

Jubilee Convention Number

Merrill Mrs. B. W.
31 Dalton Rd.

Canadian Missionary Link

Vol. XLIX

WHITBY, DECEMBER, 1926

No. 4



MRS. JOHN McLAURIN
Who first left for India in 1869

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Cast forth thy word, thy deed, into the ever-living, ever-working universe. It is a seed-grain that cannot die. Unnoticed perhaps to-day, it will be found flourishing like a banyan-grove after a thousand years.—Carlyle.



O Majestic Christ, Thou Who art walking across the nations, and bidding for the heart of the world, give us something of Thy touch, Thy pressure and Thy power.

—Stanley E. Jones, India

OUR JUBILEE CONVENTION

Our Jubilee Convention is over. It was a time of joyful thanksgiving for our past history, of uplift and inspiration from the messages of our leaders and missionaries, of high resolves for greater faithfulness and more sacrificial work in the days to come.

In this Jubilee number of the Link we are giving as complete a record of this convention as possible, for the sake of those who were not present and for future reference.

Our Circle leaders will find in it a wealth of helpful material for use in Circle programs. If carefully preserved it will be of great value when our children celebrate the hundredth anniversary of our Foreign Mission Society.

CHRISTMAS GIFTS

When you are planning your Christmas gifts remember the beautiful Jubilee engagement calendar prepared by our Board. See the last page of this number. Also keep in mind Ramblings in Ramachandrapuram Town and Taluk, noticed in last month's Link.

Circles are asked to take notice that our missionary, Mrs. Turnbull, should not be asked to speak at any meetings. The doctor has decreed that she must have a long rest without any public speaking. Please do not compel her to say "no."

PRESIDENT'S MESSAGE.

My first word would be thanks to our Heavenly Father for permitting us another happy, busy year in this wonderful work, and still more for the blessed results on the fields. Also we give thanks for health spared, or regained to all save one. As you have heard we sustained a great loss in the passing of Mrs. J. Shenstone. We think of her at our meeting shortly before her death. It was greatly through her arrangement and thought we were able to meet in the Y.W.C.A. What pleasure it gave her to see us so comfortable. By the Y.W.C.A., by our Board, by hundreds of friends and her church, she is greatly missed. Her memory is beloved. As we think of what she was able to accomplish, it impels us to further effort.

I want to thank the officers and workers on the Foreign Board, and the Directors, for their faithfulness. Faithfulness is a major virtue, and carries a great promise. "Moreover it is required in stewards that they be found faithful." You have many faithful stewards on your Board. One of our younger members in writing me, as she was leaving the city and resigning, said she was amazed at the time and energy many gave and that she often paid silent tribute to them.

It is a special privilege to us to come up to our Women's Golden Jubilee. "To be alive in such an age" brings inspiration. It thrills us, this backward look, and the forward hope. Behold a great door and effectual stands open to us. When a door is open to the lives and hearts of men and women, it does not wait long for a guest, evil lurks ever ready for such opportunity. But we move slowly to enter this open door. No one circle can enter alone nor can the Board alone—But all together we can.

We have come to a look out place in our work as a woman's society, and this is the 50th year. To Israel the 50th year was a Jubilee "And ye shall hallow the fiftieth year and it shall be a jubilee unto you."

We would have liked to come up to this time with more flying colors financially for the past year.

When the Treasurer reads her report I

know you will feel a sense of disappointment. But I believe it will waken us up for Jubilee year. Money is not collected automatically, there must be willing hearts and purposeful effort. I am not thinking now of one dollar a year, considered a sort of fee. That was a suggested minimum amount fifty years ago. The cost of carrying on has greatly increased in that time, and more, our mission has quadrupled in the last twenty-five years. To hold our work where it is, without increase, we must have a larger income.

It would be short-sighted to sow faithfully and then not gather when the harvest became abundant. In India the spiritual fields are white and ready—great gatherings are coming. From the U. S. Northern Baptist Mission in India comes the report of the greatest number of baptisms last year in their history, except one of which we read in Dr. Clough's life. At such a time we dare not hang back. That is why we have dared ask for a jubilee gift and forward step.

We will try and organize and help each others with suggestions for Jubilee gifts. But we realize while we can encourage and inspire each other—the motive for giving must be Christ, that He may be glorified. The motive power of our giving must be Christ in us. His is the only and great power that lasts, our resolves wither and fail. It is only in His strength that we can press forward. It is going to be a struggle. God grant us the will and the consecration for this.

By sight we stand to-day and we see fifty years in a great panorama as it were.

By faith we stand and look out over the future. In "The Enterprise" we read the history of the past. In our hearts and minds God can read the history of the coming years.

The history of our mission was 60 years ago in the hearts of a few Christians to whom Christ meant so much they longed that the world in its misery and need might know Him Whom to know is life. The thought and desire crystallized in some hearts. They offered themselves, the fire burned in other hearts and they offered to send and support

these. You know the result—thousands of souls brought into the Kingdom, millions of souls touched, influenced and ready now to make the greater harvest.

Tabulated results—they are inspiring. But the whole results they are wonderful and thrilling. You girls who heard Mr. Bensen, you who have read "The Christ of the Indian Road," you who have followed our missionary's reports, all say, with Miss Murray, "Oh India is wonderful." "And I if I be lifted up will draw all men unto me" seems being fulfilled in India as we have never seen it. India has begun to look and hope. Christ has caught the mind's and imagination of millions, but not their wills yet. There is much to be done. Humanly speaking the destiny of those people is bound up in our hearts and depends on our will and consecration.

Yes this is a great fellowship we have. I was struck lately, with this thought, fellowship means tied together. That is our case, we are tied together for India and Bolivia and Canada.

But you may say, that is all very well, but we may not agree, we may not pull together, fellowship or being tied together is different. Yes—but we must also be in fellowship with Christ, tied together with Him and by Him. That solves the problem and blesses the fellowship.

Stanley Jones tells in his book of a Christian Hindu who in conversation said, don't you think atonement will bring a onement, there will be music instead of discord? As I read that conversation, I remembered having heard the origin of the word tonic. It came from an old idea that the body could, if well, be so rightly related, member to member, that it would produce in a sense, harmony—like the musical scale. To bring about such a well condition, medicines were prescribed—called a tonic—so the word came from the musical scale.

The Gospel is the soul's tonic. The keynote is Christ. I remember the old singing teacher at school with his tuning fork. We related our tone to that, if rightly related we made harmony. And we, if we are rightly

related to Christ, shall we not be rightly related and in tune with each other? Is that too high an ideal? Let us keep it in our hearts, that is where great things begin—which often become facts.

Christ on earth made men whole, body, mind, soul. He was such a centre of right relationships that for a time Christians were called "harmonized men."

Yes, it all begins with our inner experience, Christ the centre. But we must love the Lord with all our heart, all our soul, all our mind—with all our affection, with all our will, with all our reason. If we so love we will never be indifferent about any individuals or any people having an opportunity to know Him too, not only an opportunity, but being taught line upon line, of Him. One of our fondest desires is that the people of India, especially those who under the providence of God depends upon us, shall see God in the face of Jesus.

Hindus are said to be the most religious of all peoples. If all that zeal and mysticism be turned to and tuned to the true God, Our Father, through Jesus Christ our Lord—How wonderful it will be!

Those who stand at the Jubilee 50 years from now may see that day. It is not too much to hope. The movement has begun. It is a challenging thought. Is our zeal beginning to cool? It is harder often to keep up interest than to create it, harder to keep up progress than it is to begin. But surely we can't grow cool when God is so wonderfully blessing the work of our missionaries.

Or have we come to a place of stand still? I went to the convention of the women of Eastern Ontario and Quebec. They with only four associations raised their estimates and an extra \$5500 for Jubilee. The average giving of their young women to their circles was over nine dollars a member. I hear also that the average giving per member of our British Columbia sisters is about \$24. We have some distance yet to go to reach the East or West record.

I am convinced that we can raise our Jubilee and put ourselves on a sound financial



Mr. and Mrs. Timpany, who left for India in 1867. When they came on furlough he inspired the women to organize the Women's Baptist Foreign Missionary Society in October, 1876.

basis and be in a place to send our new missionary who is under appointment.

"Clouds bewilder those who shirk
Visions come to those who work."

Let us pray and work, and we shall have

visions which will become facts. And fifty years hence those who follow us will be able to rejoice in the results of our labors and say "they were not unfaithful to the heavenly vision."

PRESIDENTS OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO WEST

Mrs. William McMaster	.....1876-1878
Mrs. Freeland	.....1878-1885
Mrs. Castle	.....1885-1889
Mrs. Timpany-Booker	.....1889-1905
Mrs. Firstbrook	.....1905-1916
Mrs. McLaurin	.....1916-1919
Mrs. Matthews	.....1919-

MESSAGE FROM MRS. McLAURIN

Dear Friends and Sisters in Jubilee Convention.—

Greetings:

If it is indeed true that wisdom comes with years an octogenarian **should** be worth listening to. But alas a veil seems to have been dropped between the present and the distant past and only a few peaks stand out here and there. Let us glance at a few of them. First the lonely landing in Madras in 1870—no friendly voice or hand to give us welcome. Then the days and nights of travel in an ox cart—guideless and deaf mutes, not knowing a word of the language. Then, oh joy, the journey ending with the new home and our own dear folks; study in Telugu followed all day, every day, month in and month out. That first Munshi was earning money to pay off his father's wedding expenses. A month after our arrival the first Conference was held, present—The Jewetts, Cloughs, Timpanys and ourselves. The entire staff of missionaries were on speaking terms with the beautiful Telugu tongue. There came the two golden years in Ongole during which time 100 were added to the Church. Dr. Clough's return from furlough with 25 new missionaries released us to open our own dear mission in Cocanada. The record of events following you already have. Praising God for the past we will let it rest. Just a glance at the growth of the American Mission where the Timpanys and we spent our apprenticeship. Then there were **four** missionary families, two Churches, 300 Christians all told. Now 40 families, 38 single women and 6000 Christians, gathered into 236 churches which last year contributed R.S. 1,594 for the work.

The story of the revival on that field is thrilling. On one never-to-be-forgotten day 2222 were baptized in the Goon-Lu-Cuma river and 9000 within one year. In general what are some of the changes during these 50 years? India has come to a vivid self-consciousness and is clamorous for self-government. The white man is no longer bowed down to as one of the ruling race, but is faced by the challenge "What are you doing here?" India for the Indians! The extreme Nationalists would drive him out at once and by force. The Conservatives counsel a gradual change from foreign to indigenous rule. The English are granting this as rapidly as is consistent with the welfare of the country. Real patriots have arisen who are facing unpopularity by advocating reforms contrary to their own religion. Thus some of the grosser evils of Hinduism are being cut off, namely the cruel treatment of widows, infant marriages, oppression of the low castes, etc. Caste rules are not so rigid. Less than 20 years ago an England educated Judge of the High Court Bombay lost caste by accepting a social cup of tea. To regain it he submitted to the degrading ceremony of eating the five products of the cow. This he did in deference to the pleadings of his aged and revered Mother. To-day thousands of Brahmins drink tea with other castes. One retired Govt. official shared our afternoon tea in the Harris bungalow, only the other day.

But it is with progress among our own people we are most concerned. You see by the reports they now number many thousands. The improvement in conditions has kept pace with the increase in numbers. Parents now more or less cheerfully pay school fees and otherwise provide for the education of their children. Home life and training is better. Women are given new consideration—Wife beating has gone out of fashion. A teacher was seen lately to rise and offer his seat to his wife. Quite an innovation this! Girls were often married even among Christians before puberty. This has now been frowned down. Excessive cost of marriages and funerals, disregard of the Sabbath and other relics of dead religion are being corrected by the churches themselves largely. The duty of giving is

constantly kept before the people and tithing is the standard arrived at. One Cocanada member not long ago gave 100 rupees at collection at a Thank Offering. Very few could do that. Better educated teachers and pastors are demanded as the Churches become self-supporting and self governing. A large number of Baptist Christians are now filling Government and Municipal positions. One in the American Baptist Mission is Station Master at a large railways centre. Others are teachers in Govt. Schools, School Inspectors, Medical Inspectors, Telegraph operators, etc. Two sons of the head master of the McLaurin High School take their B. A. degree next year in the Madras Christian College and desire to enter Mission work. Their Professors testify to their consistent life and character. As an instance of enterprise the editors of the Telugu Baptist brought out a fine jubilee issue which was exclusively their own work, planning, financing, writing all their own. Formal church organization cannot progress rapidly until there are more Telugus able and worthy to hold office. The number of such is growing. There is a growing missionary spirit in the churches, more concern about the unsaved, a deeper sense of sin, more real heart experience of Christ. Grave difficulties, problems and burdens remain but the Sun of Righteousness has arisen upon this land, and in the radiance of his Name these are Being overcome.

As India has come to a new life socially and politically, so its religion (and the Priests hope to save it) has taken on a new aggressiveness and its leaders are copying Christian methods of propaganda. Distribution of literature, street preaching, Hindu Y.M.C.A. all are in vogue and in Japan there are thousands of Sunday schools, superintended where possible by men who were sent to America to study methods there. Hymn singing, unknown before has a large place with the name of Buddha substituted for the name of Christ. Mention must be made of the new and wonderful place the Bible is coming to have in the minds and hearts of reading, thinking men. As Stanley Jones goes like a flame from end to end of the land holding up before crowds of such the Lord Jesus as the

only Saviour, he leaves behind him everywhere organized groups of Bible students, many of them already serious readers of the book. Last month Ghandi was beginning a course of lectures in one of his own Colleges, asking what subject the students wished him to take up. "The New Testament" was the reply. On invitation from Ghandi himself Stanley Jones has been spending a couple of weeks with him for Bible study. He has already accepted the principles and example of Jesus Christ. But has not yet come to accept him as Saviour. The C.M.S. has a college in North India, only Brahmin students received. One of the professors told us thrilling things this year on the hills, about the place the word of God holds among these young men. There is no compulsory instruction therein but the students are constantly asking for personal interviews regarding its teachings and are living out the same. Two of them begged the speaker to go with them to see a sick man of the lowest caste. They accompanied him into the mean little hut (he supposed they would wait outside) and stood beside the poor man. On leaving the missionary asked in astonishment "Why do you, being Brahmins, do this?" "Sir, we read in the Bible that Jesus was kind to the poor and suffering and we want to be like Him," was their answer. A venerable Brahmin of exclusive class and blameless life was invited to address students in that same College. He urged them to lead pure and kindly lives and in closing drew from his jacket pocket, and held up before them a little shabby leather covered Testament. This he urged them to study saying it had been his guide and best friend for many years. I find hope for this man, for the father of Pandita Ramabai, and others like minded, in the story of Cornelius Acts. 10. And to the Lord Jesus Christ also India yields a new place. She owns Him the world's peerless Teacher, the ideal character of the ages. In all this we rejoice **but with trembling**, lest they miss or reject the vital fact that in Jesus Christ alone is salvation.

"What," they say, "only one God for all the peoples of the world? Only one Name Whereby all may be saved, only one door to the Temples of Truth of which we are

Our Missionaries' Birthday Corner

"Be glad and rejoice, for the Lord will do great things."—Joel 2, 21.

"The Lord hath done great things for thee!

All through the fledged days
Jehovah hath dealt wondrously;
Lift up thy heart and praise!

For greater things thine eyes shall see,
Child of His loving choice!
The Lord will do great things for thee;
Fear not, be glad, rejoice!"

- December 1—Miss Martha Clark.
" 5—Rev. J. E. Chute.
" 8—Miss Lois Knowles.
" 8—Rev. R. C. Bensen.
" 18—Mrs. G. P. Barss.
" 19—Rev. W. V. Higgins.
" 25—Miss A. E. Baskerville.
" 26—Miss Clara A. Mason.

seekers? Oh the tolerance and the intolerance of the Christian faith!"

Another thing. In the past many were inclined to accept Christianity simply as a religious system with little or no convictions regarding Christ. Now the more subtle minded say "Christ, all love and reverer, but for your Church as it exists in Christian lands we have no use. Not Christendom but the Kingdom of God for us." For these seeking souls you will not forget to pray.

Only Divine power and Grace can bring them to the place of safety and peace. In closing let us never forget that the Master calls us to be workers together with Him—Oh wonderful thought, **together with Him**—Giving thanks upon every remembrance of you my friends and sisters, I am yours cordially and with love as for these fifty years.

Bangalore
11,8,26

M. S. McLaurin.

FROM THE LITERATURE DEPARTMENT

This Department of the W.F.M.S. wishes its readers a very happy Christmas, happy in the best sense of the word. We thank you for giving us the privilege of serving you during the past year, and hope that this happy co-operation may continue long. For helps for your Christmas meeting we would refer you to the list of Christmas literature on the back of the November Link. We hope you will see what you want there. Again wishing you a Happy holiday, THE LITERATURE DEPARTMENT.

THE LONE STAR

From a letter written by Mrs. Boggs who went to India as one of our pioneer Canadian missionaries, and who later with her husband worked under the American Board:
"The Lone Star Mission, founded by Rev.



MISS S. I. HATCH.

S. S. Day, had for many years only one station, Nellore, and very few converts, and twice at annual meetings in America the Baptists seriously considered giving up the Telugu Mission because of its unfruitfulness. One man on the second occasion in speaking pointed to Nellore on the map, and called it a Lone Star, and that night before retiring Dr. S. F. Smith, author of "The Morning Light is Breaking," wrote the famous little poem, "The Lone Star," and when some one read it at the meeting the next morning the Mission was saved.

It was in 1878 the great ingathering took place at Ongole (2222 baptized in the Gundlacumma in one day) and it was that year that Mr. Boggs and I went out to Ongole, that was five years after I came out under the Canadian Board, when I was just twenty-one years old."

The Lone Star

By Dr. S. F. Smith.

Shine on, Lone Star, thy radiance bright
 Shall spread o'er all the eastern sky,
 Morn breaks apace from gloom and night,
 Shine on and bless the pilgrim's eye.

Shine on, Lone Star—I would not dim
 The light that gleams with dubious ray,
 The lonely star of Bethlehem
 Led on a bright and glorious day.

Shine on, Lone Star, in grief and tears
 In sad reverses oft baptized,
 Shine on amid thy sister spheres
 Lone Stars in heaven are not despised.

Shine on, Lone Star, who lifts his hand
 To dash to earth so bright a gem,
 A new "lost pleiad" from the band
 That sparkles in night's diadem.

Shine on, Lone Star, the day draws near
 When none shall shine more fair than thou,
 Thou, born and nursed indoubt and fear
 Will glitter on Immanuel's brow.

Shine on, Lone Star, till earth redeemed
 In dust shall bid its idols fall,
 And thousands where thy radiance beamed
 Shall crown the Saviour Lord of all.

TREASURER'S CORNER

Life members during October:—

Circles — Mrs. J. Anderson, Wingham; Miss Elizabeth Woolgar, Toronto, Elliot; "In memory of Mrs. Thos. Dadson" Brantford, Park; Mrs. Beatrice Mott, Norwich; Mrs. Milton Robertson, Brantford, Park; Mrs. Joseph Edmunds, Ingersoll; Mrs. P. C. Reid, Port Arthur; Miss Doris Chenier, Tillsonburg Y.W.

Bands — Miss Mirna Elizabeth Burrell, Leamington; Miss Ila Wardle, Springfield; Mrs. Margaret Mruphy, Strathroy; Miss Gertrude Hanmer, Norwich; Miss Ellen McDonald, Wallaceburg; Miss Almeta Clark, Aylmer.

M. B. Piersol.

The new book, RAMBLINGS IN RAMA-
 CHANDRAPURAM by Miss Hatch, will
 assist you in the gift problem. Send to the
 Literature Department for it.

REPORT OF THE FIFTIETH CONVENTION OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO WEST.

Held in the College St. Baptist Church, Toronto, November 11th and 12th, 1926.

The Women's Baptist Foreign Mission Society of Ontario West, was formed on October 24th, 1876, with the assistance of Rev. A. V. Timpany. Its object was the evangelization of the women and children of India. This year we celebrate the fiftieth anniversary of that great event. Our Jubilee Convention was held in the new College St. Church. Its many rooms in the Sunday School building provided most completely for the needs of the literature department, for registration and for all the conveniences required by the delegates.

Mrs. W. J. Dunlop in the opening devotional exercises, read that most appropriate passage, the one hundredth psalm, "Enter into his gates with thanksgiving and into his courts with praise. His mercy is everlasting and his truth endureth to all generations." The growth and expansion of the work during these fifty years proves this scripture to be gloriously true. Realizing all that our God hath wrought, we cannot but render unto Him grateful praise.

Two conferences were arranged for the afternoon meeting. As Mrs. Doherty was unavoidably absent, Mrs. Hooper was asked to confer with the Link agents between the sessions, and to help with any of their problems.

Mrs. Cummer took charge of a conference of directors. One important point discussed was whether we should include in our number of circle members all those who give something to the funds, or just those who are voting members of the Societies. It seemed to be the unanimous opinion that all who attend regularly and who make some contribution should be regarded as members of their circles but they could not be appointed as delegates to the Convention with voting powers, unless they have contributed one dollar. Another question was answered by explaining that funds sent to Ford City Mission or Brantford Polish mission or to any other work whose funds are not administered by our board, should not be

sent to our Treasurer and should not be reported on our report forms.

Mrs. R. J. Marshall told of the work of C. G. I. T. groups and of how our foreign board is relating itself to their activities by supplying them with missionary programs for their mission courses, and thus introducing to them our work on our own mission fields. The girls of C. G. I. T. age are sometimes too old for the Mission Band and too young for the Young Women's Circles. The Link has been endeavoring to minister to their needs by giving them a page of our own Missionary information to help them with their missionary programs. Mrs. Marshall stated that copies of the Link had been sent to many groups and that they were urged to become regular subscribers.

Mrs. Marshall's report was followed by some discussion concerning our relation to Canadian Girls in Training and the Board was asked to give earnest consideration to this matter.

Professor L. H. Marshall brought us a very helpful message on Prayer. The subject was most fitting as prayer is the one thing essential to successful missionary endeavour. Religion is essentially the life of God in the soul. The truly pious man vibrates with the presence of God. As a mighty river that bears the commerce of many nations and supplies power for vast enterprises, takes its rise in some far away tiny mountain stream, so the religious life of any great Christian man takes its rise in the individual contact with God. The secret of any conspicuous success in Christian work lies in the unseen realm, where the spirit of man enters into living contact with the spirit of God. Prayer in its highest form is a solitary act, though social and public prayer has its place. The central purpose of prayer is not to secure the things we think we need but to enter into communion with God. Then let us pray for ourselves and for all those whom love of man and love of God has placed upon our hearts.

Mrs. Craig was called upon to introduce Miss Munroe, who has recently returned from India. She has been bravely and efficiently carrying on a most difficult task, doing pioneer work among the Savaras in the northern part of our mission field in India. She told us of

ers some remarkable answers to prayer that she had known in her work. One man who became a Christian endured bravely all manner of persecution. His wife bitterly opposed his new religion and she later lost her reason, became as they said, demon-possessed. He gave himself to fasting and prayer on her behalf and she was restored to her normal health and later became an active Christian. One day the missionary and her Bible woman were reading the story of the paralytic to a group of people when a woman approached them desiring to be helped by the One Who had healed the paralytic. She was suffering from lockjaw and had not eaten for days. The missionary and her helper were greatly troubled at first, not knowing what to do or say to her. But then they realized that God had all power and that they were His servants. They laid their hands on her head, prayed for her and let her go away. The next day she ate rice and she began from that day to recover till she finally regained her normal health.

The evening session was opened with scripture reading and prayer by Mrs. R. R. McKay, of Sarnia, and the rest of the evening was given over to greetings from sister societies and to the reading of letters from friends who were at one time active in our work.

Greetings were read by Mrs. Brown from our single lady missionaries in India and by Mrs. McTavish from Mrs. Halkett, of Ottawa, better known as "Sister Belle." She sent a cheerful message in spite of her own failing health and the loss of her eye sight.

Mrs. Clark, of Fredericton, N.B., brought greetings from the Maritime union, our "elder sister." She referred to the pioneer missionaries who went forth literally not knowing whither. The spirit of those pioneers still dwells in our missionaries of today. Let us gather to our Lord and His work, our young adventurous, consecrated young womanhood, and pass on to them this wonderful heritage of ours.

Mrs. Ayer, President of the Eastern Convention, brought a message of warm love and affection from our "little sister" in the east. Their society was organized one month later than ours, by Mrs. Timpany. They have just recently celebrated their jubilee. Their pray-

ers will go with us as we pass the message on to those who need it most.

Mrs. W. E. Matthews, of Winnipeg, brought greetings from the west, our "baby sister." A great work is being done there for the new Canadians of many nationalities. The circles are banded together, that German and Hungarians, Ukrainians and Scandinavians may come to know that God so loved the world that He gave His only begotten Son, to save them all.

Miss Norton read an account of the organization and history of our society from 1876 to 1901, written by Mrs. A. H. Newman, of Macon, Georgia. She stated that no clearer brain and no more uncommon common sense had ever been devoted to the service of our board than that of Mrs. Newman. This paper is given in full in this issue.

The History of the last twenty-five years, written by Mrs. E. T. Fox, and read by Miss Emma Fox, will also be printed in full.

Rev. John Craig, our pioneer missionary to India, gave some very interesting reminiscences of his fifty years spent there. He told of the business-like way in which the women's work was carried on, right at its beginning. The evangelization and education of the Telugu women has been carried on with great success by our single lady missionaries. The native women have banded themselves together into Helpmeet societies, similar to our mission Circles. Rev. Johnson Turnbull closed this session with prayer.

After a short devotional period, conducted by Mrs. W. H. Elliott, of Toronto, the Wednesday morning programme was given over to reports and the election of officers and board members. The directors' reports bring us new ideas and methods of work and are always listened to with much interest. This year many directors had to report decreases in giving, but they all seemed to be optimistic and promised better reports for next year. Many reported increases in Link subscriptions and many Circles had more Link subscribers than they had members. Mrs. W. R. Henderson, the secretary of directors, called attention to the fact that we have in our churches over nine thousand women, who are not members of our cir-

cles. We should undertake to get new members from among this number.

The report of the recording secretary, Mrs. F. Inrig, was read by her assistant, Mrs. W. J. McDonald, of Toronto. This report calls attention to the main items of our work during the past year. It is given in full, elsewhere in this issue. It will repay the careful reader, for it is full of important information.

Mrs. Zavitz read a message from Mrs. John McLaurin, Sr., who is now retired from missionary work and is living with her children in India. Mrs. McLaurin holds a place all her own in the love and esteem of all who know her. Her message, given in full elsewhere, should be read by all.

The reports on Mission Homes, Mission Boxes, The Bureau of Literature, The Link, and Young Women's work may all be found in full in this issue.

In giving her report Miss Dale called attention to Miss Hatch's booklet "Ramblings in Ramachandrapuram" which will be for sale in the bureau at thirty-five cents a copy. Miss Hatch wrote the book, bore the expense of the printing herself and gave it to the foreign missionary society. The proceeds from its sale will be Miss Hatch's Jubilee gift. We will all want the book when it arrives from India, both because Miss Hatch wrote it and also because the proceeds go to our Jubilee fund. There is also a Jubilee calendar for sale at fifty cents. This calendar contains many interesting historical facts, one on each page. Its sale will also provide Jubilee funds.

Mrs. J. Hooper, of College St. Church, reported for the Link, in Mrs. Doherty's absence. The objective of 10,000 subscribers, which was set last year has not been reached. We are 1569 short of it in spite of the enormous amount of work done by Mrs. Doherty and the hundreds of letters written. The fact that fifty seven Link agents do not take the paper themselves may account for our not reaching the objective. Many individual circles, however, have reached their objective and gone beyond it. We were urged to pay our back debts, to subscribe for the coming year and to get or give one new subscription each.

After a hymn and prayer by Mrs. James Round, the election of officers of the board

and board members, took place. The officers were elected:— President, Mrs. Albert Matthews; First Vice-President — Mrs. J. G. Brown; Second Vice-President, Mrs. Wm. Pugsley. The board members reelected were Mrs. C. T. Stark, Mrs. A. S. Rogers, Miss E. Nasmith, Mrs. J. Hooper, Mrs. W. D. Scott, Peterborough, Mrs. M. A. Batty, Hamilton, Mrs. M. C. McLean, Mrs. R. W. Menzie. Two new members were elected, Mrs. E. C. Fox and Mrs. James Grant.

Wednesday afternoon's programme was crammed full, with the President's address, two reports and two missionaries' addresses. Mrs. Matthews' address will be found in full on pages 3 and 4 of this issue.

The budget speech by our Treasurer, Mrs. W. H. Piersol, was of more than usual interest. Her report showed that our financial condition is serious. We owe the bank over \$1700. In order to balance our receipts and expenditures we must either subtract from our expenditures or add to our receipts. We have taken out the return passages of our missionaries. Can we give more to enlarge our receipts? The young women's circles have not gone ahead as we would like them to, nor have the Bands done what we hope they will do now that they have a new Secretary. The regular estimates amounting to over \$32,000 were passed. A Jubilee Fund of \$10,000 was suggested. The first of this money to come in will be used for missionaries' passages back to India. The next \$2500 will pay our share on a bungalow for lady missionaries in Bolivia. The next will provide for the sending out of our new missionary, Miss Down, and the remainder used to provide our treasurer with a most necessary working balance. This was voted upon and passed after some discussion.

Some Jubilee gifts were received during that session. Miss Munro gave a beautiful tiger skin which she had just brought home from India. She felt that the need was very great and that she had this one thing she could give and that she could not withhold it. It was displayed in a prominent place during the remainder of the Convention. It will be sold and the proceeds will go to the Jubilee fund.

Our Corresponding Secretary, Mrs. H. E. Stillwell, read a few out-standing sections from

her informing and inspiring report which is printed in full elsewhere and will be read with much interest.

Miss Priest, Miss Munro and Miss Booker were introduced to the audience by Mrs. Craig. They then took their places on the platform where we could look into their faces. One of the very best things connected with our Convention is the meeting, hearing and seeing our greatly loved missionaries who are on furlough.

Miss Priest went to India in 1893 and has spent all her years of service in Tuni. We can easily understand why her people love and revere her so greatly. She quoted from Stanley Jones, "Christ has got into the thinking of India and He's there to stay." She was glad to have had a part in bringing this about. The boys and girls on our mission fields are growing up with a love for Jesus and for prayer. She told of the beginning of the Women's Bible Training School, how after much prayer and consultation, the site at Tuni was decided upon. The money for the building came along too, in answer to prayer. Miss Eaton, who has charge of the school, is a splendid teacher. The young women are getting a wonderful training and a depth of Christian experience. One of them said she found no difficulty in testifying for Christ, "God speaks to me now," she said and she had a real experience to relate. We were asked to pray more and more that all who attend the school may come into a vital relation with God.

Mrs. Veals, Hamilton, conducted the evening devotional exercises, reading Phillippians I. and II. "Being filled with the fruits of righteousness." Speaking to the young women she urged them each to have a heart full of love, a mind well informed and a judgment well balanced, that they might fill their lives with service.

At this juncture the delegates were informed of the serious illness of Mrs. Vining, the wife of the pastor of the Convention church. Earnest prayer was offered for her recovery.

The younger girls from Moulton College proved their missionary zeal by conducting a model mission band. Their business-like methods and their interest in gifts for the needy and in our mission fields, showed us clearly

that they are receiving good missionary training at Moulton.

The older girls who have organized a Young Women's Mission Circle, told of their many helpful activities, providing gifts of clothing for the needy at Christmas, supporting two native students in India and helping to pay the salary of Miss Pearl Scott. They illustrated their many ingenious methods of raising money. The clear, strong voices of the girls could be heard in the farthest corner. This could not be said of all the women speakers.

Mrs. Pugsley, the provincial president of the W.C.T.U., gave a clear and forceful account of the present temperance situation in Ontario. There is only one line of demarkation for our people of Ontario. They must decide whether they are wet or dry. She would give all honour to those who have forsaken their party to vote against Ferguson's liquor policy.

The following temperance resolution was presented and passed unanimously:

"Resolved that we, the delegates of the regular Baptist churches assembled in the Women's Convention of Ontario West, hereby pledge ourselves to support the candidates in the coming provincial election who agree to oppose the policy of the government sale of liquor regardless of their party affiliations; and moreover, we pledge ourselves to use our influence on every legitimate occasion, to defeat every candidate known to be in sympathy with the Ferguson policy on the liquor question."

Miss Alice Booker, lately returned from Bolivia, where she has been working among the Indians at Peniel Hall farm, told us something of the Indian women and of the missionaries' struggle to win their confidence and to win them to Christ. They have been very diffident and unapproachable. The missionaries went into their market places and sang and prayed but were totally ignored at first. Now, however, the hearts of the mothers have been softened by the kindness of the missionaries to their boys in the school. The boys have learned hymns and verses and mothers have come to realize that the missionaries are there to do them good. They now attend the services. Miss Palmer, who is a nurse, has been able to relieve much physical suffering and in this way has opened many closed doors. Two Indians

have built school buildings at their own expense and are beseeching the missionaries to come in and teach them. Only four missionaries are working among these thousands of Aymara Indians. She closed by quoting II Cor., 12 and 10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong."

Rev. R. C. Bensen gave the closing address of the convention. The men of India, he stated, though they have strange ways of showing it, down in their hearts, fear the women of their households. It is quite true in India that the hand that cooks the rice and curry, rules the world." Formerly the girls of India were considered to have no more capacity for education than cows. This is all changed now. Our educated Christian girls are teaching in government schools and many women are quite capable of taking part in public meetings with the men. Some are graduating in Arts, law and medicine. Time alone will tell the influence of educated Christian women. There are thousands of women in the zenanas who have learned to love Christ as the result of our lady missionaries' efforts.

The convention enjoyed very much the special illustrated hymns prepared for the Jubilee by Mrs. H. E. Stillwell and Mr. H. C. Priest. These slides are available for use on other occasions.

The music provided by the organist and choir of Collège St. church and the solos by Miss Calvin and Mr. Gregory were greatly enjoyed.

We would close our account of the Jubilee convention by quoting from Wm. Carey: "We only want men and money to fill this country with the knowledge of Christ. We are neither working at uncertainty nor afraid of the results. We have tried our weapons and have proved their power. The Cross is mightier than the caste. We shall be more than conquerors."

Clara E. Howell.

The new Jubilee Engagement Calendar would make a lovely gift for any of your friends. Send to the Literature Department for it. Price, 50c.

REPORT OF THE RECORDING SECRETARY FOR 1925-6

Madame President and Ladies of the Convention.—

A brief survey of the work of the past year, while showing no outstanding event, yet is a record of progress.

There has been a considerable increase in the attendance at the Board meetings, due largely, no doubt, to the practical interest of our General Secretary, Rev. H. E. Stillwell, in securing half-fare rates on the railroads for the Directors who live outside of Toronto, when coming to Board meetings and to Convention. The two Boards share equally in paying the other half, and the members of the Foreign Board provide entertainment over night, when requested.

The average attendance at the four Quarterly meetings was forty, and at the monthly meetings thirty-five. Seven members have been present at all the meetings.

At different times during the year we have had the privilege of having with us Misses Baskerville, Selman, Robinson, Craig, Laura Allyn, Dr. Jessie Findlay and Mrs. John Craig, who is now an Honorary member of our Board.

At the first meeting of the new Board, held in Centre St. Church, St. Thomas, on Friday afternoon, Nov. 13, 1925, officers and committees of the Board were appointed. A new departure this year was the presenting of the estimates to the Convention for consideration and approval, with the hope that each delegate would feel her responsibility and that of her Circle to do their utmost to meet the largely increased estimates.

The resignation of Mrs. H. H. Lloyd as Secretary of Directors was a surprise to the members, and was accepted with regret. Mrs. Lloyd felt that her frequent long absences from the city made her resignation necessary. In recognition of Mrs. Lloyd's efficient service during over thirty years, the following motion was placed on the minutes, and a copy of it sent to Mrs. Lloyd:—

"The Women's Baptist Foreign Mission Board wish to place on record their sincere appreciation of Mrs. Lloyd, and of her long

and efficient service on the Board. Her kindly and inspiring leadership as Secretary for the Directors has led them, on several occasions, to express their personal affection for her and their gratitude for her helpfulness. The Board feels that her resignation has been a loss both to the members and to the work. Her presence amongst us for over thirty years and the influence of her life has been an uplift. Her wisdom, experience and devotion have all told in the advancement of our Foreign Mission work."

As an expression of the Board's appreciation of her and of her work, Mrs. Lloyd was made an Honorary member of the Board.

Her successor as Secretary of Directors is Mrs. W. R. Henderson, and the Assistant Secretary, Mrs. W. E. Northway.

A White Cross organization, which is Dominion-wide, has been formed for the purpose of supplying materials for use in the missionaries' work. A certain number of missionaries has been allotted to each society, so that none will be overlooked. Mrs. Batty, of Hamilton, is Secretary of the organization.

In December a most cordial invitation was received from the College St. Circle, Toronto, to meet in their church for our Jubilee Convention. This was gratefully accepted.

As a Jubilee Souvenir the Board is issuing a Missionary Engagement Calendar. It will contain valuable information on our work, as well as missionary and inspirational quotations.

After a long and diligent search Secretaries have been found for Young Women's Work and for Band work. Mrs. H. F. Veals, of Hamilton, is proving the wisdom of our choice of a Young Women's Secretary, and Mrs. D. C. J. Withrow, of Toronto, has already been a help and inspiration to the Bands.

An open meeting of the Board was held in Walmer Rd. Church on Friday, March 12th. The programme was inspirational and informing, both as to the work of the Circles and of the missionaries. There was a good attendance, some from out-of-town being present.

The "Canadian Missionary Link" has prospered during the year, in spite of the fact

that fifty-seven agents for the paper are not subscribers themselves. Without doubt, our Jubilee Objective of ten thousand subscribers would have been reached, had each of these agents been able to speak from experience of the value of our paper. As it is there are 1569 subscribers to be secured before our objective is reached.

Five applications have been received from young women wishing to serve as Foreign Missionaries under our Board. Of these Miss Downs, of Woodstock, has been appointed to go to India in the Fall of 1927.

The ladies who have in their care the Rest Homes for missionaries, both in Muskoka and in Toronto, have done a splendid piece of work in preparing one of the Ellsworth Ave. homes for the coming of Rev. and Mrs. H. B. Cross and daughter from India, and cleaning (which was a Herculean task), and almost completely furnishing a nine-roomed house on Avenue Rd. for Rev. Johnson and Mrs. Turnbull and family, from Bolivia.

The usual boxes of gifts for the missionaries and the work have gone to India and Bolivia. Mrs. MacLean and Mrs. Dengate, who have charge of the packing and shipping of the boxes, have the grateful appreciation of the Board for their arduous labors.

The Bureau of Literature in charge of Miss Edith Dale, has been made increasingly helpful this year, as the letters will tell that come to her from those whom she has helped. The Lace Dept. has also largely increased its sales.

Dr. Jessie Findlay, of the staff of the Medical School at Vellore, India, has been appointed the official representative of Canadian Baptist women. She holds the "Marjorie Cameron Memorial Professorship."

Mrs. E. T. Fox has generously donated a collection of curios from Bolivia for the use of the Circles and Bands. They are to be had from the Bureau of Literature.

The death of Mrs. Joseph Shenstone in June removed one of our capable and experienced workers, whose place it will be difficult to fill.

Because of removal beyond the bounds of our Convention, Mrs. S. Everton, Mrs. Edward Hildebrand and Miss Eunice Whidden tendered their resignations.

Miss Hilda Calvin was appointed to fill out Miss Eunice Whidden's term.

After twenty-one years of loyal and efficient service on our Board, Mrs. E. J. Zavitz was elected to the Presidency of the Home Mission Board, and so tendered her resignation. She is a woman of vision, and her outstanding ability and purpose enabled her to make real, in a large measure, her visions for our Publications Department.

News of our missionaries and their work is brought to us regularly by our Foreign Corresponding Secretary. We are impressed by the multitude of duties that fill up their busy days. They ask for our prayers for they realize that only the grace and power from above can uphold them and make effective their efforts to make known Christ to the peoples of India and Bolivia.

Looking back over our fifty years of Foreign Mission endeavor we are filled with thanksgiving for all that God hath wrought, for the future, let us "Catch wider visions, dare bolder programmes, dwell in an ampler world, for God is Lord of all the earth."

Respectfully submitted,

E. M. Inrig,

Recording Secretary.

REPORT OF THE CORRESPONDING SECRETARY FOR INDIA AND BOLIVIA

During the month of December each year in all Jewish communities, there is celebrated a quaint custom which commemorates a miracle of ancient Jewish tradition. The story is that at the time of the restoration of the temple, after the defeat of the Assyrians in the time of the Maccabean heroes, the priests to their dismay discovered that the oil for the lamp was sufficient for one night only. However, the lamp was lighted and behold, it continued to burn for eight nights, by which time a new supply of oil had been secured. So every year this celebration of the "Kindling of the Lights" is held in memory of that long ago day.

During this year of Jubilee, is it not fitting that we, too, should celebrate a like observance? Let us join together then in kindling the Lights of Memory. And as in the

Jewish home, with the first candle of the cluster lighted, another, the "guardian candle," is also lighted, to burn throughout the week; so already in our thoughts and hearts we have lighted one in memory of Dr. A. V. Timpany the memory of whose influence and enthusiasm in the inauguration of the Mission Circles of Ontario and Quebec, will continue to glow like a candle, as long as our Baptist Missionary endeavor continues.

During these fifty years, our Society has had altogether 32 lady Missionaries upon its staff in the India work. As we scan the roll shall we not first kindle a light in memory of the six of this number, who, having entered into the rest prepared for the children of God, are now enjoying the reward reserved for faithful servants.

Miss M. J. Firth who was sent out and supported jointly by the Societies of Eastern Ontario and Quebec and Ontario West, went to India in 1882 and labored there for five years. Then, after some years at home, she went to Assam under the American Baptist Union. In 1925 the call came and she entered into the joy of her Lord.

Miss Sarah Simpson, who went out in 1888, worked in Cocanada for one term, where she endeared herself to all with whom she came into contact. She died in 1907 while on her first furlough home. Her name fittingly is perpetuated in the Sarah Simpson Memorial Caste Girls' School in Cocanada.

Miss Martha Rogers answered the call to India in 1889 and worked in Tuni until ill-health forced her home in 1895. She continued always to take a warm interest in the work, was Foreign Corresponding Sec'y. for the Board for five years. In January, 1925, she was called "Home." The summer home in the Hills, for lady Missionaries, which was made possible by her generous legacy, bears the name "Hawthorne" in her memory and in memory of her house on Hawthorne Avenue, where such a warm welcome was always awaiting her friends.

In 1894, **Miss C. M. McLeod** went out, and for 29 long years, she gave all her strength in labor among the women and children on the Peddapuram and Samalkot fields. In 1923 only a few months after her return from fur-

lough she finished her earthly work, but her memory is still fresh in the hearts of the Telugu people.

Miss Edna Corning went in 1902, to assist in the Timpany Memorial School, which she took into her own heart and for which she roused much interest in the hearts of people at home while on furlough. Returning for the second term, she was transferred to the Boys Boarding school in Samalkot, but in spite of her indomitable spirit, disease conquered her and she "entered into rest" in 1915.

Dr. Marjorie Cameron was another whose physical strength was not equal to her zeal. She went out in 1915, and after spending some time in Pithapuram was sent to Chicacole to take charge of the Women's Hospital. She died in 1921, but her name is not forgotten. There is the "Marjorie Cameron Dispensary" started by herself at Chicacole Road station just before her death, and the three Women's Foreign Boards unite in the "Marjorie Cameron Professorship" in Vellore Medical College.

Let us now light a "candle of memory" for those seven who, though not now on our staff, are still in active work for the Master, either at home or on the foreign field.

Mrs. A. A. McLeod went to India in 1888 as Miss F. M. Stovel, and was the pioneer among the ladies as a touring Missionary. In 1889 she married Rev. A. A. McLeod and continued with him in the India work until his health made it imperative to remain at home. They reside in Vancouver.

Miss S. E. Morrow was sent by the Board in 1898, and worked on the Akidu field during her first term, returning, after furlough, to Narsapatnam. She resigned from the Board in 1909 but has continued to work independently among the Indian people to whom she has lovingly given all these years.

Mrs. H. B. Cross was Miss M. C. Zimmerman when the Board sent her in 1908. She spent her first term in Vuyyuru, loved and trusted by the women among whom she worked. In 1915 she married Rev. H. B. Cross and located with him in Avanigadda, where for ten years she continued to carry

on the women's work among women and children.

Dr. Jessie Findlay went out in 1908 and spent her first term as Principal of the Timpany Memorial School in Cocanada. Returning to Canada on furlough, she took a medical course and was about to go as a Medical Missionary of our Board, when she was persuaded to join the staff of the newly started Union Women's Medical College in Vellore. She there represents the three Baptist's Women's Boards of Canada.

Miss K. M. Marsh went in 1910, as our first, and thus far, our only Honorary Missionary. She spent one term in India, first in the Boarding school in Akidu and, later, in charge of the Girls' Boarding school in Bobbili, doing great service in each place. Upon coming home to Canada on furlough, her health did not permit her return to India, but as a member of the Eastern Women's Board, she continues to show her constant interest in the work.

Miss Ruth Philpott, who went out in 1910, was for a time in Ramachandrapuram and later in Samalkot. She came home in 1914, and not being able to return to India, she severed her connection with the Board.

Mrs. A. A. Scott, nee Miss H. E. Day, a trained nurse, was sent in 1918, and stationed in Chicacole where she assisted Dr. Cameron in various ways in the hospital. After the language examinations, she did a good deal of touring over the field. In 1925, she married Rev. A. A. Scott and went to Tunj, where she has continued to take a full share of the work. At present, she is caring for Miss Priest's work while she is on furlough and assists in the Bible Training school, giving lectures on hygiene.

And now for a "candle of memory" to the 18 lady Missionaries who are on our staff at the present time.

We cannot, however commence this list without first pausing a moment to thank God for one of our Pioneers, Miss E. A. Folsom. She went to India in 1884, the second lady to be sent from Ontario, though not under the Women's Board until some years later. Long and successfully has she labored, giving her love and strength to the Timpany Memorial

School. She came to the time of retirement in 1920, but wished to return to live in the land of her adoption. She made her headquarters in Tuni with Miss Priest for three years, but in July of this year, she removed to Samalkot, and many are the ways she finds in which to serve wherever she is. Miss Brothers' comment upon the place she fills must be quoted just here: "Always ready to play for us at school or at home, seeing the fun in every situation, and trained by long years of loving other folks' children to turn a sympathetic ear to the trials of a schoolma'am, she has made the Samalkot bungalow a real home". Not only does she take her part in the busy life among the boys of the Boarding school, but she keeps in touch with many of her former Timpany School pupils, writing them letters of advice, sending them books and helps for the Sunday Schools which they have established in the various cities and towns where they have made their homes, receiving their letters and requests for prayer, her boys and girls whom she influenced while they were with her, and who have gone out into the world, carrying that influence with them into faithful Christian work.

Miss S. Isabel Hatch has the distinction of being the first lady to be sent and wholly supported by the Board of the W.B.F.M.S. Ont. West. It was in the year 1886 that she went to India, and for these 40 years, she has given unstintedly of her enthusiasm and her strength to the work, for a time in Cocanada, and then in Samalkot. But it is in connection with the Ramachandrapuram field that we now think of her, and the institution for Lepers which has grown to such great proportions through her interest and influence is indeed a worthy memorial to her there. This year has again brought attacks of influenza followed by weakness which has hindered her from the longer tours of former years, as well as curtailed her visits to the caste and Christian homes of the town. Though illness, this year, has not been so severe as before it left her voice weak. However, at the end of the year, she writes of herself: "It seems as if the Lord had especially answered prayer in my behalf in keeping

me fit during the time of extra burdens. I am very well indeed. Truly I may say, "These 40 years the Lord my God has been with me. I have lacked nothing". It had been her desire to be back in Canada in time for this Jubilee, but she decided it was better to wait, and instead, has been busy on a lab- or of love in preparing for publication a booklet, "Ramblings in Ramachandrapuram, Taluk and Town" as "a Thankoffering in memory of the Jubilee and in memory of the 40 years which I have spent in India for the Ontario Baptist women." As a gift to the Jubilee Fund, she has donated the proceeds of 600 copies.

Miss A. E. Baskerville went to India in 1888. From 1899 she has been in charge of the Caste Girls' school in Cocanada, and of the work among women and children of that big city and its near-by villages, a heavy, strenuous task, but one which she has carried with great success. The fine building for the school, the "Sarah Simpson Memorial," is mainly the result of her enterprise. But the work pressed too heavily after all these years, and when she left for furlough, she asked to be relieved of it. As she returns to India this Fall, she will go to a new part of the harvest-field and to new work, on the Narsapatnam field, to which she will take the fine experience of the past years, and her own strong, bright personality.

Miss Ellen Priest went out in the year 1893, and from the first, has been connected with the Tuni field. As in April last, she entered upon the 33rd year of work there, and looked forward to the approaching furlough, she wrote: "How I wonder at God's goodness to unworthy me in permitting me to serve Him so long here. I would rather be here with Him for even a small share in bringing in the 'other sheep' ". During the past year her active work among the people was at times hindered by fever, which has indeed been a constant foe during the greater part of the entire term. But though hindering, it did not prevent her from accomplishing a great deal of work. Besides the usual activities in Tuni, she spent a few days in the two Central Boarding Schools, in Samalkot with the boys and in Cocanada with the

girls, and her messages were greatly blessed in the deepened spiritual life of the students. Miss Priest came home on her fourth furlough this summer, and has already done considerable deputation work.

Miss M. R. B. Selman entered upon the India work in 1900, and her long years as a touring Missionary, upon the great Akidu field, have been years full of energetic service. Travelling on the houseboat to the nearest point to the villages she desired to visit, she would walk sometimes for miles along the edge of the rice-fields until she arrived at the desired goal. Her training as a Nurse gave her an added opportunity to reach the people by the advice and help she could give the sick. She has this Fall returned from her furlough, to enter her fourth term in India. While at home she has done much deputation work, and thus has helped to deepen the interest among the Circles and Churches which she has visited. In her absence from Akidu, her work was successfully carried on by Miss Mann.

In the same year of 1900, **Dr. Gertrude Hulet**, a graduate of Toronto University, went to India, and the greater part of the ensuing 26 years has been spent in Vuyyuru, where the medical work begun so quietly and humbly has grown into vast proportions. Long ago it outgrew its cramped quarters and the new hospital was commenced by means of funds from the Forward Movement Fund of the General Board, and all hoped it would speedily be ready for use. The contract was given to a man who proved himself quite untrustworthy and, under one pretext or another, he delayed the work, making the past three years very trying to all at the station. Last year's cyclone added its share of disappointment to the burdened Doctor by destroying part of the new roof. The stress and strain incident to these delays, has pressed heavily upon Dr. Hulet and have necessarily occupied much of her thought and strength. But at last the long-delayed day arrived, and the new building was opened on the 9th of September, the Collector, or chief British officer of the Kistna District, a good friend to the Missionaries, officiating at the ceremony. Now the work can go forward as it should.

Miss Lida Pratt was the next to go to India, in the year of 1902, and for a time, had the town work in Cocanada. But in 1906, she was given charge of the Girls' Boarding school, and it was to this work she returned in 1924, after nearly six years of enforced absence in Canada. She entered upon her old-time work with her old-time enthusiasm writing in her first Quarterly report: "How glad I am to be back. I am enjoying my daily Bible classes more than I ever did before. I love teaching."

Now we come to the name of **Miss Janet Robinson** who went out first in 1903. Teaching is her gift also, and both in the Boarding School in Akidu, during her first term, and in the Boys' Boarding School in Samalkot during her second term, she has left the impress of her influence upon many boys and girls. For four years, she has been forced to remain on furlough because her health was such that the physicians would not allow her to go. This year, seeming so much better, medical permission was granted, but almost at the last moment, a trouble was discovered which necessitated an operation, to which she submitted with her usual buoyant optimism. And, almost beyond expectation, it was so successful that she was able to sail only two weeks later than at first planned. She is to return to the Samalkot school, and great will be her welcome when she arrives.

Miss Lucy Jones joined the Staff in 1907, and for most of the time since, she has been in the work on the Ramachandrapuram field. It is with sorrow that we report the past year has been one during which she has suffered much ill-health and pain. It was necessary to undergo an operation in March, for which she went to the Lutheran hospital in Rajahmundry. The Doctor, who operated, was a special friend of Miss Jones' and for all the tender, loving care given our Missionary, the entire Women's Convention must assuredly unite in grateful appreciation. After a month in the hospital, she was able to travel to the Hills, but though able, after a time, to walk around a little, she still suffered much pain. As she was forbidden by the Doctor, whom she consulted there, to attempt any work until the end of September, she did

not return to Ramachandrapuram until September 18th, and then she recommenced her work with strict orders not to ride her bicycle, and at all times to be very careful not to become over-tired.

Next in the list, comes the name of **Miss Eva McLeish**, who went in 1912, and has been associated with her Aunt Miss Murray, in the work in Yellamanchili. For her, too, it has been a trying year because of ill-health. She contracted typhoid fever, no one knows where, and from January 22, was compelled to be absent from the field. She was in Pithapuram, occupying one of the Missionary Wards in connection with Dr. Allyn's hospital, one more Missionary who thanks God for the love and thoughtfulness of the friends in Canada who made those wards possible. Though at first it seemed not a severe attack a slight relapse lengthened it. In May she went to the Hills, and stayed there resting, until July 1st. She feels her strength returning slowly, but grows tired easily, so has to be very careful not to over exert.

In the same year of 1912, went Miss Georgina McGill, and concerning her, it is a joy to report that, this past year, her health has been better than for years past, and that she has had the needed strength to work steadily, which is also to herself, as she says, "a great joy". She had a splendid time of touring during the cool season, covering the most of the Pithapuram field in two months. Her pressing need is a touring Biblewoman. Only in the villages where regular work has been carried on, is there an opening into the Zenanas, and most of her work has to be done in the open streets, where large numbers of women gather and listen.

It was in 1916 that **Miss Edna Farnell** went to India, and a year ago, she entered upon her second term of work. When she reached Samalkot, she experienced "a great glow of pleasure to see familiar faces" and to have the cheery-faced boys take charge of her travelling bags, and, later, to receive the warm welcome of the others at the bungalow. Numerous delays and interruptions, at the first, prevented her from getting out on to the field until the end of January. But, during this delay, she was able to visit some of the

villages near by, and to work among the Christians living in them. She was delighted to find two fine women in Samalkot, ready as helpers for her, one a gifted Bible-story teller and teacher. The sweet-faced widow of an evangelist, who died recently, is another Biblewoman-to-be, whom she hopes to send for training in the Tuni Bible school.

Miss Laura Craig whose name comes next, joined the Missionary group in 1917. Most of her first term was spent in the Girls' Boarding school in Concanada, where she saw the work grow and develop, and the education of girls become more and more popular. Upon leaving for furlough, she passed this work into the hands of Miss Pratt, and now returning to India for her second term, she has been appointed to Vizagapatem to care for Miss Blackadar's work while she is on furlough. We will follow Miss Craig to her new sphere of work, and will remember her with much interest and sympathy as she takes up the Hope Hall Caste Girls' school, with its 212 girls and a waiting list beside, as well as the other schools which will now be in her charge.

A trained Nurse, **Miss Laura Allyn**, was sent in 1919, and her arrival filled a need in Pithapuram hospital, as she took over the charge of the Indian nurses in training. While on furlough, the past year, her work has been ably carried on by Miss Evelyn Eaton. When Miss Allyn came home last year, it was questioned whether she would be able to gain in health sufficiently to return within the usual time. But glad, indeed, are we to report that by careful treatment after her operation, and by allowing herself all possible rest, she was able this Fall to go back to the work which she knew was so urgently needing her. Her deputation work undertaken even before she had well recovered her strength among the Circles of the Middlesex-Lampton Association, which have supported her as their own Missionary throughout her term in India, was of great value and blessing to the work as well as a source of inspiration to the Circles themselves.

In 1920, the Board was able to send still another trained Nurse, **Miss A. C. Munro**, who was allocated to the work among the

Savaras, the hill tribes which live round about Parlakimedi. The chief, really the only way she has found, to get into touch with these shy people, so few of whom ever come down to the towns on the Plains, is to go up into the hills herself; and first from one centre and then another, to tour among the little hamlets away among the hills. Last year, heavy rains in October, prevented as early a start on this touring as she wished. On one tour, when, finally, travelling became possible, the bungalows being used by British Officials, she was offered a low-roofed but well thatched granary in a village. There she lived, as one might say, in the heart of the people, for as soon as their work was finished, the men would sit down to listen, and after the evening meal, both men and women would gather, staying on until a late hour. She left India in March, and is now at home on her first furlough.

Miss Clara Hellyer went out in 1921, and lived in Bimlipatam, while she studied the language. Afterwards, she was appointed to the Women's work there, and she continues to live in the quiet bungalow, overshadowed by the graceful coconut palms, while from the distance comes the ceaseless roar of the waves of the Bay of Bengal. The past year she has made three tours, each one of which had to be shortened for one reason or another, sickness, rains, or lack of accommodation at the place chosen for a centre. Four years ago she had but one Biblewoman, now with her staff of seven Biblewomen, she has a strong force with which to work.

In 1922, Miss Grace Kenyon was sent out, and it has fallen to her to be the pioneer in a new department of work, that of the Hostel in Vizagapatam, for the Christian girls who attend the Queen Mary High School, established by the Government. A large house was rented in a central part of the crowded city, the rooms of the lower part being well suited to the girls, while she herself lives on the second floor. Though in the busy section, she has a beautiful view from her upper rooms, away across to the Bay of Bengal, on the one side and on the other, four tall hills, with all the color of the Orient in between. When the Hostel was opened, in June 1926,

there were 35 girls who had come from various stations and schools. But to a number, the hill of learning offered too great difficulties, so, one by one they dropped out, until there were but 20, and what the examinations might do to some of these, was a question in Miss Kenyon's mind. Others, however, were sending in their applications, and gradually the knowledge is spreading among the Christian community that those who are allowed to enter must obey the rules of the Hostel, and try to live up to the standards set before them by those in charge. Miss Kenyon not only tries to make a home with Christian ideals and outlook for the girls, but she conducts their daily Bible lessons, and hopes in another year to be able to do some Zenana work in the city as well.

Miss Pearl Scott also went out in 1922. She was allocated to the Palkondafield, where she took up her work in July 1924, and, as her health and the study of the Telugu permitted, entered upon her duties with her usual enthusiasm. Her time has been so filled that she has had to limit her trips to those which she could accomplish in a day, but she looks forward with joyful anticipation to the time when she will be able to go out on more extended tours into the district where there are so many waiting to hear. Palkonda was the first home of the Bible Training School, and many a long year to come will it continue to feel the influence of the work done by the young women in training, as well as the years of service by its consecrated Principal, Miss Winifred Eaton.

Dr. Sarah Cook was sent in 1924, and spent part of her first year in Bimlipatam. Later she was transferred to Vuyyuru, while continuing her studies. Lately she has been going out with Dr. Hulet to attend the rallies held in the different parts of the field, where she helps with the women. Though malaria still makes it necessary for her to take treatment, her health, on the whole, has been much better of late, and she is making splendid progress in the Telugu. She is looking forward to the time, not many months away, when she will be not simply the "onlooker" of these first years, but one who can take an active part in the task of evangelism by means

of medical knowledge and training, the possibilities and opportunities of which have thrilled her as she has watched the work in Vuy-yuru. She is to go to Chicacole after her second examination is over, to take charge of the work which dropped from Dr. Marjorie Cameron's hands, and for which during the past few years, Dr. Perry Eaton has been caring.

Years ago, in old Judea, while the Master walked and talked with His disciples, one day He unfolded to them a vision of the great harvest-field lying all about them, "white unto the harvest". And then He sent them out, giving them power to do great things, and with instructions for their work. Said He "Go Preach, Heal, Cleanse, Give"; and they went according to His word.

Many years afterward, the Master was again talking with disciples this time in Canada, and the vision of the waiting harvest-field stirred the hearts of the Baptist women to whom it was given. It was not possible for them all to "go" in the body, but through their united interest, their love, their prayers and their gifts, they most assuredly went in spirit to that far-away land of India. And all through the years which have passed, the women at home have ever kept in touch with the work through the women chosen and sent to represent them first in India and later in Bolivia. Individually at different times and in various places, these thirty-two women, whose names have been brought to our minds and to whom the same vision of the waiting harvest-field was vouchsafed, obeyed the command of the Master when, to them He said, "Go, Preach, Heal, Cleanse, Give."

How wonderful would it be to review in full the fifty years of Preaching, Healing, Cleansing and Giving of the Women's Foreign Society and its representatives in India! But such a task is beyond the ability of any historian, and we must content ourselves with a brief glance back over the past year alone. How has the second part of Christ's command been followed, that which told His disciples to

Preach

Each year, a fortnight is set apart, in the

whole of our India Mission, for a special Evangelistic Campaign. The first week is used in preparation, teaching and training the Christian communities, and the second week, all, Missionaries, Biblewomen, preachers, pastors, as well as teachers in the schools, and students, both boys and girls, all go forth to take the lessons to the non-Hindu communities to high-caste and low-caste, to Brahmins and Panchama out-castes, to Mahomedans and the tribes among the hills. And for a week, the aim is to reach every village and town and hamlet with the teaching of the Bible-story, (this year, that of Paul and Silas and the Jailer), the hymn and the Scripture verse chosen for the Campaign. In Yellamanchili, some went with the Missionary, afterwards returning with joy to tell of their experiences. In Cocanada, after a few days of special meetings conducted by Miss Priest, the older girls of the Boarding School took part with great enthusiasm in the Campaign, and though there is no way to tabulate the results among those who heard, Miss Pratt believes the result among the girls was of great benefit.

Sometimes the Missionary has no Biblewoman to help her. This was Miss McGill's experience, but a cultured woman of wide experience, a teacher in the Pithapuram Maharani's school, came to her assistance during the week of the Evangelistic Campaign.

Not alone during this fortnight, but all through the year the work of preaching and teaching goes on. Akidu is a field of great dimensions, it takes 55 miles of travel from the town to reach one extremity, and 35 miles to reach the other. During Miss Selman's absence, Miss Mann has had charge, and she and her Biblewomen visited 275 Zenanas, in over 100 villages, and examined 1200 children in the village schools, giving over 2,000 book prizes to those who made a gain of 30 stories, and of these prize-winners, 50 were of heathen parents. In Ramachandrapuram, Miss Jones, in spite of illness, which took six months of her year, was on tour 94 days, 9 of the 24 villages visited having been even barely touched before, and in 4 of them there were new Christians.

Co-Workers

All through the year, the Biblewomen help to carry the Message, sometimes greeted with interest, sometimes barely tolerated, but faithfully they continue. Of a truth, a "candle of remembrance" should be lighted for these co-workers of ours. Sentences concerning these women, taken from the India reports, sound like some sentences from Paul's letters:-

"Benamma (of Tuni) is a great joy, always ready to do the hard thing for her Lord in the way of service."

"Veeramma had a very happy time visiting her son and his wife, during the hot season, and was busy telling the Good News."

In *Bimlipatam*, writes Miss Hellyer, is a woman who has been the mid-wife in the Government hospital, but has now given up her large salary to join her husband in Evangelistic work.

From *Dr. Hulet*: "My nurse Mary, the busiest one of us all, finds time to take the Bible-study and writes the examination and nearly always gets a prize".

In *Ramachandrapuram*, blind Krupum taught a number of illiterate Christian women and six caste women Bible stories, texts and hymns, her old grandmother leading her from place to place.

The wife of a teacher-evangelist in *Pithapuram*, awakened to her privilege of being a co-worker and four of her neighbors were baptized and others interested.

Miss Farnell, upon her return to *Samalkot*, found one Biblewoman conducting weekly prayer-meetings with from 20 to 30 caste women in the home of a widow who had been helped with bread, milk and prayer, when she was ill.

Tracts

Not only is the Gospel preached by the spoken word,—the printed word is also used and oftentimes blessed. In Tuni, when excessive rains, and illness of the Missionary, hindered the usual routine of work, hymn sheets were printed and sent out among the people. Many are they who read now-a-days, and they are eager for tracts, especially for the hymn-tracts, and many also buy Gospel portions. The cards and papers, given the children, are

taken home and are read by the other members of the family.

Cars

In this great task of preaching how can one adequately measure the help which the motor car has been to the missionaries! In *Cocanada*, the new car, given Miss McLaurin, by Mrs. Davies, of England, has been of the greatest aid. Without it, the visits to outside villages would be even less frequent, for the burden of the work needed among the women in Cocanada city, with its 60,000 people, rests heavily upon the missionary. The Tuni car has helped Miss Priest to do far more work from the home base. The car which Miss Baskerville used in Cocanada, was loaned to Miss McLeish in *Yellamanchili*, and was a great help in reaching many far-away villages,—it enabled her to visit more often the eight centres of work where women workers are stationed, and was so much easier on the body and its nerves than the old-time jutka or ox-cart. This car was passed on to Miss Farnell in *Samalkot*, and has continued its good offices. In it she went to one village in an hour which used to mean five hours by ricksha or 10½ hours by ox-cart. Another day she went to a village in twenty minutes which formerly took seven hours by cart, getting up at 4 a.m. to reach it before the Christians left for work in the fields. Villages which used to be visited only once or twice a year can now be reached in a couple of hours. The Christians living in these isolated villages often could have but one or two visits a year from the Missionary,—now with a car, they have six or more. Miss Hellyer, in *Bimlipatam*, who has the use of the car supplied by the Maritime Women's Board, in writing about some of the obstacles she had encountered on her three tours, says:—"Each time I came back to the bungalow, I thought, 'well, it might be worse; I still have a bungalow and a car, and who can prevent me from going about to the villages with the car.' So off I go with the Biblewomen in it,—in fact, I do most of my work with it for it never fails me."

Evangelistic Schools

These are wonderful centres for the preach-

ing of the Gospel to the young at the formative time of their lives. In Cocanada, the Indian Christians are themselves taking these schools over as their own responsibility, so Miss McLaurin writes. Six evangelistic schools were handed over by her "to the S. S. committee of the North Cocanada church, and they appointed P. Deevanamma, one of Miss Pratt's staff, as Supt. of this group of schools. She is a beautiful young woman of real Christian grace and spirit, and undertook the work most heartily. It is now a purely voluntary work, cared for wholly by the Indian Christians themselves," and Miss Pratt mentions the fact that in these eight Evangelistic schools, conducted in town, many of her boarding girls help. In Pithapuram, Miss McGill re-organized the old school and opened new ones, and there are 13 now in town. She writes that the pastor, resident teachers, and some members of the medical staff of both the men's and women's hospitals are her chief helpers. On her first Rally day, there were 200 children present marching through the streets under a gay banner, and afterwards receiving a treat of sweets and fruits.

Schools

What better centres can be found for the teaching of the Gospel, (which is but another form of preaching) than the schools, where the children are gathered during the formative years of their lives? Of all varieties, from the humble village-school to the High School in Cocanada, there are in our Mission 484 in all, with the pupils numbering 13,987.

There are three Caste Girls' schools which we count as ours. The one in Yellamanchili is still weak in numbers, but as education for girls is becoming more popular, the outlook for more pupils is hopeful. Miss Jones reports quite a change in the teaching staff of her school in Ramachandrapuram, two teachers having been married and one going for normal training. In their stead two newly trained women have been taken on and have done good work. A former Hindu pupil, widowed at 11 years of age, and now very poor, is in the school assisting with the little ones. Miss Jones has had little time to give the school, but it has been carried on very

well through the faithful work of the teachers.

In the Sarah Simpson Memorial Caste Girls' school in Cocanada, it is encouraging to note that the numbers are growing, there being 120 on the rolls. This school bears the impress of Miss Baskerville's years of work upon it, and the girls who had daily Bible classes with her will carry through life the lessons they received from her. So writes Miss McLaurin, now in charge. At Christmas time, there were 300 mothers and other women relatives who attended the prize-giving. It would be difficult to speak appreciatively of the way in which these various Caste Girls' Schools have opened otherwise closed homes to Gospel teaching. Miss Scott writes of the influence which the school near Palkonda has had in causing former indifferent or even hostile folk to become increasingly friendly.

And we must not forget the schools for Pan-chamas, or, as often called, "the untouchables." Usually the attendance in these fluctuates, but as Miss McLeish,—to whom the new building in Yellamanchili, even though only of mud and thatch, is a great comfort,—says: "It is a joy to see the sweeper boys and girls getting an education."

Boarding School

The year opened with 194 in the Cocanada Boarding Department, and 50 day pupils. Two new teachers were added to the staff,—a Matriculate and a trained Kindergartner, both young women of beautiful Christian character and great helps in the work. A new Kindergarten room was built by widening a very narrow verandah room. Then, being able to secure the kindergarten chairs and tables formerly used in the Timpany school, the place was made very attractive. But even with this added room the building is crowded, as another class has had to be added to the school. The girls have their own Sunday School now, instead of attending the one held in the church. There are 15 classes, those of the younger children being taught by the older girls. Miss Pratt writes in her report: "This is the reason for having Boarding Schools, that the children may be under Christian influence during the formative periods of their lives." And so, in that "work-

shop of character which is every-day life" of which she speaks, she is striving to build up good *habits—habits of devotion—*"that God may be first in all things, the first moments of the day are given to Him. In the early dawn all the girls gather out under the trees in front of the Matron's room for the early morning watch"; *habits of service*; by working in Evangelistic schools, in classes in the Sunday School, and in the fortnight of the special evangelistic campaign, when they visited many villages with the older women; *habits of giving*, by setting apart, daily, a tenth of their rice.

Eva Rose York Bible Training School

This, which was moved into its comfortable living quarters at the beginning of the school year in July of 1925, had its opening dedication services on October 12th, and has now completed its first year in the new home in Tuni. There was a graduating class of seven this year—the largest thus far,—and these women go back to their own stations to work. The Junior class numbers 3, and there is also quite a satisfactory preparatory department. During the year there has been evidenced much growth among the women,—“obstacles have been removed and lives changed.” Students seem to delight in each opportunity which offers for Christian work, and one of the first responses, in a praise meeting before the Christmas closing, was, “We must all thank the Lord for the chance we have had to preach the Gospel to so many.” The training they receive wakes the girls up to their responsibility, and also it makes a great impression upon the Hindu women to see trained Christian women. The experiment of allowing mothers having very little children to bring them to the school, has proved quite successful. Four two-year-olds and two boys, just too young to be sent to Boarding School, have been there and have made it seem more home-like. They have been faithfully cared for by Bangaramma, whilst their own mothers had the opportunity to study. Tuni has proved an excellent centre for evangelistic work,—“a Sunday School for caste children, mornings spent in near-by villages, afternoons visiting caste women in their homes, whole-day trips by ox-cart, train or motor-car to

distant villages, week-end tours to various centres and one longer tour in February with all students out of work,—it is in this way each student gains her training in practical work. And Mrs. Scott, who has taken Miss Priest's work during her furlough, writes this word: “Altogether their presence is a great inspiration to our Tuni field.”

Heal

“Heal the Sick,” said the Master to those whom He sent forth into His harvest-field, and this duty goes hand in hand with preaching. We have two doctors and three nurses on our India staff at the present time. Many a home has been opened to the Gospel message because of the medical help given some member of the household. Sheshamma, now a dear friend of Dr. Hulet's, declares she first became interested in the Gospel years ago when she went to the Vuyyuru hospital with a friend. She saw the doctor and her nurses waiting on poor and rich alike,—the out-caste as well as the caste,—and she determined she would know more about it. She is a widow and has many difficulties, but has shown a real trust in God. In another family, the mother, when a wee girl, attended the school in a village where the missionary used to camp. Later, when the Vuyyuru hospital was commenced, she was one of the first patients, and her recovery was a direct answer to prayer. Then her interest, awakened when a child, was revived, and through the New Testament which she took home, her husband, her brother and his wife all became interested. Writes Dr. Hulet: “This work affords splendid opportunities for evangelism.” And well she has availed herself of these opportunities. As one who has followed up her work over the field for several years, bears testimony: “From one end to the other of the Vuyyuru and Avani-gadda fields she is known and trusted and loved. Invariably, in the caste sections there were found those who had been her patients, and had heard some hymns or Bible story in Dr. Hulet's hospital meetings, and had carried them home with them.”

Miss Munro, concerning her work among the *Savaras* up among the hills, says: “Med-

ical work is the best avenue of approach." With her Nurse's training and experience, she carries a double blessing as she tramps up through the jungle over the hills and down the valleys into the villages occupied by these tribes. They are a people who are easily influenced by kindness. A Savara, cutting rice, upon being given a cough-drop, put his hands to his forehead in salutation and said: "It is good of you to think kindly about us." They suffer from so many ills—ulcers, colds, fevers, small-pox epidemics,—for all of which they have no cure apart from the animal sacrifice required by Savara custom. But many a one has Miss Munro been able to help, and from the hereditary official to whom the Savara has to pay yearly tribute, to the humble, timid, low-caste woman in the villages hidden away in the fastness of the jungle, many look forward to her visits, in whom they have an ever growing confidence.

The same word comes from all the stations where medical work is carried on. In Akidu, the people of the Rajah caste, "a people of great promise," have been the hardest to reach, but there is one village where the missionary is always warmly welcomed because a number of their women have been to the hospital in Akidu. On another tour the missionary was able to relieve a child from severe pain by the application of a hot-water bottle, and then, many were ready to listen to the Gospel. Also in Pithapuram, a call to a Brahmin house was distinctly the outcome of help and treatment given to some of their women at Dr. Allyn's hospital.

Not alone to the Telugus is medical aid given. "What a blessing those European wards in Pithapuram are," writes one of our missionaries, who has received care and comfort there. The last year has been a busy one at both the men's and women's hospitals, for there have been many cases of illness among the missionary staff as a whole.

Cleanse

"Cleanse the lepers" was also enjoined upon the earliest of Christ's disciples, ere they were sent out upon their mission. This, also, is a work undertaken by His later disciples. For years, the Baptists of Canada, have been in-

terested in the *Lepet Home* in *Ramachandrapuram*, of which Miss Hatch is Superintendent; Dr. Joshee, the capable and efficient medical head; and Mrs. Joshee, the Supervisor of the home for untainted children. After reading the yearly report written by these three, one's heart is thrilled with all that the Home has meant and is meaning to those most unfortunate ones, the men, women and children, upon whom the dread disease has laid its loathsome hand. By keeping abreast with all the treatments discovered, Dr Joshee has been able to give great relief to all, while in many cases, he has cured the sufferers. Not only do the lepers receive help for their poor bodies,—their souls as well are cleansed and cured by the message of the Gospel given day by day. Eight were baptized this year.

But all through the ages the disease of sin has been likened to the disease of leprosy, and there have been many cases during the year in all the Mission stations, where men and women, tainted with sin and superstition, have had their hearts cleansed. Many instances may not here be mentioned for lack of space, but there is the one of the 17 year old caste girl, widowed in girlhood, who, seduced by a motor-driver, fled to Dr. Hulet's hospital, disguised as a boy, and begged for help to live a good life. There was the chauffeur and his wife living in Yellamanchili, who, having given up idols, had turned to worship the sun and moon. The wife was especially devout—she spent much of the night as well as the day in prayer. These accompanied Miss McLeish on tour, and one day the woman said, "Amma, I think all my zeal in worship has been useless." Later she declared, "From this day I will cease to worship the sun and moon and believe in Jesus," and she prayed, "Jesus, I am a great sinner, wash me in thy precious blood." Also among nominal Christians there has been cleansing and victory over sin.

Bolivia

And what of our Bolivia Mission,—that younger sister who numbers her age in just half the years of her older sister in India?—how have the Master's disciples, in that southern part of the world's harvest field, toiled this past year, and what has been their success?

Our own three representatives beheld the same vision and heard the same command, and each in her own place has been "carrying on."

The first to go to Bolivia as a representative of our Board, was Miss Alice Booker, who went in 1920. Almost from the first she has been associated with the work at Peniel Hall Farm, among the Indians, out on the shore of Lake Titicaca. How hard and unpromising those first years at the Farm were, the Indians holding to old customs, old practices,—stolid, uninterested in any new ways or doctrines, held in mental or spiritual servitude by the priests—the school most discouraging, with its few pupils, and they were irregular in attendance. But the word of promise is sure:—"He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Growing Interest

While reading Miss Booker's report for the past year, the conviction is forced upon me that surely the time of harvest is approaching. She, herself, writes of the work, that though this year, there was no time of intense interest as during the previous one, it has been one of quiet work, and at its close, she felt the interest in Christian teaching was greater than at any time during the history of the work. The one convert to come out openly and take his stand has remained faithful, attending the services regularly with his wife and children. There are others who are interested, and it looks as though they would soon come.

Schools

The night-school, which she herself started, and with which she persevered in the face of most depressing indifference at first, is now well established, and during the Fall, when the attendance is highest, there will be from 70 to 80 present. Later, as the cold damp weather comes on, the numbers diminish. The day-school continues to be a problem. Before Miss Booker left, Sr. Daniel Ruiz was released from his work as assistant in the church in LaPaz to help at the farm, and his arrival there caused a sudden rousing of interest among the Indians,—the school was filled and over 100 attended the church services, many

of these seeming to be thinking very seriously.

Influence of the Mission

Many signs are most encouraging. In a neighboring community lives an Indian of some means, who is much interested in the education of his son who has been attending the Mission School. He is building a schoolhouse on his own property, and has begged Sr. Ruiz to preach there every week, and also to go there and teach every afternoon. From another community, five miles away, there are three boys attending school on the Farm. These, too, are asking Sr. Ruiz to conduct services in their village.

Another result, without doubt, of the work of the Mission, is that very few of the Indians of the entire district went to the yearly confession. Though the priest was very angry and threatened to close their churches, there was no increase in the number attending confession. Then the priest sent out a commission which took pledges from the Indians who had not gone—an animal or some garment—and to redeem it they were forced to go to the village, confess, work two days for the priest and two days for the headman—all this in a country which has declared religious liberty for all. The Peniel Hall Farm Indians received no call from that commission, and the day is approaching when the other Indians will have learned that they need not submit to this tyranny. "The Indians are social in habits, they work together and play together, and they will turn to the Lord together," is what Miss Booker expects.

The term of the Missionary in Bolivia must of necessity be a shorter one of five years;—neither heart nor nerves nor brain can endure a longer term at that high altitude, without risk to the health. Miss Booker has finished her first term and has returned for that happiest of all holidays—the first furlough. She has already been doing considerable deputational work.

Miss Marjorie Palmer went to Bolivia in 1924, and spent the first months in LaPaz, where she commenced the study of Spanish and used her medical skill to help a number of sick and suffering people. It was in May, 1925, that she went out to the Farm, and while continuing her studies, she was able to

alleviate much distress among the Indians. Out of a small, shed-like room, with mud floors and a leaking roof, she was able to make a very primitive hospital, packing cases being used for cupboards and the mud bench at one side being the "cot." Scarcely two days passed before the patients began to arrive, and throughout the year, she has never lacked "cases," and such a diversity!—fractured bones of all kinds, wounds inflicted by bulls, shoulders dislocated, cuts, coughs, small-pox! And this does not exhaust the list. She vaccinated all the pupils of the day-school to prevent an epidemic on the Farm; she amputated a hand shattered by exploding gunpowder and in which poisoning had set in; she walked miles to and from the houses to treat those too ill to be taken to the hospital; she cleaned the accumulated dirt of years from sores; she bound up wounds; she set broken and dislocated limbs; and she says, "This is indeed a work which is the key to the hearts of the Indians."

New Hospital

During the past few months, friends in the home-land, interested in her work, and realizing how inadequate was her room, sent \$200 with which a good clinic room is to be built, thus leaving the first little room for a ward with two beds. Writing about this in August she said: "I am very happy over these arrangements and look forward with great joy to my new room. It will lighten the burden considerably and give added comfort to the Indians. I have a number of plans which I hope to carry out, one of which is to have clinical classes, with a little Bible talk at the same time."

Our third missionary is Miss Janet Holmes, who turned her face southward last January. Her trip was full of interest, and very soon did there come an opportunity to serve, for she conducted the church service the first Sunday morning on board ship. She was met at Arica by two members of the Tacna Mission, and helped by them over that difficult place. Then, on the journey up the mountains, the girl who shared her compartment had lived in London, England, for a year, and knew some English. This also seemed providential. The welcome from our own Canadians, when the train

reached LaPaz, was very comforting, and after three or four days there, she went on to Oruro, the scene of her future work. She had commenced the study of Spanish before leaving Canada, and has made rapid progress since arriving in Oruro. From the first she began to take up any duty she was able to perform, and at present she is teaching the younger classes in the Oruro school, this having to be done entirely in Spanish. Her bright, cheerful spirit, with its power of seeing the funny side of most situations, is indeed an asset out there, and helps over many a rough place which comes now and again in all missionary experience.

Joy

We read in the Word that those whom the Master sent out on His mission, "returned again with joy." And Joy is indeed prominent in each of the reports this year—so many reasons for joy both in India and Bolivia.

Miss McLeish rejoices over more centres of work, more workers, more Christians, more students in the schools, in training and in the Theological Seminary; over the fact that people are asking for baptism, among them one young lad who walks ten miles to church on Sundays.

Miss Farnell rejoices because she finds the women on her field seemingly "hungry" for the Gospel.

Miss McGill was glad to receive the welcome and good reception of the message from the superstitious fisher-folk, who were heretofore afraid to listen, dreading the revenge which might be meted out by the host of demons whom they must placate.

With Miss McLaurin, it is joy for leaders who are trained, and who can take over responsibility which had to be carried by the missionary; joy that the Christian women are getting the idea of service; joy for co-operation from those who voluntarily give their services.

In Akidu there is joy because of non-Christian women who, hitherto indifferent and unfriendly, are now realizing that the Missionary and Biblewomen are friends. Everywhere on that field, the Goldsmith caste people seem very near the door of the Kingdom.



MR. TIMPANY'S GRAVE.

In Bimlipatam, Miss Hellyer rejoices over the wonderful night meetings beside her tent on one of her tours. "I felt sure the spirit was working there as they came night after night," she writes.

Miss Priest summed up her joy with, "Quietly and surely Christ is getting into the thinking of Indian people, and He has encouraged us by bringing us into touch with those who are feeling after Him. Not only into the hearts of the women, but also into the hearts of some of the caste boys is the light breaking." And in Ramachandrapuram is seen "a real turning to the Lord."

In Bolivia Miss Palmer rejoices that the Indians have confidence in her desire to help them, and that they trust her in all she does; that the Lord has blessed what she has done and has cured almost everyone whom she has treated.

Miss Booker's joy is over the first fruits of

the years of patient toiling and because the Indians seem to be really awakening at last.

Needs

Yet with the joy is the realization of many needs in the work.

Miss Kenyon, writing of the girls baptized and members of the church who are living in the Hostel in Vizagapatam, says: "We covet for these girls such an experience of Christ that they will shrink from nothing to extend their blessings to their needy country-men."

Missionary after missionary asks for prayer—prayer for greater consecration and faith on the part of leaders and of the Christian community; for new Christians and for older ones that they may become better witnesses; for the Christian women that to them may come a deeper experience of God's love and power that their very lives may be a testimony

(Continued on page 165)

1925-26

The Women's Baptist Foreign Missionary Society of Ontario (West)

Treasurer's Fiftieth Annual Report

COLLINGWOOD ASSOCIATION					Galt, First				
Director—Mrs. W. C. Dennis, Bracebridge.					78.50 40.00				
	Circles	Y.W. Circles	Bands	O.O.	Galt, Bremner	18.95			
Barrie	\$ 76.50	\$ 18.00	\$ 5.25	.....	Galt, S. Water St.	15.30	43.00	5.00	.....
Bracebridge	42.46	14.25	5.00	.....	Georgetown	17.50	.....	7.50	.....
Park's Falls	23.75	.....	4.90	.....	Guelph, Woolwich	94.66	11.43	35.00	.....
Collingwood	35.30	.....	.....	.....	Guelph, Christie Mem.	10.00	.....	1.50	.....
Gravenhurst	184.38	.....	10.00	.....	Guelph, Meadowview .....	.....	.....	.....	10.00
Huntsville	11.35	.....	8.00	3.06	Hespeler	85.45	.....	20.00	.....
Marchmount	21.50	.....	.....	.....	Kitchener, Benton	118.00	.....	15.50	20.00
Midland	45.37	.....	5.00	.....	Kitchener, King	113.19	57.40	15.00	.....
Mississauga	3.70	.....	.....	.....	New Dundee	64.25	.....	6.00	.....
Mitchell Square	20.00	.....	.....	.....	New Hamburg	55.00	46.50	16.00	.....
Orillia	106.53	13.20	24.50	.....	Orangeville	10.50	.....	.....	.....
Perry Sound	16.09	.....	10.00	.....	Preston	51.25	.....	16.50	.....
Staver	55.75	.....	1.62	.....	St. Mary's	27.67	.....	14.12	.....
Thornbury	7.00	.....	4.50	.....	Stratford, Mem.	45.00	.....	25.00	.....
					Stratford, Ontario	155.50	6.00	36.00	.....
						118.90	.....	.....	.....
	\$647.55	\$46.55	\$79.77	\$ 3.06		\$1229.55	\$320.23	\$244.13	\$38.00
Associational Collection				\$ 9.25	Associational Collection				\$ 25.00
Total from Association				\$ 786.48	Y. W. Rally				4.75
14 Circles, 3 Y.W. Circles, 30 Bands, 1 O.O.					Total from Association				1832.46
					22 Circles, 7 Y.W. Circles, 15 Bands, 1 O.O.				

ELGIN ASSOCIATION				
	Circles	Y.W. Circles	Bands	O.O.
Aylmer	\$185.25	\$22.00	.....	.....
Callton	10.00	\$5.90	.....	.....
Dutton	17.00	.....	10.00	.....
Gladstone	45.09	.....	.....	.....
Iona Station	17.50	.....	8.51	.....
Juba	3.00	.....	.....	.....
Ladyslaw	83.00	.....	10.00	.....
Mahalyde-Bayham	75.45	.....	.....	.....
New Szarum	20.25	.....	.....	.....
Rodney	15.00	.....	.....	.....
Round Plains	48.80	8.80	.....	11.75
St. Thomas, Broderick	223.13	90.00	.....	57.50
St. Thomas, Centre	13.50	.....	.....	.....
Shedden	32.40	.....	4.25	.....
Spornis	35.61	.....	.....	25.00
Springfield	22.72	.....	20.50	.....
West Lorne .....	.....	.....	.....	.....
Yarmouth First .....	.....	.....	.....	.....
	\$580.95	\$173.70	\$65.91	\$124.25
Associational Collection				\$ 8.14
Total from Association				1205.93
15 Circles, 4 Y.W. Circles, 6 Bands, 3 O.O.				

MIDDLESEX & LAMBTON ASSOCIATIONS				
Director—Mrs. Baldwin, 1000 Oxford St., London.				
	Circles	Y.W. Circles	Bands	O.O.
Ailsa Craig	\$95.75	.....	.....	.....
Alvinston	17.82	.....	12.50	.....
Arcona	35.80	.....	.....	.....
Brooke	5.00	.....	15.25	.....
Brooke & Enniskillen	104.25	.....	11.11	.....
Calvary	23.40	.....	.....	.....
Courtright	2.85	.....	.....	.....
Denfield	91.16	.....	.....	.....
E. Williams	5.00	.....	.....	.....
Forest	198.45	.....	.....	5.00
London .....	.....	.....	.....	.....
Adelaide	344.15	70.00	3.00	35.00
			5.00	.....
Hope	85.50	.....	.....	.....
Egerton	7.70	.....	.....	35.50
Maitland	50.10	.....	.....	.....
Talbot	620.82	.....	28.50	42.00
Wortley	96.94	.....	25.00	.....
Mount Brydges	18.12	.....	.....	24.00
Parkhill	25.50	.....	12.50	.....
Petrolia	44.44	5.00	.....	.....
Poplar Hill .....	.....	.....	.....	28.75
Sarnia, Brock .....	.....	.....	55.25	.....
Sarnia, Central	253.87	.....	35.51	20.00
Sarnia Township	8.50	.....	.....	.....
Strathroy	143.95	.....	42.50	.....
Wyoming	3.00	.....	.....	.....
	\$2285.04	\$73.00	\$288.45	\$164.25
Associational Collection				\$ 20.00
Total from Association				\$ 2882.74
23 Circles, 2 Y. W. Circles, 13 Bands, 3 O.O.				

NIAGARA AND HAMILTON ASSOCIATION
 Director—Mrs. H. F. Veale, 33 Strathcona Ave. S.,
 Hamilton.

	Circles	Y.W. Circles	Bands	O.O.
Beamsville	\$ 75.50			
Hinbrook	11.75			
Burlington	38.00			
Caledonia	39.80		2.50	
Canboro	67.50			
Dundas	20.75		47.75	
Dunnville	77.05	3.00	35.00	
Fonthill	73.50			
Freelton	54.11		75.35	
Grimaby	41.50		25.00	
Hamilton:				
Hughson	13.20			
Immanuel	5.90	4.00		
James	370.65	79.55	10.00	5.50
King	24.00		9.00	
Stanley	139.20	49.50	50.00	
Trinity	118.50	17.00		
Wentworth	54.11	7.01		
Niagara Falls, Jepson	133.00	4.85	30.00	
Niagara Falls, Main	64.00		2.00	
N. Cayuga	41.00			
Perry Station				11.80
Port Colborne	22.00	23.50	5.00	
St. Catharines	136.30	48.30	9.00	
Welland	89.83	24.00	20.00	
Weiland, Rosedale	17.60			
	\$1623.54	\$256.71	\$324.60	\$16.80
Associational Collection				\$ 15.75
Total from Association				\$236.80
23 Circles, 9 Y.W. Circles, 14 Bands, 2 O.O.				

North Bay	101.50	5.50	20.90	30.00
S. S. Marie, First	53.34		3.90	
			15.00	
S. S. Marie, Wellington	29.90			
Schumaker				
Sadbury	9.95			
Timmins	9.00			
	\$339.31	\$17.50	\$64.80	\$36.00
Associational Collection				\$ 7.50
Total from Association				\$463.61
11 Circles, 2 Y.W. Circles, 5 Bands, 2 O.O.				

OWEN SOUND ASSOCIATION
 Director—Mrs. C. P. Day, Leith

	Circles	Y.W. Circles	Bands	O.O.
Bayview	13.00			
Bentick	14.00		3.00	
Chesley	15.50			
Daywood & Leith	52.50		5.00	
Durham	54.50			
Flesherton	11.75			
Genesig Centre	14.80			
Hanover		23.60	50.00	10.50
Leith			11.50	
Meaford	27.55	5.00	10.00	
Morley	45.50			
Owen Sound	74.48	49.50	10.00	24.00
Paisley	34.65			7.00
Port Elgin	5.50			
Southampton	56.45			
Warton	44.60		5.00	
Williercroft	5.00			
Woodford	24.66			
	\$492.44	\$78.10	\$101.50	\$34.50
Associational Collection				\$ 8.75
Total from Association				\$716.29
16 Circles, 3 Y.W. Circles, 8 Bands, 2 O.O.				

NORFOLK ASSOCIATION
 Director—Miss D. Stillwell, R.R. 1, Nanticoke.

	Circles	Y.W. Circles	Bands	O.O.
Bloomsburg	\$ 25.90		\$ 8.50	
Boston	85.00		8.50	
Cheapside	4.50			
Courtland	16.20		10.00	
Delhi	100.80		25.00	
Eden	11.50			
Forestville				1.00
Goshen	12.89			
Hagersville	9.00	12.75		
Hartford	23.10	5.00		
Houghton, First	11.10			
Langton	33.00		10.00	
Pine Grove	3.00			
Port Rowan	16.00			
St. Williams	24.50			
Selkirk		1.50		
Simcoe	25.00	35.50	29.35	
Townsend Centre			50.00	
Villa Nova	93.25			
Vittoria	18.45		20.00	
Walsh				
Waterford	103.50		68.75	
	\$624.69	\$35.50	\$233.35	\$1.00
Associational Collection				\$ 14.00
Total from Association				\$284.54
18 Circles, 1 Y.W. Circle, 13 Bands, 1 O.O.				

Associational Collection				\$ 8.75
Total from Association				\$ 716.29
16 Circles, 3 Y.W. Circles, 8 Bands, 2 O.O.				

OXFORD-BRANT ASSOCIATION
 Director—Mrs. T. W. Layman, Tillsonburg

	Circles	Y.W. Circles	Bands	O.O.
Beachville	\$ 61.75			
Brantford:				
Calvary	77.75			
First	593.04		25.00	33.76
Immanuel	49.17		27.00	
Park	185.08		34.50	42.00
Polish				15.00
Riverdale	17.50	5.25	21.00	
Shenstone	30.00		15.00	8.00
Burford	35.15			
Burgessville	70.00			
Burth	25.00			6.35
Ingersoll	43.00	10.85		
Jerseyville	20.55		2.50	
Norwich	95.00		10.00	33.00
Otterville	80.00		15.00	
Oxford, East	15.00			
Paris	95.72	35.00	33.00	
St. George	59.59			
Salford	10.00			
Scotland	73.60			
Springford	34.94			19.00
Tillsonburg	75.14	36.00	19.00	
Tuscarora	1.25		2.00	
Wolverton	3.00			
Woodstock, First	78.70	21.36	20.00	1.20
		35.50		
Woodstock, Oxford	20.30	10.00	10.00	
Zorra East 12th				25.00
Zorra East 13th				10.00
Zorra East 16th	25.00			1.00
	\$1876.23	\$171.96	\$269.35	\$162.95
Associational Collection				17.00
Total from Association				\$2497.49
26 Circles, 8 Y. W. Circles, 16 Bands, 8 O.O.				

NORTHERN ASSOCIATION
 Director—Mrs. Norman Phelps, North Bay.

	Circles	Y.W. Circles	Bands	O.O.
Blind River			\$15.00	
Capreol	10.35			
Cochrane	29.00			
Haleybury	17.42			
Kirkland Lake	5.00			
New Liskeard	63.85	12.00	10.40	5.00

PETERBORO ASSOCIATION

Director—Miss D. A. Nicholls, 216 McDowall St.
Peterboro

	Circles	Y.W. Circles	Bands	O.O.
Belleville	\$ 96.55	\$12.90	\$16.00	
Brighton	2.00			
Campbellford	25.16		7.05	
Cobourg	26.92			
Colborne	12.00			
Cramah	18.50		4.00	
Eddystone	12.00			
Gilmour Memorial	62.20		17.00	
Haldimand	15.20			
Lakefield	17.75		1.00	
Norwood	20.50		4.00	
Peterboro, Murray	318.11	56.00	23.00	
Peterboro, Park	35.20		11.00	
Pleton	9.00			5.00
Port Hope	195.88		19.65	

Associational Collection \$866.97 \$85.00 \$102.70 \$5.00
 Total from Association 1066.80 \$ 6.13
 15 Circles, 3 Y.W. Circles, 9 Bands, 1 O.O.

THUNDER BAY ASSOCIATION

Director—Mrs. E. E. Wood, 809 Nyles St., Ft. William.

	Circles	Y.W. Circles	Bands	O.O.
Fort Frances	\$20.00			
Port William	29.75		9.00	
Kenora	14.25			
Port Arthur	101.25		35.00	15.00
Westfort				10.00

Associational Collection \$165.25 \$44.00 \$25.00
 Total from Association \$238.25 \$ 4.00
 3 Circles, 2 Bands, 2 O.O.

TORONTO ASSOCIATION

Director—Mrs. N. L. Crosby, 28 Evans Ave., Toronto.

	Circles	Y.W. Circles	Bands	O.O.
Aurora	\$ 40.91			
Baker Hill	6.12			
Birchcliff	42.81			
Fairbank	9.00			
Lorne Park	5.00			
Long Branch	8.50			
Markham 2nd	38.00			
Mimico	35.18		17.50	
Second King	11.00			
Toronto, Annette	45.25	26.09	8.00	
Bedford Park	12.10			20.00
Bethany	43.05	10.50	6.00	
Beverley	88.25		2.00	
Bloor	799.17	250.40	21.80	
Boon	122.49		15.54	
Calvary	147.37	10.50		
Castlefield	61.34	5.00		
Central	972.27	98.41		
Centenary	129.90	10.00	6.50	18.00
Christie	59.35	8.75		26.25
College	256.26	27.11	7.50	
Danforth	159.85	17.00		
Dovercourt	27.43	15.00	3.53	80.00
Dufferin	85.41	3.85		
First Ave.	103.67	78.00		35.00
Grace	25.00			
High Park	155.79	15.65		
Immanuel	181.50			15.00
Indian Rd.	166.72	10.00	3.50	31.25
Jarvis	658.95	96.30		
Jordan	11.40		4.55	
Memorial	32.00			
Moulton		145.00		
Mt. Pleasant	62.17	5.00		
Oakwood	8.00			
Olivet	54.33	8.48		
Ossington	61.19	23.00		
Pape	54.71	26.17		

Parkdale	189.01	87.00		
Rhodes	8.00			
Robinson		4.00	15.00	
Royce			8.50	
Runnymede	62.35			
St. Clair	74.75	8.00	6.59	
St. John's	17.29	20.40	4.92	
St. Verthorn	16.30			
Temple	32.50			
Walmer	865.46	11.95	90.00	35.00
		209.00		
Waverley		85.00		24.00
Willowdale		20.27		15.00
Woodbine		23.50		4.00
Weston		19.00		
York Mills		63.02		

\$627.89 \$1242.56 \$285.43 \$287.50
 Associational Collection \$ 24.38
 Total from Association \$847.76
 50 Circles, 28 Y. W. Circles, 18 Bands, 9 O.O.

WALKERTON ASSOCIATION

Director—Mrs. T. T. McDonald, Wingham.

	Circles	Y.W. Circles	Bands	O.O.
Clinton	1.50			
Glamis	28.50			
Goderich	15.50	2.50	28.50	
Kenilworth	28.50			
Kincardine	33.00			
Listowel	40.25	13.00	3.00	
Mt. Forest	16.53		4.08	
Monck		5.00		
Tiverton	47.25			
Walkerton	42.98	7.00	26.00	
Wingham	56.00		5.00	

Associational Collection \$305.61 \$27.50 \$61.55
 Total from Association \$ 6.50
 10 Circles, 4 Y.W. Circles, 5 Bands, 400.69

WESTERN ASSOCIATION

Director—Mrs. J. D. McGregor, Wheatley

	Circles	Y.W. Circles	Bands	O.O.
Blenheim	8.50			
Bothwell	30.50		4.29	
Chatham	179.61	9.02	22.75	
Colchester	60.00		36.00	
Essex	38.05			
Ford City			13.00	
			9.00	
Harrow	62.50		14.40	
Kingsville	87.50	5.00	18.00	
Leamington	88.35	75.00	65.85	
Ridgetown	35.91		45.63	
Thamesville	15.58		76.50	
Walkerville	113.75		15.00	
Wallaceburg	72.00	35.00	15.00	
Wheatley	46.80		26.35	
Wilkesport	20.70		3.50	
Windsor	217.33		30.00	

Associational Collection \$1077.28 \$119.52 \$380.36
 Total from Association \$ 15.00
 15 Circles, 4 Y. W. Circles, 14 Bands, 1592.16

WHITBY-LINDSAY ASSOCIATION

Director—Miss Sara E. Evans, Claremont

	Circles	Y.W. Circles	Bands	O.O.
Bobcaygeon	\$ 20.67			
Claremont	48.50			
Fenelon Falls	74.18			
Haliburton	6.72			
Lindsay	146.42		12.50	
Obaywa	9.00	5.00	2.80	
Reabro	7.00			
Scotch Line	20.50			

Stouffville	75.85	88.25	.....
Uxbridge	44.00	.....	.....
Whitby	50.00	.....	.....
Whitevale	20.00	.....	.....
	\$522.29	\$5.00	\$58.13

Associational Collection	\$ 5.00
Total from Associations	591.42
12 Circles, 1 Y.W. Circle, 4 Bands.	

MISCELLANEOUS RECEIPTS

Interest from Investments:

Commercial Cable (Nellie Davies' gift) .. \$	40.00
Wm. A. Rogers stock	17.50
Dom. of Canada (Mary Shenstone scholarship)	50.00
Dom. of Canada and C.N.R.	647.15
Refunds from Missionaries	110.00
Collections	124.22
Legacies	6572.58
Bank Interest	39.21
From Balance in India	18.75
Literature Dept. (from sale of lace)	70.00
Rizpah Pratt Memorial	25.25
Saskatoon Westside Hall	5.00
Rabbit Lake Children	2.50
Verdun, P.Q.	5.00
By sale of Wm. A. Rogers stock ..	\$471.32
By transfer from investment account 28.68 (to repay loan of Miss Selman)	
	\$ 500.00

NOTES—Exchange during the year totalled \$1875.21.

Legacies received during the year: Miss Martha Rogers, \$5,000, designated for Missionaries' Home in India. Undesignated: Miss Martha Rogers, \$1,000; Mrs. Thos. Urquhart, \$300.00; Mrs. J. N. Shenstone, \$100.00; Mrs. Freeland, \$72.58; Miss Minnie M. West, \$100.00; Mrs. Minerva J. Clarke (credited to Alymer Circle),

\$50.00. All monies from undesignated legacies have been transferred to the Investment Account.

Receipts From Individuals.

Miss M. A. Hurne, \$75; Miss M. G. Buchan, \$37.50; "Friend," \$25; Miss Mary C. Bathgate, \$50; Mrs. A. M. Enticknap, \$20; Miss Iva King, \$50; Mr. Andrew Stewart, \$35; special per V. E., \$68.75; "One Who is Interested," \$50; A Friend, \$25; Mrs. Keenleyside, \$20; Mrs. C. F. Lean, \$300; Miss Jennie M. Beupre, \$40; Miss Iva Hamby, \$25; Dr. M. F. Langton, \$55; Miss Gertrude Howell, in memory of Miss Mabel Howell, \$35; Miss Anna Moyle, \$6; Mrs. W. E. Northway, \$25; Mrs. E. T. Fox, \$30; Mrs. M. E. Davies, \$75; Mrs. Albert Matthews, \$25; Mrs. M. E. Copeland, and Ruth, \$10; Miss C. A. Chapman, \$25; Mrs. John MacNeill, \$100; Mrs. Wm. Davies, \$225; Mrs. W. C. Dennis, \$81; Miss Eva Nasmith, \$10; Mrs. D. D. McTavish, \$3; Miss Gertrude Thomas, \$25; three girls at Blind River, \$25; Mrs. Harold Firstbrook, \$5; Mrs. A. M. Ireland, \$22; Mrs. Jessie M. Gillies, \$40; Mrs. Pettit, \$2; Mrs. Hooper, \$2; Mrs. Vining, \$2; Mrs. Mendis, \$2; Mrs. Howell, \$2; Mrs. McDonald, \$1; Miss Violet Elliott, \$27; Mrs. A. D. Kitchener, \$30; A. E. B., \$20; Mrs. J. B. Zavitz, \$10; A Friend, \$50; A Friend, \$30; Mrs. Arthur Dancy, \$5; Mrs. R. W. E. Burnaby, \$5; A Friend, \$25; Mr. George Dolphin, \$75; Mrs. W. Pearce, \$2; Miss Jennie Mount, \$15; Mrs. Harry Williams, \$10; Mrs. Wm. McLeod, \$1; "P. and A." \$20; Miss I. Ackerman, \$3.45; Mrs. John Johnson, (obit.), \$50; Miss Watson, \$25; Miss Calvin, \$15; Mrs. James Lyrie, \$35; Miss C. T. Elliott, \$5; Mrs. A. H. Dancy, \$5; Miss J. Berry, \$5.50.

GENERAL STATEMENT

Receipts.	
From 274 Circles	\$19233.92
From 81 Y. W. Circles	2654.83
From 150 Bands	2577.56
From 37 other organizations	889.31
From Individuals	2121.20
From Miscellaneous	8417.71
Total Received during 1925-26	\$35894.53
Balance from 1924-25: regular \$4076.95, car fund \$75.00, Home for Missionaries' Children \$100.00	4251.95
Bank Loan	1776.89
	\$41,923.37

Disbursements

To General Treasurer, Regular Estimates .. \$	\$1701.81
Extras (including "Hawthorne")	6205.22
Mission Homes (contributed)	310.90
School for Missions (contributed)	200.00
Expenses of Missionaries and Directors	227.38
Clerical Assistance	300.00
Literature Department	894.24
Printing, Postage, etc.	286.29
Transferred to Investment Account:	
Legacies, \$1622.58; car fund, \$75.00;	
Home for Missionaries' children, \$100.	1797.58
Total disbursements during 1925-26	\$41,923.37

STATEMENT OF SECURITIES.

Cash awaiting investment, \$832.46.
Commercial Cable Bond \$1,000.00.
40 shares Marconi
C. N. R. Bonds, \$11,000
Dom. of Canada Bonds, \$5,300.

Audited and found correct.

HARRY L. STARK,
F. SANDERSON, Auditors.

MARY B. PIERSOL,
Treasurer.

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

W. B. F. M. S. of Ontario West

Estimates 1926-27

Salaries:—

Misses Allyn, Baskerville, Craig, Folsom, Farnell, Hatch, Hellyer, Jones, Kenyon, McGill, McLeish, Munro, Pratt, Priest, Robinson, Scott, Selman, Booker, Holmes, Palmer Dr. Hulet, Dr. Cook	\$17,096.00
Incidental Expenses in India (rescue work, repairs, taxes, etc.)	692.17

Work:—

1. Medical:—

Marjorie Cameron Scholarship at Vellore ..	400.00
Miss Priest, Hospital Equipment.....	55.00
	<hr/> 455.00

2. Educational:—

Cocanada Boarding School	3,630.00
Cocanada Caste Girls' School	484.00
Rama Caste Girls' School	418.00
Biblewoman's Training School	691.17
Bobbili Boarding School	330.00
Training School for Mistresses	183.33
Vizag. Hostel	623.33
	<hr/> 6,359.83

3. Additional Evangelization:—

Miss McLaurin's Assistant	220.00
Salaries of Biblewomen	2,471.00
Touring in India (ox-carts, cars, etc.)	1,276.00
Books and Tracts	103.00
Miss Hatch's Evangelist	44.00
	<hr/> 4,114.00

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

\$30,411.24

Forward Movement to Celebrate Jubilee Year

\$10,000.00

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

MARY B. PIERSOL,
Treasurer.

In addition there is to be made repayment of Bank Loan of \$1776.89

REPORT OF SECRETARY OF DIRECTORS

My report as Secretary of Directors is necessarily short and uninteresting this year for as yet the work is very new and strange. As far as I have been able to form an opinion the women of our Churches are an earnest band of workers, who only need to be told of work and they are ready to put their hand to it.

Our band of fifteen Directors are a faithful group of women, painstaking and careful in every detail; we could wish they were a little more prompt in sending in their reports but we admire the way in which they strive to get in the report of every last circle before sending in their own report.

We have one new Director this year, Mrs. H. F. Shearer, of Welland, who takes the place of Mrs. Veals in the Niagara and Hamilton Association.

According to the report I have received this autumn there are 19,553 women in the churches throughout our convention, of these 10,014 contribute to Missions, leaving 9,539 women of avowedly Christian Faith, who show no interest in Missions.

Our work presses on each year, many of our women pass on into the great beyond. What are we doing to interest others? We need recruits for our forces. May we endeavour this coming year to be more diligent and aggressive; will you each one earnestly try to get one new member the coming year for our Mission Circles?

Respectfully submitted
(Mrs. W. R.) Olive L. Henderson.

REPORT OF MISSION HOMES COMMITTEE 1925-1926

Once more your Committee comes to place before you the report of another year in our work. What a year it has been! One of so many plans and preparations, of joyous activities, and, we trust, of some achievement. The spirit of willingness and interest has been most evident; responses by mail and telephone to the appeal for help in The Canadian Baptist and Missionary Link were wonderful.

One of the homes on Ellsworth Avenue had been closed all winter collecting dust, and this we had thoroughly cleaned and made habitable for our beloved missionaries, Mr. and Mrs. Cross, and Kathleen, who, since their arrival, have grown more and more deeply into our affections.

When cleaned and bright, with new curtains and other necessary additions, and with the sunroom made cosy and attractive by new drapes, couch cover and table cover of rose sunfast repp, this house appeared more inviting and homelike than ever before. All this was made possible by the generous gifts of the ladies of our convention, and the results were more than gratifying.

As at this time, unfortunately, two members of the committee were ill, Mrs. Holmes and Mrs. Northway graciously assisted with the preparations, and with Mrs. Henderson served a delightful dinner when Mr. and Mrs. Cross arrived. Needless to say, our missionaries deeply appreciated all that had been done for their comfort. We later found it necessary to purchase a couch for the living room, where Mr. Cross could rest when downstairs. Some woolen blankets were also required.

After seeing this family comfortably settled, we turned our undivided attention to the preparation of a home for Mr. and Mrs. Turnbull and family, the biggest task this committee has ever undertaken. The General Board had procured a splendid nine-roomed house on Avenue Road, and after considerable cleaning and decorating we proceeded to furnish, and to make a list of all the things we had to buy. Friends were generous with their donations of furniture, towels, pictures, bedding and money; still, after all these were sorted and placed in order there was much shopping to be done, in fact we were discovering needs until the last day, and were becoming somewhat anxious about our bank account. In one of the first letters received this text was given "My God shall supply all your need according to His riches in Glory by Christ Jesus." What a comfort and blessing that promise was as we faced the needs and the list grew larger day by day! Our desire was that nothing should be

lacking to make the home complete and comfortable for every member from the oldest to the youngest of this dear family who were travelling toward us while we were preparing for them,

What busy days we spent—opening parcels, unpacking things which had been moved from the other house, gathering in furniture, shopping, making curtains, until at last all was in order. When we realized the transformation which had taken place in one month, we felt very gratified and happy.

The ladies of Century Mission Circle had a provision shower at the home of Miss Robertson, across the street from the Turnbull home. It was indeed a worth-while shower, valued at over \$50, and nothing in the provision line was omitted.

A few of the articles which it was necessary for us to buy for this home were: a gas range, blinds, kitchen oilcloth, dinner set, dining chairs, four small rugs, one large tablecloth, bedspreads, curtains, one mattress, flanelette sheets, and blankets. There were innumerable other things as well, and how grateful we are to all the circles and individuals for their interest and practical help.

You can well imagine what it meant to Mr. and Mrs. Turnbull and children after their long tiresome journey to be met at the depot by many friends who were eager to greet and welcome them and escort them to the home so comfortably prepared for them. They had an idea that something was being done, because down in Cochabamba the children became quite excited when they read in the 'Baptist' that appeal for help, but they had not dreamed of the extent of the preparations being made. We were so glad that our President, Mrs. Matthews, was at the home to help receive them.

Our Muskoka home was occupied by Miss Laura Craig, her father, sister and Kathleen Cross in July, and by Miss Baskerville and friends in August. Miss Craig expressed her appreciation and enjoyment of the cottage, specially mentioning the improvements which had been made since she was there nine years ago. Miss Craig purchased for the cottage a clothesline, a washboard and clothes-basket.

Miss Baskerville in a recent letter says: "Just a line to let you know how greatly I appreciated the privilege of having the use of the Mission Cottage for August. It seemed nice to have a place which for the time being I could consider my home, and to which I could invite my own folks to come and see me. The cottage is so well equipped and so nicely situated that it did not seem like a camping experience at all. I shall not soon forget how comfortable and convenient everything is. On behalf of myself and those of my friends who visited me, I send my grateful thanks."

Miss Baskerville contributed a pair of oars for the boat, a dust mop, and some small soap dishes for upstairs bedrooms.

We are advised that the boat needs varnish and that the roof leaks.

Another year thus closes with our report, and again we look to the future. Let our prayer be that our hearts may be more and more eager for service, our hands unflinching in labor for His cause, our spirits never weary in well-doing.

Financial Statement

1925-1926

Receipts

Balance on Hand 1925 report	\$144.16
Received from Circles	170.42
Individual Contributions	105.00
From Missionaries for Ice	12.00
Bank Interest	2.04
	<hr/>
	433.62

Disbursements

Muskoka Home—	
Taxes	\$ 8.80
Ice and Sawdust	12.90
Ellsworth Avenue—	
Total Expenses	93.95
Avenue Road—	
Total Expenses	226.36
Stamps and Stationery	3.01
Exchange .....	.30
Bank Balance Now on Hand	88.30
	<hr/>
	433.62

Report of The Literature Department, W. B. F. M. S. Year Ending October 15th, 1926

Since Anniversary, birthday and jubilee are the words of this Convention, the Literature Department would like to add its quota to the general celebration. On searching the annals of the past we find that it is 35 years since this department was instituted as the Bureau of Literature, under Mrs. C. W. King, and this is the fifth full year's report presented by the present Secretary, and since the Foreign Department has been on a business basis at 66 Bloor St. W.

And just here, like the others of our Society, we wish to acknowledge our debt to the past. Mrs. King, now of Walkerton, began and carried on the work for about 10 years, and is still one of our most loyal and inspiring friends. Mrs. R. C. Dancy, of Toronto, then took the work, and her faithfulness, and particularly her generosity, are often remembered as we use certain accessories

Amount of cash received	\$ 609.72
Balance, Oct., 1925	29.29
	\$ 639.01

Oct. 22nd, 1926.

We have had some much needed printing done this year. Two Biographical sketches of the Misses Robinson and Jones, have been written for us, and the sketch of Miss Baskerville has been revised until it looks like new. Another leaflet which you will all surely welcome, is "THE HOPE OF THE WORLD," a sketch of our Educational work in India. Miss Laura Craig kindly wrote this for us. Everyone needs these 4 leaflets, as well as other new ones we have bought, and added to our stock this year.

The Lace Department has greatly exceeded our expectations. We have sent out some 45 parcels to be sold in other towns, and the total sales have been \$771.02. This is nearly \$225 more than last year. We have been

around the office, and we are very thankful to her. Then came Mrs. Moor. The great love and the wise work she put into our department, makes the office still redolent with the fragrance of her loving devotion. This last five years the business has increased wonderfully, but on account of changed conditions it is not fair to compare it with the past. The Secretary humbly and gratefully acknowledges, that under God, this great growth is mainly due to the wise foundations laid by these noble women, on whose building the superstructure can be raised.

The results of the past year are not so great as we would like to report, but we can see that the calls on our department are changing very much in character, and we have every reason to believe that we have been able to serve our Circles more, even though the figures may not show it.

Disbursements	\$ 553.38
Balance Oct., 1926	85.63
	\$ 639.01

Audited and found correct,

Eva Nasmith.

able to send back to India about \$600. We are surprised and so thankful that we are able to help the Indian women this way.

SERVICE is the word, printed in capitals, of this Department, and any help we can render is most cheerfully and gladly done, so tell your Circles not to hesitate in making enquiry. We would express our sincere gratitude to those who have so willingly helped us this year, and ask for your co-operation for the future, that we may serve more effectively for the sake of Him whom we love.

Respectfully submitted.

Edith Dale,
Secretary.

CANADIAN MISSIONARY LINK

Treasurer's Comparative Report

For Year Ending Nov. 1st, 1926

Receipts	1925	1926	Payments	1925	1926
Balance from last year \$	844.32	\$ 597.97	Printing Link, Letter		
Subscriptions	3467.85	3797.03	heads, etc.	\$2004.15	\$ 2225.65
Advertising	11.00	3.00	Paper, freight, cartage.	803.60	766.26
Bank Interest	28 93	30.55	Engraving	129.59	151.07
			Superintendent	275.00	275.00
			" expenses	87.65	71.42
			Editor's expenses	6.13	6.44
			Subscriptions to other		
			papers	6.01	5.88
			Excise stamps	2.00	2.00
			Contest awards	35.00	16.00
			B.Y.P.U. Advertising	5.00	
			W.B.F. Mission Board	400.00	300.00
				\$3754.13	\$3819.72
			Balance forward	597.97	608.83
				\$4352.10	\$4428.55
	<u>\$4352 10</u>	<u>\$4428.55</u>			

Respectfully submitted,

Mrs. W. H. Pettit,
Treasurer.

A LETTER FROM MRS. NEWMAN ON THE EARLY DAYS OF OUR MISSIONARY WORK.

Dear Sisters of the Convention,—

How I wish that I could be with you on this occasion and see you face to face as in years gone by.

I was with you in Canada for twenty years, and attended eighteen Conventions. How we did enjoy those meetings, the time seemed all too short for all we wanted to do. Listening to the addresses and reports of the work, and talking to workers between times, missions was our *business* then, our *chief* interest.

The organization was young then, but when I look back and recall the workers who then and for a long time afterward, were the leaders, I do not wonder that success has blessed the enterprise. As I set myself to looking back at those times my mind at once pictures the home of Mrs. Freeland and Miss Buchan. That home seemed the very embodiment of missions. It was Mrs. Freeland who took me in hand on my arrival in Toronto and put me to work, inspiring me with her enthusiasm and zeal. She was at that time President of the Society and editor of *The Link*. Miss Buchan was business manager of *The Link*, and either then or a short time afterward, the secretary of the society. It was in this home that most of the Board meetings were held, but more often we met to discuss the work and make plans. I have never known a family so completely given over to doing the Lord's work, for there were others in the family who devoted themselves to other lines of missions.

Mrs. Henry Rose was a faithful worker also, she was corresponding secretary till she moved away to California. Jessie Lloyd, who later became Mrs. Elliot, served faithfully for a number of years. Violet Elliot was a member of the Board and later Treasurer, serving long and well. Her mother, Mrs. Wm. Elliot, was for years a staunch friend and supporter. How often when in a pinch for funds, did the money come in, credited "from a friend." Those of us on the inside found out afterwards who the friend was. And not the least among those faithful ones, and one who still serves well, is Miss Anna Moyle. For all of

these, and many others whom I would like to include, I thank God. I know that much of the success of this mission has been due to their devotion and self-sacrificing labor.

I have been asked to give a sketch of this society for the first twenty-five years. To do so I must go back to the story of the Telugu mission. The first attempt to evangelize the Telugus was made in 1805. The English Baptists, probably inspired by O. Carey, sent out the Rev. Amos Sutton. For some reason the attempt was not successful, and for the time was abandoned. Later, at the American Baptist Convention in Richmond, Va., in 1835, Mr. Sutton urged the people to take up this abandoned work among the Telugus. They responded to the call, and that year sent out the Rev. S. S. Day and his wife, who settled first at Vizag and later at Nellore. For twenty five years the mission had a hard struggle and American Baptists were tempted to give up the work. Three times the matter was discussed at conventions and each time the mission was saved by the earnest pleading of the missionaries.

And what about Canada? Had she no interest in missions beyond her own struggles in the home field which were certainly pressing? Yes. They had. There were a number of earnest devoted men and women, watching with keen interest the efforts of the American society. Some of them knew personally Mr. Day and Mr. Jewett. When at home on furlough they made tours in Canada. Mr. T. S. Shenstone knew these men. His daughter, Mrs. R. R. Donnelly, who lives here in Chicago where I am now writing this sketch, tells me she knew them. They often visited her father's home, indeed Mr. Shenstone's home might have been called the missionary rest house.

Mr. Wm. Craig, Port Hope, was another who was greatly interested, and these missionaries visited him. What wonder that John Craig as a little boy, became interested and afterward gave himself to the work. The home of David Buchan, in Toronto, was another where missionaries were known and welcomed.

Dr. Castle, then pastor at Jarvis St. church, brought with him to the country of his adop-

tion his large heart and wise council, and sympathy with all the interests of the denomination. The seed had been sown and a deep and abiding interest in foreign missions had sprung up over the country so that when the first man, A. V. Timpany, then a student at Woodstock, became so filled with enthusiasm on the subject that he offered himself to go to the foreign field the churches were ready.

This was just the match that was needed to set fire to the movement. Mr. and Mrs. Timpany and Mr. and Mrs. McLaurin went out under the American Baptist Society, supported by the Canadian churches.

In 1874 the McLaurins opened up the work in Cocanada, and the Canadian Baptist Foreign Mission Society became responsible for that work.

Mr. Timpany, who remained for a time in the Southern Mission, came home on furlough in 1876. The secretary's report for 1877 says "His arrival marked a new period of awakening interest." He enlisted the women of the churches, he organized the Women's Foreign Missionary Societies of Ontario and Quebec. It was due to his inspiration and encouragement that "The Link" was started.

At the next Convention John Craig was set apart to the work, Mr. Timpany giving him the welcome The Curries had, in the meantime, gone out so that with the return of the Timpanys, we had four men and their wives on the field.

From this time the work grew rapidly, the missionaries found their hands more than full. Miss Frith, our first single lady missionary, was sent out to open up Zenanna work. This was in 1882.

Mrs. Craig was the first of our missionaries to die. In March, 1881, Mr. Craig, with his wife and little babe moved to Akidu. In a few days Mrs. Craig became very ill and died.

In 1884 it became necessary for Mr. Craig and the Curries to go home on furlough. The Timpanys and McLaurins with Miss Frith were left to shoulder the whole burden. Poor Mr. McLaurin's health gave way to such an extent that he had to take a sea voyage. While he was away in Burma the blow fell in Cocanada. The devoted, energetic Timpany was cut off in one short day, at the zenith of his

power. This news came as a stunning blow. I had just been appointed as editor and manager of The Link, Mrs. Freeland and Miss Buchan having been called to the bedside of Mr. Freeland's son in the North-west.

My first issue of The Link was a memorial number for Mr. Timpany. John Craig, whom I had known in Rochester, N.Y., when he was a student, came to my aid and gave me very efficient help in getting out this number. I remember well how the whole situation, the condition out there, Timpany fallen on the field, when so much needed, Currie going back when not nearly rested, appealed so strongly to my husband and me that we felt a strong inclination to offer ourselves to go. But we had three small children, and he had so recently undertaken the important work at McMaster. The appeals sent out through The Link and Baptist brought a quick response from J. R. Stillwell. He and his bride were guests in my home when they came to Toronto for their farewell meeting.

Mr. Craig returned at this time taking with him his second wife, who has done a great work for the women and children out there.

In 1887 the McLaurins had to return home and Miss Frith, who had made a fine beginning in the Zenanna work, also had to return her health having given way. Miss Hatch had already arrived in Cocanada before Miss Frith left. I well remember the appointment of Miss Hatch. We of the Board realized what a treasure we were getting. She was a woman with great ability and fine training, having for several years been a teacher in Woodstock College. Her work in India has been most remarkable, and of long duration. Her success in organizing and developing the Leper work is well known outside of our denomination and society.

Our work gradually grew and developed so that we were able and did send out three lady missionaries. Miss Baskerville, Miss Simpson and Miss Stovil, who have been most successful and able to work for a long period. There are three other missionaries still on the field in whom I take a personal interest, having known them, and in a way helped them to decide for our mission and to shape their courses of preparation for the work. They

are Dr. Smith, his sister, Dr. Pearl Chute, and Miss Priest. During the time I labored for and with this mission I have seen much accomplished. I have not known a more successful or better organized missionary enterprise.

Mrs. A. H. Newman,

HISTORY OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY, 1901-1926.

You have heard the story of the beginning of the Women's Baptist Foreign Missionary Society of Ontario (West) and its growth during the first twenty-five years. Accounts of beginnings of worth-while enterprises are always interesting. The development and expansion during the last twenty-five years has been so much greater than during the first period that this review must necessarily be very much condensed.

Looking first at the growth at home a comparison of figures for the years 1901 and 1926 are illuminating. In the former year there were approximately 11,500 women in the churches within the bounds of our Convention, and in 1926 there were nearly 19,000. Of these, in 1901, less than one-third contributed to Foreign Missions through 213 Circles, while in 1926, over 10,000 women, more than one-half, contributed through 274 Circles. So while Circles had not increased in numbers as in the first twenty-five years, Circle-members had almost trebled.

In 1901 there were 243 Life-members as compared with 1051 in our Jubilee Year.

Mission Bands in those early days fluctuated much the same as they do now. In 1901 fewer than the previous year reported, and the same is true now. Then 92 Bands gave \$827.00 and this year 150 have given \$2577.00. In recent years the Bands have also sent valuable boxes to India, Bolivia and various Home Mission fields. While we must make our statements in figures no statistics can possibly estimate the value of the influence of the Band training on the lives of the children. "Touch but the heart of a child and ages hence your finger-marks will be found upon him still."

In 1901 the total receipts from all sources were \$8128.00 and this year our Treasurer's statement shows they were \$35,894.00 more than four times as much.

There was a Bureau of Literature for some years before the time we are reviewing. I can find no statistics for 1901, but the next year 1317 leaflets and 38 books were sold, and receipts were \$53.82. This year the Literature Department took in \$639.00. There has been a great expansion since those early days. A number of years ago a Literature Committee was appointed by the Board to procure suitable books and pamphlets for the Bureau, and later it undertook to provide better distribution of the literature. The stock from which to choose became more varied and the circulation much larger. We cannot estimate the good done by this department, for it is a quiet, unobtrusive work and we cannot tabulate results. When in 1920 Mrs. Moor resigned and a change of Secretary became necessary, the Literature Committee, now the Publication Committee, felt that it was time for a forward movement. Business had so increased that it seemed wise to rent a room and engage a manager who could give more time to the demands of the Department. As the Bureau had been a joint organization of both the Home and Foreign Boards the former was asked to unite with us in this new venture, but not seeing their way clear to depart from the old method our Society began its new plan alone. The present quarters at 66 Bloor Street West, Toronto, were secured, and the Literature Department was opened with Miss Edith Dale in charge, and now, after five years, the Board feels that results have amply justified the change.

And then there was our periodical, "The Canadian Missionary Link", which all through its history has been an important part of our work, linking us at home with our missionaries, and bearing from them to us news of the triumphs of the Gospel. It entered on the second twenty-five years of our Society's life with a new editor, Mrs. W. H. Porter. There were at that time 4254 subscribers, more than half of whom were outside our own constituency. Until 1905 "The Link" was also the organ of the Women's

Missionary Society of the Maritime Provinces, they furnishing material for four pages. In that year they started a publication of their own, and naturally subscriptions to our paper fell off. It took four years to recover this loss, and during this time Mrs. Porter often found it difficult to make ends meet. When she resigned in 1909 she left the paper on a good business basis, with an increasing circulation, which has continued under her two successors. The paper has been enlarged twice, and the increase in price, owing to war conditions has made improvements possible. Subscribers now number 8,442.

By the end of the first twenty-five years of our enterprise the work had grown so that the Corresponding Secretary felt that her office should be divided, so the home correspondence was allotted to another Secretary, later known as Secretary of Directors. Mrs. Lloyd was elected to fill this position and soon got in touch with all the Associational Directors, and, as her reports from year to year showed, they responded to her leadership.

In 1915 the Board felt that the increasing number of Young Women's Mission Circles should be brought into closer contact with the women's work and with one another. A Committee was appointed to endeavor to bring this about, both Home and Foreign Boards working together to this end. Miss Ellis of Moulton College was the life of the movement, which resulted in bringing about unity of purpose and intelligent co-operation with the Home and Foreign Mission Boards on the part of the Young Women's Circles. The following year 42 of these Circles contributed to our Foreign work, and this year 81 are reported.

During this twenty-five years the salaries paid to our Missionaries have been raised twice, and the furlough allowance brought up to the field allowance. It seems almost incredible that it was once thought that three-fifths of the small India allowance was sufficient for our missionaries when on furlough. When we think of the salaries received here by teachers and business women we realize that only the love of Christ, and the desire to tell of that love to those who know it not,

constrains our missionary women to forego what life in Canada offers.

In 1920 a pension scheme was inaugurated, whereby, according to their years of service, our missionaries, as they retire, are assured of a yearly income.

Something new was undertaken when the Board became affiliated with the "School of Missions" in Toronto, on account of the benefits to be derived by missionaries on furlough and candidates. The annual fee for this, \$200.00, has so far been met by Board members and a few friends.

In 1924, through the generosity of interested friends, a Rest Home in Muskoka was given for the use of missionaries on furlough. Every summer some missionaries are glad to spend a few weeks in the comfortable bungalow, finding rest and invigoration in the delightful air and scenery of our Canadian Highlands. On our Board, too, falls the care of the Mission Homes on Ellsworth Avenue, Toronto. Mrs. Charles Senior is the indefatigable secretary of the Committee which looks after all three houses. It takes money to keep them in repair and renew furnishings, etc. and to this end all the Circles are asked to take up a collection at the June meeting each year.

At the time of the celebration of the fiftieth anniversary of our Canadian Baptist Mission our Society was asked by the General Board to raise \$5,000.00 as its contribution to the Jubilee Fund. The "mite and mercy" boxes proved a valuable aid in raising this money, more than the amount asked for being provided. Of this, \$1,000.00 was sent to India for the Evangelistic Campaign, and the remainder was set aside for a Jubilee building at some station not yet decided on.

The Work in India

Now that we have heard of our activities at the home base it is time to turn our thoughts to India and what our Society was doing there through our representatives. When the first twenty-five years ended our missionaries were engaged in work on five different fields, viz, Cocanada, Akidu, Tuni, Samalkot and Ramachandrapuram. There were on our staff nine single ladies, of whom

five are still in active service, viz., Misses Hatch, Baskerville, Priest, Selman and Dr. Hulet. The first named of these, Miss Hatch, this Autumn completes forty years of service. In 1902 this little band of workers was joined by two recruits, and the demand for still more was urgent, but owing to the lack of sufficient accomodation for our ladies no more could be appointed until this difficulty could be overcome. On three large fields the lady missionaries occupied a room in the mission bungalow, which was extremely inconvenient for the family and equally so for the lady, for she had no place but her bed-room where she could hold meetings with her Bible-women and S.S. teachers. Conference in India felt that these stations should have two single ladies, and asked that a bungalow be built at each place for them. This task was undertaken in addition to regular work by the three women's societies, viz. those of Eastern Ontario, the Western Provinces and our own. The one at Vuyyuru was the first to be built. The funds for it were provided entirely by our Society, and it was named the "Jane Buchan Bungalow" in memory of the beloved Foreign Secretary, who was called to higher service the previous year. We also gave half of the money needed to build the bungalow at Akidu, and a good share for the one at Ramachandrapuram.

For three years instead of sending out more missionaries the Board increased its appropriations to Samalkot Seminary and village schools, thus helping the General Board which was financially pressed.

In 1906 our Board was again able to augment its staff by sending out our second medical lady, Dr. Jessie Allyn. The next year Miss Jones followed her, and in 1908 there was great thankfulness that the way had opened to send out three new recruits, the more so as what seemed almost insurmountable difficulties had been overcome. It was twenty years since so many new missionaries had gone out at once, which added to the joy felt by all the Board.

Some time after this two more bungalows were built, the "Elliott" bungalow at Tuni provided by our Society and the "Ruth Shennstone Memorial" at Samalkot given by Mrs.

Helen Harris Harbison in memory of her mother.

It is not possible in the time at our disposal to tell of the efforts of each individual missionary, but we shall endeavor to give a bird's-eye view of the activities of each department of the work.

Medical Work.—The medical work of our Society belongs entirely to this century, and was begun by Dr. Hulet in 1904 at Vuyyuru. For two years she treated her patients in the open air, having only a tiny mud-walled room for her dispensary, until she completed a small hospital of three rooms. She was a pioneer, advancing step by step, overcoming difficulties that would have daunted anyone less brave. In proof of this one has only to know that in a recent year she treated over 13,000 patients and to look at her present fine hospital just completed, with medical and surgical wards to accomodate twenty-eight patients, and in addition six private rooms built by the Kumma Caste people. Dr. Hulet has on her staff one native doctor, a graduate of the Women's Medical College, Vellore, who has been a great help and constant joy, besides twelve nurses and compounders all of whom have been trained in her own hospital. Dr. Hulet has been trying to do something also in Child Welfare Work. She says "such practical illustrations of the 'father's sins' being 'visited on the children' are so evident that we would like to do something to prevent such misery."

Dr. Jessie Allyn's experience has been entirely different from Dr. Hulet's. Going to Pithapuram to do for women what Dr. Smith had done for men, she was called to attend the Rani, wife of the Rajah of Pithapuram. In appreciation of her services at the birth of a son and heir the Rajah and Rani presented Dr. Allyn with over \$3,000,000 to build a Women's Hospital and Home for nurses. The Rani has continued her generous giving, till now there is a really splendid hospital plant, including wards for European patients, and the growth of the work has been very rapid. Miss Laura Allyn took a nurse's training so as to help in her sister's work and went to India in 1918. She is superintendent of a training school for nurses and before

coming on furlough last year had seventeen pupil nurses in her classes.

It is expected that Dr. Sarah Cook, who went to India in 1924, will be sent next spring to Chicacole, where Dr. Marjory Cameron had spent two years in selfless service when she suddenly passed away.

The medical work softens prejudice and opens the way for the presentation of the Gospel story, and is a very effective evangelistic agency. Only eternity will reveal the results of this Christ-like work.

Leprosy Work.—Miss Hatch began her work for the lepers in 1899 at Ramachandrapuram with one leper in a leaf hut; in 1901 she had accommodation for fifty, which was all occupied. The institution now is a model one; and last year had 120 inmates, 17 of them being in the Home for untainted children. Of the total number 85 were Christians. Miss Hatch rejoices in the beneficial results of the new treatment for leprosy, some cases having seemingly been cured. A new building has been added lately as a memorial to Mr. and Mrs. John Stark, of Bloor Street Baptist Church, Toronto, and \$5,000.00 has been given by a lady in the United States in memory of her mother, Mrs. Thompson, to be used for a home for the Superintendent. Mrs. Thompson was a member of the first Board of our Foreign Mission Society. Although this work was begun by our missionary and is still directed by her, it is supported by the Mission to Lepers, of London, England.

Educational Work.—"The Enterprise" tells us that "dwelling today in the 7,000 towns and villages which make up our share of India, there are enough boys and girls under fifteen years of age to make up four entire cities the size of Toronto." Of this immense number we are reaching only about 14,000. Village schools are the first rung of the educational ladder, and for most of the children the only one. In these schools they learn the three R's and many passages from the Bible are committed to memory. An old missionary once said, "Fill them up with the pure water of the Word, and in His own time the Holy Spirit will turn it into the very wine of life in their souls." The most promising boys and girls from the 474 village

schools are sent to the different Boarding Schools, which "have little by little been raised to a high state of efficiency." We are told that "the best and most enduring work has been done in character building." From the Boarding Schools come the leaders of the Christian community, and mission-trained girls are teaching in schools where they formerly were pupils.

In the last twenty-five years our Society has entirely supported the Boarding School for Girls at Cocanada, which was started by Mrs. McLaurin in 1876, and was the forerunner of all the others. Since 1889 one of our missionaries has been Principal of this school. In 1909 when Miss Baskerville relinquished the Principalship after twenty years of service there were 91 boarders, and now there are twice that number, besides some 40 to 50 day-pupils. The aim of the school is to win the girls to Christ, then to train them for service. This is shown in Miss Pratt's report where she tells of the part they take in the Sunday Schools and in the Evangelistic Campaign.

As there is no High School for girls in our Mission all girls wishing to take this course are sent to the Government High School at Vizagapatam, and a hostel has been opened where our girls may live under the best Christian influences while studying there. Miss Grace Kenyon, a missionary of our Society, is in charge.

The Training School for women to which our Society contributes has been a year in its new home at Tuni, and "has proved its value as an institution in which our women can get the necessary training to fit them for the life and service which is before them. Besides the routine of school study the women, in groups, under capable leaders have made evangelistic tours on various fields. These tours have proved a great blessing to the work and to the women themselves."

The Professorship at the Women's Medical College, Vellore, given in memory of Dr. Marjory Cameron is supported by the Women's Societies of the Maritime Provinces, Eastern Ontario and our own. Our representative there is Dr. Jessie Findley, who, before

taking her medical course, served a term in our own mission.

It became necessary recently to close one of our schools, The Timpany Memorial for Anglo-Indians, which had been a great power for good during the more than forty years of its existence.

Work for Women and Children.—In spite of the illiteracy of the majority of the women of India their moral influence is very great. Many men have been held back from confessing Christ by their mothers and wives. It was realized soon after our work began that if the women were to be reached by the Gospel it must be by women workers. The need for these met with response at home and by the end of the first twenty-five years work among women and children was being carried on from five centres. The missionaries found that "it takes time for minds darkened by centuries of ignorance to become accustomed to new ideas and open up to the light."

The development of this work has been very great. Miss Frith began it in Cocanada by visiting in the zenanas, and was followed by Miss Simpson, "who won the confidence and love of the caste women to a remarkable degree." In this city, now numbering 60,000 souls, there are 700 caste homes on the visiting list. Miss Simpson was the first of our staff to greatly develop S.S. work, and she also started the first caste girls' school in a small building at the Compound gate. This school has now 120 pupils and is housed in a fine building, given in memory of the beloved founder, and called by her name. There are in the whole Mission 19 schools for caste girls, but only two of them are supported by our Society, the one at Cocanada and one at Ramachandrapuram. These schools are centres of evangelism; "they are an effective method of approach and entrance into the lives and homes of otherwise rather inaccessible people."

Miss Stovel, now Mrs. McLeod, on the Akidu field, was the "first woman, not only in our Mission, but in that part of India, to tour alone among the villages." This work has since been taken up by all of the missionaries of our Society, so that now the women and children of the different fields are being

reached from a dozen centres. And what a change has taken place in the method of transportation from the slow, lumbering fatiguing ox-cart of former days to the comfortable, speedy motor car of today, with which a number of our stations are equipped. Someone said recently "the motor car, non-moral in itself, is a piece of machinery which indicates the spiritual quality of the user." To what better use could it be put than to carry these Messengers of Glad Tidings, who by this means are enabled to reach so many more of their Indian sisters.

The development of the work has been very great, but the results cannot be estimated. We know that a multitude of women have been "brought out of darkness into light," and have become true disciples of Jesus Christ. They in their turn carry the Good News to others, and out of their poverty give regularly and systematically for the furtherance of the Gospel among their own people.

In all the work in which our missionaries engage they find that much depends on the Bible-women, themselves the product of the work for women and girls. Their changed lives have won for them the respect of even the heathen women, and they understand their own people as no foreigner can. There are 100 supported by our Society and more could be used. Much is hoped for from the new Bible Training School, both as to increase in numbers and in more thorough training.

The work of Miss Munro, our nurse missionary among the Savaras, has broadened our outlook and widened the sphere of our influence. This hill-tribe is a people living beyond the borders of our Telegu country, and until six years ago our Society had done no work among them. We will not enlarge further upon this as Miss Munro is present in the Convention, and you have already heard from her own lips the story of this interesting field.

Industrial Work.—Of this department we need only say that many women by lacemaking have been able to support their families, and like all the other work it is an evangelistic agency.

Summary.—To sum our work in India a few figures may be of interest. During the fifty years of the Society's history, in all thirty-two missionaries have been sent out, and of these twenty belong to the last twenty-five years. There are at present eighteen single ladies on our staff. Four of our members have died while on active service; one has retired, but still lives in India, ministering as strength permits to her beloved people; and two others who had served for a few years; as long as their health would allow, have also passed away. Of the latter, Miss Martha Rogers, in her love for the work and for her fellow-missionaries, left the Society a parting gift of a Rest Home in the Hills for the use of our single ladies when on vacation. This Home adds materially to our equipment, and is much appreciated by the missionaries, who there gain strength and fresh inspiration for their loved task of "proclaiming the unsearchable riches of Christ."

The Work in Bolivia.

There is yet another phase of our work to review, that in Bolivia. Though our Canadian Baptist Mission there dates from 1899, as a Society we took no part in the work until 1914. In that year our Board gave \$500.00 to the General Board to be used for native preachers, this amount being continued till the appointment of a missionary. Out of this sum help was given for a school for Indians carried on by Mrs. Wilkinson and Miss Morton, volunteer workers in La Paz. These ladies went from California to Bolivia many years ago, and at once threw themselves into our work there. They now reside in Cochabamba, where they are still "full of good works" and are a great help to the cause. In appreciation of their valuable services Conference made them Associate Missionaries.

In 1920 Miss Alice Booker applied to our Board to be sent to Bolivia and was gladly accepted. A year later, as our Society's first missionary, she left to take up work there. She was permanently appointed to Peniel Hall Farm in association with Miss Wilson, a missionary of the Women's Society of the Maritime Provinces. Miss Booker, while learning Spanish and Aymara, the language of the In-

dians at the Farm, was able to help Miss Wilson in various ways during very trying times. When Miss Wilson left on furlough the responsibility fell on Miss Booker, who found scope for all her talents in the development of the school and the work growing out of it.

Miss Marjory Palmer, who went to Bolivia in 1924, was our second missionary. On reaching La Paz she soon found that opportunity to use her knowledge of nursing did not wait on the acquisition of Spanish. The latter, though, had to be learned, and after a time she too went to the Farm, where she finds a greater need for all her aid. For lack of funds to provide a better building, Miss Palmer works in "a shed and a mud bench serves as a hospital bed. She has had to care for people torn by bulls, with dislocated shoulders, with fractured arms, and with wounds of various kinds. In one case she vaccinated a whole school with a view to preventing a small-pox epidemic." The Indians have great confidence in her medical skill. Surely her kind ministrations will open their hearts to listen to the Gospel and seek healing of their souls from the Great Physician.

Much might be said of the ignorance and degradation of these people, both Indians and Cholos, and of their superstitions and the excesses practiced in the name of religion, but time forbids. Suffice it to say that the educated men of the better classes are leaving in disgust the Church which fosters such practices, and which is so barren of good results in the lives of the people, and are turning to Philosophy and scepticism.

The work of our Mission lies mainly among the Cholos, a race part Spanish and part Indian, "who constitute the great mass of voters. Nearly all the small shop-keepers come from this class; they furnish most of the skilled labor" and also "occupy most of the subordinate positions in the Government." Reekie College in Oruro is one of our centres of work among these people, offering fine opportunities for Christian service. Last year there were 96 pupils in attendance, nearly as many

(Continued on page 165)

Among The Circles

A CHRISTMAS CAROL

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer!
And a baby's low cry!
And the star rains its fire while the beautiful
sing,
For the manger of Bethlehem cradles a
King.

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Aye! the star rains its fire while the beautiful
sing,
For the manger of Bethlehem cradles a
King.

In the light of that star
Lie the ages imperaled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful
sing,
In the homes of the nations that Jesus is
King!

We rejoice in the light
And we echo the song
That comes down through the night
From the heavenly throng.
Aye! we shout to the lovely evangel they
bring,
And we greet in His cradle our Saviour and
King.

—J. G. Holland.

SUGGESTED PROGRAMME FOR CHRISTMAS MEETING

Hymn: Tell me the Old Old Story.

Prayer

Hymn: Joy to the World.

Scripture Reading: The Shepherd's Story;
Luke 2:8-18.

Hymn: It came upon a midnight clear.

The Story of the Magi: Matt. 2: 1-12.

Christmas in India. Rev. J. B. McLaurin in
Canadian Baptist, Christmas 1925.

Hymn: Holy Night.

A Christmas in Bolivia by Mrs. Percy Buck
in Christmas Baptist, 1925.

Hymn

Reading or recitation: I was wondering about
Natal.

Reading: A Mountain Widow's story (or any
of the stories mentioned in Lit. Department,
leaflets).

Hymn

Prayer: Asking that we may show our love
for the stranger and the needy as the travel-
ler along the Jericho road.

I WAS WONDERING ABOUT NATAL

On Christmas Day
A long, long time ago
Before you were born, or I
Some navigators sighted
The beautiful cliffs of South Africa
And they looked good to these sailors
For they were sailing many lonely days,
And because it was Christmas Day,
They named the place
Natal,
Which means birthday.
You know
They did not know till afterward
That that was the
Gateway to the
Greatest diamond mine
Of the world.
But so it was,
And so it is to-day.
The birthday of the
Christ
Is the gateway to the
Greatest riches the
World has ever seen,
And when He's born
In a human heart
The diamonds of truth and life
And joy are ours.
You never can tell
What lies beyond the gates
But the mines are
Deep and the

Diamonds very real.
I was wondering how many people
Are glad they opened the gate
To the Saviour.—Sel.

TRINITY BAPTIST MISSION CIRCLE HAMILTON

It is with rejoicing that we can report progress this year in Our Circle.

We have made a gain of fifteen new members, and have six collectors who visit each member when collecting Circle fees.

Our ladies have held sewing Bees when a number met to make Infants' shirts, bands, bags, etc. These when finished made a bale, which with our prayers and greetings should reach Dr. Gertrude Hulet during the coming Christmas Season.

For our programmes we have used the group system and have as many women interested in each group as possible, and in this way have had helpful and inspiring meetings.

Besides entertaining our Sister Circles, we have been entertained by them, and when we met at King St. Baptist Church Mission Circle we provided the programme, and had the pleasure of hearing a splendid address from Mrs. Roy Benson.

We have had two Thank offering meetings (open to all) when we received special offerings for Home and Foreign Missions, and among others we have had the joy of hearing Miss Mabee speak of her work among the new Canadians, and Mrs. L. M. Mitchell tell of her recent trip to Bolivia which greatly increased our Missionary knowledge. We pray that our Circle may grow in attendance, spiritual interest, and above all, in greater consecration to Him whom we seek to serve.

BURLINGTON MISSION CIRCLE.

Our Circle held its monthly meeting in the Church October 5th, when Miss Booker, of Hamilton, missionary on furlough from Bolivia, S.A., was present. Mrs. J. J. Fiddament the president, opened the meeting with a hymn and scripture reading and Miss Queenie Fiddament led in prayer. The president then called upon Mr. Geo. Benner for

a selection on the harp, which was followed by a vocal solo from Mr. A. C. Fraser, Hamilton. The speaker of the evening, Miss Booker, was then introduced and gave a very interesting account of her work in Bolivia. She impressed upon us our share and responsibility of the work and asked us to be much in prayer for the work the missionaries are doing, as she believes we are on the eve of a great awakening among the Indians. An offering amounting to \$12.45 was taken after which Mrs. J. J. Roberts and Miss Elsie Kearse sang a very appropriate duet. Mr. Benner favored us with another selection on the harp and Mr. Fraser sang another sacred song, which ended the musical program.

Thanks were then expressed to all who had taken part and especially to Miss Booker for her splendid talk and the pastor, Rev. J. J. Roberts closed the meeting with prayer.

Eva H. Hurd.

OXFORD ST., WOODSTOCK

The annual Thankoffering meeting of our Circle was held on October 14th at the parsonage. After an interesting programme the thankoffering envelopes were opened, and the Thankoffering message read. The offering amounted to fifty dollars.

Our meetings during the past year have been well attended and the interest good. We have thirty-four members.

A Life Membership was presented to Mrs. H. Craig, "a dearly loved elder sister," at our November meeting. This was presented by Mrs. Webb our Vice-President, to which Mrs. Craig fittingly responded.

During the year we have had to say good-bye to our dearly loved President, Mrs. Bensee, who, owing to bereavement, has moved to another town. Our loss is another Circle's gain.

The meetings have been well attended, and our prayer is that we may accomplish more during the coming year than ever before. Our missionary offerings during the year amounted to one hundred and fourteen dollars and forty-five cents.

Anna F. Cope, Press Sec'y.

Young Women's Circles

THE LITTLE CHRIST CHILD

(by Mary Nelson Talbot)

There was cheer at the inn, with windows
alight,

But no room to offer a child that night,—
The little Christ-child, so tender and small:
They made Him a couch in the cow's rough
stall.

They covered Him there in the manger's
straw;

Only the humble cattle saw.
Warmth in the village, cheer at the inn,
And the straw in the manger scant and thin;
But angels sang in a hill near by,
And a gold star rose in the winter sky;
His mother pillowed Him on her arm,
And the little sleeper was glad and warm.
Hundreds and hundreds of years have gone,
And still the angels are singing on;
Still the light of that lowly star
Over the world-hills shines afar;
Still unto the hearts where love is bright
The Christ-child enters on Christmas night!

The Missionary Monthly

RALLY OF Y.W.M. CIRCLES OF THE GUELPH ASSOCIATION

A rally of the Young Women's Mission Circles of the Guelph Association was held on Oct. 12th, in the Benton St. Baptist church, Kitchener, Ont., Mrs. R. D. Lang, President of the Association, assisted by Miss L. Burtch, directress, presided over a gathering of some 100 members.

A short session of prayer followed the Scripture reading, which was read by the President of the Guelph Circle.

Encouraging reports were given from the eight circles of the Association including the newly organized circle of Memorial church, Stratford.

After reviewing briefly the history of the Y.W.M. Circles from its organization in 1893 with Circles in Brantford and London up to its present membership of eighty-five Circles, Mrs. H. F. Veals, Secretary, drew an analogy between Jacob's blessing on Joseph and the opportunities of service for Young Women's Mission Circles. "Joseph

is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Genesis 49-22). As the bough receives its nourishment from the well so we receive our nourishment from the Love of Christ and as we are nourished by His Love so will we bring forth fruit and our branches will reach out to our Home fields of Ontario, Grande Ligne, and Western Missions and to the Foreign Fields of India and Bolivia.

Solos by Miss Edna Boehmer and Miss Mabel Joyce added to the enjoyment of the evening.

Edna M. Haviland

SILVERTHORN AVE., TORONTO

A Young Women's Mission Circle was organized on Friday evening, October 29th, with an enrollment of sixteen members. The following were elected to office:— Councillor, Mrs. A. R. Park; President, Miss Lillian Card; Vice-President, Miss Greta Gilmour; Secretary, Miss Gertrude Smyth; Treasurer, Miss Doris Attrell; Leader of Dorcas work, Mrs. G. Attrell; Convener of Social Committee, Miss Pansy Dixon; Convener of Membership Committee, Miss Bessie Fairbrass; Agents for the Link and Visitor, Miss Annie McAluce, Miss Catherine Coffield; Pianist, Mrs. Sinclair.

Gertrude Smyth.

THE REPORT OF THE YOUNG WOMEN'S CIRCLES FOR THE YEAR ENDING OCTOBER 20th, 1926

I regret I am unable to give a complete report as eight Circles failed to send in their reports to their Director.

We have 1,925 members in our 86 circles. Last year we reported 72 Circles, so you will notice an increase of fourteen.

Now seventy-five of these contributed to Home Missions \$1,912.34. To Foreign Missions \$2,654.83. Comparing with last year we show a decrease in our giving to Home Missions \$145.10. To Foreign Missions \$731.62.

Our Missions for our "New Canadians" received a number of parcels at the Christ-

mas season from our Young Women. Several comfort boxes for Home Mission Pastors and also a number of parcels were sent to India and Bolivia.

While our financial report is discouraging, I feel sure this branch of our Convention will go forward during the coming year.

Respectfully submitted
Mrs. H. F. Veals, Secretary.

BETHEHEM'S HOLY NIGHT

By Blanche Gertrude Robbins

(Exercise for six girls, wearing white gowns. Esther and Elizabeth are seated when Ruth enters, Elizabeth is studying the scripture and holding in her hands the scroll).

Ruth—"Greetings Cousin Esther, and art thou rested from the journey?"

Esther—"Yea, Cousin Ruth, I rejoice that my father did bring me with him to thy fair Bethlehem. The hospitality of thy father's inn and the glories of the wondrous night maketh me to marvel.

Ruth—"Strangers are thronging Bethlehem. My father's inn is crowded. We have but turned away two travellers, wearied and faint; but there was no room in the inn. Dost thou understand why the people of all the land shouldst return to Bethlehem this night?"

Esther—"Yea, my father has said that Caesar Augustus hath sent forth a decree, that all the world should be taxed every man in his own city. Thus each has come to the city of his forefathers. As we journeyed, one—Joseph of Nazareth and his espoused wife Mary also came hither. Mary had fainted by the wayside from weariness; but I did share with her the contents of my waterpot. Wherefore shouldst our people suffer such oppression?"

Ruth—"Of a surety, there shall be raised up a leader, who will deliver the people. What sayest thou, Elizabeth? Thou art well versed in the scripture."

Elizabeth—"Rememberest thou not the words of the prophet, 'And there shall come forth a root out of the stock of Jesse. And a branch out of his roots shall bear fruit; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spir-

it of counsel and might, the spirit of knowledge, and the fear of the Lord. And he shall not judge after the sight of his eyes, neither decide after the hearing of his ears, but with righteousness shall he judge the poor, and decide the equity for the meek of the earth; And he shall smite the oppressor with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Esther—"When thinkest thou this Messiah cometh? We have waited long."

Elizabeth—"The Lord reigneth, he is clothed with majesty, the Lord is clothed with strength; Thy throne is established of old; thou art from everlasting. He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Canst thou doubt then the fulfillment of the promise though the time of waiting be long?"

Enter Rebecca—"Maidens, greetings, hast thou not seen the wondrous light radiating the heavens? The shepherds David and Nahum and Jacob, were on the plains watching their flocks. They had fallen asleep from weariness when the glory of God shone around them, awakening and making them to fear. They watched Bethlehem gleam white in the radiance. Then an angel appeared saying, 'fear not, I bring you good tidings of great joy which shall be to all people; For unto you is born this day in the city of David a Saviour, which is Christ the Lord.'"

Ruth—"A Saviour, dost thou mean that the long looked for Messiah has indeed come?"

Rebecca—"Hearken ye to the song of the shepherds, watching their flocks—"

A male Quartette in another room sing the carol "While Shepherds watched their flocks by night."

"While Shepherds watched their flocks by night
All seated on the ground,
The angel of the Lord came down
And glory shone around.

2—"Fear not," said he for mighty dread
Had seized their troubled mind,
Glad tidings of great joy I bring,
To you and all mankind.

3—To you in David's town this day,
Is born of David's line,
The Saviour, who is Christ the Lord,
And this shall be the sign.

4—"The heavenly Babe you there shall
find
To human view displayed;
All meanly wrapped in swaddling bands,
And in a manger laid.

5—All glory be to God on high!
And to the earth be peace,
Good will, henceforth, from heaven to men,
Begin and never cease."

Esther—"And did they find the Holy Babe
in Bethlehem?"

Rebecca—"Even as the angel had said,
they found him lying in a manger, wrapped
in swaddling clothes. They found him with
Mary his mother, asleep on the hay and Joseph
of Nazareth guarding the rude stable."

Esther—"Verily thou hast spoken of the
travellers with whom my father and I spoke
as we journeyed here. I am blest for I shared
with Mary—the mother of the Holy Babe,
the contents of my water pot."

Ruth—"I fear me thou dost speak of the
travellers that we turned away at eventide
for there was no room in the inn. I fear
me for the woe shall come upon my father's
house. Elizabeth, thinkest thou this Babe
born in Bethlehem's stable can be the Mes-
siah?"

Elizabeth—"Verily hath the prophet spok-
en, "Therefore the Lord himself shall give
you a sign; behold a virgin shall bear a son
and shall call His name Immanuel; For unto
us a child is born, unto us a son is given; and
the government shall be upon his shoulders;
and His name shall be called Wonderful,
Counsellor, The Mighty God, The Everlast-
ing Father, The Prince of Peace?"

Esther—"Hearken I hear music— heavenly
sweet!"

Rebecca—"It is an echo of the songs of

the hosts of angels who touched their harps
of gold and sang as they appeared to the
shepherds on the plain."

(A violin in another room plays softly sev-
eral verses of the carol, "It came upon the
Midnight clear," A chorus of voices sing
softly two verses)

Enter Orpha—"Peace be unto you. I am
of all maidens most blest. Thou dost remem-
ber, Cousin Elizabeth, how I have been lame
from birth. My brother David who watched
with the shepherds and followed the guid-
ing star to the manger carried me to see the
Holy Babe. I held the young child in my
arms and as I drew him near my worshipping
heart, strength came into my limbs and I
leaped and walked as other maidens."

E—"Thou oh, Cousin Orpha, art indeed of
all maidens most blest, Thou hast worshipped
the King, thou hast seen the fulfillment of
prophecy—and a little child shall lead them;
they that dwell in the land of the shadow of
death upon them hath the light shined."

Orpha—"Even as he lay sleeping in the
rude manger, wise men came out of the East.
They rejoiced with exceeding great joy and
fell down worshipping. They bore rich gifts
of gold, myrrh and frankincense which they
laid at the feet of the Holy Child."

Elizabeth—"I marvel that they did find
the child so speedily. How were they
guided?"

Orpha—"The Star which shone from the
East guided them all the way. But, maidens,
there cometh one—Mary, who Watched the
Wise Men from afar and she can best tell
the story of the Star."

Enter Mary, who sings as a solo a Star song
best suited to a young girl's voice.

Esther as Mary finishes her song of the
star—"I too would worship at the feet of
the Holy Child; but I have no gift to carry
Him."

Elizabeth—"And I would seek this new
born King. Dost thou think He will accept
my love, 'tis all that I have to offer?"

Mary—"Yea, maidens, our love will be as
precious to the Holy Babe as the treasures
of the Wise Men, if we but kneel at his feet
and pour out the adoration of our hearts."

Ruth—"My father's inn had no room for

Him, who was born our Messiah; but there is room in my heart for Him. Let us hasten to find the manger."

Orpha—"Yea, I shall lead thee to Him, Watch yonder star. It's glory leads to the manger. All who seek shall find for He who is born this night in Bethlehem is born to be King."

Ruth—"I marvel that little Bethlehem should be so blest."

Elizabeth—"Rememberest thou not the prophecy, "and thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that shall rule my people Israel."

Mary—"Was ever night so glorious as this the Holy night of Bethlehem?"

(The six girls sing softly with expression the hymn, "Silent Night!" Holy Night!)

HISTORY OF THE W. B. F. M. S.

(Continued from page 159)

more being turned away for lack of room. In this school is located our third and last missionary to Bolivia, Miss Janet Holmes, an honor graduate of Toronto University, who went out last January, the only new Missionary in our Jubilee Year.

We look back over the last fifty years and recall what has been done for the advancement of the Kingdom of God in India and Bolivia. With hearts full of gratitude we say, "This is the Lord's doing, and it is marvellous in our eyes," and we are thankful that He has allowed us to have even a small part in it. But "there remaineth yet very much land to be possessed." It rests with us at home faithfully to support and strengthen the work in every way, so that an advance movement may be made, and the time hastened,

"When like a swelling tide,
The Word shall leap the barriers, and The
Light
Shall sweep the land; and Faith and Love and
Hope
Shall win for Christ these strongholds of the
night."

Mrs. E. T. Fox.

REPORT OF CORRESPONDING SECRETARY.

(Continued from page 141)

for Him; prayer for the intelligent young Hindu women who are bound by their parents' fear of caste and public opinion, and who are prohibited from taking their rightful place in the world and from exercising their powers of leadership; prayer for the young Indian boy in Bolivia, who heard the gospel story first while recovering from an amputation of the hand, and seemed to respond to the teaching—that the seed then sown may not die, but grow; prayer for all the Indians who seem interested in the message; and always, prayer for the health of our missionaries, whether in India or Bolivia or at home on furlough.

Oh yes, there are many things for which to pray as well as to praise in this year of our Jubilee, as, having taken the backward look, we now set our faces toward the future and the responsibilities it cannot fail to bring.

"The Master comes! He calls for thee,—
Go forth at His almighty word,
Obedient to His last command;
And tell to those who never heard,
Who sit in deepest shades of night,
That Christ has come to give them light!"

And if thou canst not go,—yet bring
An offering of a willing heart;
Then, though thou tarriest at home,
Thy God shall give thee, too, thy part.
The messengers of peace upbear
In ceaseless and prevailing prayer."

Respectfully submitted,

B. C. Stillwell.

"Is thy cruse of comfort failing?
Rise and share it with another.
And through all the years of famine
It shall serve thee and thy brother.
Love Divine will fill thy storehouse,
Of thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

—Mrs. Rundle Charles.

Canadian Girls in Training

The stable roof was slant and mean,
The rushes on the floor spread thin,
There was no fire to warm Him by
When the little Christ came in.

There was no fire to warm Him by,
They laid him on the prickly straw
And humble, witless oxen saw
How helpless He did lie.

So helpless, and the stall so dim,
And yet so near the darkness riven
By an archangel chanting Him,
With cherubim and seraphim
"Glory to God in Heaven!"

While to their rocking camels bent,
Three dared the desert from afar,
One clear light in their firmament
One cry among them as they went,
"The Star! the Star! the Star!"

—Sel.

CANADIAN GIRLS IN TRAINING

Report by Mrs. Marshall

When the Women's Baptist Foreign Missionary Society of Ontario West was organized 50 years ago its purpose was not only to establish women's work for women in India but also to develop a missionary spirit here at home; to unite the women of the church in prayer and service for the advancement of the Kingdom of Christ. The ideal as stated was to have a circle in every church and every woman in the church a circle member. The natural means of achieving this result was through missionary education, so it was not long before Mission Bands were started for the children and these were followed by circles for the young women. During all the years our missionary enterprise has been successfully furthered through these three main organizations.

It is an inspiration to think of the combined membership of our circles; the unity of interest of our women; the prayerful service and missionary giving.

It is splendid to think of the children learning the needs of our work at home and

abroad; learning to serve Jesus through serving others.

But what about those who are neither children nor women? What about our girls, are they with their boundless energy and enthusiasm, their wonderful capabilities for service to be lost to us?

About ten years ago a movement for teenage girls, The Canadian Girls in Training, better known as C.G.I.T., was launched in connection with the Sunday schools.

For those of you who are not conversant with the movement and the program may I offer a word of explanation.

Girls from 12 to 17 are eligible for membership in these organized G. S. classes. In the preparation of the C.G.I.T. programme provided by the National Girls work board and through denominational committees, the ultimate goal, the attainment of a rich four-fold womanhood, has ever been kept in mind. Into this programme have been gathered the many and varied lines of education available for the Canadian girl, that will contribute the highest and fullest development. It aims to bring the home, school, church and community into closer co-operation to meet the needs of girls.

It is intended primarily for the use of the Girls organized S.S. classes and based on the belief that the class should extend its activities so as to include a mid-week as well as a Sunday session.

The movement as many of you know has made great progress and we have groups of C.G.I.T. everywhere, from Nova Scotia through to British Columbia with approximately 37,000 girls carrying out the program.

It is highly organized too with a National Board of Directors, an Ontario Board and in the larger cities local Boards.

There are leaders' camps in the summer and excellent training courses for leaders in the winter in many cities.

The Teacher Training course holds its concluding session tonight. There are also county conferences held from time to time for scattered leaders.

There are girls camps and girls councils and conferences all carefully planned and carefully sponsored.

The movement of course is interdenominational and includes teen-age girls in all our Protestant churches all studying the uniform Bible lessons in Sunday School, all carrying out similar mid-week programmes and all training for life, for service, for the very highest Christian womanhood.

Of course the programme promoted by the National Girls work board is carried out through denominational committees. We as Baptists have 4 members on the National Board; 3 on the Provincial Board and 5 on the Toronto Board. In Toronto we also have our Baptist Girls' Work Board. In the interests of Missions, your W. B. F. M. Board has 1 member on each of these boards.

Miss Helen Perry who is well known to many of you is our Provincial Girls work secretary.

Have we many Baptists groups some of you may ask. We are glad to report that last year there were between 70 and 80 Baptist C. G. I. T. groups in Ontario. That is the outward manifestation of success, but it is by no means an exact indication of the underlying value of what has been done.

In the fine, character building programme which has been carried on there is one outstanding thought which has ever been uppermost in the leader's mind, the importance of creating in these young hearts a consciousness of the need of Christ as their Saviour and master and a desire to mold their lives in harmony with His by accepting His standard in their daily lives and following in the footsteps of Him who "went about doing good." No leader can have a greater privilege than that of unfolding the meaning of the giving of self in the service of others, the privilege of leading the girl to see that whether it be in her own home, her own country or in far distant fields each girl has a definite mission to fulfil in her life.

Any of you who are mothers of Canadian Girls in Training, any of you who have helped them to carry out their programmes, any of you who have ever worked with these growing and enthusiastic girls will be eager to interest and instruct others in our Missionary work.

It is a splendid organization already set up

and it is ours to make use of for Missions. The groups are composed of girls most of whom are not attending Mission Bands and who are too young for Y.W. circles. How is their interest in our Missions to be enlisted and maintained? If it is not developed in the formative years of their lives it will be lost. Yet we must prevent over-lapping and over-organization.

This is very important for a girl of this age should not be urged to attend more than one mid-week meeting in her church. The solution is very simple. Fortunately two important items on the Religious programme of the C.G.I.T. afford natural points of contact, "Mission study and giving."

I am glad to say that this contact was established last year when the Baptist S.S. Bd. of Ont. and Que. and the Women's Baptist F. Mission Board of our Convention decided to co-operate in presenting missions to our Canadian Girls in Training. Through closer co-operation we are seeking to strengthen the bond of Missionary interest and activity.

Your representatives from the Mission Society and S. S. Board together have prepared a card of C. G. I. T. affiliation stating their policy of co-operation. We also are furnishing C. G. I. T. groups with a list of specified pieces of missionary service which may be undertaken by the girls.

It is our privilege also to suggest their Mission Study Book and to help them select their programme. This year India is the general study and suggestive programmes and helps will be published in the Link. Miss Perry as she visits the groups will tell them of things they may make to go in the Mission boxes.

As many of you have noticed we also have a C.G.I.T. page in the Link which we trust will not only be of help to our Baptist leaders but will also be a source of information to some of our people who do not know much about this movement.

This Autumn a sample copy of the Link has been sent to every Baptist C.G.I.T. leader with a letter suggesting the help that can be obtained, not only from the page devoted to Canadian Girls in Training, but from the

whole paper, and urging them to become subscribers.

Last summer Miss Craig represented us at our Baptist C.G.I.T. camp for leaders and girls.

We also had Baptist missions at some of the co-operative camps for teen-age girls held in different parts of the Province. Mrs. Zavitz spoke for us at Normandale camp and Mrs. Dengate was at the leadership camp at Beau-soleil Island and for a week at the camp at Vails Point. These camps provide a wonderful opportunity of presenting claims of our Mission work to the leaders to take back to the groups of girls.

There is no more vital question at the present moment than the training of these young girls and the developing of their interest in service for others so that when they graduate from the C.G.I.T. with their lives rounded physically, intellectually, socially and spiritually they will quite naturally enter the Y.W. Mission circles. With their fine training in conducting business periods, in leading devotional periods and in planning and carrying out programmes, what excellent members and officers they will be. This should be our aim and ideal and there will be no broken links in the chain of Mission Bands, C.G.I.T., Young Women's circles and senior Mission circles, that binds the children, the girls, the young women and the older women into one strong united army ever moving forward in the conquest of the world for Christ."

HILDA'S CHRISTMAS CHIMES

By Marcia Gale

"Mite," pleaded the little tin box on the top of Hilda's bookcase, the horizontal slit begging like a hungry mouth.

"Might not," whispered a voice somewhere inside Hilda's head, while Hilda herself hesitated with the last one of Aunt Lucy's shining ten cent pieces held firmly between the thumb and first finger of her right hand.

"Mite," this time, the suggestion came fainter.

"Might not," the small voice had become insistent as thunder, and the little girl obedi-

ently slipped this last coin, as she had its four brothers, into the red leather purse so suggestive of Christmas shopping.

"It isn't as if I were keeping it, anyway" she told herself. "That makes the whole of three dollars and fifty cents for presents." She patted the pocketbook with approval as she returned it to her bureau drawer, tucking it well down under a pile of ties and ribbons. Then she looked up at the box on the shelf and nodded at it in an assuring way. "Just wait, once Christmas is over, you'll have your turn," she seemed to say.

But if the little tin box made any answer it was probably to the effect, "You mite, I haven't much faith left, but you mite."

If Hilda heard the remark she didn't worry about the opinion of the tin mite box. Instead she went ahead planning all that could be purchased with the contents of the red leather purse. Never before had it held such riches!

That had all happened before Miss Anne made the special plea in Mission Band for a Christmas offering. "A love gift for the Christ Child," she had called it; and she said it made no difference how it was given. Only she urged the boys and girls not to overlook such a privilege. For centuries, ever since the first Christmas, people who followed the star, had brought their gifts of love to lay at the feet of the Saviour. Some had brought rich presents like the wise men who, opening their treasures, presented gold, frankincense and myrrh. Others, like the lowly shepherds, had only been able to offer a lamb. But all had given of themselves. Therefore the members of the Mission Band should do the same, not simply asking their parents for gifts to offer. Each gift should come from the heart of the giver.

The idea had sounded very attractive as told by pretty Miss Anne, there in the hush of the church with the late afternoon sunshine slanting in jewel-colored through the stained glass windows. Hilda had felt eager to make her offering of love. Willingly she would sacrifice. Once back at home, she had suddenly awakened to the fact that what she gave must necessarily lessen the amount in the red pocket book. That did not please her.

In fact, she tried to forget about Mission Band, and turned a cold shoulder on the hungry, little mite box all the while she was getting ready for bed. At least, she would not make up her mind until morning.

Hilda had been asleep some time, when she first became conscious of a funny shuffle, shuffle across her room. It was too heavy for a fairy and too light for Santa Claus. Just when she had come to this decision, she beheld a quaint little figure hurry past, clad in a long kimona with flowing sleeves and wearing many combs in her high hair. Hilda was too surprised to utter a word; so undisturbed, the stranger hastened on directly to the shelf where stood the mite box. On tip toe the little lady from Japan raised herself and lifted it down, shaking it gently. Then she repeated the act close to her ear. Not a sound.

In bed, Hilda hid behind the sheet. What would she not have given to hear the silver ring of a single dime! Five would have made a peal of bells. Supposing, just supposing the visitor should search the top bureau drawer! How could the red purse ever be explained when Miss Anne had said Christmas must be for all people. But there seemed no such danger, for shaking her head sadly the Japanese maiden put back the box and flitted away as she had come.

Hilda gave a sigh of relief and lowered the sheet an inch, only to behold a second figure approaching. The bare, brown toes of this little Indian lad made no noise as they sank into the soft rug. He, likewise, proceeded directly towards the mite box, making in time the same sad discovery, empty silence. Again to the observer came the moment of suspense lest the bulging red purse beneath the pile of ribbons be revealed. However the second stranger departed, as the first, with only the disappointed shaking of the head.

So the procession continued across Hilda's room, children from Africa, China, Arabia, all bent on the same errand, all failing alike to hear the sound of hope and promise. Then lastly, just as the little girl felt she could stand no more, there came the final figure, clad in white and radiating light. The Christmas Child, Himself. Wrapt in wonder, Hilda saw Him make his way as had the others, and

she knew He must be repeating the words, "Inasmuch as ye have done it unto one of the least of these." She longed to cry out as she watched Him lift down the box, for in her heart she could not bear that He should miss the music of her Christmas offering. But her lips dumb could not frame the words. Accordingly He shook His head sadly, very sadly; for, unlike the rest, He was aware of the red pocketbook. Yet even as He turned away, the light grew brighter and brighter. The next moment Hilda awoke to the glory of the morning sunshine.

"Oh," she cried in a wave of glad relief. "It was only a dream—but the realest dream I ever had."

In a second she was out of bed and traveling the path of the dream figures. She lifted down the tin mite box and ran with it to the bureau. From the top drawer she pulled the red leather purse. Nor did she stop with the five silver dimes. Again and again she dropped in her offering. Then she raised the box to her ear and shook it, delighting in the clash of silver.

"Joy to the world," it surely sang, only in the carol of the mite box, "Mite, mite, mite, mite."—The Glad Tidings.

GOD'S CHRISTMAS GIFT AND OURS

In just a little now it will be Christmas, the day that every Christian boy and girl loves better than any other day in all the year.

Margaret Applegarth says, "The angels and the stars can never forget what they saw that first Christmas night. I think the babies help them to remember! White babies in your home and my home; yellow babies in China . . . ; brown babies in India . . . ; red Indian babies laced in tree cradles; Eskimo babies in furry bags; little black babies in Africa,—the stars and the angels can't see one bit of difference between any of them!

But it makes me feel a little sorry to remember that, when we are having a merry Christmas there will be homes and homes all over God's world, where His Family won't even know it is Christmas at all, because they never so much as heard about Jesus.

(Continued on page 178)

Our Mission Bands

A PRAYER FOR CHRISTMAS EVE

O God, Who made the darkness of this night bright with the shining of the Star of Bethlehem, I thank Thee for Jesus, Thy great gift to the world. Help me to make ready for the anniversary of His birth by preparing the way for Him in my heart. Help me to overcome my selfishness, to think more of the needs of others than of my own, and to do my best to honor Thee in my gifts. If I have hurt or offended any of my friends and sought too much my own way, I pray for Thy forgiveness as I shall seek theirs. Help me to give Thee the gift of a better and more unselfish life. For Jesus' sake. Amen.

—From "Prayers for Boys"

by Herbert C. Alleman.

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But it makes me feel sorry to remember that, when I shall be having a merry Christmas in my home, and you will be having a merry Christmas in your homes, there will be homes and homes all over God's world where His Family won't even know it is Christmas at all, because they never so much as heard about Jesus.

God made Jesus His first Christmas gift to His Family, so everybody in the Family could know the way to live. But it is not easy to live like Jesus! A great many people never even try at all; a great many others try, but they don't get along very well. But I think that our missionaries are really and truly living like Jesus; for they spend all their time and their strength in helping people, and telling them about Jesus, and teaching them

the things they need to know. It is never easy work, but they keep right at it, all the time!

I dare say that this very minute we each have some little Christmas present all ready for mother, and one for father, perhaps one for grandmother, and brother and sister, but surely we oughtn't to leave God out, when He just gives us everything we have!

Now what do you suppose He would rather have? I think He would just love to hear you say to Him: "Dear Father in Heaven, thank you for all your beautiful Christmas presents to me! The only present I have to give you is myself. If you can use a little boy, or a little girl, like me this year, I want you to please use me. Amen."

Don't you think that is a beautiful idea? And won't you all try, dear Mission Band members, to carry it out? Our Heavenly Father has been so good to us, that we should love Him with all our hearts, and surely there never was a Christmas gift like Jesus! So let us all give ourselves to God, and try all through the year to do all we can to help His black, and brown, and yellow children to know about Him, and then they, too, can have a Merry Christmas.—The Missionary Monthly.

REPORT OF SECRETARY FOR BANDS.

In presenting the Mission Band Report for the year 1925-26, I beg that you will give it your most earnest consideration.

When I accepted the position of Band Secretary in January, '26, I deemed it my first duty to do all in my power to grow in the knowledge of Band work. In order to at once establish a point of contact with the Leaders, I mailed a circular letter to each. I regret that more did not reply—it would have helped us both so much. But I count it a great privilege to have thus become acquainted with the thirty leaders who did reply.

It grieves me that our report is not a better one, but it will grieve me much more if next year does not show a decided improvement. But no report can adequately represent the amount of earnest, consecrated endeavor of our faithful Leaders.

We have ten new Bands, in five Associations. Western sends us four, Oxford-Brant three, and Peterboro and Middlesex-Lambton each one. And the fine part of it is that with two exceptions, their names are already on our Treasurers' books.

I wish I could say that all old Bands had held fast. In almost every Association there are gaps, and in some there are several Bands who have sent no report. It is a bit hard to know what to think about these, but because of their good work in the past, we shall keep them in our family till we have some good reason to believe they have forgotten the family tie.

A certain proof that many Bands are doing splendid work is shown in their giving. Sixteen Bands have given \$2.00 or above per capita. These are Leamington, Walkerville, Hanover, Colchester, Leith, Dunnville, Villa Nova, Indian Road Toronto, Ontario St., Stratford, Ridgetown, Townsend Centre, Brock St. Sarnia, Walkerton, Stouffville, Meaford and Port Arthur. And some of these are quite tiny Bands.

One hundred and fifty Bands have given \$2,577.56 to Foreign Missions. This includes \$2 life Memberships. To Home Missions 144 Bands contributed \$2,190.15. There were 49 Life Memberships.

Many Bands too have been very busy working on practical gifts for our Missions and Missionaries. Next year when you send your parcels to India and Bolivia and our Home Missions, be sure to send the necessary particulars with your parcel so that your Band will receive the credit it deserves. Then when we meet at Convention next year we shall be able to give the grand total. Each Band pays the cost of sending its own parcels too. This means an additional giving that cannot be shown on our Treasurer's books.

Some churches have felt they could better serve their own particular need with a Junior B.Y.P.U. rather than with a Mission Band and some of these are doing a fine bit of service. A few have asked to be included in our ranks. Since Missionary study and giving are on their programmes, we are pleased to admit them. A good suggestion has been

made in the November Link that we call such Junior Union Mission Bands. In our Band Conference this afternoon we shall deal with this question more fully.

We shall hear from each Association separately and in the order the reports have been received.

Guelph has fourteen Bands and one of these has failed to report. Ontario St., Stratford, a very active Band with 44 members, has the highest rate of giving. Georgetown, Hespeler and East Nissouri are small bands who have made a high average in their giving.

Thunder Bay remains the same with five Bands. One sends no record of gifts in money but has sent a box to India. Port Arthur has given per capita \$2. Fort William has a membership of 55.

Niagara-Hamilton sends a report of steady consistent giving. There are 19 Bands but I wonder why Beamsville, Wentworth St. and James St. Hamilton have failed to report. This is discouraging to your Director. Font-hill has reorganized. Dunnville with \$2.73 has the highest rate of giving and Dundas has the large membership of 90. Two of the members of Port Colborne Band have earned special mention. In the recent Prize Essay Contest conducted by the Link, the first prize for Boys was awarded to Reggie Pringle and Helena Major received the second prize for Girls. Congratulations.

Whitby-Lindsay brings us just four Bands. Stouffville and Lindsay are very active in membership and giving. We miss Oshawa and Uxbridge. Surely these important centres demand special Missionary training for their young folk.

Walkerton. Five Bands here have a splendid record. Walkerton, with a membership of 15, gives \$2.25 per member. We are sorry to lose Tiverton.

Middlesex-Lambton greets us with 16 Bands. One is a New Junior Band at Adelaide St. London, already bringing its gifts and growing in numbers. We miss Arkona, Kensal Park and Wyoming, all disbanded because of lack of Leadership.

Owen Sound has five Bands, all busy in giving and in service. The City of Owen

Sound is Bandless for want of a Leader. Here is a wonderful opportunity. Will not some one come to the rescue? Hanover, Leith and Meaford, all on the honor list of giving, are in this Association.

Peterboro has twelve Bands, Brighton is a new Band and already it is bringing its gifts. There are two gaps, but I fancy when the Director has carried through the programmes of visiting indicated on her report, great things may be heard from Peterboro.

Collingwood sends eleven Bands, all supporting both Home and Foreign Missions and every Band with a Leader. Orillia has the highest membership and Gravenhurst the highest rate of giving. Stayner is a new Band just organized in the summer and it is already helping to support our Missions.

Western. Miss Iva Oxley is the new Band Director and her report is a real joy. We welcome four new Bands, Wilkesport, Bothwell, and in Ford City two—one for boys and one for girls. Leamington has an average of \$4.76, Walkerville \$4.72. Colchester, \$3.13, Ridgeway, \$2.40 and Wheatley is not far behind. Well done, Westerners!

Northern has 6 Bands. Our Director writes us that this is the least number for some years. The little Bands not now in existence are those of our small struggling Mission Stations. The Leadership of the Band usually falls on the pastor's wife. When her health is poor or there is a change of pastors, the little Band suffers. Miss Copp organized at Kirkland Lake and Dilly, but the former has not been able to carry on since her enforced absence. Our baby Band, Dilly, has five members with an average giving of .80c. If bad roads do not interfere they hope to be able to carry on during the winter. We owe our Northern Associates, particularly, our sympathetic understanding and our prayers.

Elgin presents to us seven very active Bands. The little one at Sheddon with 14 members is particularly so. Centre St. and Broderick Mission at St. Thomas are both Junior B.Y.P.U.'s. They are also Mission Bands for they both study and give to Missions. Centre St. has 177 members and last

year contributed \$75 each to Home and Foreign Missions.

Oxford-Brant has 23 Bands. Three of these are new ones—Beachville, Jerseyville and East Oxford. Two Bands failed to report but the rest of the report is ever so good. The Band at the Polish Mission, Brantford, deserves special mention. Theirs is the highest rate of giving in their Association, \$1.60 per member.

Toronto Association joins us with 23 Bands. There are no new ones to greet us and four are discontinued. This would be most discouraging did we not know that there are several very active B.Y.P.U.'s all carrying Missions on their programmes. Some however, are not yet contributing to our own Missions, but we are hoping they may soon co-operate.

Walmer Road has the highest membership, 103. Indian Road has the highest rate of giving, \$2.70, although it is a tiny Band, just 10 in number.

Norfolk presents ten Bands. The Director was unable to secure the reports of four others. Education in Missions is being stressed and the giving follows naturally. Villa Nova has given \$2.73 per member and Townsend Centre \$2.50. Bloomsbury has not sent a report in time, but I am told the Band is wonderfully helped by the Mission Circle.

Such is our report. We cannot add one jot to our last year's work, but only leave it all in the Master's hands and trust that the results may be far-reaching.

Two outstanding points I wish to leave with you. First, from all I can gather, our Band Leaders are seeking more and more to train their members in Christian Stewardship and Service. Second, from all directions comes the cry, "What shall we do without a Band Leader?" Our greatest need is Leadership. Where should we look for the realization of this need but to our mother, the Mission Circle.

Have you a Mission Band in your church? If so, as a member of the Circle, are you doing your part in encouraging your Leader and are you lending a hand to help her through the difficulties she is bound to meet? Let her know the Circle is with her with a good

strong backing and in prayer. She should not be compelled to bear your load and her own too.

And if you have no Band, talk the matter over both in and out of Circle. Pray about it. Write to our two Bureaus of Literature and to your Band Secretary. By the time you have heard from us all you will know what to do next. If you feel that you are the one the situation demands, meet it bravely and a great joy may be yours. For the contact with our young folks is a joyous business.

If each Circle will devote at least 15 minutes of its next meeting to prayer for our Bands, I believe the results would be far-reaching.

The boys and girls of today are our men and women of tomorrow. Let us do our part towards helping to train them as Christian leaders for the next generation. For our greatest need in all things worth while is Leadership.

Maude H. Withrow,
Sec. of Bands.

IN THE SHEPHERD STREET

It was a cool December day and in the cold season in India the people are usually late getting up in the mornings. So when a little after seven o'clock we entered the Shepherd's quarters, the sheep, goats, cows and buffaloes were all in the street, for they had not yet been led forth to pasture.

Some eight or ten boys and girls were huddled together in a sunny spot, trying to keep warm, while a dog covered with mange stretched lazily at their feet; snapping at the flies that were beginning to trouble him.

Why do you shiver so? I asked a little girl with a pale pinched face. "I have had fever and I feel cold now that it has left me" she replied, and she drew her clothes more tightly around her.

Poor little tots, I thought they might have most any kind of a disease living in a place like this; for the street was anything but clean and there was not a tree or shrub of any kind to be seen.

Are there any more children to come before we begin our lesson? I again asked. "Yes,

they will be here presently, Ramaswamy has gone to call them." said a bright faced lad sitting in the centre of the group.

I looked them over carefully as they sat before me. Their clothing for the most part ragged and dirty. Their hair matted and tangled and their face all unwashed. Perhaps if we had gone to their street a little later in the day they would have been cleaner. We will hope so anyway. But if we hadn't gone to them early in the morning we would not have found them. For in this county the children of the shepherd class have to guard the flocks and herds by day. They seldom rarely go to school and their fathers and mothers rarely ever think of sending them.

We were to teach them the Christmas lesson this morning. So the teacher read to them from Luke's gospel, where it tells how the angels appeared to the shepherds as they kept watch over the flock by night, and told them that Christ was born in Bethlehem.

There was a hush when the Scripture reading was finished. Then someone said "It was to the shepherds that the angels appeared and it was they who saw the glorious light and heard the voice". "And they were glad" said another. "Yes, they were glad!" Why? "Because the Messiah for whom they had waited long had come into the world, and He was to be their Saviour and King.

He might easily have been born in a palace, but he preferred to come to the poor, and there was not a room in the town where His mother could lay Him. So she made Him a little bed of straw in the box from which the cattle ate their food."

It would be a place much like that, said the pale faced girl, pointing to a cow shed near by which had only a roof of dried grass and the wall of the house by which it stood to protect the animals from the sun and rain.

"And" the teacher continued. "They went out to find Him. How many of the boys and girls here would like to find Jesus? The wise men brought Him gold and precious gifts. But what He wants most of all is our love. He is your Saviour, too and He will dwell

(Continued on page 178)

The Eastern Society

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

A special meeting of the Board of the Women's Foreign Missionary Society of Eastern Ontario and Quebec was held in the First Baptist Church, Montreal, on Friday, October 29th. The President Mrs. H. H. Ayer took the chair. Some important business was transacted. There was a vacancy on the Board which by an oversight had not been filled at the Convention and Mrs. James of the First Church was duly appointed as a member. We rejoice to have three of our younger women as members. This is a step in the right direction. A Finance Committee consisting of Miss Frances Russell, Miss M. Clarke, Mrs. P. B. Motley and Mrs. W. S. Rickert was appointed. They will give our finances their most earnest consideration especially with the object of inciting the Circles to adopt the scriptural method of gathering the funds, by systematic, weekly, free-will offerings. In this connection it was stated that a member of the Board was willing to visit any Circle desiring a missionary address and wishing to have the proposed method of finance explained and emphasized. She would take lantern slides to any church having the necessary equipment. Any Circle desiring such a visit will please communicate with the Board through the corresponding secretary, Mrs. P. B. Motley, Sunnyside road, Westmount, Que.

The Board appointed Miss Ruth Frost as its representative to link up the C.G.I.T. groups of girls with our missionary work.

A most interesting letter was read from Miss Ella B. McLaurin, Executive Secretary of Federation of Women's Boards of Foreign Missions of North America, who has returned from a summer spent in visiting seminaries in the European capitals. She says "Never in all my experience have I heard the Christian enterprise so challenged as I have this summer. Women, it is wonderful to be alive and especially if we have eyes to see and hearts to respond."

Mrs. H. H. Ayer was appointed to represent the Eastern Society at the approaching Women's Convention of Ontario West.

This Board meeting was indeed a special

one as the members were privileged to look upon and to listen to Miss Annie C. Murray, of Marsapatnam, India now on furlough and to Mrs. Bertha Myers who was leaving in a week for her new field at Avanigadda. A little social time at the close of the meeting gave all an opportunity to greet these our missionary representatives.

DAY OF PRAYER

The Semi-Annual Day of Prayer for Missions was observed in Montreal in the Point St. Charles Baptist Church on Thursday, Nov. 4th, Mrs. Brown, the President of the Circle took the chair. Mrs. Pyle, of Verdun Circle gave a helpful talk on prayer. This was followed by many earnest and definite prayers and as we met in obedience to our Master's command "Pray ye therefore" we know that we are heard and answered. It was a joy and inspiration to have Miss Murray speak out of her deep Christian experience and intimate knowledge of the needs of India and also of the great and wonderful changes that she has witnessed there as a result of the faithful sowing of the seed.

FAREWELL TO MISS LAURA CRAIG AND MISS BERTHA MYERS IN MONTREAL

A farewell meeting for these ladies was held under the auspices of the Young Women's Circle of the Westmount Baptist church on Tuesday, Nov. 2nd, to which all the Y. W. Circles of Montreal were invited. On the platform were also Mrs. Hill, from the Belgian Congo, and Miss Annie C. Murray, of Narsapatnam, India. Miss Murray read a Psalm in Telugu and with Miss Myers sang a duet in the same language. Mrs. Hill led in prayer. Miss Craig gave a very interesting address emphasizing the importance and the splendid results of evangelistic education in India. It was a great inspiration for the young women present to see and hear these consecrated sisters in their young womanhood giving up all to follow Christ, and

to hear Miss Murray after a lifetime of service spent in that far land lovingly cheering them on as they go forth to the work which has been her joy for so many years.

Let us follow them in prayer.

JUBILEE ANNIVERSARY

In response to the request of the President of the Foreign Missionary Society "The Women's Missionary and Church Union" of the First Baptist Church, Montreal held a special anniversary meeting on September 27th, to commemorate the organization of the Women's Baptist Foreign Missionary Society of Eastern Ont., and Que., just fifty years ago.

A short sketch, prepared for the twenty fifth anniversary by Mrs. Halkett (Sister Belle) was read describing this organization and telling of the difficulties of the early missionaries. A recent letter from Miss McLaurin gave us vivid glimpses of present day conditions. Several prayers of thanksgiving were offered as we realized how greatly God has blessed the work during these fifty years.

The coming Jubilee Convention was much in our thoughts during the course of the meeting. Our treasurer's report showed that we had raised \$2458 during the year, \$1041 of which was our Jubilee Thank Offering.

It gave the Union much pleasure to present to Mrs. H. H. Ayer a certificate making her a Life Councillor of the Home Missionary Society and one to Mrs. P. B. Motley constituting her a Life Directress of the Foreign Society.

Other enjoyable features were a solo by Mrs. E. G. Fry and tea and a social time at the conclusion of the meeting.

And so in this simple way did one group of women remember those who had ventured in faith to organize and to work that the light might come to the women of India.

Elma Colpitts,
Ass't. Sec'y.

The fourth Annual Birthday gathering of members and friends of the Women's Mission circle connected with the Verdun Baptist church took place on Thursday evening Sept. 23rd and proved to be the most suc-

cessful yet held. The president, Mrs. Ward, took the chair, Mrs. Patterson of Westmount gave an inspiring address on systematic giving. Musical items rendered by Miss D. Austin, Miss Austin, Mr. Frazer, and a recitation by Miss Veninder were listened to with delight. On this occasion the offering is brought in small bags with as many cents in as the giver is old and placed on the collection plate. \$32.30 was the amount handed in at this time. After the closing prayer a Benediction by the Pastor Rev. W. A. Price. Refreshments were served, a pleasing feature of which was an iced Birthday cake decorated with 4 pink candles. A happy social time was spent together.

M. Rhodes, Sec.

A PERPLEXING PROBLEM—AND A SIMPLE ANSWER!

Query: "How can we solve the problem of EXCHANGE?"

Answer: "By every Circle Member sending her own money to India."

Yes, we mean just that. This is how you may do it: LET EVERY CIRCLE MEMBER PAY HER OWN EXCHANGE. In other words, on every dollar you contribute to Foreign Missions per year add 10c. Make every dollar \$1.10. This means only a slight tax on the amount contributed by each Circle Member.

For instance:

Any one contributing \$5.00 per year—amount of tax 50c.

Any one contributing \$10.00 per year—amount of tax \$1.00.

Any one contributing \$25.00 per year—amount of tax \$2.50.

Any one contributing \$50.00 per year—amount of tax \$5.00.

The Important Point in the Plan—and the one we wish particularly to stress, is that it will be necessary for every Circle Member to do her share. The complete success of the plan hinges on this point. Every one lifting a little, every one adding this 10c tax to each dollar they contribute, will insure the covering of the amount of Exchange, \$625.00

The time has come, we feel, to solve this problem, to lift this burden of Exchange. We have been looking anxiously for the day when the rupee would drop to normal, but it has not come, nor is it yet in sight. We feel therefore that some definite step should be taken to handle this very considerable item in our estimates in a new and better way.

Individual responsibility, as outlined above, seems a simple, easy and reasonable solution. We wish we could take a show of hands on the question, but as we cannot, we hope the vote will be carried unanimously in each Circle, and that this plan of "sending your own money to India" will be undertaken with your usual generosity and loyalty.

Let us be "diligent in business; serving the Lord."

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

Report of the Jubilee Committee

Madam President and Ladies:—

Today as a Society—we are passing an important milestone in our history and are celebrating our fiftieth anniversary.

No ordinary event a Golden Jubilee. Surely if in God's early dealings with His people He commanded: And ye shall hallow the fiftieth year, it shall be a Jubilee unto you"; we, in these days of Christian progress, have every reason to observe a Golden Jubilee.

It is usual and fitting on such occasions, to raise a Thank-Offering, as a memorial for mercies vouchsafed through the years. Therefore, it was decided that our Society raise a Thank Offering of \$5000.00; \$100.00 for each year of Service in India. This morning at our Communion and Consecration service our offering was presented and dedicated to Him whom we are seeking to serve; to be used for the extension of His kingdom and the glory of His name in India.

The Plan—

It will be quite unnecessary for me to take time to go into the details of the plan, but a word or two in a general way concerning its formation may be of interest. After care-

ful and prayerful consideration on the part of the committee appointed for the purpose, the "building program was approved by the committee and subsequently endorsed and adopted by the Board.

The campaign started in May 1925 by the sending out of over 2,000 folders, to all circles in our constituency including The Young Women's Circles; and 400 Cross Word Puzzle folders to the Board with the co-operation of the "Builders Jubilee Women", associational directors, Superintendent of Young Women's circle and Band superintendent, the "building" program, was most satisfactorily carried out in every detail.

Our program "Every woman a worker," "Every woman a builder" was the dominant note of the campaign. The graded schedule was selected in order that every woman in our constituency might be able to have a share in the work of building, and while, in this respect, the one hundred per cent mark was not reached, we feel the response was general and generous; as the following statement shows: total receipts to the fund, \$5520.00; \$520.00 over and above our objective.

The object:

Nothing could have been more opportune than an urgent call from Vuyyuru for new buildings, at such a time as this—our year of Golden Jubilee.

Having built the Claxton Memorial Chapel school house, some years ago in memory of the first and honored president of this Society, Vuyyuru is to us, the Women of Eastern Ontario and Quebec, a place of more than usual interest: With the new buildings, consisting of wall, dormitories, and class rooms, that we have undertaken to provide, our interest will naturally be greatly increased.

Miss Lockhart has both by word and pen, in her inimitable way, made the work known. To have had her here in person to present the Vuyyuru claims has meant much to our campaign.

To have had so definite and worthy an object was equally helpful.

A few extracts from a letter in the January "Link" 1925, will refresh our memory as to the need. Miss Lockhart says "and why the wall? In the school there are about 60

girls, who are being trained to become workers and helpmates to the leaders of our Church in India. These range in age from nine to seventeen years.

In Vuyyuru the surrounding community is Hindu and Mohammedan, with no respect for womanhood. The wall is a necessity to keep marauders out, not especially to keep the girls in.

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 we prayed to see the time when there would be a change. 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 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, while still another class is held on the verandah, with no shelter from storm or sun. The little ones file over to the "girl's" boarding. There you will see that the school house accommodated properly our 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 school. The three new rooms will accommodate the classes."

Miss Lockhart also says (and this is an encouraging feature), Vuyyuru grows so fast that if it would stop long enough to take a full breath, it would simply burst its buttons."

Such are the conditions as they exist today at Vuyyuru, and surely it is time such conditions were changed. Should we not be thankful that we are to have a part in the

changing of them? We hope, the Jubilee Fund in its application to this part of the vineyard in India, may bring a great blessing, and that many of the girls trained in Vuyyuru school may come to know Him, whom to know is life eternal and consecrate their lives to His service.

Appreciation

To the "Builders" who by faithful work and generous gifts, made possible the new buildings at Vuyyuru:

To the "Jubilee Women" who systematically at the end of each 5 months' period, gathered in the funds from the "Builders:"

To the Associational Directors, for distribution of printed matter, reception of funds from "Jubilee Women" and general supervision of their respective associations:

To the superintendents of Young Women's circles and bands, for the distribution of folders and continual oversight in their respective departments:

To our board treasurer, for invaluable assistance in receiving and taking charge of the entire fund and for preparing detailed statements from time to time through the fifteen months campaign; and to those who in any way contributed to the success of our Golden Jubilee Fund:

Appreciation and thanks!

Respectfully submitted

Frances Russell.

Convener of Jubilee Fund.

My Dear Young Women.—

For those Circles who did not have a delegate to Convention in Montreal this letter is written, and to the many friends of our young women's work.

Never before have we had such a report as the one presented in October! It fairly rang with echoes of Service efforts made day by day and week by week by the individual members of individual circles. The "unwritten things", would reveal warm love and unselfishness and sacrifice, known only to our Heavenly Father.

Three new Circles joined the ranks during the year Greenville, Beebe, and Sherbrooke. Our membership stands at 425, a gain of 30.

Vast quantities of garments, hospital supplies, etc., were made and sent to Foreign and Home Fields; and 8 life memberships were made.

Not nearly enough news items appeared in the "Link" but a goodly number of Missionary sketches were given and study books were used.

We fully met our obligation of \$900.00 for Dr. Chute's medical work and \$100.00 for the Hostel at Waltair where Miss Kenyon is. Our total giving for General work was \$1,125.77.

And how wonderfully our girls responded to the "Jubilee Fund"! Over the top for Missions" was indeed, our battle cry, and "over the top" we went with our blessed gift of \$1000.00 as our part of the needed \$5000.00.

So that our total gifts in money for Foreign Missions this year were \$2,125.77.

It was with a sense of deep thankfulness to God, and an abiding joy in my heart, that I presented this report, your report, dear girls, to the crowded audience in Westmount church that first wonderful evening of our Jubilee Convention.

If only you could all have been present to see the appealing Pageant put on by the Montreal young women! Its message will linger long in our memories.

The spirit of the whole convention was one of triumphant thankfulness, and in that spirit let us go forward during the coming year with our courage high and our prayer life aglow!

Myrtle Blackadar,

Supt. Y. W. M. Circles.

IN THE SHEPHERD'S STREET

(Continued from page 173)

in your hearts if you keep them pure for Him.

"For unto you is born this day in the city of David, a Saviour which is Christ the Lord" the teacher repeated as we arose to leave.

And the flocks and herds brushed by us on their way to pasture, followed by some of the children who had been listening to the story of the "Christ child."

- (1) What was the shepherd street like?
- (2) How were the children dressed?
- (3) Who guards the flocks and herds by day?
- (4) What lesson did we teach the children?
- (5) Why were the shepherds glad?
- (6) What does Jesus want most, our gold or our love?
- (7) In what kind of a heart will He dwell?

Priscilla M. Tedford.
—Tidings.

GOD'S CHRISTMAS GIFT AND OURS.

(Continued from page 169)

God made Jesus His first Christmas gift to His Family, so everybody in the Family could know the way to live. But it is not easy to live like Jesus! A great many people never even try at all; a great many others try, but they don't get along very well. But I think that our missionaries are really and truly living like Jesus; for they spend all their time and their strength in helping people, and telling them about Jesus, and teaching them the things they need to know.

I dare say that this very minute we each have some little Christmas present all ready for mother, and one for father, perhaps one for grandmother, and brother and sister, but surely we oughtn't to leave God out, when He just gives us **everything** we have!

Now what do you suppose He would rather have? I think He would just love to hear you say to Him: "Dear Father in Heaven, thank you for all your beautiful Christmas presents to me! The only present I have to give you is myself. If you can use a boy, or a girl like me this year, I want you to please use me. Amen."

Don't you think that is a beautiful idea? And won't you all try to carry it out? Surely there never was a Christmas gift like Jesus! So let us all give ourselves to God, and try all through the year to do all we can to help His black, and brown, and yellow children to know about Him, and then they, too, can have a Merry Christmas.

—The Missionary Monthly.

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The Voice of the Christ Child

The earth has grown old with its burden of care,

But at Christmas it always is young;

The heart of the jewel burns lustrous and fair,

And its soul, full of music, breaks forth on the air

When the song of the angels is sung.

It is coming, old earth—it is coming to-night!

On the snowflakes which cover the sod

The feet of the Christ-child fall gentle and white,

And the voice of the Christ-child tells out with delight,

That mankind are the children of God.

On the sad and the lonely, the wretched and poor,

That voice of the Christ-child shall fall;

And to every blind wanderer opens the door
Of a hope which he dared not to dream of before,

With a sunshine of welcome for all.

The feet of the humblest may walk in the field

Where the feet of the holiest have trod;

This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed:

That mankind are the children of God.

—Phillips Brooks.

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