

Canadian Missionary Link

XLVI

WHITBY, OCTOBER, 1923.

No. 2

Our Convention

The Date—November 6th, 7th and 8th.

Place of Meeting—Walmer Road Baptist Church, Toronto.

November 6th—Conferences for workers, Directors and Mission Bands.

November 7th—Home Mission Day

November 8th—Foreign Mission Day

November 9th—Board Meetings.

There was never a time in the world's history when the earnest endeavor of Christian people was more needed than now to press the claims of Christ upon the peoples of the earth. High ideals, staunchly upheld, are needed in every walk of life at home and abroad. "In Christ all things hold together" must come to be the heart cry of every branch of the human family. Toward the accomplishment of this end we as women meet together in convention to lay plans for our part in the extension of His Kingdom. This is a serious task and brings an individual responsibility to each one of us. Keep the convention constantly in your plans and in your prayers, that everything may be done in His Name, and for His glory.

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Convention Notice

This year the Convention is to be held in Toronto. It has been often said that such gatherings are not as successful when held in large centres as in smaller places. There is always a temptation to intersperse shopping and visiting with attendance at the convention sessions. Those who yield to this inclination do not receive the help that would otherwise come to them. The only way to make the annual meeting a real inspiration is to give oneself up to it for all sessions, shutting out from one's mind for the time being all other interests.

Will Circle secretaries please send their lists of delegates requiring billets as early as possible in October, to Mrs. Benjamin Kent, 370 Palmerston Boulevard, Toronto.

The Directors' Conference will be held Tuesday, November 6th, from 2 to 4 p.m. and will be conducted by Mrs. H. H. Lloyd, of Toronto. This will be followed by the Band Conference from 4 to 7 p.m., which will be led by Mrs. Mills, of London.

Convention Transportation Rates

Full particulars are not yet ready. Watch November Link for further notice.—Lillie Senior.

DELEGATE TO CONVENTION!

Are you preparing to come your whole self to the Convention—bringing your concentration of mind, your openness of mind, your business acumen,—coming early and staying late to the sessions? "If you arrived on Mars Hill late enough, and stood far enough out on the edge of the crowd, and had enough other complicated plans to fit in after you left there, you probably would not have been absorbing-

ly interested in St. Paul himself". Bring all your self and have a good time. Send to 66 Bloor St. W. for the little leaflet "On being a Delegate" (3c). It will tell you how to have a good time and how to take it home with you.

SALAAM!

All we Canadian Baptist boys and girls and women will want to say SALAAM! to Miss Archibald and Mrs. Mitchell for the wonderful book they have given us. Now we can find all about the stations of India in an interesting way! Now we will know where to find material for our studies on Bolivia! Salaam—Miss Archibald! Salaam, Mrs. Mitchell! What does "Salaam" mean? Send to the Literature Department, 66 Bloor St. West, for the book and you will find the meaning on the second page of Miss Archibald's foreword. Again—SALAAM, ladies.

NOTICE—TREASURERS OF ONTARIO WEST

Owing to the Convention coming earlier than usual it will be necessary for the Treasurer to close her books quite promptly on October 15th. Circle treasurers should close their books on October 10th and forward money immediately afterwards. This means that all the Collectors should make an extra effort to gather in all outstanding fees during the month of September.

M. C. C.

THE LINK

How can the Link be made more interesting and helpful?

Send your ideas on this subject to the Editor. We are anxious to meet your needs.

The New Opportunity for Baptist Women

Address delivered before the Baptist World Alliance at Stockholm on July 26

By Helen Barrett Montgomery

Jesus Christ is the great Emancipator of woman. He alone among the founders of the great religions of the world looked upon men and women with level eyes, seeing not their differences, but their oneness, their humanity. He alone put no barriers before women in his religious teaching, but promulgated one law, equally binding upon men and women; opened one gate to which men and women were admitted upon equal terms.

A striking illustration of his casteless, sexless attitude is found in the story of his conversation with the Samaritan woman by Jacob's well. She was only an ignorant woman of the town, of loose virtue, and yet to her Jesus opened up the deep places in his gospel, revealing to her that which he had not yet told to any of his disciples.—"I that speak to thee, am he;" "He who drinks of the water that I will give him shall never thirst;" "God is a Spirit, and they who worship Him must worship Him in spirit and in truth."

No Area Fenced Off for Men

In the mind of the Founder of Christianity there is no area of religious privilege fenced off for the exclusive use of men. In this attitude Jesus Christ stands absolutely alone among religious teachers.

The new implications in regard to the position of women had an immediate effect upon the practice of the rising Christian church. So great was the change that expressions of the new liberty had to be checked by the Apostle Paul, in the interests of the reputation of the church and the decent and orderly conduct of its business. But the significant thing is not the caution to the women, but the presence of a new driving force in the rising Christian community, revealed in the activities of the women; the seven daughters of Philip who prophesied; Priscilla and her husband, who had a church in their house, and who took Apollos and instruct-

ed him; Phoebe, servant of the church, who carried under her robe the manuscript of the letter to the Romans, and that long list of women who find a place in the closing greetings of Paul's letters.

As the up-gushing spring of the new life in Christ mingled with the turbid stream of Greek and Roman civilization, much of the beautiful simplicity and freedom of the way was lost, and women were shut up again in the prison of inhibitions and conventions. But Christianity never wholly ceased to feel the powerful up-thrust of the Master. His ideals and ideas were working like yeast in the lump of Christian civilization. To-day they emerge into open view in the growing power of democracy, and in the enlarging sphere of women. Back of all the urge of democratic ideas as regards state and sex, stands Christ, the Emancipator.

It is but natural that so democratic a body as the Baptists should be among the first to further and to recognize the emancipation of women. For hierarchies, of every name, have an instinctive reaction consistently opposed both to democracy and its handmaid, the emancipation of women. It has been the radical Christian groups who have seen most clearly and maintained most fearlessly the separation of church and state, and the full participation of woman in all the activities of organized Christianity.

What, then, are the opportunities of Baptist women in this great new day? I shall mention but three: Education, organization, service.

Today, for the first time on any world-wide scale, women have opened to them the educational facilities of civilization. The new generation can hardly realize what were the educational disabilities of women in the past, shut out as they were from the great universities, from the professional training schools and from the practices of the liberal arts. Most of the

great civilizations of the past have builded themselves upon a foundation of ignorant and repressed womanhood and motherhood. Shut out from the kingdoms of education, art, philosophy, literature, government, and society, the mothers of men have led their cramped and thwarted lives. Civilizations builded on such foundations could not stand; they carried with in themselves the seeds of death.

But now at length the spirit of Jesus has triumphed. He has said to the sleeping spirit of womanhood: "Little daughter, I am speaking to you. Rise!" And the women of the world are today stirring with a new life.

If Baptists would maintain themselves in this new age, they must heed this voice of the Master. If both boys and girls cannot be given the fullest training, then let the girls receive it first, in the interests of the race. For it is to the mothers that we commit absolutely the training of the coming generations during the first six most significant and impressionable years of life. Ignorant and superstitious mothers can render largely futile the best plans of education and the boldest ideals of reform. If we are to build the coming kingdom, we must begin with the women. The answer to the petition of the Lord's Prayer, "Thy kingdom come on earth," is dependent upon the Christian education and training of the mothers of men.

Although this ideal is recognized by a few advanced thinkers, it is but dimly discerned by the vast majority. The Indian women who are in training are only a fraction of the pupils in Indian schools. Even our Baptist schools have many more boys than girls. If the terrible problems of India are to be solved, we must see to it that we have as many and as thorough schools for girls as for boys; that every Christian man has the opportunity to select for his wife an intelligent, trained Christian woman. In China the number of women in schools falls short of the number of male students. In many churches in China, the proportion of women

Church members is only one-fourth or one-half that of the men. In Africa a similar need exists; in fact, in all lands except those most thoroughly gospelized, the same bad discrimination exists, in varying degrees. The slogan for Baptist women in the new day ought to be: "Educate the women of all lands. When you educate a man, you liberate an individual; when you educate a woman, you liberate a family."

Schools in the Orient

One of the most hopeful and significant examples of the new educational opportunities for women is seen in the founding and support of the seven schools of higher learning in the Orient, by the women's boards of foreign missions. These women's boards of Scotland, England, Canada and the United States have united in their support—some eighteen in number—of every divergence of church organization and viewpoint, but united in one purpose, to provide a Christian, trained leadership for the women of the Orient. These schools are all young; almost all of them founded within ten or twelve years. Three of them are in India, three in China, and one in Japan. They are the Isabella Thoburn College at Lucknow; the Madras Woman's College and the Woman's Medical School at Vellore; Ginling College at Nanking, Yenching College at Peking, the North China Medical School for Women, and the Women's College at Tokyo.

An attempt has just been successfully completed in the United States, under the inspiring leadership of that great Baptist woman, Mrs. Henry W. Peabody, of Boston, to raise \$3,000,000 for these colleges. The colleges are growing, enthusiastic, Christian to the back-bone. They are destined to play a great part in furnishing to two-thirds of the women of the world, a trained and Christian leadership.

The Field of Organization

The second great opportunity before

the Baptist women of today is in the field of organization. Indeed, women have a genius for organization, as has been evidenced in the fields of temperance, suffrage and missions. It was in 1861 that the first organized woman's board of missions was founded—an interdenominational organization established in New York. Soon after the close of the Civil War, denominational boards were organized in all of the leading Protestant denominations. These all began in weakness, but in faith, with a sense of a heavenly call to carry the gospel to the women and children of the non-Christian world. Today these national women's boards number over forty, with a combined annual income of more than \$6,000,000. In addition to these, nearly as many women's boards of home missions have been organized, with an income almost as great. The two largest boards, those of the Methodist Episcopal Church, in the two fields of home and foreign missions, have each an income of \$2,500,000. It is doubtful if the whole field of organized enterprise in the Protestant churches of America can show anything so successful. These women's societies have a great army of volunteer workers in county, state and nation. They are able to maintain a direct line of communication with the smallest and weakest local auxiliary. They carry on schools, hospitals, dispensaries, orphanages, asylums, Bible training schools, normal schools and colleges. They send out evangelists, nurses, teachers, doctors, editors and Sunday School specialists. They build buildings, hold property, send out and sustain thousands of missionaries. They print magazines in many languages, among them the only magazine for children in all China; they publish books; they found and supervise a great system of training classes and institutes for the study of missions in every state in the union. They have banded themselves together in a Federation of Women's Boards of Foreign Missions, and in a Council of Women for Home Missions, which they vigorously support.

Now this great organization which the women have built up in a short half century, is only an instance of what women have accomplished in the field of organization. It is a stimulus to Baptist women to extend still further the field of our organization. We must harness up this woman's genius for organization to the great claims of Jesus Christ. He is the Light of the world. It is only as we make his ways and words workable in the world that we are of any deep or permanent value to the world. A warning ought to be given to the leaders of the church, not to look coldly upon this out-reaching purpose of the women. If the world outside is more hospitable to the claims of women, offers them larger opportunities of initiative, responsibility and self-expression, than does the church, then the church must bear the consequent loss of power, as it sees its members turning from its work to that which summons them with a more persuasive voice. The church—our church—needs the services of its women. Let it summon them with a generous and compelling voice, to the service of Christ.

Third, there opens before Baptist women a great new opportunity of service. God has liberated and equipped them in order that they may offer their whole mind and soul and body in the service of this Saviour in whom alone rest the hopes of the world.

The fields of our service are various. More and more the world is turning to women to be the teachers of its children. The fear lest the preponderate influence of women in the schools might tend to enfeeble and feminize the boys was proved by the late war unfounded. American and English boys in the bloody trenches of France and Belgium showed valor never surpassed. Today the call to be teachers comes to women fragrant with the sense of service and of patriotism. It does not offer high salaries, it cannot compete with the voices of the market-place calling her, but in the school room the woman of

today will find one of the callings that shape the future.

A new profession—that of director of religious education—summons her. In the glare of the world war we saw clearly the desperate need of that strong arm of the church militant, the Sunday School, for trained leadership. Already a new day has opened for our Sunday schools; a new army of supervisors and leaders is being trained. This is evident, not only in America and Europe, but in Asia. The child is the key to the situation. We must put him in the midst, as Jesus did, and bid the whole world gaze on him as the hope of the future. By encouraging the little ones to come to Jesus, we shall make unnecessary much toil now needed to win men to turn from their evil ways.

The great mission fields of the world are summoning the Christian woman of today with a mighty voice. We who have received everything from Christ are debtors to all, to share our blessings and privileges and our salvation. The need of all mankind is at bottom one—the need of a Saviour. We know that Saviour. We must carry that knowledge to the uttermost parts of the world.

The home is calling, as never before, for women to adopt and to glorify into a vocation the one absolutely essential profession. God is calling for **mothers!**—women who shall dedicate themselves and their children absolutely to him. We need to say, as Mary did: "Behold God's hand-maiden. Let it be to me according to thy word!"

The profession of motherhood, being the highest in the world, is also the most difficult. It demands the abjuring of self and the daily following of Christ. It takes youth and strength and beauty, and gives toil and heartbreak, oftentimes; but its wages are eternal. To the brave soldiers of the kingdom who, turning their backs on fame and glory, shall find in a humble home their sphere of service, God himself shall stoop with a fadeless garland to place it on the brow of the mother!—**The Baptist.**

EDITORIAL NOTE

There is no interest more educative and broadening than interest in Missions, for this, if properly cultivated, leads to study about all peoples and lands from our own home land to the uttermost parts of the earth. At the same time the more we learn about world-wide missions the more intelligent and enthusiastic will be our interest in our own special fields. So while it is the chief office of our paper to link us very closely with our work in India and Bolivia, it should from time to time bring us into vital and sympathetic touch with all parts of the great world-field.

The mission most intimately connected with our own in India is the Mission of the American Baptists among the Telugus south of our field.

It was in that field that the Timpanys and McLaurins began their work in India. At the present time Canadian and American Baptists are united in the work and support of the Theological Seminary at Ramapatam, our own Rev. J. B. McLaurin being a professor there. This Telugu Mission had a romantic beginning and its history has been full of interest. Our readers will enjoy its story as told in a recent number of "Missions," given later in this issue. By the courtesy of the Editor of "Missions" we have had the use of a large cut and are able to give the accompanying illustrations.

PARCELS FOR BOLIVIA

1. State clearly for whom parcel is intended.
2. Mark on outside of parcel its value, if new.
3. If cards or used goods say "No Commercial value."
4. State weight of parcel and sender's name and address.
5. Send to Mrs. M. C. McLean, 31 Wells St., Toronto, before November 10th.

John E. Clough and the Ongole Mission

By Emma Rauschenbusch Clough, Ph.D.

In 1836 the first Baptist missionary was sent to the Telugus of South India, and in that same year, July 16th, a boy was born near Frewsburg, in Western New York, whose destiny became deeply interwoven with that of the Mission. John Everett Clough was to render special service and God prepared him for it.

At the outset he was given by inheritance the instincts of the pioneer. Of Welsh-Puritan descent on his father's side, of Scotch-English on his mother's, a typical Yankee, he inherited the practical ability of his race. To settle in a new country and go forward in the face of obstacles, came to him naturally.

Prosperous when he was born, his parents, soon after, by a deed of friendship, lost their property at a stroke. Seeking to better their fortunes, they immigrated to Iowa. Where the Indians had recently withdrawn to tracts still more remote, the Cloughs staked off 1,600 acres of wild prairie land. Thrift prevailed; but it was a grinding experience, necessary perhaps for one who was to become a missionary to the outcaste in India. Often when those destitute people, whole villages, complained to him that they had only porridge to eat, one meal a day, he told them, "You cannot tell me anything about poverty. I too have lived by the week on little else than cornmeal mush." Those people knew that they were understood.

The Telugu Mission also was enduring poverty during those years, scarcely able to continue its one Mission Station at Nellore. Three times during its first thirty years American Baptists discussed the advisability of abandoning it. A crucial time came in 1853 at the Annual Meeting of the American Baptist Foreign Mission Society. Men arose to speak for or against abandonment. One of them pointed to the map of Missions above the platform and referred to Nellore as a "Lone Star." At the following morning session the vote was to be taken. Over night, Dr.

S. F. Smith, author of "My Country, 'Tis of Thee," wrote six stanzas. The fifth contains the following prophetic lines:

"Shine on, 'Lone Star!' The day draws near

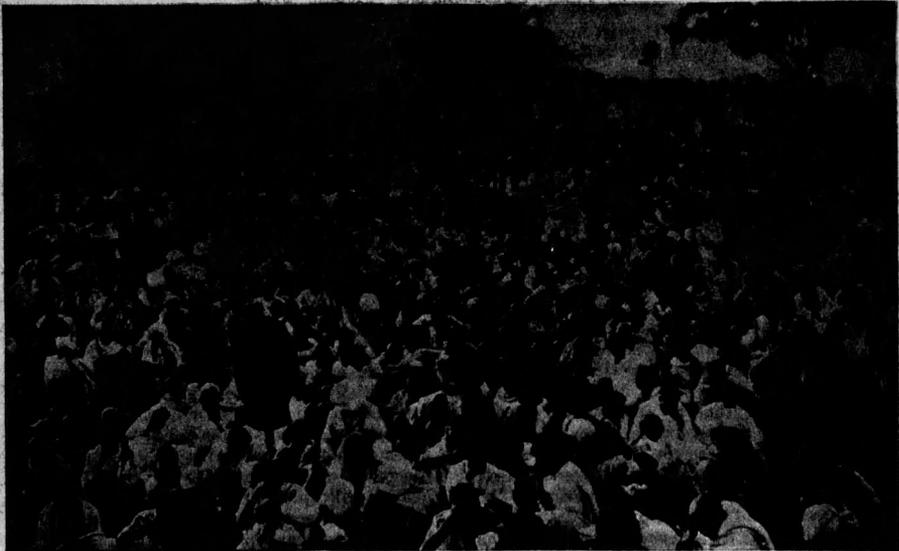
When none shall shine more fair than thou;

Thou, born and nursed in doubt and fear, Wilt glitter on Immanuel's brow."

Dr. Smith handed the slip of paper on which he had written this poem to Judge Harris, who was to preside. He read it to the audience with remarkable effect. Many wept. The Baptists could not have endured it, if their Telugu Mission had been abandoned. It was saved.

At the end of that year Dr. Lyman Jewett, with his wife and a group of Telugu assistants, had gone on a preaching tour to Ongole, an outstation of Nellore, 70 miles to the north. Early the first morning of the new year, 1854, they went to a nearby hilltop to pray. As the sun was rising, they stood and counted the hamlets in sight, perhaps fifty of them. Dr. Jewett said: "May the Sun of Righteousness arise quickly and shine upon this dark land." The burden on his heart was the man for Ongole. By the time he left the hilltop, he felt strongly convinced within himself that the man was coming.

Dr. Jewett was not mistaken. The man for Ongole was on his way. Early in that decisive year, 1853, young Clough was invited by a party of United States surveyors to go with them into the Wilds of Minnesota as chain and hatchet carrier. He went. He often later said: "I started for Ongole by way of Minnesota when I was seventeen years old." This was at the time of the decisive "Lone Star" meeting. At the time of the hilltop prayer-meeting, he was taking the first definite steps toward an education. During four summers he went with the surveyors. Courage and resourcefulness grew apace in him, as he penetrated into that uninhabited country. Not yet twenty-one years old,



A MEETING ON THE FAMOUS PRAYER-MEETING HILL

he was sworn in as United States Deputy Surveyor, and, with fifteen men under him, worked on contracts for the government. It was valuable training. The time came, twenty years later, out in India, when his knowledge of engineering brought help to thousands in time of famine.

He gave up surveying in order to get a college education. His chief was a Baptist, and advised him to go to a Baptist College recently founded in Burlington, Iowa. He had held aloof from religious influences thus far. Now he found himself in a denominational school which had a theological department. The students, many of them children of pioneers, were full of religious zeal. It caught him. He saw that his scepticism must go. A strong

faith in Jesus Christ as his Saviour came into his soul. It never left him.

He became a member of the Baptist Church in Burlington. Somehow it was taken for granted that he was preparing for the ministry. When the Secretary of the Baptist Foreign Mission Society visited the college, he was told that Clough was one of the men he must go and see. With a saintly grace he entered his room and brought him the call to a life of service. Clough held back, but by the time the messenger left him, he felt inwardly committed to become a missionary.

Meanwhile the Civil War broke out, and he wanted to enlist; but was prevented. He finished his college course, married, taught school, entered in political activities, and was prosperous. But the

words kept ringing in his ears: "Woe unto you when all men shall speak well of you." It made him restless. His pastor advised him to work as a colporter in Iowa while deciding what to do. The hand-to-hand labor of going about with books and tracts, prepared him for the village visiting in India. He was still undecided, when he went to a convention, and there heard a pioneer missionary speak. This turned the scales. The foreign field drew him.

Six months later he was on a sailing vessel, going with his family around the Cape of Good Hope to the Telugu Mission in India. Dr. Jewett was with him. The Baptists had no other Mission so forlorn, so nearly given up, thrice over. To this they sent him. He reached Nellore April 22, 1865, and began to learn Telugu.

The mission had been preserved. The man for Ongole was there. Now came a decisive call from the forerunner of a great mass movement toward Christianity among the outcaste. Three separate strands of human experience were now to unite.

For a number of years a group of Madigas, in the region of Ongole, had been seeking something higher than the crude worship of their village life. They had learned from wandering teachers of Yoga here and there, a little of Yoga doctrine, and by meditation had sought union of the soul with the Divine Being. Several of them, in a humble way, were themselves teachers of Yoga, and had their following. Then they had gone north on trade, where they for the first time heard of the Christian religion. Yerraguntla Periah, the leading man in that group, went to a missionary in the northern district, and asked him particulars about the Christian faith. Eagerly listening, he said, "This religion is true. My soul is satisfied." He was told that a missionary would soon be in Ongole, who would tell him more. After waiting for a time, a letter was written to the Mission house in Nellore; "Where is the white teacher

who was coming to Ongole?" Dr. Jewett baptized this man and his wife. He was spokesman for the rest. They wanted Christian teaching. Clough was now on fire. To Ongole he was bound to go. With his family he arrived there September 17, 1866. It was to be his home for forty years.

Three months later, Dr. Clough went on his first mission tour, out to Periah's village, Tallakondapaud, 40 miles southwest of Ongole, traveling in a bullock-cart, over rough roads. People from outlying villages had come. Wonderful meetings followed. Never before had he seen such faith and such love for Jesus. The religious fervor, which had grown within them on the part of Yoga, was now turned into devotion to Jesus Christ. He baptized twenty-eight of them. Three of the men then present in after years brought over to Christianity more than a thousand each. It was Periah who indicated to Dr. Clough the way in which the Christian movement could be led into the channels formed by Indian movements of spiritual significance. Methods were evolved, which became known afterwards as Ongole methods of village evangelization and self-support.

Dr. Clough felt his faith refreshed beyond measure. He had need of this spiritual uplift; for a heavy load was slowly adjusting itself to his shoulders. This group of believers belonged to the Madigas, a non-caste tribe, subjugated perhaps by invaders, centuries before, living now in hamlets a little to one side of the main village. They were kept in a condition approaching serfdom, as scavengers, burden-bearers; doing the leather work for the village under pressure of poverty which rendered them hopelessly polluted in the eyes of the general population.

The caste people of Ongole, among whom Dr. Clough had friends, took notice of the movement among the Madigas. They said: "If you receive these, then we must hold aloof." He tried to show them that he meant to educate the Christians

by bringing several well-instructed Christian boys into the Government School at Ongole. Next day most of its sixty pupils stayed at home. There were times when the Caste people pointed at him with derision for associating with these low people and teaching them his religion. It became a situation from which he could not withdraw, nor was he willing to continue.

He sat one evening in his study deep in thought, wondering whether he was doing right, in receiving the Madigas, thereby apparently closing the door to the caste people. He picked up a Bible from a pile of them, recently come from Madras for distribution to English soldiers, often passing that way. He opened it where it would. His eyes fell on the passage, before him, 1 Corinthians, 1:26: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

It moved him profoundly, as if a voice from heaven had spoken.

Then Mrs. Clough came in and sat down. She had been putting their two children to sleep. Deeply troubled in mind over the situation, she picked up a Bible from that pile, opened it and read. She remarked, "It seems to be God's plan to save these outcasts first." He was amazed. She showed him the Bible in her hand. It had opened to the same place. He told her of his experience. It made no difference to them that these were new Bibles, and that all might open to the same place. They felt God had spoken to them. Their doubts were gone.

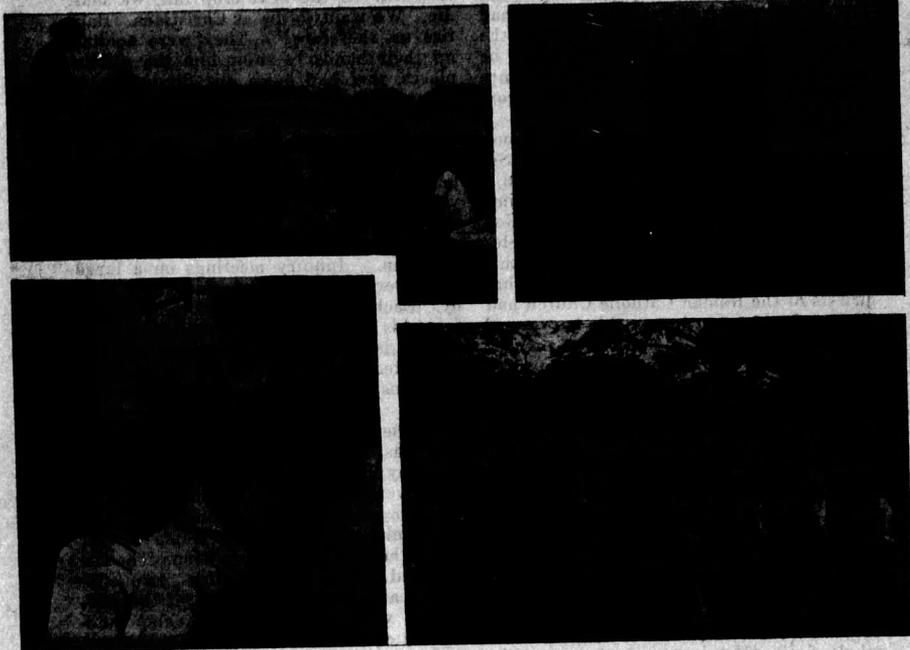
Tidings were going over the Madiga community of all that region that a great salvation had come for them. They listened to the story of Jesus. But what to them was of vital interest, was the fact that this new religion had social aspects. If they decided to live the Christian life, a partial withdrawal from the cooperative system of the Indian village would be necessary. It would bring upheaval into their lives. The harshness of the village

officials toward them would increase, if they now refused to beat the drums during idol festivals, which had been one of their duties since time immemorial. The Sudra landowners would refuse them work if now they asked for one day in seven on which to meet together and worship God. A labor war on a small scale was in sight. Men were inquiring of each other whether it could be done.

If it had not been for that white man in Ongole, they could not have stood their ground. He bore their suffering with them and fought for them. He made himself an expert on their position in the communal life. The village officials in all that region began to reckon with his power. His early ambition to become a lawyer and a politician were given up when he became a missionary, yet nothing served the Madigas better than these latent capacities in him. The Christians were boycotted by the village authorities, beaten, imprisoned. The touch of martyrdom fostered a spirit of social revolution. In the name of Jesus they were shaking themselves free. Education for their children was in sight, with new conditions of life.

By the time five years were over, the Ongole church had a membership of fifteen hundred, with thousands of adherents. Dr. Clough went to America in 1872, to get \$50,000 for an endowment for a Theological Seminary, needed to train a Telugu ministry, and to enlist four new missionaries. In 1874, his task accomplished, he returned to Ongole. The boundaries of the Telugu Mission were then extended to the west and north. The growth in every direction was rapid.

Hard years now came upon India. During 1876-78 the usual rains failed. A terrible famine was the result. The English Government combined with Christian benevolence sought to save life. Millions died nevertheless. The digging of the Buckingham Canal, 250 miles long, was a relief operation on a large scale, which was within the territory where the Ongole Christians lived. Dr. Clough took a con-



Out-door School Taught by Women; Ongole Town Church; Dr. John Everitt Clough, in the last days of his life; Congregation leaving the Jewett Memorial Church.

tract to dig three miles of this canal. He had a camp of 3,000 people. His staff of thirty preachers were his overseers. Thousands of Madigas who were not Christians were coming and going. The preachers talked with them, when occasionally they sat down to rest from digging. Their terror of demons and cholera and cyclones and death grew less. The stories of Jesus, and His loving kindness toward the sick and helpless, filled their minds. They began to think about Jesus, and went home and found a newborn faith within their hearts.

When finally rain came, and the famine

was over, Dr. Clough realized that thousands were knocking at the gates of the church. Letters came pouring in upon him; deputations came with village elders as spokesmen, voicing the request of groups of people—families, villages. Their huts were fallen, they had little to eat, but they did not ask for money. They wanted baptism. They said, "We can die, if it be God's will; but we want to be baptized first." In December, 1877, when the preachers came to Ongole for a conference, a multitude of about 3,000 followed them there. They clamored for work, and part of them for baptism.

Sorely disappointed, they had to go back home, the weary miles. Dr. Clough had no more work for them; so long as the effect of the famine was still apparent, he could baptize no one. He put a coin into the hand of each, to keep the people from starving on their way home.

Pressure was now brought to bear upon him. The Secretary of the Missionary Society in America who had been to him a teacher and a prophet, wrote to him: "Shut not down the gate! I tell you God is in this thing, as he was in the miracles of Jesus." Profoundly stirred by this command, he, soon after, found that priests of the Roman Catholic Church had been ordered to gather in this harvest, if he did not. Moreover, his staff of preachers told him the converts were murmuring against them because he was putting off the baptism so long. They assured him that the converts were living a Christian life. He saw that he must act.

He raised the gate on Sunday, June 16, 1878, beginning with the baptism of those living near Ongole. In a careful, deliberate way, nearly 2,000 were baptized during the remaining two weeks in June. He sent a call to his staff of thirty preachers to meet him at Vellumpally, ten miles north of Ongole, to arrange with them to receive those ready for baptism on the whole field. He requested them to ask the converts to remain at home until plans were made. They refused to stay behind. Not a preacher arrived but there were hundreds with him, walking sixty miles and more, many of them.

Dr. Clough hastened to Vellumpally and found a multitude waiting for him. The preachers seated the people under some large banyan trees. He preached to them from their favorite text, "Come unto me all ye that labor and are heavy laden." Then he told them he had no more famine help to give them, and asked them to go back to their homes. The cry rose from every portion of the multitude, "We do not want help, by the blisters on our hands we can prove to you that we have worked and will continue

to work. If the next crop fail, we shall die. We want to die as Christians. Baptize us, therefore!" They were holding up their hands to show him the callous places, that had come by digging that canal.

He withdrew to talk with the preachers. They prayed together and courage came. It was not possible to refuse the people, patiently waiting under the banyan trees. He went before them and told them their request would be granted. He and the preachers now acted together as one man. Inquiry meetings on a large scale were held in a tamarind grove near by. Each preacher gathered the converts from his special field together, and with the heads of households to assist him, he conducted his examination. Searching questions were asked, and many were sent away.

On the first day, July 2, 1878, a beginning was made, 614 were baptized, on the next day 2,222 followed; on the third day there were 700 more, making 3,536 in three days. The multitude gathered on the bank of the Gundlacumma River, where the water was fairly deep. The six ordained preachers took turns, two officiating at a time. The names of the candidates were read; without delay and without confusion one followed the other. As one preacher pronounced the formula: "I baptize thee in the name of the Father, the Son, and the Holy Ghost," the other preacher had a candidate before him ready to repeat the formula, and to baptize him likewise. Dr. Clough stood on a bank overlooking the scene, helping and directing. He sent the people home with prayer, committing them to the Lord Jesus, to keep them in His care even unto death.

Now the preachers made themselves spokesmen for those who had obeyed their request and had stayed at home. They would grow disheartened with long waiting. Rapidly plans were made. At two distant centers the candidates were to be assembled with their preachers and teachers and the Christian village elders.

This resulted in the baptism of 2,881 more. The ingathering was thus finished. In six weeks they had baptized 8,691. During the remaining five months of the year they baptized nearly 1,000 more, making a total for 1878 of 9,606.

A thrill of joy and gratitude went through the Baptist churches in America when the tidings came of this Pentecostal baptism. It was a denominational event. The officers and the Executive Committee of the Foreign Mission Society, in a document signed by them all, called upon the Baptist churches of the land to praise God in their sanctuaries on the first Sunday in December, 1878. It was a thanksgiving service widely observed.

And this ingathering continued. The Madiga community was shaken to the foundations; the old gods were forsaken and evil customs put aside. In every case the individual had to give an account of his faith in Christ, but after that the gregarious character of a tribal movement had its effect. Families came; villages came. In 1883 Dr. Clough had a membership of 21,000 in his mission, and the nominal adherents counted from four to five times that number. It was said during those years that it was the largest Baptist Church in the world. By actual count, Dr. Clough, during his long missionary service, superintended the baptism of more than 50,000 persons.

Decisive steps were taken after the ingathering toward organization. From the beginning the movement had gone on oriental lines. Always ready to heed the opinions of his staff of workers, Dr. Clough had learned to see with their eyes. On the basis of the primitive self-government existing in the Indian village, he had built up a rudimentary church government. Now however, he was prepared to make a definite effort to bring this movement into conformity with Baptist conceptions of self-sustaining churches.

There were on the Ongole field twenty-six outstanding centers of Christian activity, each with a pastor and a teacher. In 1880 these centers requested from the

parent church at Ongole recognition as independent Baptist churches.

At the same time twenty-four of the tried and trusted men on the staff of Ongole preachers received ordination to the ministry from a council called for the purpose. This attempt at organization on occidental lines was only partially successful. As Dr. Clough in later years said, "The western forms of Christianity are not necessarily adapted to an Eastern community." He tried to lead the people toward Western organization; at the same time, he left them in their own grooves, respecting their old customs wherever principle was not at stake. His aim was to inspire the social organization, as he found it, with the Christian spirit. Therein lay the cause for the stability of the movement: The foundations were oriental and therefore permanent.

The story of the Ongole Mission during those years became one of the great stories of modern missions. It sounded very strangely like the early centuries of the Christian era. Men marveled at it, and felt their faith refreshed. In more ways than he realized, Dr. Clough worked on the lines of primitive Christianity, going about with his preachers, telling and retelling the story of Jesus, the Christ, with tireless zeal. There were controversies over the Ongole methods all through the years, yet he and the Mission stood unmoved. He had been a pathfinder, hewing a fresh track off the beaten highroad. Other men, consciously or unconsciously, followed his lead. Students of missions believe that he inaugurated a new era in modern foreign missions.

Year after year he stood almost alone at his post, begging for reinforcements from America. After the ingathering, backed by the other missionaries, he asked for four new men to take over from him the four outlying taluks, or countries, of his field. The response was slow. Everywhere on the foreign field, the demands had far outstripped the capacity of the recruiting agencies, as well as the financial resources of the home base. Help

was coming, the churches at home were slowly becoming roused to the fact that great opportunities for expansion were in sight. The time was ripe for such an undertaking as the Student Volunteer Movement. Meanwhile the men at the front during those years in the eighties, were carrying heavy burdens. Dr. Clough's physical endurance had thus far been equal to the strain. Now he was breaking down under the load. The Ongole Mission was holding its own, and its methods stood the test. Yet there were those who had grave fears lest the work come to naught if he now fell at his post. It was apparent that something on a large scale must be undertaken for the Telugu Mission.

Dr. Clough came home and stood before the men of his denomination at the annual meeting in 1891. This was the sequel to the "Lone Star" meeting in 1853, when men felt the abandonment of the feeble Telugu Mission was not to be endured. Now they had the man before them who for years had been staggering under the load of the harvest. In simple words he told his story before a packed house. He must have twenty-five men and \$50,000 to reinforce the Telugu Mission from north to south. The Baptist hosts were stirred. They gave him the men; they gave him the money twice over. Had he asked for more, they would not have withheld it.

He went back to India in 1892. He loved his people when he gathered them in by the thousand, but perhaps he never loved them better than when he set off portion after portion of the territory of 7,000 square miles which once he called his field, now to be superintended from nine mission stations. It was not easy to see them go. "I give you the apple of my eye," he said to a younger man when, before a large congregation, he gave over to him the work in the taluk where the movement had had its beginning twenty-six years before. That taluk alone counted 4,000 Christians and a staff of preachers who had stood by his side, all through, as trusted fellow-workers.

With little more than the taluk in which Ongole is situated left to him, he began another term of service. At this time the family circle was greatly bereaved in the death of Mrs. Clough. She left two sons and three daughters. Her memory is revered among the Telugu people. Dr. Clough hesitated to withdraw from Ongole prematurely, as his presence there still gave an element of stability to the interests which he had cherished. He married again, and the old bungalow at Ongole continued to be his home.

Then, early in 1901, while out on tour, he suffered a serious accident. His right hip was broken. He now entered upon his last ten years. They were hard, crippled years. Taken to America on a stretcher for recovery, he insisted, after eighteen months of rest, on returning to India. Slowly he released himself from the feeling that he was still necessary in Ongole at his post. Life was coming to a close. For years he had been urged to give the Christian world his story. It was now too late to write it himself, but he could help another write it for him. He died in Rochester, N.Y., on the morning of Thanksgiving Day, November 24, 1910, when the sun was rising.

The Telugu Mission at the time of his death had a staff of 100 missionaries, 60,000 members, 200,000 adherents, and schools by the hundreds. There has been a steady increase since then. Strides have been taken in every direction. At Ongole a Clough Memorial Hospital has been built, one of the largest and best equipped in India.

In 1914 the book was published which contained Dr. Clough's story—the story which had come out of the heart of the Baptist denomination, but which belonged to the Christian world also. The spirit of the times had meanwhile spoken a word. The social Christianity which Dr. Clough had learned, step by step, to practice in the Orient, had now become the absorbing study of the Occident.

Sometimes the foreign field sets the
(Continued on page 20)

Treasurer's Report

Receipts for July and August

From Circles—Delhi, (for student) \$27.00; Toronto Dovercourt Rd. \$3.80; Bedford Park \$5; Toronto, St. Clair, \$15.95; Sault Ste Marie, Wellington St. \$7.09; Sault Ste Marie, First, \$12; Mt. Brydges, \$10; Mount Forest \$2.76; St. Thomas, Broderick Memorial \$5.10; London, Talbot \$24.75; London, Egerton, \$6; Hamilton, Victoria Avenue (Biblewoman \$6.25), \$13.25; Blenheim, \$5; Hespeler (for Esther per Mrs. McAlpine \$20; for Anna \$10) \$45.25; Toronto, Bloor, \$69.48; Daywood and Leith, \$14; Jerseyville \$5; Toronto, Boon, \$3.77; Hanover, (Miss Priests car) \$10.00; Brantford, Immanuel \$11.40; St. George (Dr. Hulet's salary \$14.82) \$18.82; Toronto, Waverley, \$10; Jaffa \$2.74; Lorne Park \$5; Brooke and Enniskillen \$3.50; Stouffville, \$4.77; Brantford, Calvary \$16; Toronto, Danforth \$33.03; Kitchener, King (Biblewoman \$15.60; Miss Priest's car \$10.00) \$25.60; Harrow \$5.00; Peterboro, Murray St. \$19.75; Listowel (Thank offering, \$9), Hamilton, Stanley Ave. (for lepers) \$35.50; Burtch \$10; St. Thomas Memorial \$3.00; London, Adelaide \$34; Wheatley \$6.55; Hamilton, James \$7.65; Delhi \$4.00; Flamboro Centre \$8.75; Parkhill \$5; Kenilworth, \$8; Sault Ste Marie, Wellington \$1.50; Durham \$7.00; Gravenhurst (for student) \$20; Sarnia \$25.83; Bothwell \$6; Belleville \$10; Toronto, Immanuel (Life membership Mrs. C. Dale) \$25; Parry Sound, \$6.50; Haldimand \$5.00; Midland \$3.75; Mitchell Square (Biblewoman \$12.50) \$15.00; Weston \$2.50; Galt \$3; Burgessville (Th. Off. \$11.15) \$24.80; Fort William \$9.50; Campbellford \$5.25; Wilkesport \$1.75; Meaford \$6; Brantford First \$30; Aurora \$9.85; Campbellford (Life membership Mrs. H. Carter) \$25; Colchester \$10; Denfield (for Bolivia) 20.00; Scotland (Biblewoman \$25) \$31.20; Guelph (Miss Priest's car \$15.50) \$21.25; London, Wortley Rd. (Miss Laura Allyn \$4.25) \$17; Windsor, Bruce, \$25; Eberts \$10; Tillsonburg \$4.10; East Nissouri \$3.25; Toronto, Pape Ave., \$4.91; Thornbury \$5; London, Maitland \$10; Toronto, Century \$11; Yarmouth, First, \$1.50; Bentinck \$5.90; Tiverton (Biblewoman) \$35.00; New Sarum \$3.00; Beamsville \$3.50; Flesherton \$8.75; Thessalon \$3.02; Picton \$1.50; Willis-

croft \$5.00; New Dundee \$12.80; Essex (Th. off. \$15.75) \$22.75.

From Young Women's Circles—Toronto, Dovercourt Rd. \$3.00; Toronto, Bloor St. \$12.50; Peterboro, Murray Street (Miss Pearl Scott) \$20.00; Barrie \$9.00; Toronto, Danforth \$11.00; Toronto, Dufferin \$1.00; Hamilton, Stanley Av. \$11.10; Toronto, Pape Ave. \$4.35; St. Catharines, Queen \$7.00; Hamilton, Stanley Ave. \$5. \$20; Toronto, First Ave., (Miss P. Scott, \$11) \$15.00.

From Bands—London, Talbot (Miss Laura Allyn) \$14.00; Owen Sound \$10.00; Toronto, College \$17.50; Toronto, Dovercourt Rd. \$3.50; Paris, "Cheer Bringers" (Life member, Miss Carrie Barker) \$10; Sarnia, Central, \$4.00; St. Mary's "Little Gleaners" \$1.74; Norwich (Life memberships, Eva A. Messecar and Jessie I. Carrol) \$20; Barrie \$2; Peterboro, Murray St. \$2.50; Leamington "Carey" \$5.00; Toronto, Walmer Rd. "Kings" \$25.00; Hamilton, Victoria \$8.00; East Nissouri (Bolivia) \$21.50; Brantford, Immanuel \$3.50; Orillia, \$3.25; Mt. Brydges (Life membership Miss Helen Wilton) \$10.00; Toronto, Annette St., "King's Workers" \$6.50; East Flamboro (Biblewoman) \$9.10; Brooke and Enniskillen \$5.75; Hagersville \$15.00; Peterboro, Murray St. (per Mrs. Croly, personal Mrs. Craig) \$20.00; Fort Frances \$5.00; Toronto, Parkdale \$11.58; Sault Ste Marie, Wellington Street, \$4.00; Sault, First \$11.50; Blind River, \$2.50; Burk's Falls, \$9.64; Dutton "Gleaners" \$3.75; Chatham "Bensen" (student) \$2.35; Poplar Hill (Life membership Mrs. E. S. Clifton) \$10; Swansea, "Perseverance" \$2.50; York Mills \$2.00.

From Other Sources—Investment, Miss Davies' gift, \$10.00; Investment in trust, \$8.75; Bank Interest \$71.65; Mr. Geo. Dolphin for two Biblewomen \$75.00; Oxford-Brant Association, collection \$14.37; Owen Sound Association, collection, \$9.00; Miss Lena Major, \$2.00; Miss Violet Elliott \$150.00; Elgin Association, collection \$7.75; Northern Association, collection \$3.00; Toronto, Indian Rd., B. O. for Biblewoman \$6.25; Perry Ladies' Aid 73c; Miss Margaret Bothwell (lepers) \$10.00; Mrs. A. D. Enticknap, for student, \$10.00; Mr. and Mrs. W. Lloyd Blackadar (personal Miss Blackadar) \$50.00; Miss C. A. Chapman, (student) \$6.25; Leaders C.G.I.T. Camp at Muskoka Assembly \$8.50; "F. & A." for Biblewoman \$15.00.

WOMEN'S FOREIGN MISSION BOARD OF ONTARIO WEST

CONVENTION PROGRAMME

Toronto—Walmer Rd. Church, Tuesday,
6th November, 1923

2 p.m.—Conference. Directors—Mrs. Lloyd; Bands, Mrs. Mills.

8 p.m.—Prayer meeting of Home and Foreign Boards.

Thursday, 8th November

Morning Session:—In Him was life; and the Life was the light of men. John 1:5.

9.30—Devotional Period—Mrs. A. Matthews.

9.45—Annual Reports; Recording Secretary's Report—Mrs. Bigwood.

9.55—Treasurer's Report—Mrs. Campbell.

10.05—Secretary of Directors' Report—Mrs. Lloyd.

10.15—Publication Report—Mrs. Zavitz.

10.25—Link Report—Mrs. Doherty, Mrs. Pettit.

Mission Homes and Muskoka Bungalow—Mrs. Chas. Senior.

Report on Boxes sent to Missionaries—Mrs. C. Dengate.

Hymn 11—"Sing praise to God Who reigns above."

10.45—Secretary of Bands' Report—Mrs. Mills.

11.15—Changes in the Constitution.

11.45—Election of Officers—Adjournment.

Board Members retiring but eligible for re-election are: Mrs. Ralph Hooper; Miss Marjorie Trotter, Mrs. D. D. McTavish; Mrs. Burnaby, Mrs. A. M. Tapscott, Mrs. E. A. Cale, Mrs. W. H. Elliott, Mrs. T. S. Johnson.

Afternoon Session

"He went forth conquering and to conquer." Rev. 6:2.

2:00—Hymn 420: "The Son of God goes forth to war."

Bible Reading—Conformed vs. Trans-

formed—Mrs. W. L. Palframan, Burgessville.

Prayer.

Hymn 215—"Jesus calls us o'er the tumult."

2.20—Minutes of morning session—Mrs. Bigwood.

2.30—Corresponding Secretary's Report—Mrs. H. E. Stillwell.

3.00—Special music and offering.

3.10—Christian Education.

3.30—Messages from Outgoing Missionaries.

Hymn 561—"Lord, Thy servants forth are going."

Prayer.

Evening Session

7.30—Hymn 565—"Thou Whose Almighty Word."

Scripture Reading and prayer—Pastor of entertaining Church—Dr. MacNeill.

7.45—"The Bible and Missions"—Walmer Rd. Church Mission Band.

8.30—Music and Offering.

8.45—Address—Mr. Ralph E. Smith.

Hymn and Prayer.

This programme is subject to change.

"MISSIONARY DOLLS"

A note from Mrs. Bartheaux gives the following information:

"I have a nice rubber stamp for making the Missionary Dolls which does the work very much better giving all the outline of the doll. It also enables me to make them faster. I found that I could not do them fast enough by hand. There will still be some hand work on them, such as colouring the lips, eyes, cheeks, and hair. I have sold 1500 already. The price of the improved doll is as follows:

1 doll not made up 15c post paid.

1 doll sewed up 20c post paid.

1 doll sewed with dress 30c post paid.

1 dozen dolls, not made, \$1.50 post paid.

As soon as all expenses are made up on the dolls I will reduce the price to \$1.25 per dozen.

Margaret E. Bartheaux,
Middleton, N.S.

Our Work Abroad

EXTRACTS FROM LETTERS

Miss Hatch, writing of some of her Bible-women in Ramachandrapuram, tells the following little story:

"P. Mary is rejoicing in the baptism of two converts, one an elderly man who is so fond of portions of Scripture he has learned that, when he begins to recite, he holds one with his glittering eye and one cannot choose but hear. His recitation is like the sonorous chant of the Brahmin, wherein the vowels are all rounded out, and the r's have their proper twirl; but better than all is the spirit of devotion showing in his face, and the pathos of the words 'God be merciful to me, a sinner' which he uses as a refrain to all the other passages."

And again she writes:—"Now I may report another opening in a priest-ridden town by our medical work. In this large market-town of Draksharam, a foot-hold had often been sought. I remember some years ago having to tramp through several suburbs of this town called "Sunday, Monday and Tuesday" to try to secure a suitable place where a Bible woman could live and work, but though I travelled all those 'days' I found nothing. Now the Christian Deputy Collector has given a very favorable site for a Medical Hall, and the foundation stone has been laid. There is enough space for a school also, and behind the lot, sufficient for a large garden. It is a grand opening where the Gospel may be preached without hindrance."

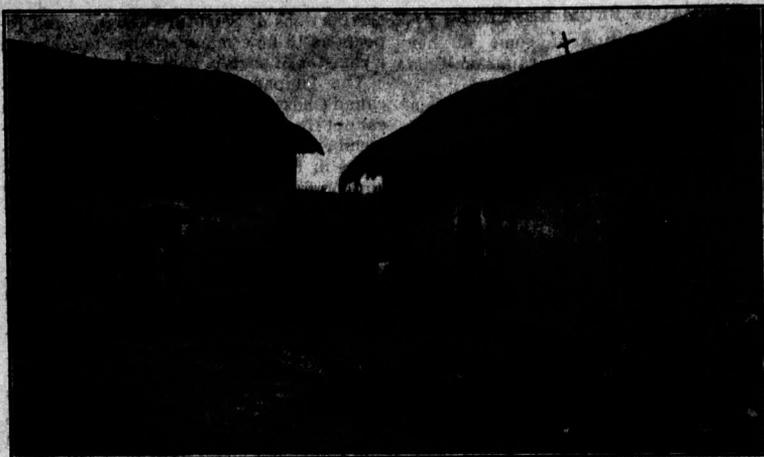
A sentence or two concerning another subject will also be of interest to Link Readers. In connection with the Lace industry, Miss Hatch writes:—"There has been a manifest falling off in orders for lace this year. We are glad to have half of our workers take lace to Mrs. Massey Clement. The others come to me and, so far, we have been able to dispose of what has come in. I have, however, to refuse the requests of many workers for orders. We have very helpful monthly meetings with the workers where each one recites

the portions of Scripture assigned and reports as to how many she has taught and a register of such is kept."

The Timpany Memorial School in Cocanada has a sphere for usefulness which cannot be over estimated, when one remembers the large numbers of Anglo Indians in India and that such a great proportion of them are Roman Catholics. We should bear this work very especially upon our hearts for it is one which carries great burdens and peculiar difficulties for those who are entrusted with it. It will be remembered how Miss Folsom had care of the school and at the present time it is in Miss McGill's hands. Her report of the year's activities is very interesting.

The past year, which has been one of varied experiences, may be compared to a picture in black and white with some high lights and many deep shadows. Most of the shadows were caused by certain members of the staff. As it will do no good to recall tragedies and other distressing scenes, let us pass them by and look at the high lights in the picture,—the children. Some have come and gone, but more have come, therefore we have now an enrolment of 45 which is ten more than reported last year. From July to December 1922, we had a house full of boarders; since then the majority enrolled have been day scholars. Some Protestant families with children came to Cocanada to take the places of others who were either R. Catholic or had no children of school age. One Protestant family, becoming dissatisfied with the Convent school, removed their five children from there and sent them to us. They may have been attracted partly by our closing concert held in December when the children all represented flowers in a forest dell to which had come a disheartened recluse. The gentle voices and cheerful philosophy of the happy singers put heart into the recluse and sent him back to his duty in the world contented.

The Christian Endeavor services have



Typical Indian houses on a street in La Paz, Bolivia. They are made of sun-dried bricks, covered with mud and roofed with grass. These in the picture are somewhat better than those in the smaller village, but the cross on the roof is to be found on all alike, and is generally as meaningless as a fetish.

been held regularly, being led first by Mrs. Armstrong and afterwards by Miss Mann. At the time of the Stanley Jones meetings, Mr. Jones preached on Sunday in the English church. The children were so deeply impressed that next evening they walked a long distance to hear him. One of our senior girls was baptized early in the year. So many of our children are Anglicans that we do not have many additions to the Church from the school. Lately an interest has been created between our older girls and some Canadians by correspondence, which I hope will be mutually beneficial.

In school work the results of one's labors do not readily appear. Now and again, however, one is permitted to get a glimpse of what is being accomplished. Let us share with you a few sentences from letters received by Miss Folsom and myself from old pupils.

'I am sure you will be glad to hear that I have taken a definite stand for Christ,

and have confessed the Lord by baptism. I am now a member of the Vepery Baptist Church' (Madras).

'I came here (Calcutta) not knowing a single friend. I went through training and got a certificate with honors. I was on the nursing staff for six months and liked it so well that I wanted to take a full course of training in all branches, so resigned my post and joined as a probationer in the Medical College. I was very unhappy among the set of nurses I worked with and so I resigned my post. I have now joined the Campbell Hospital as a staff nurse on Rs. 100. I have plenty to do and am quite happy.'

'If ever I felt the need of prayer, it is now. Will you remember me every day in your prayers, that God will give me strength and grace to get through this hard part of my life?'

'You taught me gradually and unconsciously that we were not born in this world to always receive and try to get the



A typical Pastor-Teacher's home. He is stationed in a little out-village, where he shepherds the Christians, who may live in the vicinity, cares for the Sunday services, and, either he or his wife teaches the day school of boys and girls who gather on the verandah at the front of the house. The life and influence of such a Christian family is as "a city set on a hill which cannot be hid."

best out of life, but to try to give the most to make others happy. Before, my own aim in life used to be, how much money I could make and how much fame I could win for myself. Now it is the reverse. What is the use of all this worldly wealth and fame if we do not receive God's commendation? If I can earn enough for my daily bread and be able to help suffering and needy beings around me, it is sufficient."

One of the encouragements of the year was the receiving of the Ora Elliott Memorial Scholarship for one of our girls. This scholarship was given in memory of the late Miss Ora Elliott who was desirous of putting her life into the work of this school but was called to higher service. When the placing of the scholarship was being considered, I was asked to select a girl who had shown a spirit of love and helpfulness to other girls, as being characteristic of the one whose memory was being perpetuated. Miss Olga

Beeson was chosen to be the recipient until she should graduate from this school. Olga is a member of our Baptist Church here and the family has been connected with the school for many years. We were very grateful to the donors for this gift which not only helps the girl but meets a real need of the school also.

The outstanding need of the Timpany Memorial School, if it is to continue, is an endowment which would help provide for teachers' salaries. As conditions are, the one in charge is continually haunted by the fact that, instead of spending her time chiefly in the special work which a Missionary is supposed to do, she is obliged to give most of it to work that ought to be done by assistants. The majority of the children here do respond, and usually in proportion to the time and energy expended on them. In the meantime we are carrying on in hope that there will be a change for the better soon."

While we are thinking about this Tim-

pany School, a few sentences from Miss Folsom's Report will be of especial interest. She writes:—"Four times during the year I was called to the Timpany School to help the Principal or the Matron over a hard place. It was a joy to spend those days at the old school; to help at the opening prayers in the morning, to conduct or join in the evening worship, and to teach in the Sunday School.

One hundred and eight written messages were sent during the year to former pupils of the School, who are living in many parts of India, Burma and Mesopotamia, and eighty-nine replies were received from them. Two of our old girls are teaching in railway schools, and help also in Sunday School work. One superintends a Sunday School. Through the help of friends, I was able to keep those two Sunday Schools supplied with papers throughout the year, and have sent many parcels of papers to former pupils living in remote places. The papers are greatly appreciated, both by them and their neighbors."

These Reports of the year's work, coming as they do from various hands,—telling as they do of various endeavors, are really glimpses of the one great work of all Missionaries:—

Sowing the seed by the dawn-light fair,
Sowing the seed by the noonday glare;
Sowing the seed by the fading light,
Sowing the seed in the solemn night;

Oh what shall the harvest be?
Gathered in time or eternity,
Sure, ah sure; will the harvest be!

ARE YOU ON THE WIRE?

She was the Association President of the Woman's Missionary Societies and was hurrying to a meeting. She picked up the December number of *Missions* to read on the street car. A little boy moved over to make room for her and then braced himself against her knee. For a few minutes he looked at the picture.

"What are they doing?" he inquired pointing to a little group of Chinese children.

"They are waiting for a teacher. When the teacher comes she is going to tell them about Jesus. Do you know about Jesus?" asked the Association President.

"Sure!" was the reply in a tone of offended dignity.

"Who told you?" asked the Association President.

"My mother did—a long while ago" in a tone of superior wisdom.

"These little boys' mothers can't tell them about Jesus because they never heard of him themselves.

"Some mothers!" was the only comment. Just then the street car stopped and the mother of the little boy motioned for him to alight with her. He started to go, then turned back to the Association President.

"Say," he said, "you better go and telephone to those mothers right away."

The Continuation Campaign is telephoning the news of Jesus from Baptist mothers to the mothers who have never heard. **Are you on the wire?**—Missions.

JOHN E. CLOUGH AND THE ONGOLE MISSION

(Continued from page 14)

pace: the home churches follow. From the obscure little Telugu town of Ongole, Dr. Clough sounded a new note to which the denomination listened with wonder. There was a broadness in his method of combining the evangelization of the individual with the social betterment of large groups. In the emphasis which he placed on the social aspects of Christianity in India, though somewhat ahead of his day, he was in line with the way in which American Christianity also is expanding.

With a great love in his heart for the Telugu people, he taught them by thousands to gather around the personality of Jesus, the Christ, as a living, loving reality. He had a singular conviction, all through the years, that he was acting as His ambassador, laboring for the coming of His Kingdom. Often he was called "the Apostle to the Telugus."

The Young Women

Some Hints and Helps About How to Conduct that Meeting

Many a well planned meeting has been sadly spoiled, simply because of some very small omissions and other very small commissions. Just as we begin our fall work, we will remind ourselves of some of those most often noticed.

1. The leader should try to be bright and should not talk with her head down, but should look her audience squarely in the face.

2. The leader should know her programme thoroughly, so that too close attention to her paper would not be necessary.

3. Each person taking part in a programme should have her material ready in her hand, so that the instant her name is called she is ready to go to the front and do her part. Nothing is so distressing as to have to wait while Mrs. Not-Ready searches all through her bag for the elusive paper which holds her report.

4. **Never** try to read to people or speak to them from behind them. **Always** go to the front and face those to whom you are speaking. Do not stand half-front, but be sure you are square-front. This one little thing makes all the difference in the world to the success of your performance.

5. One important thing for all speakers—men or women—to learn, is to speak so that they may be heard. Is there any use of speaking if people cannot hear? It surely detracts from the spirit of a meeting if half the audience is out of sorts because they hear nothing of what is going on. It should be the constant aim of anyone attempting to serve by speaking in public to speak distinctly and loudly enough to be heard.

Perhaps you think some of these points are impossible to acquire. If we look on our attempts in public as a service to our Master, we will want to offer just as effective a service as we possibly can, and this will mean at least that we will be willing to try, and then to try again, turning failure into success.

Now, dear young women, if you see anything in the conduct of meetings which you attend that you think might be improved upon, write to "The Link." We will gladly publish your "hints and helps" and no names need be used. We want to make the year 1923-1924 one of advancement and real progress along every line.

Very sincerely,
The Link.

FEDERATED POSSIBILITIES

The "I can't" of isolation gives way before the "we can" of co-operation. The impossible of the individual becomes the possible of the group.

Bent the grass blades to each other,
Whispered each unto his brother,

"Let's combine!
Let's combine!"

Then the tiny blades, upspringing,
Sent these words with voices ringing:

"See the fruit of combination—
Emerald carpet for a nation!"

Once the stars said to each other,
Signaling a far-off brother,

"Let's all shine!
Let's all shine!"

At the word their lamps were lighted,
And earth's wandering feet were righted.
Oh, the power of combination
For the world's illumination!

Said the churches of a city,
"We work alone. That's such a pity.

Let's combine!
Let's combine!"

Strength has come to men, wherever
They have faced a task together,
Let us try co-operation
In the world's regeneration.

—Adapted from Sarah L. Stoner.

There are things in the missionary work of the world that must be done by individuals. There are some things that must be done by a single congregation or denomination, but there are some things that require group co-operation for successful accomplishment.

—Missionary Review of the World.

Our Mission Bands

A mission band in every church in our convention in four years.

LAST CALL

Yes, this is the last call to our "Conference on Band Work" to be held on Tuesday, Nov. 6th, at 4 p.m. This is the day before the Annual Women's Missionary Convention, and all meetings will be held in Walmer Rd. Baptist Church, Toronto. All Band Leaders are urged to attend our "Conference," but if you find it impossible to be present, be sure to have a delegate appointed who will represent you at this important meeting. All delegates will be most welcome.

Among other things, there will be a Mission Band Exhibit, Mission Band Picture Gallery,—(Will the picture of your Band be there?)—Mission Band Programme Material, with Miss Fannie Laine in charge.

During the Conference many phases of our Band Work will be discussed, particularly Programmes and Programme Material, so bring your ideas and help the work along.

Every moment will be full of interest and inspiration. COME!

A. S. M.

LIFE MEMBERSHIP PINS

Many Mission Band Life Memberships for Foreign Missions have been presented during the past year or two, and I have been wondering how many of these Life Members have secured a L. M. Pin? Did you know there was one for M. B. Life Members? They are very pretty and inexpensive and may be procured from the F.M. Literature Dept. They are very similar to the Women's F. M. Society Life Membership Pins and anyone would be proud to possess one. Write to 66 Bloor St. W., Toronto, and ask for information and be sure to see them at Convention.

A. S. M.

"PRACTICAL WORK" AND "TWILIGHT TALKS" AT SCOTLAND

The Band Leader in this pretty little village writes as follows:—

"We have had Practical Work Meetings during July and August. Some friends helped me with instructions in reed work and our Band members have done more work this summer than ever before. We have also done sewing, etc. Later on we are going to have a little exhibit of our Band Work, and the garments and reed work will be for sale, the proceeds to go for missions, of course.

The Junior members cleaned up the Church grounds one afternoon, and later on, the Senior boys cut and trimmed the Church lawn, and they certainly did it well.

We have had "Twilight Talks" on the Church lawn all summer, and in this way I have kept in touch with our Band members through the vacation months. Once, when I was obliged to be absent, the "Twilight Talk" was led by one of the Senior boys.

"According to thy faith be it unto you." These words have kept ringing in my mind lately. "What hath God wrought!"—in answer to the prayers of these young children who attend the weekly half-hour prayer service. I am amazed at their advance in the school of prayer.

Any Band will grow, anywhere, providing that prayer looms large and is the pivot of its life."

A. S. M.

A SUMMER "THANK-OFFERING" MEETING

The Mission Band at Hagersville sends a good report. Read what the Band Leader says:—

"I know you will be interested, so I am sending you an account of our Mission Band Thank-Offering Meeting which was held in July.

I was rather timid at first, as the weather was hot, but some of us made it a matter of special prayer, and God richly blessed the meeting.

We had supper on the Church lawn, with thirty-one Band members and thirteen interested guests present. After supper we played games until eight o'clock when all gathered inside the Church and the programme commenced.

The Band members gave some choruses, exercises, etc., after which Mrs. J. R. Burgess of Villa Nova, gave us a talk on "The Emigrants of the Bible" and our responsibility toward the New Canadians, and I'm sure that very few thought of the heat as we listened to her splendid talk. In closing, some of the Senior girls gave a dialogue called "Two Masters."

It was our first "Thank-Offering" and I was so pleased to find that it was over \$30.00. As several of the members are much interested in Miss Priest and her work, we decided to give part of it for her car.

I had thought of closing the Band for July and August, but the kiddies begged so hard that I was only too glad to keep it open. At our last meeting, although several were away on vacation, there were twenty present. Just now we are meeting twice a month, preparing Christmas boxes for India and Miss Mabee. The children are very enthusiastic over this, and to tell the truth, so am I, for my earliest recollection is of sending my best loved doll to India. That very act increased my interest and has helped to keep it up. There is nothing like doing things for others to keep the flame of love burning."

A. S. M.

A MISSION BAND PICNIC

The Mission Band at First Yarmouth Church recently held a picnic and shower for India, at the home of their Leader, Mrs. Herbert Parker.

More than 30 boys and girls gathered on the day set, and besides having a royal time, a nice lot of gifts were brought in,

so that the Band will be able to send two parcels to India instead of one.

After having games and races on the lawn, all sat down to a real Mission Band picnic supper, for which the Associate members had provided cake and ice-cream, while the Leaders of the Band provided all the water melon that could be eaten.

At the close of the feast, two little lads tendered a vote of thanks to the hostess, and a most enjoyable and profitable gathering came to an end as the merry, chattering crowd left for their several homes.

A. S. M.

Note—See Mission Band programme in this month's "Visitor" and be sure to send to 66 Bloor St. W. Toronto for a Thank-Offering programme.

A. S. M.

THE CHILDREN OF INDIA

Miss Glendinning

There are swarms of children in India, and there would be many more if the death rate amongst babies were not high. In Calcutta, the city best supplied with medical aid, 357 out of every 1,000 babies die in infancy. The term children, of course, includes both boys and girls, but the condition of girl babies and growing girls is so much worse than that of the boys that our sympathy naturally goes out to them. The census of 1921 shows that there are 9,000,000 more males in India than females, and although throwing girl babies into the Ganges, and sacrificing them to the gods are a thing of the past, there are other ways of getting rid of them, neglect, or excessive feeding of opium will quickly do the work.

I am not a medical woman, but circumstances have forced me at times to give advice or ruder assistance, and my heart aches when I go through the country and villages and the mothers bring their babies to me and say "Miss Sahib, what is the matter with my baby?" One look is enough. "Do you feed it opium?"

"Yes." "Well that is what is the matter with your baby. You are slowly killing it." Then comes the invariable reply. "But how would I get my work done if I did not give it opium to keep it quiet?" Then there are the blind babies. It is a sad sight to see them creeping around and have them turn their sightless eyes upon you on hearing your strange voice. If you inquire into the cause, you will be told they were born blind, which means carelessness on the part of the midwife, or perhaps along with the sightless eyes are great pock marks, and you do not need to ask, you know smallpox is responsible. We have an epidemic of smallpox about every two years, but I do not close the school, as one year I found that there was only one pupil who had not already had the disease.

Let us now look at the educational problem. Out of 38,000,000 children of school age only 8 million are receiving any kind of education. Think of it! 30 million children—more than three times the population of Canada, growing up absolutely illiterate. The latest figures obtained from the 1922 India year book are total in all institutions 8,206,225, this includes college students. When you realize that 4,956,988 boys and girls and 1,176,553 girls are in Primary Schools and 90 per cent. of them are in lower Primary classes, and according to Fleming's calculations 39 per cent. of these leave school so early that they relapse into illiteracy, you will see that India is just beginning to tackle her educational problem.

Now let me refer to my own touch with the children, for Hat Piplia is one of the newer stations, which has not been under direct Western influence as long as the others and contains all the drawbacks to progress that one is likely to find anywhere.

When we were invited to go to Hat Piplia we were given a site in the town for a girl's school. The State authorities who provide schools for boys in the larger towns, recognize the need of education

for girls, but the people have still to be brought to feel that need. Not only do they not realize the advantages of education but, in the majority of cases, they are too poor to spare their children.

When I first started the school, the Baniyas, who are always ready to take advantage of anything they do not have to pay for, although they themselves squeeze the poor to the last cowrie, sent their girls, but as soon as they learned that I was teaching them Christian hymns they withdrew them. I acted as calling woman at first, and as the children of India have no more regard for the value of time than their elders it became necessary to have a regular calling woman to look them up. The excuses I met with on all hands showed the hostility of the mothers to such innovations as educating their girls. The absence of the demand for education of girls among these village folks, who comprise nine tenths of India's people is a real thing. The mothers say to me, "What is the use of educating the girls, we only have them for a short time and we must teach them house work or what will their mothers-in-law say?"

The mothers have to work and they need their girls to look after their younger brothers and sisters. They must take the family cow or ox out to join the herd going to pasture; they must gather gobar, and help make up the cakes of fuel and bring the water pots from the wells. In the rainy season they must help weed in the fields, and when the grain is ripening station themselves on the elevations in the field and keep the birds off the grain. When the cotton is ready to pick, there is the opportunity to earn a few pice to help the family, or they go with the family to wheat areas to cut the grain.

Then there are innumerable weddings, and feasts for the dead, and each year a succession of melas or fairs in the surrounding villages, with their side shows and attractive booths; with all these

(Continued on page 26)

The Eastern Society

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

Convention, Renfrew

The Annual Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in Renfrew, Ont., on Wednesday and Thursday, October 10th and 11th.

Our work in India and Bolivia in these critical days calls for the whole-hearted interest and co-operation of every Circle, Young Woman's Circle and Band in our Convention.

Notice that Dr. Harold Wolverton, graduate of medicine of the University of Toronto, and Bachelor of Science of Agriculture, will deliver the address on Thursday evening. He will speak on medical work. A prayer meeting of the Home and Foreign Boards will be held on Tuesday evening, October 9th, at 8 p.m. It is hoped that any delegates who may have arrived will attend that meeting.

Again we would emphasize the importance of being much in prayer. "Pray that help may be sent down. Watch and pray."

Billets

It is expected that all delegates requiring entertainment will have sent in their names but if any have not done so, will they please communicate **immediately** with Miss Carrie Froid, Box 759, Renfrew.

From Our Treasurer

Dear Fellow Workers:

Will you come to the convention and hear your treasurer's report which we are praying may be the best yet given? One faithful giver had to withdraw her support to the Caste Girls' School at Vallura. When we had made this a matter of special prayer we made the need known, and a member of the Board (Miss Clark) was led to take it up and handed the President a \$1000 bond for the upkeep of this school. Thus God honors our work for Him. The Lord called another faithful worker to higher service, Miss Catherine McGregor,

of Ormond, whose interest in Missions led her to give time and talent to Band work. Her presence and help will be much missed in that community. Although laying down the work she bequeathed \$200.00 to carry on the Lord's work in India.

These were gifts directly from the Master's hand and will bring forth to His glory. Your treasurer asks that this latter gift go for some new work in a needy part of the vineyard. When you read this, our books will be closed and audited. Have you done your part towards fulfilling our obligations for this year?

Yours faithfully,

Margaret Kirkland.

26 Selby St., Westmount.

A Band Round Table Conference will be a leading feature of the Convention at Renfrew. Band leaders and friends bring your difficulties to be solved, and your successes to share with others.

Specimens of work done, and of objects used to illustrate shown. These may be sent to Mrs. J. H. Ramsay, 301 Grosvenor Ave., Westmount, or brought to the Convention.

Don't forget to fill in, and forward your report.

The Book "Glimpses and Gleams of India and Bolivia" can be had from Miss Ramsay. This valuable book should be in every home in the Eastern Convention. Price 25c.

Report on Boxes Sent to India

23 Circles and Bands responded to the appeal made for parcels to be sent to our missionaries in India, and 71 parcels were received along with the sum of \$53.71 for duty and freight. Two large cases were shipped to the Rev. H. Dixon Smith, Co-canada, and a letter was sent to him asking him to attend to the distribution. In course of time acknowledgment will be received and the donors will know how much their gifts have gladdened the hearts of our missionaries.

Canadian Missionary Link

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

All matter for publication should be sent to the Editor.

Subscriptions, Renewals, Changes of Address and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto.

50c. a year in advance.

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

Do not send cheques if you live outside of Toronto. Send money orders.

Telephone N. 8577—F.

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We sincerely hope to see every Circle and Band of our Eastern Association represented at the Women's Convention which is to be held at Renfrew, Ont., October 10th and 11th.

If you are chosen as a delegate be sure to attend. If you have never caught the true missionary spirit, come prepared to receive it. If you have had it and grown cold, come and have the dying embers fanned into a bright flame, and then return to your home circle with this new fire and zeal, so that those not permitted to attend these meetings, may catch the vision; thus enabling us to make this coming year the best yet, spiritually and financially, in the record of our Society.

Mrs. G. K. Tyler,

Director of Eastern Assoc.

THE CHILDREN OF INDIA

(Continued from page 24)

drawbacks, do you wonder that we manage to do anything at all?

This all tends to lack of discipline, and we have the undesirable situation of half a dozen classes in the first book. We can only keep the girls a short time, and few of them get farther than the third reader. But we do have a chance during their formative years, of instilling into their minds and hearts the work of God. They excel in memory work and take with them to their new homes, hymns and Bible verses which they will not soon forget. In addition we are seeking to do follow up work by sending to them papers specially prepared for this purpose.—Missionary Messenger.

From the Literature Department

66 Bloor Street West.

Hours—9.30 to 1 and 2 to 5.30

'Phone—Randolph 8577W.

DELEGATES AND VISITORS TO THE CONVENTION.

When you come to the Convention in Walmer Road be sure to visit our Literature and Lace display. TAKE TIME to examine our wares—don't just glance at them and pass on. LOOK for new ideas for your Circle,—we have them. LOOK for old material which you may never have used in your Circle,—see how it will "fit in." LOOK for old material which you may have used but which can be made to look as new as your last year's dress which when made over is more satisfactory than at first.—Take some of the new ideas home to your Circle, but mix them with enthusiasm before giving them. At any rate, visit the LITERATURE STAND.

FOR THANK-OFFERING MEETINGS

For Circles and Y.W.'S—

Thank-offering programme with material, 10c.

Hymn, for above (with music) "The Half Have Never Yet Been Told" (2c.)

The Thank Offering Box in one family (story) 3c.

For Bands

A Boy's Thank Offering (3c.)

Sybil's Oratorio (3c.)

Tilly (Thank-offering Dollar) (2c)

The Flight of Mr. Simpson (4c)

Songs of grateful hearts is a programme for Thanksgiving meeting (10c)

Programme for Band Thankoffering meeting, containing the following—Programme

Scripture Suggestion, Clover Chains & Golden Chains, A Boy's Thank Offering,

A Girl's Thank Offering, Thank Offering Dialogue (all new) 12c.

Story Books for Bands.

The Singing Mud Hut (Primary)

Sari Stories and Turban Tales (Junior)

Salaams from some Hindu Shadows (Intermediate)

The above 3 books have 9 stories each, based on India, by Margaret Applegarth.

When this excellent children's story writer is mentioned nothing further need be

said to prove how interesting they are. They are excellent material for Band

or Sunday School Stories and are only 10c. each or 3 for 25c.

For Everyone—

A new book of Readings and Recitations for Juniors and Seniors. Also a number

of Dialogues and Concerted pieces. This is an English publication and is just

splendid for a busy leader, or to help in making programmes (40c.)

If you want to see these before investing, have your delegate to the Convention examine

them for you. We will have them all there, also other interesting and new leaflets.

Don't forget the Life Membership Pins, both Circle and Band.

See also our display of Indian Lace, which we will have there.

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