactory it owes much to his careful oversight.

But we have only mentioned one-half of the work connected with the Link. It is one thing to prepare a readable paper, it is quite another, and perhaps a more difficult thing to get it into the hands of the people who should read it. For several years the distribution of our paper has been ably managed by Mrs. Doherty, our Link Agents' Superintendent. If you have not read her annual report please find it on pages 131 and 132 of the December Link, and read it carefully. A little imagination will help one to realize the immense amount of work involved in the receiving and acknowledging letters and subscriptions and in keeping up to date a mailing list of 7300, and in classifying and tabulating conditions so that such a detailed report could be made. In helping to this end the work of the Agents is of course invaluable.

Read also the report of our painstaking Treasurer, Mrs. Pettit.

And now may we bespeak your hearty co-operation in helping us reach the aim set before us by Mrs. Doherty in her report:

An agent in every Baptist Church.

The "Link" in every Baptist Home.

Every name reported on every year.

Ten Thousand Subscribers paid in advance for Jubilee.

MISSIONARY LEADERSHIP FOR TO-MORROW

One of the most important and significant movements in recent years is that of the Canadian Girls in Training. The letters C.G.I.T. have become familiar in even the remote parts of Canada. From a recent number of

"The Torch," the official magazine for leaders of Canadian Girls in Training, we learn that every province in Canada has its own girls' work secretary under the provincial religious education council; that there are 2766 registered C.G.I.T. groups, with more than 30,000 girls enrolled in them; that last year 17 girls' conferences, with an attendance of 3068 were held; that there were 44 girls' camps and 7 leaders' camps, with an attendance of 2204 girls and 271 leaders.

One great secret of the strength of the movement lies in its use of the Sunday School class as the unit, thus simplifying organization and ensuring a spiritual emphasis. Its permanence is also assured by the fact that it is not something imported into our Canadian churches, but is a remarkable growth within the churches themselves, based upon the fundamental needs of girls. Loyalty to the church and personal responsibility for its life and work are constantly inculcated.

One beauty of C.G.I.T. from our point of view lies in its emphasis on missions. Every C.G.I.T. group, in order to become a standard group, is required to have one of its mid-week meetings each month devoted to missionary education. Thus the gap we previously felt between the mission band and the young women's circle is bridged. The interest of all the girls of the Sunday School from twelve to seventeen is won for missions, and because this is not done in a separate organization but as an integral part of the four-fold programme of the group, the girls come to realize that missionary enthusiasm is a normal feature of every well-developed Christian life.

The Presbyterian and Methodist Women's Mission Boards and the Maritime Baptist Board have worked out happy methods of affiliation by which C.G.I.T. groups become recognized as missionary units. In preparing study books and programmes for bands and circles the special needs of Canadian Girls in Training are considered.

The Link feels that among Ontario and Quebec Baptists some such close co-operation is needed between our older missionary agencies and this vital young movement in the ranks of which we shall find to-morrow's leadership.

CHANGE THE NAME AND ADDRESS OF YOUR FOREIGN MISSION BOARD TREASURER

When our readers and workers see this head-line, they will have quite a shock, and rather an unhappy moment, thinking of course, that means we are having a new Treasurer. But read on.

Mrs. Campbell has been our wonderfully efficient and faithful treasurer for so many years, what would we do without her? I hope never to have to answer that question.

What a big work, and what a daily task is required of our treasurer only those who have stopped to consider it, realize.

And now I repeat, change the name and address of the Foreign Treasurer. Do you begin to grasp what I mean? Yes, I am sure you hear a sound like wedding bells coming up in your mind. You have guessed right.

After Saturday, Dec. 13th, Mrs. Campbell becomes Mrs. W. H. Piersol and her address will be 35 Dunvegan Rd., Toronto. (Write that down immediately). She will still be our treasurer and still live in Toronto. That is our good fortune.

I know all the circle members join with your Board and hundreds of other friends in wishing Mrs. Piersol every happiness in her new home during all the days to come.

And while we are expressing our congratulations and good wishes for the future, we want to say how grateful we are for her splendid services to the Baptist Women's Foreign Mission Society in the past. Also we would record our thankfulness that she is still to go on with her work in this great cause.

Maud W. Matthews.

JUBILEE FUND

We are pledged to raise \$5,000.

We must succeed.

Just three months remain.

Three-quarters of the fund still due.

How about YOUR part?

ECHOES

"I tried to get along without the 'Link,' but finding I was missing so much, I ask you to place my name back on the mailing list."

"Will you please send me some sample copies of the 'Link' as soon as possible, as I want to get busy."

"I am sorry I am a year late in sending money, but I am enclosing it now. I find the 'Link' very helpful and instructive and am very glad you did not stop it when I failed to send payment."

Dear Readers:

Did you watch the Honorable Mention List last year? Was it not interesting when you saw the name of your Circle appear? You knew by that report, your Agent had completed her list of renewals. It does seem early to look for it, but I want to tell you Elliott Memorial Circle of Central Baptist Church, Toronto, has 92 paid up subscribers, and every name reported on for this new Convention year. Central Butt, Saskatchewan, and Kettleby, Ont., are also on the list.

Already we have four new places on our mailing-list. The "Link" has not entered these places before. Bedford Park Church, Toronto, and McDonald Church, Edmonton, Alta., have made this possible.

We are also glad to report that New Liskeard Y. W. and Kettleby, Ont., have appointed agents. Remember, we want an agent in every Baptist Church. There are many to be appointed this year.

Since Convention we have a gain of 15 on our mailing-list. 48 have been added but 33 have been discontinued.

The arrears are coming in. 79 have paid last year's arrears. 16 have paid two years' arrears.

Are you in doubt regarding the date of expiration of your paper? Write me or ask your Agent. Every Agent should be studying her list. Do not wait for the cold weather to come and sickness to prevent your calling in the renewals. 48 lists have been sent out since we met in Woodstock. Those Agents are hard at work. An objective for new subscriptions has been assigned each. We hope each Circle will go over and above the number asked for.

Do you want sample copies? 60 sample copies have already gone out. The Agents find them useful in getting new subscriptions.

Wishing all our helpers a successful and happy New Year, I am,

Yours very cordially,

Grace L. Stone Doherty,
Supt. Agents Link.

THE WOMAN WITH ONLY ONE TALENT

The "newest woman" in the Circle thought it was a dreadfully cold, dead Circle. And she was right. It was. What did she do. Well, she almost decided to stay home after this. It was only the glow of daffodils in the florist's window that saved the situation, for they reminded her of "the beauty of the Lord", her one talent, (what do you suppose it was?) that she was steward of the one talent and a lot more things. It's too long a story to tell you here of how she put it to work and the transformation that came to that Circle as a result. You should read it yourself. You can get it from the Literature Department, "What One Talent Did." (5c.).

A LEADER'S PRAYER

Use me, O God, in Thy great harvest field
Which stretches far and wide like a wide
sea,

The gatherers are so few, I fear the precious
yield

Will suffer loss, O find a place for me.

A place where best the strength I have will
tell,

It may be one the other toilers shun,

Be it a wide or narrow place, 'tis well,

So that the work it holds be only done.

—Sel.

WANTED.

Having just finished reading Carey's Life of Carey, I covet it for the lending library of our literature department. Will not someone pass on a copy she has read, or invest in a new one for us? We should be very glad to receive it.—J. D. Z.



Mr. and Mrs. Plummer, who sailed recently for Bolivia.

SUGGESTED PROGRAMME FOR WOMEN'S DAY OF PRAYER

February 27th, 1925.

1. Hymn.
2. **Statement** of character and purpose of the meeting (not more than five minutes) by the **Chairman**.
3. **Scripture Reading.**
Rev. XXI., 1-5 and 22-27.
4. **Prayer of Confession.**
Offered by leader.
Responsive Reading of Psalm LI., 1-11.
5. **Prayer for the Church.**
For the Spiritual quickening of the Church and the power of the Spirit in service.
For all Ministers, Office-Bearers and Members.
For Missions: Boards, Missionaries, Fields.
6. Hymn.
7. **Prayer for the Home.**
For the parents, children, young people.
For the homeless and destitute.
8. **Prayer for Educational Work.***
For all who teach and all who learn.
For home and school relationships.
For Colleges and Universities.
For the Canadian School of Missions and all schools of missionary preparation.
9. Hymn.
For all who influence public opinion.
10. **Prayer For King, Country and Empire.***
For all in authority who make and execute law.
For a deep sense of personal responsibility involved in citizenship.
For deliverance from all intemperance and attendant evils; and for social and national purity and honour.
11. **Prayer for "International Relationship and World Fellowship."***
For all influences and movements that tend to bring good will and friendship among the nations.
For the League of Nations.
For Student Christian Movements.
For all strangers and migrants.
12. Hymn.

13. General Thanksgiving and Lord's Prayer in Unison.

"Almighty God, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks, etc."

14. Benediction.

*The Leader in each case should give out the bidding or heading for prayer, e.g., "Let us pray for The Church."

Following each bidding (a) prayers should first be taken by members of the group who have been chosen beforehand and asked to do so, (b) then in each case may follow a pause for silent prayer, or brief audible voluntary prayer, (c) the whole closing in unison "Lord hear our prayer and let our cry come unto Thee."

*Hymns should be carefully chosen beforehand, and words and tunes be familiar so that all may be able to join in the singing.

A GREAT MISSIONARY CONVENTION

By Rev. H. C. Priest

The outstanding event of the year in relation to missions will be the great Foreign Missions Convention at Washington, D.C., January 28th to February 2nd, 1925.

This Convention, which belongs in sequence and importance with the Ecumenical Missionary Conference held in New York in 1900 and the Edinburgh World Missionary Conference of 1910, will be held under the direction of the Foreign Missions Conference of North America, representing the foreign mission boards and societies of Canada and the United States. It promises to be, in many respects, the most important gathering in the interest of Foreign Missions yet held in North America. Its aim will be educational. It is planned to inform and to inspire those at the home base in regard to the present situation, the opportunities and the demands of the missionary enterprise so that, with a new understanding and devotion, they may give themselves to the accomplishment of larger things for the Kingdom of God throughout the world.

If we believe that the Gospel of Christ in its fulness should be preached to all men

everywhere and should be expressed not only in word but also in deed, if within us is the conviction that the true and final solution of the present baffling world problems of strife and hate and sin is to be found only in Christ, we cannot fail to recognize the timeliness and the urgency of a great Convention that will enable the churches of North America unitedly to review the whole situation and to consider the attitude of the home church in this day of peculiar responsibility and opportunity.

The best available speakers are being secured not only from Canada and the United States but also from Great Britain, Europe and the Mission Fields.

The attendance will be limited to 5,000, which number has been allotted to the various Foreign Mission Boards of Canada and the United States. All delegates must be credentialed through their respective denominational Boards. Only those duly credentialed will be admitted.

It is confidently anticipated that the Washington Convention will give a mighty impetus to the missionary and spiritual life of North America and will inspire to larger devotion and greater sacrifice for the missionary cause, thus making possible a notable advance in the world program for the Christian Church. If this is to be realized, it is essential that all interested in the progress of Christ's Kingdom throughout the world should give themselves very earnestly to prayer that Divine guidance may be given in the Convention arrangements and that Divine blessing may rest upon the great gathering.

GOD WILL IT

A century of organized missionary efforts is worthy of all that is being said and done in its celebration. But missions were not begun one hundred or two hundred years ago. When Paul writes of preaching "Among the Gentiles the unsearchable riches of Christ", he says he does it in accord with "the eternal purpose." Missions were formulated before the creation of the world.

Nineteen centuries ago the redeeming love which had been only imperfectly understood,

manifested itself gloriously in the birth of Jesus at Bethlehem. The tidings of the angels foretold His own gracious Gospel which was "to all people." On that first Christmas eve world missions may be said really to have begun.

During almost sixty generations, the progress of this infinite, loving enterprise has been slow at times, but steady and sure. The worst that hate and selfishness could do have not been sufficient to block its widening way. To-day, in the face of tremendous obstacles, the Church was never more confident or eager.

The eternal purpose which revealed itself in the gift of a Son, which was the power within the apostles, the martyrs and the early Church, still is the indefatigable impulse of Christ's followers. It is God's will that the saving of the world succeed.

"Strive if you will to seal the fountains
That send the spring through leaf and spray;
Drive back the sun from Eastern mountains;
Then—bid this mightier movement stay."

—Missionary Outlook.

ISAAC CHIPMAN ARCHIBALD

Isaac Chipman Archibald was born in Upper Stewiacke, Nova Scotia, on Jan. 9, 1852. His parents, hard working, industrious people, followed the age long vocation of tilling the soil than which no vocation produces better men and women for the development of a country. They were devoted Christians; and the only riches in the home was "the riches of grace in Christ Jesus." The father took an active interest in community welfare, and was prominent in politics, temperance, educational projects and Kingdom service. So the boys and girls in this home inherited sterling worth, and had a good upbringing. At the regular family worship, morning and evening, time was taken for a song, and frequently, without opening the Bible, the father would repeat a whole chapter.

At one time there was a baby boy there who had received his name in the ordinary manner; but when Professor Isaac Chipman was drowned in Minas Basin, the parents dropped the first name, and called their boy

after the friend who had gone. This child grew, and attended school in the usual way and when about ten years of age began the study of Greek, which became a life-long habit, and was dropped only when he could no longer handle his heavy books easily. At sixteen, he left home to teach in Cape Breton, and while there yielded to the claims of Christ, and was baptized by the Rev. T. H. Porter. Years of active service followed, sometimes teaching, or engaged in colportage work for the Bible Society, or doing Home Mission work under the auspices of the Home Mission Board, and taking his college course at Acadia, as his finances permitted.

For some time he taught school in Halifax, and while there joined what was then the North Baptist Church, where he proved himself helpful and useful, and where his membership remained till the last.

The subject of Foreign Missions was talked and prayed about in the home of his boyhood, and as the years passed the desire to engage in this service assumed definite proportions; and while the thought of an independent Mission was developing in the minds of the Baptists of the Maritime Provinces, it became a settled conviction with him, that wherever the Mission was located, there would he spend his days.

After his graduation at Acadia, he spent two profitable years at Newton Theological Seminary and then yielded to the urgent request of the Board that he should go to India at once.

He was ordained and sent to India in the autumn of 1882. He was located at Bobbili and at once entered upon the study of the language. Early and frequent attacks of fever interrupted this work, and eventually he was obliged to seek medical aid and change elsewhere. In October, 1883, he married Miss Carrie Hammond, who had then been in India about five years, and who was the first single lady from Canada to Telugu Mission fields. Mr. Archibald took charge of the Bobbili field, when Mr. and Mrs. Churchill returned to Canada on furlough, and in 1885 he took charge of the Bimlipatnam work, when Mr. Sanford went to Canada. These two stations were forty-five

miles apart. There were no railroads nor motor cars in those days, and many journeys were made back and forth by bullock cart, with extended tours first on one field, then on the other. One memorable visit was made to a section of the Bobbili field, where no white people had ever been. In a village there named Mairdipilli the people thronged us, and for some days listened with remarkable eagerness, but no real confession of faith was made. Some time afterwards a London Missionary visiting there, found a converted man; and from the description the man gave of those who brought the message, this gentleman knew who they were, and wrote to Mr. Archibald of the wonder he had found. Later on this man was baptized by Mr. Churchill, and now there is a church and a goodly number of Christians in that village. This man was from the depressed classes. On Christmas day of 1886 Mr. Archibald baptized at Bimlipatam, Bro. P. Krishnamurthi, the second Brahmin baptized in the Mission. He was carried off by his friends and harshly treated; but after three weeks of strenuous struggle and spiritual conflict he returned to the Christian community and is now preaching the Gospel on the Vizianagram field.

In 1887 Mr. and Mrs. Archibald were transferred to Chicacole, which field then comprised the present fields of Cheacole, Palkonda, Tekkali, Parlakimidi, Sompetta and some work among the Savaras. Then followed three and a half years of hard touring, just how hard only those know who have attempted such an area as that where there are but a few Christians and no really capable Indian workers. There was a population of more than a million people. Travellers' bungalows and rest sheds were not as common then as now, and Mr. Archibald seemed to be in his tent, or camping in some native hut right among the people the most of the time. These were years that permitted little leisure for study or reading. It was his regular habit to be up between 4 and 4.30 in the morning, when he had a quiet hour with his English, his Telugu and his Greek New Testament. God blessed and prospered this work among the villages. In 1890 Mrs. Archibald, who had then been on the field more than

eleven years, was called home by the Board, as her health demanded the change, but Mr. Archibald was advised to remain at his work, as he had only been out rather more than seven. Under existing conditions Mr. Archibald could not make a home in the Mission House, so spent the most of a very hot season touring. After some months serious illness compelled him to return to the Station, and in October he was sent home by the doctors as he was dangerously ill. Twice on the voyage, the captain and the doctor told him that he probably would not live through the night, and asked for his last instructions. But God had further work for him, and in due time he returned to the field, though he never fully recovered from that illness. The former elasticity and alertness of mind and body were gone, and he was not capable of the same endurance. But gradually the large field was divided, and other and younger missionaries coming in lessened the burdens, though the Chicacole field still has a population of more than three hundred thousand people. The severe famine, that visited that part of the country in 1897 and 98 tried the strength of the strongest, and the following year Mr. Archibald was again sent home, by the doctors, and this time he was assured that he could never return, as he was believed to have tuberculosis, and, with sad hearts, they prepared to leave India. But again his health was restored and he returned to the work he loved so well, and spent more than twenty years in active service. Mr. Archibald retired in 1923 and a year later passed on to the land of eternal rest at seventy-two years of age, having finished the work God had given him to do.

Perhaps one of Mr. Archibald's outstanding characteristics was his conscientious faithfulness to what he regarded as his duty. In some respects he was most peculiarly fitted for his work. He was ever accessible to the Indians, either Hindu or Christian, courteous, patient, and ever ready to give his time and strength. In the villages, among all classes, in the offices of the high castes he was ever a welcome guest. Some of them did not like him so well, when Brahmins were baptized; and on one such occasion, the Chairman of the Municipal Council said,

"does Mr. Archibald think that he is going to baptize all the Brahmins in Chicacole?"

But all classes came to him for counsel regarding their business affairs, and many domestic matters, as well as their spiritual welfare. He was very faithful, patient and particular in teaching the Christians how to conduct the business of the church, the Association and the Convention. His time for food or sleep did not matter, as long as he could be of assistance to them. Not many who came into his study got away without some word of admonition and prayer. He was ever out after the stumbling ones, trying to steady and prevent the threatened fall. But if the fall came, careful in church discipline, and his watchful care followed the erring one, as he sought to win him back to the straight path. It was precept upon precept in his endeavour to develop a conscience in his people, and to enable it to function amid the whirling temptations of Hindu life. He was deeply interested in getting the Bible, or some portion of it, into the hands of all who could read. And when travelling by train, he would find a place among the common travellers, and with his pockets full of tracts and booklets, he would talk and distribute, and endeavor to get some mind to think, and consider the great questions of life here and hereafter. He was widely known and highly respected all over our Mission field, and this generation of Christians and Hindus will not forget him.

"Among the Telugus" says of him: "He was a loyal, devoted, faithful soldier,—and he knew how to use his weapons. He never shirked or faltered. All his work bore the mark of patience and carefulness. One evidence of this was the records he kept of building work, in which even the most trifling transaction was entered in scrupulous detail. It was a marvel also to the Indian brethren how painstakingly he learned and remembered the full name of each one, as well as the details of his family connections. All this sprang from a heart full of genuine love for the people. And his people loved and revered him. Throughout the northern part of our Mission the Christians think of him as Father."

Editor's Note.—We appreciate greatly the kindness of Mrs. Archibald in supplying at the editor's request, the facts here given].

FROM DR. D'PRAZER

From private letters written by Dr. D'Prazer in September and October to Canadian friends we learn that she was then in Coonor doing honorary work in a Home for Anglo-Indian children." This Home is supported by The Home Missionary Society of India which carries on work in twenty-one cities of India without any paid workers anywhere. In this Coonor Home children are received from all parts of India. Dr. D'Prazer says:

"I shall endeavor to write whenever I can spare the time and I ask that you will all remember our work here in your prayers. At present I am in this Hill station rendering honorary service in a Home for Anglo-Indian girls.

"I am glad to be back again at work in this needy land and I look back with most pleasant memories of my visit among you dear people in Canada. God was so good to me, in granting me that blessed privilege of uniting with you all in celebrating the Jubilee and now He grants me another chance to take up my much beloved work for which I am humbly grateful to Him."

Of her work among the girls she says:

"We are making every effort to train them in the fear and admonition of the Lord, so as to make missionaries of them for work in India. It is an interesting work and I am thankful for all the opportunities of service. As the C. B. Mission is expecting to close down the Timpany School at Cocanada which is a similar school to this, I am trying to arrange that we take the children over and if our two committees agree, I think it will be effected in January. I am sending with this a little literature pertaining to our work. With Christian love to all the dear friends in Toronto,

Yours cordially,

Eva D'Prazer.

Our Work Abroad

AWAY DOWN IN BOLIVIA

Extracts from a Letter Written by Mrs. Wintemute, missionary at La Paz, to Miss Wilson, on furlough in Canada.

Did you know that I had begun those women's meetings every first and third Monday? They have been going now about two months and we have had at least sixteen each time. Isn't that pretty good? The first Monday we have Bible Study; the third Monday (each month) we have simple talks on Hygiene, Home Remedies, Care of Babies, etc. You know I'm efficient in the last. Mrs. Torrico, who is training to be a midwife, is helping with those talks; also Mrs. Mallenedo. (The latter is an American trained nurse, married to a Bolivian doctor who studied at an American medical school.) The third Monday this month Mrs. Mallenedo will talk. The women seemed very interested. We have wakened up the wives of Ochoa, Leanyo, Mendoza and Palacios. You see three of that four have to get married; and now they say that they will. I think Palacios will be first. I feel that if we get these folks married it will be a real victory. Would not the home folks laugh at our rejoicing over getting folks married. But we feel it is the beginning. I forgot to mention another family, Carreon, who are also going to "tie up" properly.

Don Daniel and I are going to begin a school for the church children in January if the new building is ready.

I am glad you visited my people. You would not think they were very religious just to see the surface, would you? But it is not always the long-faced ones who do the most, is it? I am always thankful that Mother was not a sour Christian, because if she had been I am afraid our family would have been far from what she has managed to make it, for she had no easy task.

We are all fine at present. I am glad that Mr. Wintemute had that rest at the farm, because now with the building he has not a minute to rest. He is not giving the job to any one contractor, because they want too much for their part of the work. I am afraid he will play out trying to look after every-

thing in order to save the church a little.

The members of the church here are giving towards the new benches in the new church. Last month they gave Bs. 100.00 (\$30.00 more or less, according to exchange) in the Sunday School and church combined. That's not too bad, is it? Then last Sunday night this fellow Palacios, that I have mentioned, handed Mr. Wintemute Bs. 50.00 toward the benches. That is pretty good, I think. We have the architect's plans framed and hanging in the church, which in itself seems to create enthusiasm. Then we have made or rather drawn a thermometer about two feet in length and this is hanging on the wall over the money box, and as the money comes in it rises. At the top he has "FIFTY BENCHES" written and the thermometer graded accordingly. The folks are certainly showing plenty of interest, if it only lasts.

"We want to dedicate the building about Christmas time and have our Christmas festival there. It will be quite an advertisement, won't it?"

"The Hillyers are moving out to Quillacollo. They have managed to secure a place; but knowing the fanaticism, it seems to me we should buy if at all possible.

"I must tell you of a misfortune. You know that Immanuel Baptist Church had sent me some sweaters for the boys. Well, I was indeed glad, because when I did not have to buy so much I put the three kiddies in school. However, when I returned from the farm I did not examine everything first thing, as I was moving. Suddenly I went to look for the boys' sweaters and they were not to be found. I was vexed enough to have "beaten up" who ever did it, but you see I was not sure. The little trunk in which I kept the children's things has the lock broken and whether Hillyers' servant did it or the Indian who carried the trunk to the new house, I do not know. Well, the result is that I had to take little Martha out of school to make up the difference, because I must buy the boys something to wear, and I cannot do everything. I hope the Board does not think missionaries get too much money for Mr. Wintemute says he is going gray trying to make ends meet. Sometimes I feel perhaps

it is an imposition to make him go without things for these children; but he is so good-natured about it all that I am afraid that induces me to impose upon him.

(If Mrs. Wintemute reads this letter, I will have to beg her pardon, as I am publishing it without her permission. But it contains such interesting matter, written in an off-hand way as friend to friend, that I am sure your readers will enjoy it. I have translated all her

Spanish words and put in a few explanations. The children that she mentions are not her own but three waifs of the street that she is mothering. I have also put "Mr. Wintemute" where she uses her pet name for him. Mrs. Wintemute is a sunhy, wholesome, consecrated worker, whose very presence is better than a tonic).

L. E. Wilson, from Tidings.



Peniel Hall Farm Indians at their Annual Feast.

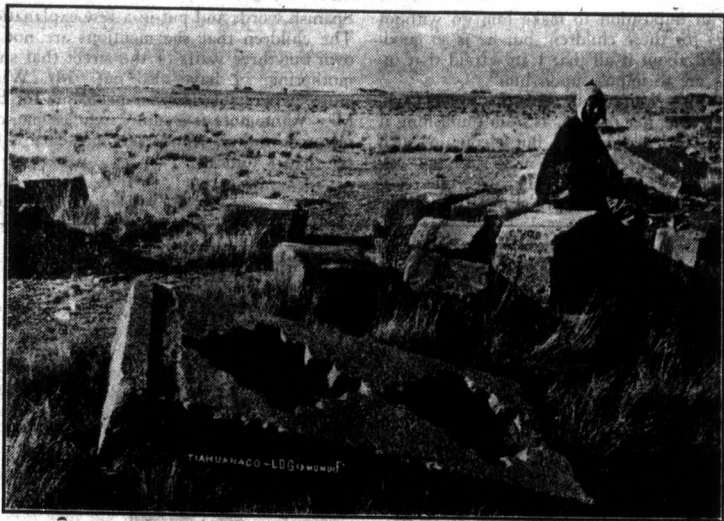
PENIEL HALL INDIANS AWAKE

Miss Alice Booker, who is in charge of the Indian school at Peniel Hall Farm, Bolivia, passes on unusually good news about the work there, which up to the present has been very slow and rather discouraging." This is what Rev. H. E. Stillwell, general secretary of the Foreign Mission Board, says. Her letter reads in part: "I believe I wrote in my report that since Carnival the attendance at night school has been very good. At Sunday School we have had an average of fifty-five since that time. We have seldom had fewer than forty for regular night school. At first we had a good attendance of our own Farm Indians, then suddenly there came a large number of Indians from the communities on either side of us, and the attendance took a sudden jump upwards, and for two weeks we had an attendance ranging from seventy to eighty-four. It was fine on service nights,

but other nights when they had to write we had nowhere to put them. Most of the seats from Canada had two children, boys sat in the windows, at my table, and wherever they could sit down. It was very hard to look after them all. Finally, after cutting all the lead pencils in two, we ran out of supplies, and had to take a trip to town for more. Since we have been back the attendance has not been so large owing largely to the approach of the Corpus Christi fiesta, which has been held this week, but the attendance has been very encouraging."

First Confession From Indians

"There has been a large attendance of young men who seem truly interested in the gospel. There is great interest in learning the Aymara hymns. It does seem that the prayers of the friends at home are beginning to be answered. There is one young married man who has been coming regularly for



An Aymara Indian sitting amidst the ruins of the great past of his race, descendants of which are of the Peniel Hall Farm.

two months, who has shown a very real interest. One morning after we had been singing a hymn of Jesus dying to save us, he gave a splendid testimony in Aymara, saying that he had asked God to pardon his sins, and that Jesus by dying had saved him. This, as much as I understood, was his testimony. I called at his home in the afternoon and received a very warm welcome, especially from his old mother. He told me that he had told his family the good news that God had changed his heart. He said that now he has no interest in fiestas and dancing. He also told me that Don Ramon Ruiz's sermons were food for his soul. You can imagine how happy this made me. It is the first testimony from the Indians. That was one of the happiest afternoons I have had. This Indian is not of the farm, but lives very near."

Among Outside Indian Groups

"The Indians of Celaya, the community on the Huarina side, seem to have had an awakening. A good number come a mile and a half to school nearly every night. Now they

want a school of their own. Their leader is a rich, intelligent Indian, who was one of the ringleaders in the attack against the Farm three years ago. These Indians have fitted their church with home-made seats and secured books and supplies, possibly from the Government, and now they are looking about for a Protestant teacher to teach them. But the lack is the teacher. I understand that they applied to the Seventh Day Adventists, but we are not sure of that. However, they have no teacher yet, and I believe no prospects of one. The two sons of the leader still come to our school. I am wondering if we should not search through our Mission for a young man to put in there. There is one who might be available, a young man who graduated last year from the American Institute, and who Mr. Wintemute says is a fine Christian fellow. Don Ramon counsels waiting until next year and then putting up a school on our own property over there. I wonder if it would be too late. Those Indians have decided to do without their fiestas

this year. You can understand they must be in earnest. I have never seen Don Ramon so hopeful or heard him give more earnest messages than he has lately."

Happily Busy

"The work is a real joy, and I love it. However, it is real work. I have been having between fifteen and thirty in the morning. The nights we have school I spend from seven to eight hours a day in the school, as I have to prepare work in the afternoon. We are kept pretty busy with school, Mrs. Vickerson's lessons, treating patients and occasionally going some distance to do this, and helping with the housekeeping. There has not been as much time for study as I should like. After night school we are usually ready for rest, not study."

"Mrs. Vickerson has been very well for some time. I am very glad, for she is a fine companion, and we get along splendidly. She is very bright and cheerful most of the time, and has been wonderfully brave. She is a fine help to me in the night school, with the beginners. I don't know what I should do without her."

"You will be glad to know that the motor boat is working splendidly and we appreciate it very much."—Maritime Baptist.

A SUNDAY IN KALERU.

It was with some little trepidation we started out on this trip, for some of the workers had proved unfaithful, in some respects, and the Christians had been at odds with one another, but on Sunday those thoughts did not come into our minds at all, and we had a grand good day.

By the way, I must say we are enjoying our "new" boat, for although twenty-seven years old, the "Elizabeth" looks like a bride in her lovely dress of grey and palest of pink and green, and her new front deck and new "topee" and all.

Miss Jones was to lead the service at about 11 o'clock, so while she was making preparations, it fell to my lot to entertain the many visitors who came to see us here.

First our weaver convert from Angara, four miles away, came. Those who have read the story of P. Mary will remember about the

elderly man who followed our ricksha to the boat repeating verses of Scripture.

Well, here he was, with his refrain, "God be merciful to me a sinner."

With his shaved head, his two little bundles that he had flung over his shoulders, lying by his side as he sat there on his feet having a torn cloth thrown across his chest and a loin cloth as his only garments, he seemed like a very simple old man, but there was a divine rapture in his face as he repeated one word after another of the precious Book, and finished each up with, "God be merciful to me a sinner," "Come unto me," and so on, "Blessed is the man that walketh not in the counsel of the ungodly," and so on, "Bless the Lord oh my soul," and so on, with the Commandments and the Lord's Prayer as the favourite truths.

His enunciation is so clear and his voice is so bell-like it was really lovely to listen to him. We asked him if he witnessed for Christ among his own people. In some places he was almost afraid to as they abused him so, but on the other hand, many of the ones and twos had listened to him as he told the Gospel.

While we were thus conversing on the canal bank, a gay company of Kamma girls came down to recite the verses and lessons the Bible women had been teaching them. I had heard a good many the day before, going from house to house, but these did not wish to miss their picture cards, so came to me. Then while we were yet speaking four other Kamma converts from Wadlamuru came, bringing others with them. These did not want to sing publicly, so we all went into the boat, shutting the door towards the bank side. The women filled the room and the girls sat around on the deck and on the footboard, and also our old weaver with his little bundles. My! how these women love to sing, and though all illiterate, they sang hymn after hymn, and their teachers have been the women who live in the out-caste part of their villages. Wonderful, really wonderful! Some still have their caste feeling and do not want to touch them, but that feeling will gradually subside, as it has done in Ramachandrapuram itself. It was a delight to learn that these converts were

trying to lead others of their caste into the light, and were teaching them the verses they themselves had learned.

While we were still singing and hearing verses, an old Kamma man from still another village, came and sat on the front deck with our friend with the little bundles, who began at once to recite his verses to him. Then the newcomer answered and there seemed to be quite a rivalry between them (one was teaching the other) as to which knew the most Scripture. The newcomer, Subbaraidu, I learned, knew well the plan of salvation, and was fully believing, so he said, and he had thought seriously of baptism, but the other could exceed him in quoting exact words of Scripture.

Then there was the church service. As I entered, it seemed as if the church was full to the doors, but as I sat up in the front I noticed one group after another come in from different villages, and all floor space was filled. Many looking in turned away, as there seemed to be no room.

Miss Jones drew lessons from the campaign story of Zaccheus—the campaign hymn was sung with much enthusiasm. I related some of Dr. Joshee's wonderful experiences in Canada. There were solos and quartettes, and choruses, and after about two hours the happy service was over.

We boarded the "Elizabeth" again, and after having our cup of tea and a bit of rest, we found ourselves at Ramachandrapuram bridge, down to which our coolies had pulled us. We had spent a very happy day, and were rejoiced at the opportunities that had been given us.

S. Isabel Hatch.

THE STORY OF OLD PAPAMA

By Miss Priest

In the village of Anavaram lived old Papama. She belonged to the weaver caste and early became a widow. She and her one daughter, who also became a widow early in life, lived together and in various ways added a little to what her husband left her. Thus they were able to live independent of any help from relatives. From the time Pas-

tor Monakyam first went to that village to live, she was very friendly towards him and he was able to help her in many ways. Her relatives and own caste folks showed a very different mind; they were busy planning to get her little store away from her, and when they found she cared not for their threats, they tried to borrow from her and despoil her in that way. Monakyam's heart was troubled to see her treated so unjustly, and he found ways to help her. As she grew older she became very bent, but persevered in a number of ways to earn a little to eke out her income. She was very thrifty and never went into debt, an unusual thing among the Indians, and was also very particular in the observance of all her caste ceremonies. Her enemies at one time set fire to her house; at another, plundered it and wasted her goods, until she was much reduced. When those who had borrowed from her saw all this they refused to pay their debts to her. They seemed determined to take away any manner of living from them, and this so preyed upon the daughters' mind that she sickened and died. At this time Pastor Monakyam became old Papama's comfort, as he told her of the true God and his care for the widow. For some time she managed to live on alone, but the time came when it was necessary for some one to care for her.

While her daughter was still alive, a goldsmith came and wanted to rent one of their rooms, which he afterwards bought, but without their knowledge. He registered the whole house in his own name, and then bribed those who might help her to get justice. As she was an old resident, she fearlessly reproved them, but this only made them more determined to destroy her. Although she still adhered so strongly to her idols, she would say over and over "God is above all" and take comfort in this, and in the word that had been told her that God is the judge of the widow.

When Papama became helpless these enemies changed their tactics, and pretending to be friends, had a document registered giving what was left of her belongings to a man who in return was to care for her until she died. On pretense of guarding her household things such as brass vessels, from thieves,

he gradually removed them to his own house. Like so many of India's people, Papama used opium, and this man began to adulterate it with something that had the effect of making her suspicious. When a fire broke out in that part of the village her house was burned along with the rest, and when the others were re-building theirs she begged for a few leaves to be put over the burnt walls, that she might have at least a shed to shelter her. But this man wanting to hasten her death turned a deaf ear. In her misery and helplessness, she turned to the only ones who had shown her kindness and began to go often to the pastor's house. This was in the lawless days when non-co-operation was at its height and had staunch followers in that little village. These men were very bitter against the pastor and persecuted him in every possible way, and they taunted Papama when they saw her going over to his house on the non-caste side of the road. But through much tribulation God was leading this soul to Himself, and she began joining them at morning prayers and the old life lost its hold upon her. God's thought for her was manifest in the friends He raised up for her through Pastor Monakyam. The Sub-Inspector of Police was a Mohammedan young man who became much interested in Jesus Christ while a student in McLaurin High School, through the Bible lessons taught by Miss Craig and the kindness shown him by Mr. Cross. He makes no secret of his faith in Jesus Christ, though so far, he has not been baptized. He was stationed in Anavaram in those days and did all he could to help her. She was still living in a poor shed, and Monakyam and his family were ministering to her needs. As she felt herself growing weaker, she became anxious lest she should be in debt to Monakyam, for she knew he could not afford to support her, and that wicked man had got possession of her jewels and everything of value that belonged to her. At her earnest request Monakyam took her to see the Collector when he came to Anavaram, and she told all her troubles to him. Here was another proof of God's care for her, for he was an Indian Christian and took her case into careful consideration, setting the officials to

work to find out the truth and help her get redress. After this, she became steadfast in her trust in God, and slowly, as the neighbors saw the kindness shown to this poor, helpless old woman by God's children, they changed their attitude towards her. It was decided that she must go to see the Magistrate when he came to try some cases in the village six miles off. So Monakyam took her in an ox-cart and a number of the men came along, every one of them a witness against that wicked man, who had to stand alone before the judge. Everyone's sympathy was with old Papama. The Judge, an Indian, showed her much respect by giving her a chair near him. After he listened to all the wickedness done by this man, he wanted to punish him severely, but Papama said, "Sir, do not punish him." "Well, what do you want me to do with him?" said he. "Pay him for the time he supported me and put me in Monakyam's care, and see that what remains of my possessions is secured to him." In the presence of the Court the Magistrate made him hand over that unjust document and promise that he would hand over the jewels and other things he had got unjustly into his possession. In spite of all this kindness shown him, on his return he refused to do as he had promised and soon afterward the Magistrate was transferred so it looked as though he would win the day.

The man who defrauded her of her house and stirred up so much bitterness against her became very ill and died the death of a wicked man, his family have become beggars and his name is disgraced.

Papama got very sick and she felt that her end was near and Monakyam insisted that she come over to their home so that they could care for her. Her one fear was that he would be the loser, but at last she consented, and as she was leaving her shed in the caste quarters she leaned upon her stick and said to the crowd which gathered, "You will say I am going to eat Mala food and such things, but although I am the oldest woman in the village, not one of you stood by me to help me. It is from over there my help has come and I am going there," pointing across the road to Monakyam's house. During those

last few days they cared for her in her illness, and she gave precious testimony to her faith in God. Often she would say, "I am going to my Father's house." Her one care was that the jewels and other things had not been handed over yet, but God brought that to pass too, and when she saw this settled she said, "Now I am not going to think any more about this world, do not let any one come talk to me now, I want to think about God." The last night before she died, she called Monakym near and said, "Your God is the Great God, and He is my God, and you are my true son. Thank God He has handed my property to you. Now I may go to God. My son, now give me leave to go to God, my time is done. I will surely leave you tonight. Many, many thanks to you and Ratnama for all your kindness. God will surely bless you for He dwells with you."

After about an hour she called again and asked them to pray, then kissed them and fell asleep in Jesus. When the munsiff of the village was told of her death, he said to bury her where some Christians were buried, and the care of her body and the funeral was the wonder of the villagers. Lydia, one of the Bible women, went out from Tuni to help, taking some flowers with her. And now that piece of ground has been granted for a Christian burial ground, and as it is right on the side of the main road, it will bear testimony for Him. Some day we hope it will be enclosed and, in a simple way, old Papama's grave marked.

FROM MRS. ARMSTRONG

From a private letter written by Mrs. Evelyn Smith Armstrong to an old college friend:

"We had Dr. and Mrs. Joshee in our midst for just one day on the second of September. It was a very busy but happy day. Misses McLaurin and Brothers kept them busy in the forenoon, while Mr. Armstrong and I presided over a three hours' Bible Workers' Examination—written and oral.

Dr. Joshee spoke to the boys for two good full hours from 8.30 a.m. in the morning. He answered all their curious questions about Canada. I was very sorry that I could not

have been present to hear the lads' questions. It must have been an exceedingly interesting meeting.

They had their noon rest in our spare bedroom; and then Dr. Joshee had a heart-to-heart talk with all our pastors, teachers, and evangelists. Mr. Armstrong just went to introduce him and open the meeting, then he slipped away, leaving Dr. Joshee and his fellow-countrymen to have an inspirational fellowship together. Mrs. Joshee spoke to Miss McLaurin's Bible women at 3 p.m.

The boarding boys enjoyed a short programme of sports. It was not until about 4.30 or perhaps later, that the Joshees found time to come and have tea with us.

After tea was over, they had a little chat with us and then some of their Indian personal friends gathered around them. This gave me a chance to slip out and put the finishing touches on the cooking of the various dishes of curry for our share of 75 guests. It was great fun helping in the cooking of various curries—we had mutton curry, fried liver, dry curry, hot pepper, water, soup and dhal curry. Many of the guests assured us it was the most tasty feast they had enjoyed for some time. Poor Muriel Brothers had her hands full superintending and helping with the cooking of the rice for all the guests and the curry for her boarding school tribe of 192 boys plus the teaching staff with their families. Of course there were a great many of the older boys to do the actual heavy work under Muriel's supervision, while I also had five helpers under me to help cut up the meat (although I washed it three times myself) and peel and clean a large quantity of onions, wash the dhal before cooking it, etc.

After the feast was over we tore the Joshees away so they could get a good night's rest. We were awfully sorry to have to let them start out early next morning in the pouring rain, but we just could not keep them. On their return home Mrs. Joshee wrote the sweetest little note of appreciation of her visit in our midst. She is just as charming a body to meet as he is. She is very well educated and must be a great help to him in all his work.

PRECIOUS TO HIM

Precious, very precious to Him, are the thousands on the Ramachandrapuram field who have heard little of His love and power. Precious also are those who have heard of Him, and with earnest hearts are seeking Him. Precious too are those who have found the Saviour and have confessed Him in baptism. Very precious are the thousands of children who love the wonderful Jesus of whom they have heard in the schools. Precious too are those in this group whom the picture will introduce to you.

Seated in the centre of the picture is M. Sashamma. At her feet to her right is her only child, Samuel. Their story has been told before, but will bear repetition. When Seshamma was a tiny girl wife, her husband, Venkaih Garu, then a young man of 19 years, and hardly known to her, outraged all the laws of his caste and family by being baptized. He had been given a hunger for God, unusual among the Kumma (rich farmer) class. He had sought in vain among the gods of whom he had heard for any revelation or peace of mind. On his occasional visits to the market in the distant town of Co-canada he had sometimes heard some preaching, about one, Jesus Christ. One day, when he was specially hungry in spirit, a coolie girl passed near him as he was in his native village, Shellur. As she passed she sang, "Oh Refuge, my Lord Jesus, You are the only way to Heaven." The message came home to Venkaih's hungry heart, and kneeling in the street he prayed in the name of Jesus, and God gave to him an answer of peace. Eager to confess his Saviour he was soon baptized, His family cast him out making a straw effigy and burning it in his name. Wisely or otherwise he gave up all his property. When I came to the field in 1908, he had been 20 years a Christian. He had studied, and now was a sort of travelling evangelist. His wife had never come to him, but he constantly prayed for her.

What of Seshamma all these years! She was with her own people, almost as a widow. What was her husband's religion to her, but the evil thing that had separated her from all an Indian woman holds dear? Little wonder

that she was prejudiced against it. However behind her husband's new religion was her husband's prayer-hearing God. With marvelous faith he kept praying that his wife might be converted. At long last after 25 years Miss Hatch and I had the joy of seeing Seshamma following her husband to the House boat where after a meeting she and some others were baptized. Her husband went with her to the part of her father's home which she had been occupying. The door leading to the rest of the house was closed against them, not to be re-opened even when after a year God crowned their union with the coming of little Samuel. How cruel a false faith can make those who follow it! This Christian family were not allowed to use the family or other well, so water had to be carried from the canal. They were not allowed to purchase in their own village the little every-day necessities. Their little son was not allowed in the games with the other children. For the little lad's sake and that Seshamma might have some Christian teaching and fellowship we persuaded them to come in to Ramachandrapuram where we were able to give them a free house in the town. Samuel attended our Caste Girls' School where we have a very few boys in attendance.

About this time Venkaih became quite ill. When he recovered he seemed somewhat unbalanced mentally. He refused to take the mission help which Dr. Stillwell had been giving, saying he was called to come out of Egypt and to leave all that he had in order to be Christ's disciple. We tried to show him that we were called to give up all that hindered, but to use for Christ and others anything that was not a hindrance. Then he had a vision that for a year he was to leave his wife and son and wander as a Sanyas living on whatever was given to him. We looked forward to the close of the year but no new vision came, except to claim that God still called him and wish his wife and family to follow him. That this is an illusion, not a real call of God is proved to me by the fact that poor Venkaih is being very poorly provided for and that mainly by poor Christians who are ashamed to see him hungry and



The Group Mentioned in "Precious to Him"

ragged. Then too while in Ramachandrapuram even when at one time his wife was very ill I had to give up touring because there was no one to spend the night with her or to carry medicine for her. I tell Venkiah he is living in the Old Testament yet. He quotes the one verse about giving up all and one can carry him no farther at present.

What of the young son Samuel during his father's absence? When he grew beyond our Girls' School he was sent to the Hindu High School. One of the older boys there made a friend of him and soon his mother was in great distress. Samuel was playing truant, helping himself to money which he was spending foolishly. His mother could do nothing with him. He surely needed his father, but he thought his prayers were sufficient. For a time the motor car and its chauffeur helped to win Samuel from his bad companion, but only for a time. During my absence Miss Myers wisely arranged that he go to the Samalkot Boarding School. There the evil spell was broken. Samuel is learning well and is now quite a model boy. During his last holidays he made himself very useful to his mother, with the crudest of tools repairing a broken bed and building a fence. He is now 13 years of age, shy and retiring. What he may be in the future through your prayers God only knows. Watch for further news and pray.

M. Rebecca is seated at Seshamma's left and standing behind her to her right is her step-son, Devadabam (the gift of God). Rebecca lived in Pasalapudi, quite a large town just beyond our Leper Home and near the canal where the house boat Elizabeth ties up between tours. It is not a well kept town, the out-caste part where Rebecca was born and brought up being over-crowded and specially dirty but the main part of the town also being very far from what it might be. Here with ignorant non-Christian parents and companions Rebecca spent her childhood. Early she learned in the Mission school not only to read and write but to love the Lord Jesus. Her faith in Him was so real that the Mission rule that only children of Christians could be sent to Boarding was broken and she was sent to Cocanada. In 1908 she had completed her Primary class

and also the Primary Training which she took in Nellore, and became my first new worker. As she belonged to a nearby out-caste family and as her brother was notorious, not noted, it was not possible to use her as a teacher in our Caste Girls' School. Instead she became my travelling Biblewoman, and was a sun-beam in the boat and everywhere. She did not stay with me long. A call came from the very capable pastor in Jagannaickpur, Cocanada, for a wife. Rebecca was his choice and she became Pastor's wife and mother to his little son. About this time her mother became a Christian, and later her father, till now through the consistent life and efforts of the first fruits of that little Mission School her sisters and even the notorious brother are church members.

—L. M. Jones.

(To be continued)

THE STORY CONTEST

Remember that the story contest announced in the October Link closes on May 1st. We are hoping to have some stories from our missionaries.

In a note from Dr. Higgins he says, "Our address is simply 'Waltair, India.' We are to be served by a new post office, hence the dropping of the R.S. It is quite unnecessary also to add Vizagapatam District."

From January 28th to Feb. 2nd, in Washington, D.C., a very important missionary convention is to be held. Be sure to read Mr. Priest's article about it and note especially his closing paragraph.

THE EXCELLENCY OF CHRIST.

"He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondsman, he is free;
If any be but weak, how strong is he!
To dead men life is he, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, and a treasure without stealth."

—Giles Fletcher in "The World's Great Religious Poetry."

Among The Circles

A FABLE FOR MISSIONARY WOMEN

Once upon a time a large family was assembled about a well-spread breakfast table. It was hard to tell how many there were, because they kept moving around instead of sitting quietly in their places; that is, all but the mother.

When the food was placed on the table this mother helped herself to the best of everything. Her cereal was smothered in cream, her steak was cut and eaten with leisurely enjoyment, her coffee was sipped with relish; she appeared utterly unconscious that anyone but herself was at the table.

Meantime, Tom undertook to cut himself a piece of steak, which acted as such things usually do, and performed a gymnastic exercise, sending gravy all over that end of the table. He finally secured a piece, and bolted it in large morsels.

Susie endeavored to break an egg into her cup, but her little fingers were unskilful, and the egg was hot. In consequence, there was a sudden collapse of the egg, and Susie spent some minutes in a doleful attempt to fish out the shattered egg shell. After she had finally started to eat, sounds of gritting teeth and contortions of countenance bore witness of the fact that she had not found it all.

Nellie buttered her bread with joyous abandon, anointing the tablecloth at the same time. Charlie upset the jam reaching for the bread tray; while the baby bestowed milk impartially on the tablecloth and the floor in a heroic effort to fill his own mug from the pitcher.

Is the mother deaf and blind? For still she continues serenely eating her breakfast, paying no attention whatever to the devastation caused by her family. Let us ask her what it means.

"Oh," she replies, "my children have plenty to eat. My table is abundantly spread, and they help themselves."

"But," we exclaim "while the food is plentiful and nourishing, they do not know how to wait upon themselves. They are only children, and without direction and help they will not be able to prepare the food so that it will be digestible, or even so that they will get enough to nourish them."

"That isn't my concern," says she. "The food is there; I have done my duty."

"No," we insist, "your duty is not done until you have seen to it that each child gets what is most suitable to its needs, and is properly fed. Your children will go to school or to play without the fuel their bodies need, and in time they will fall behind, in study as well as in sport."

"Oh, well," says the mother, calmly pouring her second cup of coffee, "they do seem to be hungry all the time; but I have a very kind neighbor, and when they are playing out in the yard she often calls them over and gives them a piece of bread between times; so I guess they get along!"

And that is the satisfaction she gives us.

What an absurd picture, you say! No such scene ever was enacted in a civilized land! Now, if they had been wild Africans, snatching a handful out of a pot, it would seem more natural. But the mothers who sit at well appointed breakfast tables never do such things. As a matter of fact, it is quite the other way in the homes we know. There the mother helps and guides the little fingers, serving everybody rather than herself; and usually she gets nothing until the food is beginning to cool, and the choicest bits have been distributed to the others.

But wait a moment! Have we ever seen anything that might remind us of this abnormal picture?

There is another whose table is richly spread. Her name is Mrs. Woman's Missionary Society. Her children are many; they are the future workers of our churches, the future pastors and teachers and missionaries, who are growing up, a fair and godly stock, in the midst of her house.

Abundant, indeed, is the feast of information set before this family; the knowledge of the whole world and its needs, the hero-stories of all the missionary ages, the inspiration of noble words and deeds. But they are prepared for the mother, not for the children. It needs some help, some guidance of older hands, to bring this food to the little folks, to help them assimilate it, that they may grow thereby. And too often we see that mission-

ary mother ministering to her own needs, forgetful of those of her children.

Nay, she has even been known to say, "I cannot teach missions to these children of the church; but they get some instruction in missions in the Sunday School, and that is enough. I need not concern myself further about them." Ah, Mrs. Sunday School, kind neighbor. Can we leave it all to you?

This is why we have children's mission bands. This is why we ought to have more and more of them. Children cannot organize their own societies; they cannot teach themselves; that is ours to do. The missionary feast is spread upon our table; is it too much trouble to help these eager little ones to share in it, properly chosen and prepared? Is it too much trouble to do this for the children in our homes—even to feed them with our own hands when they are very small? And should it be asking too much of Mrs. Woman's Missionary Society that she make herself responsible for the organizing and leadership of a mission band wherever her children are found?

Does this apply to your woman's society? Have you a mission band in your church? Has your woman's society a constant and helpful interest in it? If the present leader of the band should resign would your woman's society, as a matter of course, carry it on by keeping up the meetings till a new leader could be found? Oh, these pitiful little bands dying for want of leadership, with a table full before them! Who is responsible?

Answer, if you please, well-fed and comfortable mother! Answer, Mrs. Woman's Missionary Society!—M.R.S., in *Lutheran Woman's Work*.

DELTON CHURCH, EDMONTON, ALBERTA

The Delton Circle Thanksgiving meeting was held in November at the church. Owing to illness our President, Mrs. Harris, was unable to be present. The Vice-President, Mrs. Killip, had charge of the meeting. Mrs. Bingham, of McDonald Circle, gave us a short talk in regard to the relationship which should exist between the Mission Circle and the Mission Band.

Miss Bouland, of India, gave us a very vivid description of her work among the criminal tribes of India. The address was made very interesting by the use of pictures and an Indian costume worn by Miss Bouland. The offering for the day amounted to \$16.25.

MCDONALD CHURCH, EDMONTON

The Mission Circle of the McDonald Baptist Church, Edmonton, held its annual Thankoffering meeting on Nov. 19 with a good attendance. President in the chair. Meeting was opened with the Jubilee hymn "Jesus saves." After prayer 14 young ladies gave a Thankoffering Bible reading which was much appreciated. A very pleasing feature during the evening was the presentation of three Jubilee pins to members of the Circle, ladies who had served the Mission Circle faithfully and well for a number of years.

Miss Bullard, returned missionary, gave the address of the evening, telling us of her work which is among the robber tribes of India. She was very earnest in urging the Young People to take up their life work among those in India. Music and singing was much enjoyed during the evening. Collection amounted to \$70.00.

S. P. C.

AILSA CRAIG

A meeting of unusual interest was held in the Ailsa Craig Baptist Church in September when our Circle held a Thankoffering meeting. The President, Mrs. (Rev.) Wylie, presided, and our Directress, Mrs. Baldwin, of London, gave a very inspiring address. Special music was provided. After the offering was taken, which amounted to \$40, all went to the school room, where dainty refreshments were served, and a social time enjoyed.

Our receipts to Foreign Missions \$110.50, and to Home Missions \$62.00 for the year.

We thank our Heavenly Father for all the blessings of the past year, and hope to accomplish greater things for our Master in the year we have entered.

Rose Dorman, Asst. Sec'y.

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

From Circles—Toronto, First, \$5.50; Port Rowan, \$14.25; Clarence, \$21.75; Guelph, \$43; Galt, \$11.00; Gravenhurst, \$4.00; Brant, First, \$83.77; Jaffa, \$2.00; Toronto, Silverthorn \$2.73; Toronto, Boon, \$21.32; Windsor, \$40.00; Sault Ste. Marie, First, \$12.50; Toronto, Indian Rd. \$66.79; Harrow \$5.00; Toronto, Parkdale, \$57.94; Burlington, \$5.00; Toronto, Boon \$5.00; London, Maitland, \$14.25; Westover \$35.00; Denfield, \$25.00; Pine Grove, \$5.00; Blenheim \$4.50; Toronto, Castlefield \$10.70; Toronto, Century, \$27.10; Sarnia Central, \$45.00; North Bay \$1.40; Toronto, Jarvis \$8.19; Kingsville \$14.25; Toronto, Walmer, \$143.56; Toronto, Dufferin, \$3.43; Lonlon, Talbot \$25.00; Tiverton \$41.00; Hamilton, Hughson, \$9.00; Tillsonburg, \$9.24; Galt, \$14.50; Strathroy \$24.25; Toronto, Dufferin, \$8.59; Fullarton \$7.00; Denfield \$29.00; Parkhill \$10.00; St. Thomas, Broderick Memorial \$12.50; London, Adelaide, \$15.70; Port Arthur \$15.75; Peterboro, Murray St. \$31.15; Lindsay \$16.61; Goderich, \$5.00; Fairbank \$8.50; Fonthill \$6.00.

From Y. W. Circles—Port Colborne \$13.50; Woodstock First \$6.50; Stratford, Ontario St. \$2.00; Toronto, Parkdale, \$11.00; Toronto, Central \$17.35; Toronto, Indian Rd. \$10.00; Barrie, \$13.00; Hamilton, Stanley, \$5.00.

From Bands—Brooke, \$5.60; Hamilton, Kensington \$4.60; Forest, \$18.00; Schumacher, \$5.00; Mt. Brydges \$4.80.

From Miscellaneous—Union Circle collection \$5.84; Convention collection, afternoon \$69.10; evening \$72.66.

From Individual—Special per V. E., \$41.25; Mrs. Harry Smith \$5.00.

Receipts from Jubilee Fund As Reported at
Convention By Directors

From Circles—Port Arthur, \$20.55; Fort William \$10.00; Waterford \$8.95; Villa Nova \$3.50; St. Williams \$6.00; Hartford \$6.25; Hagersville \$11.00; Courtland \$9.00; Cheapside \$11.16; Bayview \$3.91; Daywood \$6.70; Hanover \$3.00; Paisley . . . 5.50; Strathavon \$3.80; Woodford \$4.46; Paris \$7.22; Brant, Calvary, \$12.00; Burgessville \$4.50; Springfield \$4.78; Tillsonburg \$15.90; Brant, Park \$22.27; Brant, Riverdale \$3.00; Sault Ste. Marie, First, \$32.50;

North Bay \$16.00; New Liskeard \$6.50; Co-bourg \$8.75; Norwood \$12.56; Toronto, Olivet \$6.10; Toronto, St. Clair, \$24.37; Toronto, onto, Parkdale \$25.42; Birchcliff \$6.30; Toronto, First \$20.00; Toronto, Walmer, \$69.67; Toronto, Central \$118.00; Toronto, Runnymede \$2.13; Toronto, College \$56.67; Toronto, Immanuel \$54.17; Aurora \$2.75; Denfield \$14.00; London, Adelaide \$12.54; Watford \$4.25; London, Egerton \$7.17; Ailsa Craig \$8.50; Parkhill \$6.00; Hamilton, James, \$57.75; Listowel \$6.35; Glamis \$11.50; Wingham \$3.96; Lindsay \$25.70; Whitevale \$2.30; Claremont \$22.00; Kitchener, King, \$38.77; Acton \$4.10; New Dundee \$15.31; Kitchener, Benton \$22.00; Port Colborne \$25.32; Perry Station \$5.00; Hamilton, Immanuel \$7.17; Wilkesjort \$2.75; Windsor \$37.60; Kingsville \$13.26; Chatham \$5.78; Colchester \$13.30; Harrow \$15.30; Wallaceburg \$9.24; Wheatley \$15.00; Leamington \$12.35.

From Y. W. Circles—Hanover \$8.00; Brant Riverdale \$9.00; Tillsonburg, \$5.28; Toronto, First \$5.00; Toronto, Walmer, \$71.00; Listowel \$2.42; Galt, \$8.00; Guelph \$9.55; Port Colborne \$14.20; Wallaceburg \$9.00.

Individual—Miss A. Møyle \$8.27.

M. C. PIERSON, Treasurer.

Mrs. W. H. Piersol
35 Dunvegan Road,
Toronto.

Through an oversight the Christmas Tree on the front page of the December issue was printed as if original for the Link. It should have been acknowledged as selected. It is hardly necessary to say that the same is true of "My Task" on page 109 of that issue.—Ed.

"We face the tragedy of a dying world, and the peril of a nation, rich beyond all compare, called of God to service, and hesitating in her choice between a life of selfish indulgence and a life of sacrificial endeavor. This constitutes an emergency unparalleled in all the Christian centuries."

"What one talent did" is a good story to read or tell at your STEWARDSHIP five minutes in your Circle. Send to the Literature Department for it. It is only 5c.

The Young Women

JESUS AND I

I cannot do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end—
Jesus and I.

I cannot row it myself,
My boat on the raging sea;
But beside me sits Another
Who pulls or steers with me,
And I know that we two
Shall come safe into port—
His child and He.

Coward and wayward and weak,
I change with the changing sky.
To-day so eager and brave.
To-morrow not caring to try;
But He never gives in,
So we two shall win—
Jesus and I.

Strong and tender and true,
Crucified once for me!
Never will He change, I know,
Whatever I may be!
But all He says I must do,
Ever from sin to keep free,
We shall finish our course
And reach home at last
His child and He.—Sel.

It is obviously true that our time, our money and our prayers should be most largely given to the Home and Foreign Work for which we are responsible. Yet our vision should not be so limited. We should have an intelligent and sympathetic interest in the world-wide mission field, especially in what is being done for the uplift of women anywhere.

The July-August Link contained an account of the seven Christian Colleges for women in Asia. In connection with that the more detailed information about the one in Japan, which follows this note will be of interest.—Editor.

PRESIDENT YASUI AND HER COLLEGE—EN FETE.

By Rose E. Wakefield

We were bound for the Woman's Christian College of Japan, and even though Tokyo waved no flags for our little motor party we were very clear that this particular June 7th was a day made for song and rejoicing. I even felt that we were helping to make history, though to be sure, the part played by my honorable self was merely the easy and popular one of applauding the work accomplished by others. The inauguration of Tetsu Yasui, Litt. D., as President, and the dedication of the first units of the college buildings, would, we all felt, stand, some day, as landmarks of progress along the highway of Christian education for Japanese women. Five miles from our Azabu school, past the long line of Tokyo's torn and shattered streets, we came at last to the beautiful college property of twenty-four broad acres.

The few completed buildings of sturdy, substantial concrete—simple, yet beautiful of line, were made, one instantly felt, for happy, energetic life. Dormitories, business offices, class and reception rooms, all were receiving, and the proudest student girl guides ever seen were busily conducting streams of delighted visitors over the entire plant.

As for the fine, spacious temporary chapel, where the day's programme chiefly centered, it was crowded with invited Japanese and foreign guests, while just outside, under a colorful, raised canopy tent, the more than 200 students of the college were gathered close enough to the open windows to hear and see everything. There were palms and flowers in most wonderful array. In full sight, just over the platform, there clustered together, as they ever should be, the flags of Japan, Britain and America. And somehow I think there were many silent prayers upraised that the educated Christian young women of Japan might be a force for peace and progress among the nations.

Time would fail me to tell of the speeches, and greetings, and songs, and choruses, of this college day. It was indeed a mighty programme. Representatives of ambassadors, of the Governor of Tokyo-Fu, of mission boards, and colleges afar; clergymen, college presidents, graduates, students—there seemed no end to the array of interested folk who had come to wish well the Women's Christian College.

Much of the interest, to our Canadian eyes and ears, centered about our own Miss Blackmore's happy induction of the President—Dr. Yasui. As Chairman of the Board of Trustees, Miss Blackmore spoke with authority of the history of the college. A resolution of the Edinburgh Missionary Conference of 1910 had urged the need for the establishment in Tokyo of a Christian school for the higher education of Japanese women, and slowly, out of much tribulation, the present Union College had six years ago come into being. The new site of to-day and the induction of a President whom they all delighted to honor, were but marks of growth and expansion, for which we all gave thanks to the great All-Father. Miss Blackmore's words of appreciation of Dr. Yasui's fitness for her high office found an echo in every heart.

The quiet little woman who rose to receive from Dr. Reischauer, the Executive Secretary of the Board of Trustees, the keys of office, impressed me as no dealer in fair promises. Rather would she steadily and surely rise to the full power and privilege of her high position. There was one key which Dr. Reischauer did not hand to President Yasui because, as he aptly remarked, "she already possessed it," viz., the key to the love and confidence of the entire student body.

Dr. Reischauer also unfolded the future building plans of the College—dependent of course upon the continued liberality of its friends. Dormitories that at present only accommodated 200 would be followed by others with room for 800 students. Building units, here and there, would slowly, but definitely, fill out a well-formulated building scheme, until some day

the college should stand entire—an institution worthy of the love and pride both of its own country, and of those loyal ones afar who had rallied to its support.

The music at this College function may not be passed by with any mere nod. It well deserves our most respectful bow. I have known people in Canada who lightly esteemed the musical soul of the Japanese. Indeed—"tell it not in Gath"—I have stood myself among the unknowing ones. But because confession is tonic to the soul, I gladly record my change of heart. The students of our Woman's Christian College can sing, and sing in a fashion to do credit to many an older and larger institution. Under Miss Chappell's careful training, they gave us solo and chorus work that was delightful in its spirit, and fine precision. Not only did they sing well, but they sang good music well, and there was nothing for any honest unbeliever to do but right-about face, meekly admitting the converting power of such amazingly good work.

And of course, after all this "feast of reason," there was lunch in the splendid College halls, with later a most pleasant reception given by President Yasui. And we saw the tiny, but delicious rooms of the students; "one apiece," and with their pretty, built-in furniture, and dainty fixings, "lovesome spots", every one.

Finally, some of us were even daring enough to invade the great circular kitchen, like nothing I have seen elsewhere, save in some old-world monastery, famed for its prowess in the culinary art. It was rather a bump, down to the prosaic side of life—for our day had greatly exalted the things of the spirit—and yet I do suppose that even a college needeth to have its feet set firmly upon old Mother Earth, and we found no difficulty in glowing over such a glimpse of the practical side of institutional life.

I came away from it all feeling that the eager girls of Japan—those whom some of us in Canada have almost learned to call our own—were fortunate to have such

(Continued on page 173)

Our Mission Bands

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

Those who read the Band report in the last issue of the Link will have noticed with sorrow that the total number of Bands for last year was three less than the previous year. Twelve new Bands were started in 1923-4 but fifteen were dropped. If we are to attain our objective we must go forward altogether—not forward and backward too.

Why have we set that objective—and why do we take so long to reach it?

Mr. McLaurin visited Bloor St. Sunday School yesterday and told a story to the Primary boys and girls which may help to answer that question.

Outside an Indian village a miserable cow had fallen and died. You and I buy our steak or roasts at the butcher's but the poor and the outcast of that village flocked to the cow's carcas and in a screaming mob swarmed around it, hacking and hewing, each trying to get as much as possible of the unaccustomed meat. In the press were many children, their hair matted, their appearance terribly unkempt but from each hungry little face the eager eyes peered out. It was they who saw a horseman approaching and their attention instantly shifted from the dreadful remains of the cow to the splendid arab steed and his white rider. Yes, the rider was white, face, hands and even his knees which showed in the interval between puttees and riding shorts, surely this was a strange being indeed! His actions were stranger still, he sang, he told stories, he prayed to a Kind Father in Heaven who loved everyone so much that He sent His son to die for them. There were hungry hearts in that crowd as well as hungry bodies and to a husband and wife that day came suddenly the love of Jesus lifting them. The missionary passed on, he left them a Bible but they couldn't read. They could only turn the pages over, repeat the little they remembered and say "our little boy must learn to read, then he can tell us." Day after day they thought of sending their boy to school, day after day they put away the tiny amount they almost couldn't spare to make his schooling possible. Day by day the boy too thought of this, worked for it, and

filled his comrades with envy as he spoke of his plan to become a teacher or a pastor. At last the wonderful time arrived when his school fees were in his hand, his outfit (such a funny outfit, a jacket, shirt, and trousers, bought so large that he wouldn't grow out of it all the time he was away!) rolled in a neat bundle and slung over his back—and he and his uncle (who was taking him) were ready to start. The stars hadn't left the night sky when his parents and friends bade him goodbye, and all through the hot, dusty journey which followed he thought of his village and his friends and determined to work hard so he could come back a credit to them. Now the school was in sight at last, and soon they were answering the questions of the tall native pastor in charge of it. Why had they come? Because this boy wanted to enter school, to learn and read, to become a teacher too! "But" said the pastor, "you can't enter this school it is full to overflowing already." They told him how far they had come, they showed him the school fees, the bundle of extra clothes, they spoke of how the parents had slaved for this, they pleaded with him till sundown, but all the pastor could say was, over and over, "I'm very sorry, but until the school is enlarged I can't take you in." That night they slept under a tree in the Mission compound and the next morning while the boys in school were singing their early hymn of praise these two disappointed ones slipped away to trudge the long miles back again.

Why couldn't that boy enter the school? Because some of us at home weren't thinking. "Feed my lambs."

H. F. S.

COLCHESTER BAND

The Sunshine Mission Band of the Colchester Baptist Church gave an entertainment on Nov. 20th. It was a success in every way, the weather was fine, the church was filled and the program was one of the very best.

Every number on the program was suitable for a Mission Band entertainment. It con-

sisted of choruses, recitations, exercises and a pageant entitled "Bible and Missions." Rev. Marshall, of Kingsville, was the special speaker. So many words of appreciation have been spoken by those present. A lunch and social time was enjoyed by all. A free-will offering was taken amounting to about thirty-seven dollars.

Grace Laramie, Sec., Arner, Ont.

HANOVER

The Hanover Willing Workers Band had a very successful entertainment on the evening of Nov. 28, 1924. We made little bags of gingham, silk or any kind of material we had and gave them to all the church members, also those who attend our services but who are not members, along with the Mission Band members. We all did our part in writing the verses and one young lady member of the church typed about seventy for us. The verses read as follows:

"We're having an entertainment for the Willing Workers' Band
On the 28th of this month, so hope you'll be on hand,
And bring this travelling bag along with that amount therein
That tells how many happy years you have been travellin."

We made over two hundred bags and enough verses for every bag. We held our entertainment in the church auditorium and when the bags were emptied of their contents, we realized over thirty-seven dollars. We feel sure that everything that was said and done brought home a sense of responsibility to the hearts of all who were present. We only hope for greater success, and may God guide us each and all for greater service for His Kingdom.

(Mrs. Sam) Nora Quast, M.B. Leader.

TEN LITTLE LIGHT-BEARERS

A recitation for ten small boys and their Leader. Each boy should hold a lighted candle, and as he mentions the sin committed, should blow the light out. The last one hands his lighted candle to his leader as he yawns sleepily. The leader recites the first four lines.

Ten little light-bearers, I overheard them say,
"We're going to shine for Jesus, all this live-long day."
But only one remembered to kneel to God and pray
"Oh! help me shine for Jesus each step along the way."

Ten little light-bearers; oh, how their lights did shine!
One told what wasn't true,—and then there were nine.

Nine little light-bearers, I'm sorry to relate
One struck his sister—and then there were eight.

Eight little light-bearers, they shone like stars in heaven;
One grieved his father, — and then there were seven.

Seven little light-bearers, asked to gather sticks;
One refused his mother,—and then there were six.

Six little light-bearers, the best boys alive,
One said a naughty word,—and then there were five.

Five little light-bearers, playing near the store;
One stole an apple,—and then there were four.

Four little light-bearers; when teacher did not see,
One copied from his mate,—and then there were three.

Three little light-bearers, given a task to do;
One looked cross and pouted,— and then there were two,

Two little light-bearers, the day was nearly done;
One stoned poor pussy cat,—and then there was one.

One little light-bearer, climbing into bed,
Kissed his darling mother, and this is what he said,
"I tried to shine for Jesus, but all that I could do
Was to keep from being naughty, the whole day through." —Sel.

The Eastern Society

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

Miss Barker, 4136 Dorchester St., Westmount, Que., to whom has been assigned the editing of material for the Eastern Society's page in the "Link", will feel grateful if all communications be sent to her rather than directly to the Editor, that she may know what she has available. All items to be sent as early as possible in the month.

URGENT APPEAL FROM VUYURU!

Surely This Will Not Pass Unregarded by the Women's Circles of Eastern Ontario and Quebec.

Dear Link,—Why the wall. (\$1000) and why the new dormitories (\$1,000) and why the row of three new rooms (\$2,000) for Vuyuru in our statement of needs for our mission in the Conference minutes of January, 1924? These are approximate figures, as, until you, at home, agree to take up this need, no plans and estimates will be made in India. Recently, came the good news that the women of Eastern Ontario and Quebec have decided to open up a fund to celebrate their Jubilee, which occurs in 1926, and that this fund is to build our long-prayed-for buildings and wall.

The wall. Some time ago, you gave money enough for an extension to the compound. Land has always been exceedingly difficult to purchase in Vuyuru, as they ask over three hundred dollars an acre. Our canny Scotch missionary there likes full well to make a good bargain, and the matter may hang for some time, but of course, he will get the land. (He always does). And why the wall? In the school, there are about sixty girls who are all being trained to become workers and helpmeets to the leaders of our church in India. These range in age from nine to seventeen years. In our Christian boarding schools in Canada, at Brandon, McMaster, Grande Ligne, Acadia, we do not have high walls and barred doors. But we do have protection for our girls with responsible teachers in charge and with doors that are always locked at nights. In Vuyuru the surrounding community is Hindu and Mohammedan, with no

respect for womanhood, and no belief in purity. The wall is a necessity to keep marauders out, not especially to keep the girls in.

In such a land as India, we cannot let our girls go walking for exercise, as they must not go freely down the streets and roads as Canadian girls do. We have long felt the need of a larger yard, or compound, as we call it, as they have no place to play or to have a garden. This larger compound necessitates a longer wall, and thus we have this item of considerable expense.

And the new dormitory? Sixty girls are crowded into one room, so small that when they lie down at night upon the floor, the two rows of them, with feet almost touching, fill the entire floor space. When four girls came down with chicken pox, and there was no other place for them but this room, we were thankful it was no worse, but prayed to see the time when there would be a change. Rarely is the boarding school free from some ailment, if only slight fever or a headache, but the overcrowded condition makes it all much more serious, and a small hospital room would be a great boon.

The row of new rooms? When the said dormitory is the only place for all the girls, including the sick ones, and at the same time, has to be used by day as a school room for the forty pupils of the first class, you can plainly see the need of more class room. The chapel school house has one large open hall, two side rooms, and verandahs. One teacher teaches the seventh class near the door by the street. The head master has the highest class, the eighth, near the door at the other end of the hall. The large sixth class occupies one side room, while the third and the fourth classes, small enough to be taught by one teacher, are in the other side room. The fifth class is usually held on the verandah but this is not as satisfactory as in some school houses, as the verandah does not shelter from storm or from sun as some do. However, by changing from one side to another, they are fairly well looked after. The little ones file over to the "girls' boarding." Thus, you see, that the school house accommodates properly but four classes. Since it

was built, the other classes have been added, bringing Vuyyuru up to as high a standard as any of the other schools of our mission except the High Schools. The three new rooms will accommodate the classes.

Vuyyuru grows so fast that if it would stop long enough to take a full breath it would simply burst its buttons. And then, when you faithfully patch it up with wall, dormitory and new class room, you never know, as one of our best known lady missionaries says, "Just when it will burst out in a new place."

Some time you must ask Mr. Craig to tell how he first went to Vuyyuru and what a hard time he had to find land enough to plant our mission there. He will tell you how, one night, he heard in fancy, the church choir in his old Ontario home, sing:

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

And the next day he acquired the first bit of land.

Now you have come to the time of Jubilee. Thank God for the thousands of Christians in Vuyyuru, and remember that there is still much land to be possessed.

Yours sincerely,

E. Bessie Lockhart.

RE CONVENTION REPORT

The Board of the Women's Foreign Missionary Society of Eastern Ontario and Quebec desire to express their acknowledgment of the service rendered to them by Mrs. Findlay in so ably reporting the meeting of Foreign Day at the Convention in Montreal, 1924. This is no light task and grateful thanks are tendered.

HALT

Why try to run your Circle meetings without the right literature? How about calling your Programme Committee together and arranging the topics for the whole year. Then send a list to me and I will endeavour to furnish you with the most up-to-date Literature available. You will then be able to provide the persons allotted to take the meetings with suitable literature a month in advance. Try this plan and see if your meetings are successful and helpful. Ah! and

perhaps you would like to borrow the slides for the Band, for children just love a picture story meeting. Just think it over and keep me busy—I am so happy when surrounded by the Literature helping to supply the needs of you all.

Mrs. W. J. Litch,
3481 Greenfields Ave.,
Park Ave. Ext.,
Montreal, Que.

MEMBERS AND FRIENDS OF OUR YOUNG WOMEN'S CIRCLES

Heartiest New Year's Greetings! How swiftly the months slip away. It seems but yesterday we met in Convention in Montreal to talk over our achievements and now we face a new day with all its golden opportunities. Eagerly we look forward to doing more than ever in the Master's vineyard; and a glance at our last year's report spurs us on to greater effort. It is a record worth living up to and holds out a challenge to us. Two new Circles—making nineteen in all with three hundred and sixty-five members.—Total contributions \$1782.90, a gain of \$135.00. It is an average of \$4.88 per member. One tiny Circle of eight members at Parkdale, Ottawa, averaged \$14.00 per member. Home Missions received \$688.84 which includes \$200 for Brandon Scholarship. (This total was a slight decrease and such a thing must never happen again!) Foreign Missions received \$1094.06 and this includes \$752.00 to Dr. Chute's Medical work and \$100 to Bolivia. These totals will all be increased with the help of Coaticook and Highland Park Circles and the five new ones we are hoping to form this year.

Fourteen Circles were represented at our Round Table Conference and your Superintendent's heart was deeply touched at the beautiful spirit, the courage and enthusiasm shining out from the faces of our young women. We have no fears at all for 1925—only high, high hopes. So much of the real effort, the hidden heroism of our girls must ever remain unreported—but we know that God who seeth in secret shall one day reward openly those whose lives are lived for others—for Him! And so let us face the New

Canadian Missionary Link

Editor—Mrs. Thos. Trotter, 95 St. George St., Toronto, Ont. All matter for publication should be sent to the Editor. Subscriptions, Renewals, Changes of Address and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto.

Literature Department—Women's F. M. Board, 66 Bloor St. W., Toronto. Do not send cheques if you live outside of Toronto. Send money orders. Telephone Randolph 8577—F.

Year fearlessly and help make it the happiest that has ever been.

Myrtle N. Blackadar.

Rockcliffe, Ottawa.

The Young Women's Mission Circle of the Temple Baptist Church, Montreal, held a Thankoffering meeting on Monday evening, Nov. 24th. A missionary sketch entitled "The Conversion of the Hon. Mrs. Sing" was put on by the Circle girls. The mite-boxes were brought in at this meeting, the proceeds of which amounted to \$13.75 and the Thankoffering was \$12.20.

We now have a membership of twenty-five with an average attendance of eighteen.

M. K. Rough, Sec'y.

Supplies! Supplies!! Who will volunteer to supply them for India?

The Supt. did not hear from anyone last month. Of course, everyone was busy for Christmas. A good plan for all our Circles to adopt annually would be to sew and knit chiefly for Home Missions, Christmas boxes, and local needs before Christmas and for India after Christmas. It takes a while to settle down after the festive season, and if a box is to be sent to India for the following Christmas parcels must be sent off from Circles to the Board in Montreal by end of May or beginning of June, so this plan would not give too much time for work for India.

Hospital needs are continuous and such supplies can be sent from Circles by parcel post any time of the year.

Picture rolls, suitable picture cards, etc., (no semi-nude figures please!) for Evangelistic work are also needed all the time and can be sent by parcel post.

For Christmas the Board hopes to send out a box next June or July. Fuller information

about this will be printed in the March "Link."

Meanwhile, Circles between Kingston and Quebec, will you please write to the Supt. of Supplies (a card if you cannot send more) saying if you are willing to exercise practical Christianity in this direction. If you have already decided what to do, and where you are hoping to send, it will help to know about it.

Remember that in India we are responsible for:—

2 Hospitals—Vuyyuru and Akidu.

2 Boarding Schools—Vuyyuru and Akidu.

4 Fields Evangelistic and Women's Work—Vuyyuru, Avanigadda, Yellamanchili, Narapatnam.

Perhaps some one Circle or district would like to become responsible for some particular one of these. Exact information as to what is needed can be had if desired. Of course this must not interfere with regular giving to Circle funds as these things are extra to our Budget.

Mrs. R. H. Findlay,

53 Windsor Ave.,

Westmount, P.Q.

PRESIDENT YASUI AND HER COLLEGE

(Continued from page 168)

a place of equipment for life. If it fulfils its fair promise, this college should stand for the all-round development of the young womanhood of Japan. And if it fulfils *not* its promise, it will be because some people in Japan, and across the sea, who are called by His name, have failed in loyalty, liberality, and constant prayer for this great educational work.—The Missionary Outlook.

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From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

A Happy New Year to All.

FIRST, in this beautiful NEW YEAR in our Circles, let us begin with PRAYER, the greatest means of accomplishing the greatest results. BIBLE WORDS ON PRAYER (3c.) makes a good Bible reading. THE CALL TO PRAYER (2c.) would make a good reading, or, better still, a talk. THE PLACE (1c.) and Miss Dakin's little verse PRAYER, would make two good little readings, and INTERCESSION, by Dr. Frost (5c.), and SPEAKING TO THE KING (2c.), would make two more readings or talks. There you have a program if you wish. SPEAKING TO THE KING is so good, pregnant with the ideas we need, that one wishes every woman in our Convention would read it and digest it. But best of all is a PRAYER CIRCLE (20c. postpaid). It is of our own missionaries. Several missionaries are named and a little introduction to each given for each day for a month. It is a call to prayer for these particular ones,—a plan of united prayer for certain missionaries. You all know what happened in LaPaz as a result of united prayer. Let us try it.

THEN, There is a new AMONG THE TELUGUS (30c.). Everyone simply must have this. It is more than usually interesting this year because as well as containing the interesting reports, it has the reports of the Jubilee meetings in India in it also. Send for it soon, or better, right now.

THEN, Our TASK IN INDIA is just as big, or bigger, than ever. Why not keep this before your eye this year? You can do this by means of the chart we have in poster form, bearing this name. The letters are in two colors, pictures and a summary of our task. Good to hang in your Prayer Meeting room. 40c. postpaid.

ALSO we have new Biographical sketches of Dr. Sarah Cook and Miss Pratt for 5c. each, and of Miss Marjorie Palmer (Bolivia) for 2c. each. Now we have 14 sketches in this. They are of the Misses Baskerville, Folsom, Murray, Priest, McLaurin, Selman and Hatch and Dr. Hulet for 5c. each, and of those who are gone, there are Miss Simpson (of Cocanada Caste School), Mrs. Scott and Dr. Cameron, for 10c. each. A good plan is to have one of these stories told at each Circle meeting, pointing out on the map the place of work, and all joining in prayer for the missionary spoken of.

STEWARDSHIP. There was a list of STEWARDSHIP LEAFLETS on the back of the June Link. Did you see it? Look it up or ask us for it. In addition we offer THE LARGER STEWARDSHIP, a grand book to help with all this Stewardship study, by C. C. Cook (for 50c., postage 5c.). This is an addition to anybody's library, very helpful. Read the titles of its alluring chapters—The Larger Stewardship, the Stewardship of Personality, of Talents, of A Calling, of Influence, of Opportunity, of Time and of Substance. These chapters are dealt with in a way to make life have a new meaning to the reader with an open heart. (55c. postpaid).

We have also a set of four programmes on Stewardship for Young People. They would be fine for Circle meetings. Good illustrations in it for your Stewardship five minutes (3c.).

Ask us for the Christian Stewardship Alphabet. Free with orders, 1c. otherwise for postage. It will make good Scripture reading.

WHAT ONE TALENT DID (5c.) is a good little story showing the stewardship of one talent and the result to a Circle.

THE PATH THE CALF MADE, or MISSIONARY RUTS AND HOW TO GET OUT OF THEM (3c.) is a bright, unusual leaflet.

Of course you do not want to know how to kill your Circle, but we have a card with ten rules on it for doing this very thing. Send for it, it's only one cent, and might give you an idea.

GIRLS OF INDIA (25c.) is a new and interesting book especially for Y. P. Circles, good either for reading or study.

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