

Canadian Missionary

Carkner, Mrs. John G.
Litho

XLVII

WHITBY, JULY-AUGUST, 1925

No. 11

My Father's World

This is my Father's world.

I rest me in the thought
Of rocks and trees, of skies and seas,
His hand the wonders wrought.

This is my Father's world

He shines in all that's fair.
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world.

From His eternal throne
He watch doth keep when I'm asleep,
And I am not alone.

This is my Father's world.

Now closer to Heaven bound,
For dear to God is the earth Christ trod
No place but is holy ground.

This is my Father's world

O let me ne'er forget
That though the wrong seem oft so
strong,
God is the ruler yet.

This is my Father's world

The battle is not done.
Jesus who died shall be satisfied,
And earth and Heaven be one.

Maltbie Babcock.

Canadian Missionary Link

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Concerning Foreign Missions

A Statement and An Appeal

To the Baptist Churches of Canada:

We desire to place before you the financial situation facing the Foreign Mission Board at the present time. We do this in the confidence that when the facts are known the relief sought for will be forthcoming.

It will be remembered that in April and May, 1924, beginning with a great central rally in Massey Hall, Toronto, the Jubilee of the Telugu Mission and the Semi-Jubilee of the Bolivia Mission was celebrated in a series of great meetings covering the chief centres in Canada from ocean to ocean, amidst unusual demonstrations of joy and enthusiasm. The visit of Dr. Joshee and Dr. D'Prazer was a veritable God-send. As representatives of our Indian Christian community and as the products of the labors of our own missionaries, they were in themselves a mighty apologetic for missions. Everywhere a new interest and confidence in the work of the Board was awakened, as witnessed by the raising of a special Jubilee fund of over forty thousand dollars.

When the annual meeting of the Foreign Mission Board was held in November it was discovered that the regular net working income for the year, exclusive of specials, was \$185,000; but the estimates for 1925 were \$215,000, or \$30,000 more than the income for 1924. What was to be done? To call for a heavy cut on the trail of the enthusiasm awakened by the Jubilee services seemed incongruous. And yet to adopt so large a budget for 1925 seemed a great venture of faith. After much thought and prayer, however, the venture was made. Counting on the regular income rising from \$185,000 to at least \$189,000 for the year, it was decided to make up the remaining \$26,000 by the use of \$20,000 of the Jubilee Fund, supplemented by \$6,000 from the Forward Movement Fund.

At the semi-annual meeting of the Board

May 6th and 7th, the general treasurer reported an income for the first seven months of the current year, exclusive of specials, of \$101,509.39, divided as follows: Eastern Section \$27,661.17; Central Section \$63,061.22, and Western Section \$10,062.50, plus a small bank balance and interest on annuity funds.

Analyzing these figures we find that the Eastern Section contributed \$1,700 less than for the same period of last year, the Central Section \$3,200 more than for the same period last year, while the Western Section just held its own. The total net increase was only \$1,500 for seven months, as against the expected total of \$4,000 for the year. Unfortunately this year exchange is greatly against us; the loss on the first six remittances to the field being \$5,000, and it looks as if the loss through exchange alone is going to increase our burdens by at least \$10,000 and possibly \$12,000. This, added to the \$30,000 assumed at the beginning of the year, is going to cause great difficulty in making ends meet, unless the churches come loyally to the aid of the Board. Word has been sent to India asking Conference "to examine the whole work with the keenest care, with a view to reducing the amount asked in 1925, as such action will make the provision of the estimates for 1926 more possible and probable, and at the same time better ensure the future of the work against devastating cuts." The Board has also requested Conference to fully acquaint all Indian workers and other Christian leaders with the situation, with a view to securing the utmost financial assistance from the membership of the Indian churches, poor though they may be, for the preservation and extension of all that is vital in the regular work of evangelism. Meanwhile the missionaries are advised to "husband all resources that they may have for the Lord's work to meet the certain deficiency of funds for the cause of Christ in the Telugu Christian community."

An Appeal

In view of the above facts we earnestly ap-

peal to all the Baptist Churches of Canada—and would include in this all Sunday Schools, Young People's Societies as well as individuals—to come to the aid of the Board and save the work in India and Bolivia, which is so fruitful in conversions and baptisms, from another disastrous cut.

We feel sure that if Canadian Baptists would concentrate upon their own foreign mission work there would be abundance of money to meet every need of our Telugu and Bolivia fields. Unfortunately a great stream of Baptist money is flowing into the treasuries of inter-denominational societies, to the starving of the work to which as a denomination we have definitely pledged ourselves. Recently the Anglican, Baptist, Congregational, Methodist and Presbyterian Foreign Mission Boards requested the Secretary of the Missionary Education Movement of Canada to ascertain the number of such interdenominational societies and their respective incomes. His investigations revealed the astonishing fact that there are between sixty and seventy such societies, some small, some large, heading up in Toronto alone, whose total income amounts to more than half a million dollars annually. At least four of these have Baptist ministers as field secretaries.

While not for one moment discounting the good work done by these inter-denomination societies, we do claim that the need of our own Boards should first be met. Nor are we afraid to affirm that in no other fields in the world will a dollar accomplish more than in our own India and Bolivia fields.

On behalf of the Board,

John MacNeill,

J. G. Brown.

—*Can. Baptist.*

THE RELIGION OF BOLIVIA

To the Rev. H. E. Wintemute of LaPaz, the most sincere thanks of Canadian Baptists should be given for the wonderfully illuminating, as well as interesting, little book he has given us, called "The Religion of Bolivia". In the three chapters dealing with the religious life, he has portrayed for us in a remarkable way, a vivid picture, though a careful study will produce heartache, when we see the utter futility of their religion and

alize the obstacles our missionaries there have to work against.

Mr. Wintemute tells us that though the religion of Bolivia is very ostentatious, it is not spiritual, and fails in lifting the people to any higher level of thinking or living; it is orthodox in the extreme, but does not teach the people even a moral life; it is organized well, but has no regenerative power. In the last chapter, "The Sum of it all", he proves to us, that Bolivia's church, though professing the name of Christ, is utterly faithless to His ideals. Protestant Christianity can give Bolivia what it needs, and therefore he pleads that Christianity should be proclaimed there with all its enlivening power.

This little book is really a call to intelligent prayer and help for Bolivia. It can be gotten at 66 Bloor St. West, Toronto.

PRAYER AND MISSIONS

By **Lucy W. Peabody**

In all discussions regarding the Church and our missionary organizations one feature is emphatically and continuously stressed. The Church must come back to a greater emphasis on spiritual power. Our materialistic age has swept the Church along with it and we have given more emphasis to organization and efficiency than to the development of the spiritual life.

Prayer and Missions.—At this moment comes our new textbook, by Helen Barrett Montgomery, who has given us five remarkable books. Through the twenty-five years of United Study we have not failed to note the great results which have come through the spiritual efforts of our missionaries. Now, for the first time, we are to spend a year in the study and discovery of unlimited power released through prayer which is God's method. He does not excuse us from human effort. He appreciates every strong wise movement for building up His Kingdom but as He sees us losing our vision through the strenuous effort we have had to make to secure what seems to us necessary He calls us back to reconsider this, the mightiest factor, little used. Only as our powers are linked to His greatness can we succeed.

Mrs. Montgomery has given us a vision. In the first two chapters we study the Biblical Practice and Teachings. Then we are led out into marvelous illustrations of answered prayers of our missionaries and our new Christians in the Orient proving that **"nothing lies beyond the reach of prayer except that which lies outside the will of God."**

Thousands of women who cannot join in the study of the book, might find life changed by reading it quietly. We urge this year a great effort on the part of all Boards and leaders to introduce the book, not only among older women but among young women who have suffered most in the lessening of the emphasis on prayer and who have known less of the earlier movements and history of Boards born of prayer.

Beautiful pictures of pioneers brighten the pages of the book. One reads in the lines of their faces the victories won by devout and prayerful lives. Let us make an effort to double the number in missionary study groups.—Missionary Review of the World.

EFFECTIVE PRAYER FOR MISSIONS

Rev. Robert Forman Horton, D.D., London, England.

Intercession is the most difficult part of prayer but it brings the greatest blessing to those who practice it. It is the mightiest instrument that God has intrusted to us for the accomplishment of His will in the world. It is the hardest, because intercession is prayer not for ourselves, but for others, and because the objects are not physical but spiritual. It is only as self is lost sight of that the secret of effective intercession is realized. In it we are comrades with Jesus Christ of whom we are told in the prophetic word, that He made intercession for the transgressors. In the 17th chapter of John we are permitted to overhear His intercession, and on the cross He interceded for those who slew Him and now "He ever liveth to make intercession for us."

The Holy Spirit helpeth our infirmities and maketh intercession for us, so that when we intercede for others we are in fellowship with God. Intercession therefore brings the greatest blessing to those who practice it. The

word in the Greek and in the Hebrew means meeting, coming into close contact, with God.

Intercession is the greatest and most powerful instrument that God has put into our hands. The whole trend of modern discovery and of modern thought has been to make more credible for us the power of prayer. Today we bind the whole earth together, and speak across the continents and across the oceans. The earth is like a single room in which humanity is enclosed and united. We easily, and in a moment, touch the mind of a man on the other side of the globe. Today we understand better that the individual soul is not only the force that can change and adapt, but is also the force that can create. We recognize that if we will reckon with the forces of the universe and with man and his history, we must see personality and the will as the constant agent in this world. The exercise of the will in communion with God and the assertion of truth in prayer must be one of the mighty forces in making the world and in influencing its history.

We can see the meaning of prayer and can understand that it is a God-ordained method of service by which all things are made possible for the Kingdom of God. But we are not confined to theoretical arguments. Fact upon fact, experience upon experience, prove the positive effects of intercession.

Let me give a personal experience. In a little manual of devotion, called "The Open Secret," ten years ago I used the fly leaves at the end of each day's prayer for the names of those for whom I wished to pray, or the objects that I wished to remember constantly before God. Now I never read the printed matter, but those written words are the most marvellous record and the most conclusive demonstration that God does answer prayer. Name after name, petition after petition, I have checked off as "answered." No one could shake the conviction that that daily prayer to God concerning the persons whom I desired to help or those matters that need God's interposition, has produced the answer. The cause and the effect are there. Begin, if you have not, to keep a prayer list and to intercede with those names and objects before you. In ten years no power on earth

can shake your conviction that the real thing in life is communion with God, and the one way of accomplishing difficult and seemingly impossible things is to leave them and leave yourself in His hands.

When D. L. Moody was a pastor in Chicago he was unusually successful and much of his success was traced to two godly women in that congregation who used to bow their heads and pray whenever he was preaching. He asked them once what they were praying for, and when they replied that they were praying for him, he was a little annoyed, because he thought he was doing very well. But he let them continue and even asked them into the vestry to pray for him. When they were praying there one day, his whole heart seemed to break down; he found the secret of his weakness and saw that he needed the prayer more than anyone. From that time, said Mr. Moody, began the manifestations of God's power that shook Chicago, New York, London and the world.

One other illustration, which could be multiplied a thousandfold from the mission field. In 1836-37 the two missionaries, the Murrays, went to Tutuila, in the South Seas. They worked with some success and several little churches were established on the island. Then all at once, throughout the island in each place where there was a church an extraordinary spiritual movement began. The people came in asking for baptism, and rose up in the assemblies confessing their sins, crying to God for pardon. As a result many were gathered into the church. At first these two missionaries thought this movement was some unwholesome disturbance for they could not account for it. But they saw it was God, who was moving the people and they gathered in the fruit. Many months afterwards the news came from Scotland, that in Jedburgh, the town from which these two missionaries had come, the Christians had met together and were praying for Tutuila and the missionaries there on that very day that the movement had begun. The prayer that ascended in Jedburgh for the coming of the Kingdom of God was answered at Tutuila on the other side of the world.

Let us pray more continually, more defin-

itely, more earnestly and more believingly, not only for our own needs but for the needs of the work of God throughout the world.

—Missionary Review of the World.

CLOSING EXERCISES AT ACADIA, WOLFVILLE, NOVA SCOTIA

During the week of May 21-27, Acadia, "beautiful for situation" upon its hill, looking out over the marshes toward the north where Blomidon guards Minas Basin, welcomed the hosts of her sons and daughters who gathered from far and near to do her honor. Anniversary exercises at Acadia are always wonderfully attractive, but this year they were especially so,—for this year saw the dedication of the newly completed Administration Building, and graduates and friends mustered in large numbers.

Deeply entrenched in the hearts of the Baptists of the Maritime Provinces is Acadia, "the Child of Providence" as they have loved to call her through these many years of her history. The tales of the gifts made and the sacrifices endured in those early days when the first College was "built without money" have been told and retold; how those who had scarcely enough even for themselves gladly gave material and labor, how women knit and wove and baked and gave of their handiwork to be sold for the great cause of a Baptist College; all these stories have been recounted many times through the years. And when in 1877 that first building was burned, the Baptists built another "white College". In 1920 another destructive fire laid this building in ashes, but instead of being dismayed, once again (not without sacrifice) Acadia's friends began to pour in their gifts and now, upon the same historic site, stands the new, the third "white College on the Hill," resembling both of the old edifices in its tower and stately columns.

The great day was Sunday the 24th. Crowds had poured in from all directions; automobiles were parked in solid masses on the grounds and up and down the streets of Wolfville. The Auditorium, "University Hall", was filled to overflowing, the number present being variously computed as between

2300 and 2500, with two or three hundred others unable to enter. Looking down from one of the galleries, it was indeed an imposing sight to view that great concourse of people, and it was a joy to be able to find here and there familiar faces of old friends and of those who for many years have rarely, if ever, missed an Anniversary. For many, through those Provinces, this is a yearly pilgrimage of love.

The Baccalaureate sermon was by Dr. Geo. B. Cutten, Acadia's President from 1910 to 1923, and now President of Colgate University. Taking as his text "Remember Lot's wife" he gave the graduating class, (and incidentally all of us present) a very arresting and practical address, urging upon his audience the necessity of the forward look and the danger of looking only back upon past achievements.

Again in the afternoon the great hall was filled, and hearts were tender and eyes perhaps a bit misty, during the special dedicatory service, when with united voice, the audience joined in dedicating the beautiful building to the honor of God and the service of man through the educational facilities offered there for young men and women. Rev. A. A. Shaw, D.D., of Brooklyn, N.Y., an Acadia man, was the chief speaker, and he was followed by several who brought greetings from various groups and organizations.

In the evening, at the Y.M.C.A. service, which, annually, is held at that time, it seemed peculiarly appropriate that the address should be given by Dr. Patterson, Acadia's new President. Called from his important work in the west, two years ago, Dr. Patterson has brought to the old College the burning zeal, the prophet's vision and the warm evangelistic fervor which are in accord with Acadia's tradition. The Baptists of the Maritime Provinces love him, and the student body has given him its affection and loyalty. As he spake, that evening, from the depths of his own rich experience, one felt that this was indeed a fitting climax to a wonderful day. Wending their way slowly from the building and out across the grounds under the stately trees, many repeated again and again "Surely Acadia's new President has been raised up for such a time as this."

The following two days were filled with all kinds of interesting events. There were exercises connected not only with the College itself, but with Acadia Ladies' Seminary, (which resembles Moulton College in Toronto) and Acadia Collegiate and Business Academy; and there were Alumni and Alumnae meetings, Class Day exercises, graduating exercises, track meets on the great campus and Aquatic Meets in the tank in the fine gymnasium,—who can enumerate them all? But on Wednesday came the 87th Convocation of the University, and again the Hall was crowded to witness the granting of degrees to some 40 young men and women. It was of special interest to the writer to hear that the young man who received the "Degree of Bachelor of Arts in Theology (cum laude)" has his eyes fixed upon the Foreign Field as his life work.

Finally the day closed with the reception at the President's residence, where there was an opportunity of meeting the heads of the Institutions. Then on the morrow came the exodus, and back to their homes went the hundreds of friends, carrying with them the love and enthusiasm stirred and deepened by the days spent there. Parents were heard planning to send their children as soon as they were ready,—young boys and girls who had witnessed the graduation of older brother and sister, declared they, too, would study at Acadia. And, thus, year after year, does Acadia grow dearer and dearer to the Maritime Baptists.

B. C. Stillwell.

"FAITH COMES FROM A MESSAGE HEARD"

Recruiting and Training for Missionary Service

By Miss Margaret E. T. Addison, B.A.

The permanent value of a conference like the Washington one is not alone in the enthusiasm and dynamic power engendered, but also in the vision of the relationship of each unit of work for missions to the whole message and its delivery. In the delivery of the message, the most important factor is the messenger. Throughout the Conference, the

theme of which may be summed up as "The New Approach to Missions," the message itself was given first place, but closely associated with it was the necessity for discovering the right messengers, and of giving them adequate preparation. Three sessions were dedicated to this subject alone.

The Continental Method

The continental training of future missionaries, as described by Dr. Julius Richter, is a most thorough one. Missionary work is to be a life vocation, the messenger an ambassador of Jesus Christ, the bearer of a message of reconciliation. He is given eight or nine years of preparation, divided into three periods. During the first he is a member of a community and is tested as to his right physical, social and spiritual background. This is followed by five or more years of training in theology, in the history of religious missions, the customs, habits and language of the country in which he is to work; and when this is done he is placed on trial in the mission field under experienced men for a year and a half. He begins his training at nineteen, and finishes it at twenty-seven. He is not content with a superficial knowledge of the language, he must know it as well as his own, even until he can dream in it. Only half of those who begin endure to the end, but those who do so endure are men of power, equal to the scholarly statesmanship required of modern missionaries.

Personal Qualifications Needed

Somewhat different was the point of view of the next speaker who gave as the requirement of the messenger, in addition to a vital religious experience and an adequate missionary message, a thoroughly educated mind, not too highly specialized, practical rather than theoretical, a personality with leadership and able to do team work. In the discussion which succeeded the papers the following personal requirements were disclosed: Sympathetic understanding of other people; humility; sense of humor; ability to adjust oneself to others and to work with them; honesty, capacity for growth.

Special Training at Home

Regarding the question of special training

at home, there was some divergence of opinion. Generally speaking, it was agreed that language study was best carried on in the foreign country itself, but that there should be at home thorough preparation in the philosophy of religion; Church history; history of missions; theology; missionary principles; history of Oriental peoples; phonetics; principles of sociology; and for women, home-making; how to value spiritual beauty; for all a quality of life, through a life "hidden with Christ in God." Emphasis was laid on the necessity of special study for those who went out to do specific work as medical men, teachers, nurses, kindergartners, etc.

Various Suggested Methods

The methods of receiving the necessary education formed the theme of the second session. Dr. Lovell Murray introduced the subject, giving a splendid outline of the work of the Toronto School of Missions, speaking especially of the experiment in providing classes for medical students concurrently with their university course. Discussion revealed the fact that in the United States there were many medical schools in cities without theological schools, and suggestions were made as to how such students might be provided with training similar to that given in Toronto by the theological schools there. Pastors of churches could do a good deal for these students, also the Y.M.C.A. A high tribute was paid the student volunteer secretaries and the movement for mediating between the needs of the students and some method of meeting the need.

Dr. Forgan, of Scotland, said that in Scotland some of the retired ministers took charge of this work for students, both in classes and by correspondence. In the university centres the theological colleges had evening classes; in some cases ministers and students held a school together. Other suggestions were: vacation study and selected courses; summer work among home missions; summer courses.

Spiritual Preparations the Chief Matter

Dr. J. H. Oldham was the last speaker. There were two ideas to be brought out. First, missionary training is an individual matter. There is special training in the various pro-

fessions, but the chief matter is spiritual preparation. The list of what a missionary ought to know is huge. Can he get a central quality or core? The heart of missionary training is a power to grow—to grow in two directions, sending the roots deeper under the sod. He goes out to reveal God, and it is indispensable to commune with God.

Secondly, he is to grow out into the fulness and richness of the world God has made—to kindle interest in education, in life, in everything. All subjects have to be rethought with relation to missionary work. A love for those among whom he goes means love for their literature, their folk songs, their customs. This vision is imparted, not taught, and comes back to a personal search as to whether our life expresses God.

Altogether, to become a messenger of the Christ to other peoples demands the most careful preparation. No intellectual training, no breadth of vision and range of experience can be too great for the task, but with them inseparably connected is the disciplined character, whereby Christ in all the fulness of His love, and His strength and His beauty is to be imparted, and not taught.

—The Missionary Outlook.

A VISIT WITH KAGAWA

A Saint of the Slums and a Preacher to Peers
By James H. Franklin, D.D.

On my last voyage to Japan my course of reading while at sea gave me a new picture of Rev. T. Kagawa, the simple little Japanese Christian whose Christlike life in the slums of Kobe has impressed millions of his countrymen. There seemed to be nothing extraordinary about this man, except an extraordinary readiness in the name of Christ to pour out his life in service for the lowliest and most needy. Here there appeared to be a man ready to give Christ a chance to relive His life in him, and although he had buried that life in the meanest slums of a Japanese city, its influence was felt throughout the Empire. The 300th edition of one of his books, "Past the Dead-Line," which was an expression of his life among the struggling toilers, had just come from the press. His story reminded one of D. L. Moody's frequent re-

marks to the effect that the world is yet to see the power of a life fully surrendered to God. I determined to try to meet Kagawa before I returned to America.

Upon landing at Yokohama I was told that Kagawa San had just spent a morning at the Mary Colby School for Girls, when 120 of the students had accepted Christ. On the afternoon of the same day he had spoken to the students of the Mabie Memorial School, when 141 of the boys made the good decision. A life spent in lowliest service enabled him to call men and women to join him in following the meek and lowly Jesus. Again I said, "I must meet Kagawa before I return to America."

Upon reaching Tokyo I was told that in an address before the Association Concordia, one of the most distinguished educators in all the Orient, Professor Mu Anesaki of the Imperial University at Tokyo, had called attention to the service rendered by the Christian forces just after the earthquake in Japan and had referred to Kagawa, who had rushed from the slums of Kobe to the devastated sections of Tokyo, as one of the two greatest moral and spiritual powers in the Empire. This was strong praise from an eminent educator who did not himself profess to be a Christian. Once more I said, "I must meet Kagawa before I return to America."

The weeks had slipped by and suddenly I realized that I was to sail for home the next day, and I had not met Kagawa San. Unanticipated demands had been made on my time by the intense excitement in all circles over the Japanese exclusion feature of the immigration bill then before the Congress of the United States. The last two weeks had been taken up largely with interviews with statesmen, publicists, educators, business men, missionaries and Japanese Christian leaders. Those were days which can never be forgotten by those who were in Japan at that time. The Japanese had received a blow in the face. In 1853 America had compelled Japan to open her doors to the outside world and admit the representatives of other races. Much against her own will her doors were opened, and later she reluctantly consented to sign treaties and accept agreements. The America

which had led Japan to open her doors and sign treaties was now shutting the doors of citizenship against all Orientals. The Gentlemen's Agreement negotiated by the late Theodore Roosevelt was about to be abrogated by Congress without even allowing President Coolidge time for the conference he desired. The situation was critical. I interviewed many men of note, but there was with me a sense of something lacking: I had not met Kagawa.

Then came news that this "Saint of the Slums" had had a stroke of paralysis and might not be able to see me. "Tell him," I said, "I would go far merely to look into his face and take him by the hand." A messenger was sent to inquire if I might call merely for a moment. It is worth going almost any distance to touch the hand of a man who had so reproduced the Christ-life as to arrest the attention of a nation. Word came that if I would call at his relief station on Saturday morning he would see me.

On Saturday morning my baggage was thrown into an automobile as I started to the ship in company with Dr. Charles B. Tenny. We drove across a great section of the twenty-seven square miles of what had been the devastated area of the city of Tokyo to the rough board building which Kagawa had erected as a base for the large relief work he undertook soon after the earthquake and fires had left hundreds of thousands homeless in that part of the great city. After the earthquake Tokyo rather than the slums of Kobe needed him. Our car stopped in front of the low buildings, and we entered to be met by a man who bore the marks of a servant in the house, and who I at least thought would merely guide us to Kagawa San. But no, the unpretentious little man, servant-like in his garb, bearing and speech, was Kagawa himself, who offered us chairs and soon in broken English was answering all manner of questions with reference to the Christian movement in Japan.

When his opinion regarding the progress of Christianity in Japan was asked he exclaimed "Winning all the time." Thirty-five hundred persons, he said, had accepted Christ in the meetings that were held in connection

with the relief work in that center. Men and women of high rank had come to hear his sermons or had sent for him to preach the Gospel. "Why, Prince Ito's daughter came here for baptism last Thursday," he added. Then with impressive sincerity he added, "If you wish to reach the peers, you must live among the poor." This I took as a text for an admonition to simple living on the part of all Christian workers.

We could hardly avoid the immigration question, for it was in the minds of all the people. When I referred to it, his comment was about as follows: "The body of Christ cannot be broken. The church must lift itself above the waves of international disturbances." He was very sure too, although himself a social worker as well as an active evangelist, that none of the political movements of the day are sufficient. Socialism, bolshevism, communism and other movements are but fragments of truth, he said, while he affirmed that the teachings of Christ summed up the best that is to be found in all the movements. We would gladly have tarried for hours in conversation with a man who, I think, more than any other person I ever met, made me think of Jesus of Nazareth. Something radiated from this simple, humble disciple which made one feel that Jesus was reliving His life in him. But the ship would sail before long. Therefore, one other question. Did he have a message for me to take to the Christians of America? "Yes," he said. Then he thought for a moment or two before he gave me a message, the essence of which was this: "It is not enough to preach the gospel. It must be lived. It is not enough to erect church buildings of stone and wood. The church must be established in human hearts."

We were extending our hands in farewell when he said, "We must pray together before you go." First he led us, and then I tried to pray. Dr. Tenny's brief prayer in conclusion was an appropriation of a few words from that marvelous message from our Lord to His disciples in the upper room, which began with "Let not your heart be troubled." His prayer was something like this: "Our Father, we thank Thee for the fulfil-

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Our Work Abroad

Tuni, Godavari Dist., India,
April 17, 1925.

Dear Friends—It has taken me some time to get a message ready for you to thank you for the calendars you so kindly sent me to my friends here. I am glad to have them to give out and after supplying our pastors first, they were given to a number of the government officials, the Magistrate, the Police-Inspector, Postmaster, Station master and a number of others. So many friends sent me this year, that there are a number of these silent messengers in Hindu and Mohammedan homes as well as in the offices. A number of the High School boys have received them and are interested in the Bible texts, and the pictures have a real mission.

We find many tokens of real heart interest in the gospel message. I wish you could have been with us one day lately in a small village. It was a long way from home but the car makes it possible to visit some of these far villages oftener than before. On our arrival the children gathered in the prayer shed for a meeting. They wanted me to hear them sing the hymns they had learned and tell some of the Bible stories and texts they knew. For Benjamin and his wife take much interest in teaching them. The Christian men and women who were home also gathered, so we went right on with a meeting for them, then giving leave to the men and children we spent a while with the women, most of them not long out of heathenism, with so much to unlearn as well as so much to learn. We sought to awaken their interest in the Home Mission field and it was good to see the beginning of awakening to care for others beyond their own family circle. After our noon meal and short rest Chinnamma took us to the caste part of the village where we found hearts so hungry to hear about Jesus and before we left they asked me to pray. There was such quiet as I asked the dear Saviour to help these hungry ones to find Him who is waiting so near, longing to reveal himself to the seeking heart. It was good to have such a precious message for them. Pray for them and the many like them in this land.

Yours in His service,
Ellen Priest.

THERE'S NO PLACE LIKE HOME

Dear Friend,—December 15th, 1924, found me in Tekkali at the beginning of my third term. We were welcomed all along the way. First at Samulkotta where Miss Pratt left us, then Tuni, Waltair, and then Vizianagram, where Miss Flora Clarke met us with her usual cordial greeting proved by the lunch box and tea which she brought. Then you know the queer little feeling which one gets as we get nearer and nearer to the place where those live whom one loves most of all and with whom one has lived and worked and shared sorrows and joys, defeats and victories for many years. So many times I said to Miss Curry, "this must be our station", but would only find it was still further on. Had I really forgotten? What made the distance seem so long? At last we arrived. Mr. Barss and Mr. P. David were the first to greet us. Then came the teachers from the Naupada Caste Girls' School with garlands and words of welcome. It was not long before we were spinning along in the Ford to Tekkali town. We were taken at once to the beautiful new bungalow, the home of Mr. and Mrs. Barss. In India some people live in Bungalows, some in houses and some in huts, but Mrs. Barss has a very special way all her own of making her bungalow a real home and to this real home in India we were welcomed. Could my welcome back to India, and especially to Tekkali, be complete without the Sompetta missionaries, Miss Martha Clark and Dr. Clark? Here they were too! The next morning Mr. Barss suggested that we go and see the church which had just had extensive repairs. Here to our surprise the Christians had met together to welcome us too. Songs of greetings, words of appreciation, etc., all made us feel we were quite at home again. As we are only 18 miles from Parla Kimidi, Mrs. Freeman and Mrs. Glendinning soon joined our party. It is good to be back. A furlough in the home land is wonderful. Could anything be better? Yes, just one, and that is to be back in India again where even the poor feeble efforts of one missionary are really needed. Then came Christmas. Although we had invitations to other places still it seemed best to spend the first Christ-

mas at home. The Christians had a very happy and festive time in the new bungalow. Every day seemed so full. It was not long before we were on our way to conference. I wonder if there is a bond of fellowship and love any stronger than in our own C. B. conference?

It was sad to see the places made vacant by those who had retired or who had passed on to higher service. After the usual routine of meetings, business, etc., we are always glad to get back to our various stations.

Beginning work again after two years of absence is not so easy. I need your prayers more than ever before. I have a good band of Bible women this year, for in addition to my own I have two of Miss Harrison's from the Parla Kimedi field.

Please remember them too. You all know P. Lizzie, P. Neelamma and T. Verahallamma.

The new ones are, P. Stantamma, K. Ammanma, and Ch. Chinnamma. I shall write you more definitely about the work here another time.

Alberta Pattow

Tekkali, India. —Tidings.

BITTEN BY A POISONOUS SNAKE

Extract from Letter

Here we are back in India, ready for another term of service. We feel greatly helped by the fact that so many are remembering us in prayer in the Homeland, and we want to do great things for the Master in this term that is before us.

News has just come to us that Davidutham, one of our Theological students at Ramapatnam, has been bitten by a poisonous snake and is lying at death's door in the hospital at Ongole. He is one of our most promising young men, and this is a shock to us. We are all praying for him.

Truly we are back in India.

Priscilla M. Tedford.

—Tidings.

Let me no more my comfort draw
From my frail hold of Thee;
In this alone rejoice with awe,
Thy mighty grasp of me.

MADE OF CANADIAN SALT

Rev. John Hart of Birnipatam writes the following interesting paragraph which we pass on to his many friends in the West:

On Saturday last our pastor and I were in Waltair, waiting for the Vizianagram train, when a special American tourist train pulled in. There were quite a number of Canadians aboard, so you can easily guess how glad we were to see our Canadian fellow-countrymen. I write "we" advisedly, for Matthews (our pastor) ran up and down shouting "Are you a Canadian?" and whenever he received an answer in the affirmative, he exclaimed, "Well! I am a Canadian man," "How's that?" someone asked in astonishment. "I am made of Canadian salt" he said and went on to explain how that through Canadian Baptist efforts he had become a Christian.

While talking to one lady from Toronto a wealthy Hindu land-owner dressed in silk passed by. Matthews was quick to notice the mental comparison she (the lady) made between the clothes of the Hindu and the Christian. "Madam," he said, "it is true that I am rather shabbily dressed but, oh! I am rich in Christ, and that is the only thing that counts." I was proud of him but best of all he makes us proud of him for his consistent Christian life and efforts. I was real glad that some Canadians were able to see such an out-and-out Christian in his own Indian surroundings.—Western Baptist.

MISS LOTTIE SANDFORD

Miss Lottie Sandford is a daughter of Rev. R. Sandford, D.D., and Mary Lamont, his wife, of Billtown, N.S. Miss Sandford was born in India during the first term of her parents' service in that country, so she belongs to the second generation of missionaries. She was fortunate in her parents. Her mother was a woman of deep piety and heart culture, with a sweet and winning personality, a love for the missionary cause and a quiet courage that enabled her to do effective missionary work while enduring much weakness of the flesh. Her father,—well he is Dr. Sandford our octogenarian missionary who loves India and refuses to be retired, working on with a zeal and courage worthy of a younger man.



MISS LOTTIE SANFORD

Miss Sandford has worked in India in various capacities but that of nurse is her chosen calling. This gives her an opportunity of ministering to both body and soul of her patients. Her letter in this issue gives us a glimpse into her busy life and shows something of her spirit.

Dear Tidings:—It is now six months since my return to India, and I am back in Hospital work once more. I am glad to be here, but often look back with pleasure upon the days spent in the Home land among the dear relatives and friends. Then the wonderful trip to India when we spent four days in Glasgow attending the 9th Sunday School Convention (World's). Then a little later on to London where we visited Wembley and saw all the wonderful sights there. Last but not least I must mention the ride we had in an aeroplane while in Paris. After all these experiences it seems rather tame to come down to plain Hospital work. Since the New Year we have had several changes in Pithapuram. First came Dr. McDowd and Miss Eaton to take the place of Dr. Jessie Allyn and Miss Allyn.

Then a few weeks later Dr. and Mrs. Smith left also for the Homeland. Dr. and Mrs. Wolverton who were here eight years ago and who have already won a place in the hearts of the people are again with us. We welcome all who have come. The work in the Hospital is progressing. We often have patients sent to us from other Missions. Luke who had been a great sufferer came to us from the Godavari Delta Mission. When Dr. Smith told him that an operation was the only thing that would help him he was quite willing which is unlike so many of the Indian people for the word "operation" strikes terror to their hearts. Luke was a dear old Christian man and his faith in God was strong. It was a great joy to see him after the operation when he was able to be up and around. Not an ache or a pain did he have and he went from us with his face beaming with pleasure and a heart full of thankfulness to God.

As a rule our patients are brought by their relatives and we have separate rooms in the Choultry where these women can do their cooking. Since my return we have been gathering these relatives together Sunday evenings and telling them Bible stories. They seem to enjoy it very much and listen attentively.

We ask your prayers for our Hospital work that the patients may be helped spiritually as well as physically and that many this year may be led to Christ.

Yours in the Work,

Lottie Sanford.

—Tidings.

SUMMER SCHOOL FOR WOMEN WORKERS AT WALT AIR.

After many years of wishing and planning the summer school has at last been tried. For a while it looked as if this year too we would be disappointed. The repairs to my bungalow were not half done, and several of the teachers selected by Conference were unable to come. But Dr. Higgin's bungalow was available for the ladies who were to teach, and the quarters for the women had all been repaired.

(Continued on page 366)

Among The Circles

A SUMMER OBJECTIVE

The James St. Circle, Hamilton, has set itself the objective of raising during the summer months seventy-five dollars towards the first year's salary of Miss Janet Holmes, who goes to Bolivia next January.

The Board was greatly encouraged to learn of this special effort, and joins with the women of James St. in hoping that other Circles may follow their example.

Secretary.

STEWARDSHIP

Stewardship is a great word. The moment it is mentioned we think of giving, of sermons on stewardship in which the giving of money is usually emphasized.

What does the word steward really mean? The definition we find for it is "a person entrusted with the management of estates or affairs, not his own, hence, one who manages or disburses for another or others."

That describes our position, entrusted with affairs not our own but the Lord's. Hence we need to be the more careful how we handle them.

In the Old Testament the steward was over the house, as Joseph's steward. Gen. 43 : 19; 44 : 4. He was spoken of in the New Testament as one to whom a charge had been committed, Matt. 20 : 8, "Call the labourers and give them their hire." Luke 8 : 3, "Chuzza, Herod's steward . . . which ministered unto him." Luke 16:2, "Give account of thy stewardship, for thou mayest be no longer steward."

Many stewards were no doubt slaves. Matt. 24 : 45; others freedmen, Luke 16 : 1-21;

In the parable of the "unjust steward" he was a freeman. He had full charge of his Master's affairs and could use them to his own advantage if he chose. He was fully accountable to his master and had to render an account when called upon.

A bishop or overseer is to be as God's steward. Titus 1 : 7.

In Christ's warning to His disciples He seems to imply they were to act as stewards in His absence. Luke 12 : 42; According to that passage a steward's task was to manage

all the affairs of his master—attend to receipts, expenditures, etc., and portion out to each one of his householders what should come to him. The disciples were left thus in charge of His Gospel—"the Good news," and were to use their gift to the best advantage in behalf of others until His return.

Paul and his fellow labourers were stewards of the mysteries of God. 1 Cor. 14 : 1, 2. The idea is that the steward takes scrupulous care of that entrusted to him and gives it out to others faithfully and as directed by his master—Jesus Christ.

Peter considered himself and all other Christians as "stewards of the manifold grace of God." 1 Peter, 4 : 10.

We see clearly, therefore, that we are stewards, placed here (for I do not believe we just "happened" to be where we are) entrusted with the work of the Lord. "We are workers together with Him," "co-labourers." We are not only to give of our money, to tithe, which is the meaning we so often receive from stewardship, but to give ourselves unto the Lord. After all, the money we have is a small part of what God has entrusted to us.

We are entrusted with the same message which was given the Disciples and the Commission, "Go ye . . . and preach the gospel." It may not always be in word, but often in deed. The main thing is "Are we faithful stewards?"

I am afraid only too often we are guilty of giving money to soothe our conscience when the Lord has some work for us to do instead. On the other hand, some of us may be guilty of withholding money when that is what He requires of us.

His Word says, "Ye are not your own, ye are bought with a price." All that we have and all that we are belongs to Him.

The parable of the talents, Matt. 25 : 14-30, and of the pounds, Luke 19 : 12-26, show us very clearly the result and benefits of our stewardship.

We see, after carefully considering these parables, the Master entrusted to His servants a portion of goods, and in Matthew it especially mentions "his goods." They were

stewards and responsible to their master for the use they made of their portion.

At the Master's return accounts were given of the results of the portion the servants were entrusted with. His heart rejoiced over the faithful servants who had multiplied their portion. Naturally the recipients were benefited by their faithfulness and the servants themselves were blessed.

The unfaithful servant had denied anyone else the benefits of his portion, his master was disappointed, and his portion was taken from him.

Thus we see ourselves as stewards placed here by the Lord with the Gospel—the good news and the manifold gifts which He has meant us to use in His service.

Our opportunities may be quite different from those of anyone else, but for the right use of these we are responsible. What a blessing will come to us and to others, and what honour to our Lord, if we are faithful stewards!

—Lillian Fournie.

Associations

NIAGARA-HAMILTON ASSOCIATION Held at Fonthill

The ladies' meeting was held on Wednesday, May 27, the president in the chair. The opening hymn was sung and the Scripture was taken from 2 Cor. 11:22. Mr. Morrow led in prayer. The address of welcome was given by Mrs. Booker, of Hamilton. Mrs. Cline, of Grimsby, spoke on our "Literature." Mrs. Bunt, of Welland, led in our Circle and Y.W.M.C. conference while Mrs. Veals led in the Band Conference. Mrs. Dayfoot gave the Director's report for Circles and Y.W.M.C.'s, showing that we have three new Y.W.M.C.'s and one new Circle. Total givings to Home Missions \$1069.32; to Foreign Missions \$1661.33; to specials \$1184.03. Mrs. Veal's report for the Bands showed we have 21 Bands who gave to Home Missions \$246.86, to Foreign Missions \$364.14, and who made 24 Life Members during the year.

"Our Home Mission Objective" was presented by Mrs. H. C. Wright, of Dunnville;

"Our Foreign Mission Objective" by Mrs. Lewis, of Hamilton, and our work at Grande Ligne by Mrs. H. Dickinson, of St. Catharines. During the evening we listened to two splendid addresses: Mrs. Booker, of Hamilton speaking on the work in Bolivia, and Mrs. Reddick, of Toronto, on "The Two-fold Command"—"All the World"—"Every Creature." Math. 28: 19-20. During the afternoon and evening music was provided by Welland Circle, Fonthill Mission Band, Fonthill choir, Goodwill Quartette, of Port Colborne (all ladies) and Y.W.M.C. of St. Catharines. The Association recommended that the following resolution be sent to the Foreign Board in Toronto: That our Association go on record that they feel a certain portion of money should be set aside to help outfit our new outgoing missionaries. The offering for the day was \$32.00. Sessions were closed with the benediction.

During the evening session Mrs. Dayfoot, of Port Colborne, was presented with a set of books by Mrs. Rogers, of St. Catharines, on behalf of the Association. Mrs. Dayfoot has served the Association as Director for six years, well and faithfully, and is much loved by all the women.

The officers for the coming year:

President—Mrs. T. E. Richards, Grimsby.

Vice President—Mrs. Bunt, Welland.

Director of Circles—Mrs. H. F. Veals, of Hamilton.

Director of Circles—Mrs. H. B. Stewart, Niagara Falls.

Program Committee—Mrs. W. E. Morrow, Fonthill; Mrs. Shearer, Welland.

C. Violet Stewart, Secretary.

COLLINGWOOD ASSOCIATIONAL REPORT FOR 1925

The eighth annual meeting of the Collingwood Association was held in Thornbury on June 9th, last. In the unavoidable absence of our president, Mrs. Hean, of Orillia, Mrs. Hartill of Burks Falls, presided. All joined heartily in singing the opening hymn "Praise my soul the King of Heaven", after which the

113th Psalm was read, and we were brought before the Throne of Grace for guidance in our sessions.

Words of hearty welcome were extended to the visiting friends by Mrs. W. C. Haines, and in response Mrs. Hartill of Burks Falls spoke.

An interesting feature of the afternoon session was the "2 minute" reports from the Circles and Bands, read by a representative from each. From these we gleaned ideas for our own circle and band.

At this point the Misses Haines and Chalk of Thornbury favoured us with a vocal duett, after which a motion was passed, instructing the nominating committee to send a letter of condolence to our president, Mrs. Hean, Orillia, on her recent bereavement.

Mrs. McCormick, Bracebridge, exhorted us "to wait upon God", basing her remarks on the last three verses of Isa. 40; then leading us in a prayer service for Home and Foreign Missions.

A paper on temperance was read by Mrs. Summerville, of Creemore, in which she stated that if the Temperance people want to become a political force they must adopt as one of the main points of their political creed the freedom from party domination of members of parliament on the prohibition issue, in order to prevent a repetition of the setting aside of the will of the people.

Our Director, Mrs. W. C. Denniss, of Bracebridge, submitted her report. She reviewed us for our short-comings; she gave praise where praise was due, and encouraged us to "Go Forward," our watchword for 1925.

The evening session was opened with the McMaster Hymn. Then the greater part of the assembly recited Scripture Verses of praise, or offered sentence prayers.

Rev. H. E. Stillwell, of Toronto, brought the great work in Bolivia before us through the medium of lantern views, which enabled us to appreciate more fully the beauties and needs of that country.

The young ladies of the Thornbury Mission Circle staged a pageant in which Canada, represented as a favoured young woman, came to realize through a dream, her duty and re-

sponsibility to those in her neighboring countries.

A vocal duett by the Misses Clara Gordon and Iona Piercy, both of Collingwood, was ably rendered and enjoyed.

The crowning feature of the session was the address given by Miss Cole of John St. Mission, Toronto. She turned our thoughts to the words found in Mark 6: 34, 37, and based her remarks on the text "Give ye them to eat." The Christian's great privilege and duty today, is to feed the Bread of Life to the foreign peoples God has sent to our very coors.

The officers for the new Association year are as follows: Director, Mrs. W. C. Denniss, Bracebridge; President, Miss Parks, Barrie; First Vice-President, Mrs. C. B. Jones, Orillia; Second Vice President, Mrs. W. C. Haines, Thornbury; Rec., Secretary, Miss Sagfrana Hall, Parry Sound.

Report submitted by

Sagfrana Hall,

Box 668

WHITBY-LINDSAY ASSOCIATION

The meeting of Circles and Bands of the Whitby-Lindsay Association was held in the Baptist Church at Reaboro on the afternoon of June 11th. The session opened with a full house, all rising and singing "All hail the power of Jesus' name". Miss Robinson, of Bobcaygeon, read part of the 10th chapter of Acts. Mrs. Rhodd, of Greenbank, led us in prayer.

We were very heartily welcomed by Mrs. Smith, not only were the Baptists welcoming us, but all the denominations in the community. Mrs. Baldwin, of Uxbridge, in her reply, reminded us of the great task that was yet before us, that two-thirds of the world's population was yet unsaved, and that we cannot rest on our oars, but urging us to go forward.

Mrs. Reed of the Union Church brought greetings, wishing us a great spiritual uplift. The President, Mrs. J. T. Priest, as her message gave us some "Don'ts":

Don't forget to pray.

Don't fail to catch the vision of the needy.

Don't get discouraged.

Don't let us fail to keep the crucified Christ before us.

The Roll Call of Circles and Bands was very encouraging. 12 Circles and 5 Bands reported, two of the Circles being organized during the year. Seven Circles have increased their offerings. One Circle, with a membership of 22 subscribes for 31 Links. One Circle with a membership of 36 subscribes for 34 Visitors. Six Circles have sent boxes. Four Circles have made one or more life members. Lindsay is the banner Circle, Stouffville the banner Band.

Miss Suggitt sang very sweetly, "Consider the Lillies."

Mrs. Passmore, in her message from our Northern Ontario Fields and Grande Ligne, based the thoughts of her address on two passages. The entrance of Thy word giveth light and ye shall know the truth and the truth shall make you free, and cited that thousands from Grande Ligne had been made free through the truth and that many were in different parts of the world, demonstrating the way, the truth, and the Life. She spoke of the splendid work being done in Timmins and Cochrane and of the real sacrifice of some for the sake of the Gospel.

Mrs. Dengate, in her address on Foreign Missions, spoke of three classes of women in India: the educated, those holding high positions; the next class having Literary societies, study their own literature, are good housekeepers and charming hostesses; the illiterate, the outcaste, from whom most of the converts come. Although they are not educated, they have received the truth. She spoke of some of the needs: twenty more single ladies, twelve more men. What can we do to fill these needs? They say, pray for us. They realize the value of prayer. Do we? God says prove me now herewith. Give in proportion to what God has given us. Do we give that way? What can we do to fill the needs? Give and pray. A greater enlistment of Circle members was asked for, and all urged to take the Link that we may know of the work.

The nominating committee reported as follows: President, Mrs. M. Pugh, Claremont; Vice-President, Mrs. W. Fleischer, Stouffville;

Director of Circles, Miss Sara E. Evans, Claremont; Director of Bands, Mrs. Geo. Lee, Stouffville. The meeting was brought to a close by Rev. Mr. Ratcliff pronouncing the benediction.

Sara E. Evans,
Director.

LAKEFIELD

The annual meeting of the Mission Circle of the Baptist Church was held on Thursday afternoon in the church and was largely attended by members of the Circle, and also a number of members of sister societies of the village. The programme was excellent and was in charge of a delegation of ladies of the Mission Circle of Murray Street Church, Peterboro.

Christian Stewardship

After the opening exercises, Miss Nicholls gave a thoughtful paper on Christian Stewardship, which was inspiring to all.

We are often apt to confuse possession with ownership, but our time, our money and our talents are all from God, and to Him we must account for our use or our misuse.

"We have our message to give as had the prophets of old, who with set faces and tense nerves, passed on the word God gave them. We are also messengers, and though the King's business needs haste, how are we going about it? There are millions in the world who have not yet heard the whisper of the Gospel, yea, even in our own land there is a great need, as in the Far West, many little children have never heard Christ's name save in profanity. We are responsible for this, as our dear land is our trust. God wants the message of the Gospel known to all the world, and we are privileged to be co-workers with Him. Let us make it a personal question, are we each doing our best as stewards?"

Life of Mrs. Churchill

Mrs. A. Scott led in prayer, after which Mrs. Westbrooke gave an interesting paper on the life of Mrs. Churchill, who did a great work as one of the pioneer foreign missionaries.

Mrs. Churchill was born 84 years ago in Nova Scotia, and at the age of 14 was converted. She was anxious to be a missionary

and while teaching school gave half her salary to the support of a student in the field, and also did a great deal of good work in a negro mission. She married Mr. Churchill in 1873, and her desire to be a missionary came true; they went to Burmah and Siam and later to India. Shortly after their arrival in India, Mr. Churchill had a severe breakdown, necessitating a sea voyage to Australia. He recovered, and for 29 years they worked in India. Mrs. Churchill organized girls' schools and worked with greatest zeal in spite of the fact that her daughter, Bessie, was far away in Canada receiving her education, and that death had taken her two sons, Willie and George, when they were very young.

After eleven years' work they enjoyed their first furlough, returning in 1886 to India. The Government began to recognize the work done in the school and gave a grant towards its upkeep, and to a teacher's salary. In 1899 they had a second furlough, and Bessie, now a graduate of Acadia College, N.S., returned to India with them. Mrs. Churchill gave generously to the work, both in time and in money, and worked on after Mr. Churchill's death in 1908. In letters to friends, she spoke of these three texts which had been a source of comfort and strength to her in her strenuous life: "My times are in Thy hands," "Lo, I am with You always," and "Thou shalt supply all my needs." Mrs. Churchill passed away recently in Toronto.

Work in the West

Miss Aldrich read a paper which was sent by Miss Garbutt, who is now doing missionary work among Ukrainians in Saskatoon.

Miss Garbutt is a Peterborough girl, and is the grand-daughter of the late Mr. and Mrs. Isaac Garbutt, who were pioneers in the Lakefield Baptist Church, and also a grand-daughter of the late Mr. and Mrs. James Mann, whose descendants form a large and important part of Gilmour Memorial Church.

Miss Garbutt grew up with a keen desire to be a foreign missionary, a wish which is partially fulfilled as she is a missionary to foreigners in Canada. For some time she worked among the employees of the cotton mills in North Carolina which supply Marshall Field's store in Chicago. Later she worked in Toronto among the Chinese, and is now in Sask-

atchewan working among the Ukrainian women and children.

In the summer Miss Garbutt goes to Ukrainian conferences and gathers the children together and teaches them while the parents are outside at their own service which is conducted in their own language. Her work has been so successful that the adults do not want her to return as they fear the children may be turned from their own religion.

Miss Nicholls, who presided, was the daughter of one of the pioneers and was herself a member of the church as a young girl, and she has tender memories of those early days when she, as a small child, accompanied her grandmother to Church, recalling the old fashioned collection bags which were carried about on a long pole.

After the Benediction the ladies adjourned to the school room and spent a social hour, the guests of the Baptist Circle.

B. Gillman, Secretary.

COLCHESTER MISSION CIRCLE

On Friday afternoon, March 27th, the Circle held its annual Thank-offering meeting in the church. The service was in charge of Mrs. Philip Ferris, President. The special speaker for the occasion was Mrs. (Rev.) Chapman, of Windsor, who brought to us a most informing address on "The Menace of Mormonism." During the year regular monthly meetings have been held in the homes of the people, and very interesting meetings have been the result. Over \$90.00 was raised last year for Missions, besides some \$20.00 for other benevolent purposes.

The Thankoffering amounted to over \$46. Our circle is not large in membership, but is enthusiastic in the cause of Missions.

Mrs. Everett Arner, Secretary.

NOTE.

We are much indebted to Mrs. Stillwell for her delightful account of the recent anniversary celebrations at Acadia University.

In the editor's girlhood a great annual event was the drive over the green dyked marshes, and through the apple blossoms of the Cornwallis Valley to the "White College on the hill" for "Anniversary Day."

(Continued on page 366)

HESPELER

On May 7th the Mission Circle of the Hespeler Church met at the home of Rev. and Mrs. Chapman. Special invitations were sent to several invalid members of our church and cars called so that we had a large attendance. We were favoured with a visit from Miss Howell, of Guelph, who gave us a very interesting account of her work among the foreigners of that city.

A presentation of a reed fern stand was made to Mrs. Geo. Hodgson in recognition of her faithful service as Treasurer of our Circle for some twenty years, and who resigned on account of ill health. Lunch was served and a social time enjoyed at the close.

We look forward to another year of service for the Master.

Hazel M. Buck, Secretary.

BRANTFORD

The Women's Mission Circle of Shenstone Memorial Baptist Church, Brantford, is making splendid progress under the able leadership of our President, Mrs. J. Hardisty. The attendance at our meetings is very good and the interest well sustained. The ladies have met frequently for practical work and as a result we have a well filled box ready for India.

We regret to record the loss by removal of a valuable member and efficient treasurer in the person of Mrs. S. G. German. As a token of our appreciation we made her a Life Member of the Foreign Missionary Society and presented her with a pin.

The prospects for a good year financially, are very encouraging.

KINGSTON

May 20, 1925.

The Women's Mission Circle of the Baptist Church, Kingston, Ont., had a very successful year. When the reports were given at the Church annual meeting they showed not only an increase in membership, but the receipts were \$20.00 over the amount collected last year, making the total receipts \$185.00.

Two bales were sent, one of which was

sent to Vuyyuru Hospital, India, and the other to Capreol, Ontario. We also sent \$15.00 for the support of our girl in India.

At our first fall meeting we had a very interesting talk, with blackboard illustration by Miss Marsh, showing the work that is being done at Dr. Chute's Hospital in India, also pointing out the need of a well for the hospital. It was mentioned that \$50.00 would be required for this purpose, and the Circle decided to raise this amount as a thank-offering.

In March a pageant, called The Pill Bottle, was put on with the help of the younger Circle, which was a success, for it not only deepened our interest in Missions, but our receipts amounted to \$37.00, and with \$13 on hand made a total of \$50.00, thereby enabling us to meet our objective.

Our Circle very much regrets losing our beloved president, Mrs. La Flair, who has gone to Alymer. Mrs. LaFlair was a most faithful worker and will be greatly missed from the Circle.

S. E. Isaacks, Secretary.

OUT IN THE FIELDS WITH GOD.

The little cares that fretted me,

I lost them yesterday,

Among the fields, above the sea,

Among the winds at play;

Among the lowing of the birds,

The rustling of the trees,

Among the singing of the birds,

The humming of the bees.

The foolish fears of what may pass,

I cast them all away

Among the clover-scented grass,

Among the new-mown hay;

Among the rustling of the corn,

Where drowsy poppies nod,

Where ill thoughts die and good are born,

Out in the fields with God.

—Selected.

Be sure to read the first article, "Concerning Foreign Missions." Let us not forget that as women members we have obligations through our churches to the General Board as well as to our own Society.

The Young Women

WHAT SOME PEOPLE HAVE DONE
Some Things Accomplished by People Who
Said, "I Can't Do Much, but I'll Do
What I Can."

A Chicago woman said, "I can't give much myself, but I'll give what I can, and I'll do what I can." She gave what she could and then she talked with a man who had great wealth. He was making his will at the time. She called his attention to the splendid work being done by a Children's Home. She did not know she had done much, but later when that will was probated there was a gift of \$40,000 to that home. The woman had done what she could.

* * *

A Virginia man said, "I can't do much. I've never had a chance to go to school; I've always lived in the backwoods." He talked to his friends in the backwoods. Then he took his pastor to see them and one by one he led a dozen or more people to Christ in this way.

* * *

"I can't do much," said a woman in South Carolina, "but you can count on me for anything I can do." "Oh, I can't teach a Mission Study Class," she answered when she was asked for that service, "but I'll tell you what I will do; I'll work up the class and arrange for all the meetings if you'll get someone else to really do the teaching."

Because she did what she could a splendid class was assembled.

* * *

"I can't do much," said an art student.

"Will you make a banner for our convention?" asked an officer.

"I'll be glad to do a thing like that. That's something I really can do."

She made the banner which hung before the convention. Every speaker referred to it in one way or another. Every delegate looked at it again and again. Its message laid hold on many hearts because one student did what she could.—Missionary Review of the World.

Let us hear from some Young Women's Circles. What new methods have you found for keeping up the interest?—Editor.

THE COST OF DISCIPLESHIP
By Susan Roberts of Ongole

This afternoon in the famous old baptistry in Dr. Clough's garden (now ours) Chengamma, a wealthy Brahmin widow from Atmakur, received baptism. An educated woman she is, too, as Hindu women go. She is a teacher in a government school in her town. Perhaps you do not appreciate the significance of all these things but the community here has probably not been so stirred since the day when that Brahmin from the distinguished family of Madras came here to be baptized, and was pursued and beseeched and finally half killed by his family in order to prevent him from taking this step.

This woman comes from a town about a hundred miles from here. She has wanted to come out openly as a Christian for some time, but family ties prevented. Finally she came with the Christian preacher and an old servant to this place where she has no relatives to interfere.

You do not dimly realize what it means for a woman of the highest rank of India's many castes to put behind her every worldly consideration, the pleadings of relatives and of friends, the traditions of centuries, and step out alone into a community of strangers, most of whom she has been taught to despise as outcasts.

She was given a room in our school bungalow under the same roof that shelters me at this moment, and, although she was a bit lonely at first, she soon got accustomed to things and by Wednesday her face was really shining with joy. I remember Wednesday especially because that was the day she was received into the church and I came over after the school girls had gone to prayer-meeting, thinking she would be a little timid about going alone. We had scarcely got into the church before it began to rain—and continued to pour in torrents all the time we were in the church. The noise of the rain and the effect of the poor lights, which left a large part of the room in shadows, gave me a feeling of strangeness, especially as I was the only white person present. After the short service of song and Bible readings and prayer, the pastor said they would examine

the people who wished to unite with the church and the Brahmin woman was the first who had come. He told how they had already examined her concerning her faith and how she had already had that faith tested because of her desire to become a Christian. Then he asked the woman a few questions.

As a rule the candidates for church membership are seated close to their questioners and only those nearby can hear their responses. This is especially true of the women and girls who are timid in public. But this night the pastor sat in his seat in the front of the platform and talked across half the width of the church to the Brahmin, who sat in one of the choir benches. She did not appear to mind, however. She is an unusually attractive looking woman, anyway, with a firm mouth and beautifully thoughtful eyes—and she held up her head in her proud Brahmin way and answered all of his questions in a clear voice.

I had noticed just before this time that two Brahmins had come into the side door next to the road and were standing back in the shadows. One of them was a boy of perhaps twenty, the other a typical old Brahmin widow with her grey hair cropped short and one scanty pink cloth wound around her.

When the pastor asked if anyone else had questions to ask, the boy arose and came to the middle of the room. I think the Brahmin woman had not seen them enter for I saw her eyes widen in a startled fashion. But she held her head up and made no response to the boy's beckoning and the pastor persuaded him to take his seat again. Then the vote was taken admitting her into the church and the meeting was dismissed. Most of the people remained in their places, however, as the rain was still pouring—and the two Brahmins came forward and began to intercede with the girl. The boy contented himself with bitter words and pleadings. The old grandmother was angry and pinched the girl's face, then she flung her arms around her weeping and expostulating, telling the girl that she was breaking the heart of one who had cared for her and brought her up. As a last resort the old woman fell on her knees and clasped the girl's feet sobbing and wailing that she would not let her go.

It was really terrible. I don't know how the girl stood it for I was all wrought up myself, wanting to help but able only to help by prayer. She did stand it, however. She was worried, it is true, but absolutely immovable.

The old woman and the girl's brother followed her home and continued to plead that evening and most of the next day. None of them ate any food all during that day. It was not until the next morning that the two Brahmins finally gave up their efforts and went away sadly. I saw the girl standing on the veranda after they had gone. She was gazing into the distance and her face had a strained, sad expression which showed the mental suffering she had endured.

I will not forget how, when remembering many sad experiences would-be Christians have suffered from their Hindu relatives, I asked her if she were not afraid and she answered, surprised, "No, I am not afraid, God is." That is to say, "I have God."

Chengamma is still with us and has decided to remain this school year. She is studying in our 8th Standard now and looking after our Sundra girls' boarding. We advised her to stay here under mission protection because we feared she would not be safe in her own village and because we hope she will become a good worker.

She will still need your prayers for her struggles are by no means over. Please do not forget her. As for me I am thankful that God sent this woman to be an example of faith to me. I confess that I marvel every time I think of her, and I have wondered over and over if, faced with similar circumstances and environment, I would have had half her faith and daring.—Missions.

Would it not be a good investment of your book money to get "The Enterprise" for yourself and "The Missionary Recitations for Juniors" for your Mission Band? These are both splendid books, and the latter would be very valuable for your Band. You can have them both for \$1.10! They are usually \$1.50 and 20c. What a bargain! And worth while!

Send to the Literature Department for them at 66 Bloor St. West.

Canadian Girls in Training

Co-operation in Missionary Education Between The Women's Foreign Mission Board and the Board of Religious Education, for C.G.I.T. Groups.

A conference on co-operation between the Board of Religious Education (Sunday Schools) as touching C. G. I. T. Groups, and the Women's Board of Foreign Missions, West, has been held, and sufficient progress has been made in negotiations to enable us to say that early in the Fall it will be possible to inaugurate a plan of co-operation that will be entirely satisfactory to the leaders of C.G.I.T. Groups and both of the Boards interested. The details of this plan be announced in the near future, and it is hoped to have a full statement in the September issue of the "Link."

"Are you going to camp?" This is the question you will hear in school and out, wherever 'teen-age girls are gathered together these days. And in every Province, from Atlantic to Pacific, the Girls' Work Secretaries are busy on organization in connection with the setting up of the many camps for Canadian Girls in Training. Fifty-three camps were dotted across the continent last year; there will be more in 1925. In those tented communities during July and August over two thousand girls live in communion with God and nature, and in the comradeship of other girls and leaders. Those ten days mean more in the lives of 'teen-age girls than words can ever tell.

Do you know what the Canadian Girls in Training program really is? It is a program planned for girls 12 to 17 years of age, and in the planning the attainment of a rich, four-fold womanhood has ever been kept in mind. The many and varied lines of education that are introduced have a place because they will contribute to her highest and fullest development. The program aims to bring home, school and community into closer co-operation to meet the needs of the girl.

The Canadian Girls in Training movement is over ten years old, is promoted by the National Girls' Work Board of the Religious Educational Council of Canada, and used by the Protestant Churches and the Y.W.C.A. Canada is unique in that it is the only country where the Churches have a distinctive program for 'teen-age girls. There are now 29,719 Canadian Girls in Training, and over 4,000 leaders. The rapid growth of the movement during the last decade is largely due to the wonderful leadership given by the Na-

tional and Provincial Girls' Work Secretaries.

The nucleus of the group is the Sunday School class, which meets on Sunday and for one mid-week session. The program is based on Luke 2:52: "And Jesus increased in wisdom and stature and in favor with God and man." Under the four headings—physical, intellectual, spiritual and social—the program is divided, and there is abundance of material issued by the National Girls' Work Board to aid in the making of group programs.

The Canadian Girls in Training movement is a national one, and there is a growing consciousness of this in groups that are carrying out the program, whether they be in the far away Peace River district, in a new Canadian settlement in Saskatchewan, at the top most point of the Island of Vancouver, or in a tiny fishing village of Cape Breton, and one great factor in this existent feeling of togetherness is the staff conference, where the Provincial Secretaries share plans and study problems and work together on policy and program material.

During the winter months when the work in the groups is at its height, Councils, conferences and rallies are held in the cities, towns and communities, and leadership training courses are conducted for normal school students and older girls, who will be leaders of groups, and then when the days swing round to spring come thoughts of camp.

"A Way of Living" is the interpretation given to the Canadian Girls in Training program. It is a way of living, of growing to the fourfold ideal that will bring to 'teen-age girls rich and manifold blessings.—Scotia Maid, Toronto Globe.

Akidu, Kistna Dist., India.

March 18th, 1925.

My dear Helen,—Each month I want to write you a little letter about something in India. You might keep the letters if you like and have a little book.

This time I am going to describe some birds I have seen. My favourite bird friend is the oriole. At this time of year he comes to the almond tree, which is not far away from our dining-room door. Of course, our doors are open all day, so we can see the birds as we eat. Mr. Oriole has such a very bright yellow coat, and with his dark wings he looks very gay. Mrs. Oriole is more modest. Her dress is not nearly so bright in colour. They play a funny game. He jumps to a higher branch than the one on which she sits. She hops up after him. He pretends to be very cross, and in a stern tone, he starts on a high note and goes down the scale, saying: "Who called you here?" Then you would just laugh to hear her saucy, perky answer: "You, my dear." Sometimes she only says, "You, dear." Then he jumps to another branch, and so they keep up the game.

I also like the tiny birds called Golden Mohurs (a mohur is a gold coin). The father bird is a very shiny black, and the mother is a pale yellow. Their nest is the queerest thing. You would pass it by, thinking it was a bunch of cobwebs hanging from the tree. Two years they had their home on a custard-apple tree, just outside my dressing-room window. The father keeps singing: "Keep sweet, keep sweet." The mother does not sing very well, but I expect she is kept too busy to spend much time practising singing.

Perhaps Daddy has shown you the little group of stars called "The Seven Sisters." Would you believe it, there are birds here with the very same name? They are dull fawn colour, with breasts a little lighter. They are fat and bunched, and, as the name shows, they always go about in a group of seven. They are a very fussy, quarrelsome family. It is too bad they do not pay attention to Mr. Golden Mohur's song. I don't think they enjoy themselves very much.

There are black birds with long tails, called Barber Birds. The two long tail feathers separate near the end and curve out at either

side. Some people say the tail is like a razor, so that is how the name comes. They are quiet, not like the Canadian black-birds, who steal the green peas.

I saw a strange water bird with very long legs. It has a fear the sky is going to fall down on it, so, what do you think, it always goes asleep, lying on its back with its legs sticking straight up in the air.

Has Mother one of the weaver bird's nests that I brought home? You can hardly believe a little bird did that wonderful work. Did you notice that the house has both up-stairs and down stairs? They hang these nests from the date palm tree.

There are large black birds that hang by their feet all day from the tree branches and they go out at night to get their food.

We often see great vultures where the body of some dead animal is lying. You should see the funny pelican. Oh, what a mouth he has! He can catch big fish with it.

I have not nearly finished, but I must close.

Lots of love,

Indian Auntie.

QUESTIONS

Find Answers in This Link.

1. What Mission Work has the first claim upon Canadian Baptists?
2. What is the latest book dealing with our Mission work in Bolivia?
3. What new study book has been written by Helen Barrett Montgomery?
4. How has Miss Priest been encouraged in her work?
5. On what fields are Mr. and Mrs. Barss, Miss Martha and Dr. Zella Clark, Miss Harrison, Miss Patton, Mr. and Mrs. Tedford, Miss Sandford, and Miss Blackadar stationed?
6. What is meant by "The Canadian Girls in Training Program?"
7. What articles should be sent for the Sunday Schools in India?
8. What does the Mission Band do for children?
9. What new school for women has been held this year in India?
10. Find special subjects for prayer mentioned in this Link.

Our Mission Bands

LITTLE MOSES OF TELGAM

A story for the Juniors by Mrs. W. S. Tedford, Palkonda.

The little boy of whom I am to write you this time, is not the little Moses who was put in the basket and placed in the rushes of the river in Egypt, but he is named after him. He is a boy of the Relli caste, Telgam, India. Will you please listen while I tell you about him?

I was sitting one morning in the shade of a big spreading mango tree watching a dear little Indian robin plume his feathers and listening for his occasional notes of joy, when rather suddenly ten small boys swooped down upon me and sat on the grass at my feet in the form of a half circle. They were panting for breath for they had run all the way from the village, which was on a hill about two furlongs away, without even stopping once.

"We have come to sing for you," they said. "Very well I said," sing on my happy lads, but please to take your breath first, for if you do not how can you sing. "We will rest a while then by your leave" they said, and they did, or tried to, but the excitement of having their Doregaru and Ammagaru (missionary and his wife) in the big tent and the two little ones was too much for them and they prattled on and on. At last, they said, "We are ready now. What shall we sing?" Just the hymn that you love best and I am sure that I will like it, I said. So they sang:—"Jesus Thy Name be raised for Thou art the Source of Life." They sang very lustily and I was reminded of what David wrote in one of the psalms, "Sing aloud unto God—bring hither the psaltry and harp, make a joyful noise unto the God of Jacob." There was no psaltry and harp, but there was a loud noise all right, coming from the throat of every one of the ten boys, and their faces showed that they were very happy.

Sitting nearer me on my left, there was a little fellow rather smaller than the other lads, with a quiet face which at the first glance would not attract much notice. It was his smile that first attracted my attention. He had had smallpox at one time and his face still told the story. But he had the brightest

eyes that you could possibly imagine and when he laughed they fairly danced. In singing he persisted in pitching his tones a whole octave higher than the others and the highest notes he reached without difficulty. When he came to the happiest words in the hymn his face broke out into smiles and he clapped his hands to show his joy.

While we were at Telgam we had several open air meetings as there was a beautiful clear sky and bright moon light. At one of these meetings sat Moses happiest of all the boys, and we were just in the middle of one of our loveliest hymns, when, through the opening in the cactus hedge came a big man. He had drawn his Eastern garments about him and looked very tall in the moonlight. He walked right up to little Moses, caught him by the arms and marched him out through the crowd, quite as if he had been a criminal. So we saw no more of Moses that night.

The next day a very quiet sober little boy came to me and said "My father beat me last night", and two big tears rolled down his face. I said very softly, "That was too bad dear, why did he beat you?" "He beat me because I went to the meeting. He is not a Christian and doesn't want me to be one," he said. When asked if he meant to give up being a Christian because of the beating, he said "Oh no! I am a Christian and I love Jesus, and I will not give Him up but I will talk with my father every day and pray for him and I am sure that some day he will learn to love Jesus too."

Do you not think Moses a very brave little boy? I do, and I hope that you will remember him in your prayers.

"He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." (James 5:20).

1. Who is the Moses we read about in the story?
2. Where does he live?
3. How does he sing?
4. Why did his father beat him?
5. Does he intend giving up being a Christian?

6. What does the Bible say about converting the sinner from the error of his ways?

—Tidings

MY CHOICE

The world is such a lovely place
When I've been good
And done through all the livelong day
The things I should.
The sun is bright as bright can be,
The birds sing, too,
And I can't help but just be glad.
Now, shouldn't you?
And when I go to bed at night,
The stars above
Seem kindly eyes that shine on me
With smiles of love.

The world is such a dreary place
When I've been bad.
The sun won't shine; the birds won't sing
To make me glad.
My kite just will not fly at all,
My horse won't go,
My tower of blocks all tumbles down,
How do they know?
And when I go to bed at night,
The stars just seem
To be glittering eyes of beasts
That glow and gleam.

I like the sunny days the best
When I've been good
And all through the day I've done
The things I should.

—Selected.

MORE ABOUT LITTLE PEOPLE

Have you ever thought for awhile about what our Sunday Schools mean to us in Canada? True, father and mother may be too big or too tired to attend but it is a joy to see the little folk setting out so merrily of a Sunday afternoon and to hear their excited accounts of the happenings when they return, is it not? And we are never too old to enjoy the children's concert or tree at Christmas time, nor to attend on Mother's Day or on Rally Day, are we? All these good times because there are Sunday Schools. But is that all? Some day these boys and girls will be

leaving the family circle to start on the journey of life by themselves. Some of them may gather all together and take a journey into a far country. Even there these priceless gems gleaned in the S. S.'s of their childhood will still be theirs, beckoning hands calling them back to themselves and home and God. Yes, we might manage without a good many of our very fine organizations but we just couldn't risk it to let our dear boys and girls grow up without the influence of the S. S. could we?

And if we need S. S.'s so much in Canada where there are praying fathers and mothers and family altars and children's sermons, and where there is never a poisonous breath from an ugly Hindu temple, never a grain of superstition in the healthy minds of our children and where instead of the invincible chains of caste and custom there is Light and Liberty, Christ's Light and the Liberty of the Spirit, then, dear reader, how infinitely much, much more do we need S. S.'s in India where in spite of 50 years of helping hands from across the sea meeting outstretched hands in India there still pervades in thousands of villages that "thick darkness that can be felt."

What do we need to dispel the darkness and make India a land of Light and Liberty, Christ's land? Sunday Schools. Yes, Sunday Schools, one in every village on little low verandahs or under spreading banyan trees, for of course there aren't Sunday School rooms in India. There aren't picture rolls and attendance cards and dozens of other devices for interesting little folk. (not unless YOU send them). But there ARE hundreds and hundreds of children just bursting with happiness every time "teacher" comes to the banyan tree and says the verse over and over and OVER until they can't help saying it too and sings the song over and over and OVER until they can't help singing it too. You would want to stop your ears, I think, when they come to the chorus, for choruses 'come' sooner in India than the rest just like they do in other countries. But you wouldn't. That would make them unhappy. You would just sing along with the rest and they would be so happy to find out that the song they were learning 'comes' to the white lady too. And

you would be ever so much more excited to find out if they were really going to manage to sing it right through and carry off a pretty card, than you were to finish that thrilling story the other night. And you would wonder too, you couldn't help wondering, how many of that happy throng, so interested now would one day stand under that very banyan tree and claim allegiance to the King of Kings before all the world, though crosses are heavy in India and sacrifices very real, before the crown be won.

Yes we want more Sunday Schools and that means more and more teachers, and teachers must be fed and clothed a bit even though their little recruits aren't encumbered much in the way of food and clothes. And there should be Sunday School cards, arranged if you please with all of one kind together so that the lesson can be given on that one story. And picture rolls for reviews. And bags, "Those DEAR little bags" they exclaim, the ones you send about 2 or 3 inches square for their "puppu" at Christmas time and for a pocket for the rest of the year. Dolls for the girls? PLEASE. And calendars for "teacher" and tiny note books and half length pencils for records. There, I feel we are really well set up and ready for more Sunday Schools.

Have I wearied you? I hope not. Just keep in mind the vision of a neat little chapel under the banyan tree when these boys and girls have grown to take their place among the men and women of tomorrow, a little chapel where they will be still praising Him and turning Darkness into Light, won't you? And besides there is always before us the privilege of doing some little things for Him who left us that sweetest of all words of service, "Inasmuch."

H. E. Scott.

"What does the Christ-Child's love
Teach us to-day?
That there is one above
Guiding our way;
One, who, with loving care
Guards great and small,
Listens to every prayer,
Watches o'er all."

—Sel.

McDonald Baptist Church,
Edmonton, Alta.

To the Editor of the Link:—

I would like to tell you how very glad I have been for the Band Programmes that were in the Link a while ago and which we are now taking up in our own band, "Schools in India". I am beginning to understand that the children just love to do some of the talking themselves, and so arrange the programmes accordingly. We have this year taken the officers from among our Band and it is surprising how well they conduct our meetings. We sent a box for Christmas to Mrs. A. A. Scott, Tunj, filled with bags and cards and also presented Miss Bullard, a lady missionary on furlough here, with a box to take back to India with her. This box was filled with bags, cards, silks, thread, needles and thimbles. As our Mission Circle is always willing to help the Band, they gave us a shower and brought the thread, etc. We gave a concert on May 6th and used the programme "Children of Many Lands" for our own little Band children. We had several items besides, including a sketch "Aunt Polly joins the Missionary Society," by Miss Taylor's Sunday School Class, and "If they only knew" by Mrs. A.C. Bingham's class. So you see we have been busy all winter. We hope to put on "Children of Many Lands" in a couple of weeks at First Church, when our Convention is held there. And now I am going to ask you if you will have in the Link, for the fall work, other Band programmes which we shall be so glad to use.

Mrs. W. House, Band Leader.

KINDNESS MISSION BAND

Woodbine Heights Baptist Church,
Toronto, May, 1925.

Dear Mrs. Trotter,—The Kindness Mission Band is our name. To join our Band, we have our names on the roll and come as often as we can. To belong to our Band, we have to do a deed of kindness every day—for our motto is—"We Scatter Seeds of Kindness."

Our Band was organized on May 3rd, 1924. Since then we have learned that Jesus who loves us, loves all the other children, too.

And if we love Jesus, we must love them also, so during the past year we have been trying to do a bit for the little children in other lands, as well as in our own dear Canada.

In our first year we raised (by our offerings and giving special programs, one in September and one in April), nearly \$40.00, all of which was used for missionary purposes.

We began with 30 names on the roll, now we have 70, and get an average attendance of 40 every Saturday afternoon. We have also sent two parcels to Samalkot, India, containing scrap books, bags, etc., made by the children of our Band. Trusting to see our letter in the "Link" and wishing the same every success.

Mabel F. M. Haskins, Leader.

MISSION BAND WORK

By Winifred Kelly

The work that is being done by the leaders of the Mission Bands is not alone for the present but it touches the future. There are several valuable factors which the children are being taught and it is these important points which we try to bring before the mothers and members of the Mission Circles in order to enlist their sympathy:

- (1) The Mission Band nurses the vital teachings of the church—"Go ye into all the world and preach the Gospel."
- (2) The Band work teaches the child to think and do for others.
- (3) It brings out the spirit of sacrifice.
- (4) It brings out the spirit of worship.
- (5) It develops leadership.
- (6) It teaches the child to give his time and money.

The result is, children learn to become interested in missions and by this interest many missionaries are doing missionary work.

The leaders of children must have the personality which appeals to children and must be filled with that burning zeal to impart the truth to the little ones. If the leader can arouse interest, and inspire the children, she will have no trouble impressing upon them the need for missions. But the leader alone cannot accomplish great things unless prayer looks largely on the pivot of Mission Band life. The members of Mission Circles and

mothers in the home can do a great amount of good if they will become more interested. We have come to realize that work among children yields greater results than any other branch of Christian work. **Brand love** for the needy upon a child's mind and it will never be effaced.

We look forward to great things from our very willing and efficient leaders who carry on our Mission Band work.—Western Baptist.

A VISIT WITH KAGAWA

(Continued from page 345)

ment of the promise, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

Leaving Kagawa's relief station we drove on toward the ship, in silence for a time. After a few moments one of us spoke, saying, "For days we have spent much of our time with those who are supposed to sit in the seats of the mighty, but here is a little man who for all the world looks like a servant in the house, and who by living Christ in a most lowly way has come to be recognized as one of the greatest moral and spiritual powers in the Empire." Yes, Kagawa not only looks like a servant in the house; he is a servant in his **Father's house**, whose doors are open to all who need food, fellowship, or forgiveness.

Nearly a year has gone by since we saw Kagawa in the plain room of his relief station in Tokyo, but that hour taught lessons which will abide through life. He left his work long enough to accept the invitation to cross the ocean and speak twenty minutes at the Foreign Missions Convention at Washington, D.C. Then we were honored by having him speak to the Board of Managers of the Foreign Mission Society. But he is a man of such modest bearing and broken English that possibly not all of those who merely heard him could appreciate the power of his Christlike life. That, however, makes his discipleship the more impressive, and the lesson more valuable. Heaven alone can measure the power of the most modest life surrendered to the will of God.—Missions.

The Eastern Society

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

BOARD MEETING W.F.M.S. EASTERN ONTARIO AND QUEBEC

The quarterly board meeting was held on Friday, June 12th, in Olivet Baptist Church. The President, Mrs. H. A. Ayer, was in the chair.

The usual routine of business was followed. The Committee for the Jubilee Campaign reported progress. It has been successfully initiated, the folders for the offerings are in circulation and the Associational Directresses evince a desire to heartily co-operate. We are confident that with earnest prayer and loving enthusiasm our objective of \$5000 for Vuyyuru will be attained.

The kind invitation of the First Church, Ottawa, to hold our annual convention there on October 11th and 12th, was gratefully accepted. The Programme Committee for Convention reported progress and was able to announce that Miss Lockhart would be the speaker on Foreign Mission Day. We are promised a rare treat as it is understood she is a most attractive speaker.

The report of the Treasurer, Miss M. Clarke, was read and on motion adopted. Her report revealed that we have to raise \$2632 during the next four months in order to close our financial year free of debt. The figures for June 1st, 1925, compared with June 1st, 1924 showed the total receipts to be \$252 behind. All Circles and Bands must pray and give sacrificially during these summer months that we may be able to meet our obligations. **Remember the Exchange Problem.**

Report from the Bureau of Literature was read by Mrs. N. J. Litch and on motion received. Emphasis was laid on the Senior Study book, "Prayer and Missions." It was suggested as a profitable book for summer reading.

Mrs. Ramsay, Supt. of Bands, reported good work being done at Lachute and hopes are entertained of the re-organization of Bands at Dalesville and Brownsburg.

Report from the Superintendent of Supplies was deferred. It was moved that a vote of thanks be conveyed to Mrs. Findlay and

her band of helpers for the arduous work involved in the packing of the boxes for India.

Mrs. John McKergow was received as a Life Directress of the Society.

Regrets that so many single lady missionaries will be unable to return to India this autumn were voiced by our President. This suggests that we pray that our Young Women may get a vision of the need of our fields and a call to the work.

Letters from our missionaries were read. One from Miss Winifred Eaton, telling of the first graduating exercises of the Bible Women's Training School at Palkonda was listened to with interest. Each class contributed some item to the programme and the four graduates spoke. Miss Priest, Miss Archibald and Mr. Gibson were present.

A letter was read from Mrs. Silverthorne, President of the Federation of Women's Boards of North America, introducing Miss Ella B. McLaurin as Secretary. She brought to our attention the urgent need of funds for the providing of Christian literature for the women and children in foreign lands. She also asked that we concur with a resolution restricting the growth of opium to the amount required for medical and scientific needs.

After a season of prayer the meeting adjourned.

The annual Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in the First Church, Ottawa, on Wednesday and Thursday, Oct. 14th and 15th. Let us all plan to be present and in the meantime pray for an unusual blessing on our annual gathering.

AKIDU

Those who contributed to the building of the wall round the girls' compound at Akidu will be interested in the following note received by Mrs. Motley:

Dear Mrs. Motley,—Just a hasty note to catch the mail if possible. The wall is prac-

tically finished! I can assure you it looks well too and appears impregnable. Mr. Chute has worked very hard. He cannot stand and boss a job without getting into it. He enclosed more land to make the compound a little larger. There are several palmyra trees on the newly enclosed piece that make the girls' compound look much more attractive.

Susie Hinman.

1925 CONSIGNMENT

The story of how a small parcel became five packing cases.

As a matter of fact they were twin parcels. They arrive in Westmount on May 19th from Lachute. One contained some beautiful cot quilts, and the other nice things made by the Mission Band. The best of it was that the money for freight and customs duty came along with them; so that the Supt. of Supplies had the whole entry complete right away.

After that—but how can I begin to tell the whole story? How I wished that everybody could have been with me those days, not only to see the things, but also to read the letters. How much love, and labour, and gladness were behind those gifts!

The first to bring tears to my eyes came with a tiny parcel—"They are not very much, but our love goes with them." Truly, I saw the Lord standing again beside the Treasury, and realized this gift in its big proportions.

"These were fixed for the children in the schools by a dear lady over eighty years old." There were some knitted things too from the same willing fingers. Her name? I won't tell it, or verily she will have had her reward, and who would wish to deduct from her treasure in Heaven?

Our young women did splendidly—splendidly. One Circle in particular sent things prepared in such a way that they were ready for forwarding, each kind of article sewn up in cheesecloth and labelled according to contents and value.

But again, it is impossible to tell everything, so here are some figures which summarize:

Individual parcels weighed from $\frac{1}{4}$ lb. to

70 lbs. Total weight of goods, over 700 lbs.

These were received from 42 Circles, Bands and Sunday School classes; and fill five packing cases which occupy over eighty cubic feet of space.

To the "helps" (1 Cor. 12:28) who rose to the big occasion and served ungrudgingly to the point of sacrifice and personal inconvenience—from the Treasurer of the Board to the janitor of Westmount Church,—I hereby record my indebtedness and gratitude. Their names are written in Heaven.—A. H. F.

IMPRESSIONS FROM ONE PRIVILEGED TO VIEW THE EXHIBITION OF GIFTS FOR THE BOXES FOR INDIA.

Oh that all the 42 Circles and Bands and Sunday Schools who contributed and those also who did not could have seen the large hall of the Westmount Church on Tuesday, June 9th, when these gifts were displayed! The articles were arranged on tables all around the Hall. Each table bore the name of the station in India and a photo of the Missionary to whom the articles were to be sent. Labels were placed on these showing the Circles and Bands contributing them. Exclamations of wonder and delight were heard on all hands. Such abundance, variety, taste, skill, and ingenuity. Dolls of all sizes, from the large ones that will be given as prizes in the schools or to cheer sick ones in the hospitals, to the little kewpies and rag dolls which will delight the hearts of little ones in Telugu villages. Toys of all descriptions, pencils, pins, combs, shirts, knitted binders and booties, quilts, picture cards, hundreds of gay bags, personal gifts to the Missionaries and to our hospital stations, such marvellous medical supplies which we know will delight our lady doctors and nurses. And we realized, though unseen, love and interest worked into all which will cheer those workers at the outposts and assure them that they are not working a lone furrow, but that we in the home land are with them in sympathy and love. What hath God wrought through his children!

AVANIGADDA

From a recent letter received by our Corresponding Secretary, Mrs. Motley, the following extract was taken.

Remember in prayer this summer:

1st. Our Summer School for Women workers.

2nd. Our new Hostel for High School girls.

3rd. The new Training School for Women at Palkonda.

We have prayed and prayed for these. It seems fine to see the beginnings.

M. C. Cross.

MONTREAL

The young ladies of the Tabernacle Young Women's Mission Circle presented a Chinese Missionary Pageant entitled "The Honourable Mrs. Ling's Conversion," in the Church Hall on Friday evening, May 15th. A silver collection was taken up and \$21.22 was received. A kind friend of the Circle offered to take a flash-light picture of the girls in their costumes and he kindly donated three dozen photos which the girls are selling and should receive approximately \$11.00 for them.

On June 2nd our Circle held a Mission Hospital Shower in the Church Hall and articles to the value of \$30.00* were received, and a pleasant social evening was spent. Hospital supplies, shirts, towels, bandages and various other articles were brought in.

Respectfully submitted,

Ada Scott, Secretary.

OTTAWA ASSOCIATION

Mrs. E. Richards, Westboro, was re-elected Directress at the annual meeting of the Circles and Bands held in the Osgoode Baptist church June 16th. Other officers elected were: First Vice-President, Miss Claire Thomson, Thurso, Que.; 2nd Vice President, Mrs. W. B. Tighe, McPhail Church, Ottawa; Corresponding Secretary, Mrs. J. G. Carkner, Kenmore, and Recording Secretary and Treasurer, Mrs. J. C. Stuart, Osgoode, Ont.

The afternoon session opened at 2 o'clock, Mrs. A. A. Cameron, Ottawa, led the devo-

tional exercises. Mrs. McLaurin Brown welcomed the delegates and Mrs. J. T. Kirkwood responded.

Following the opening exercises reports of the Circles and Bands were presented by the Directress, Mrs. E. Richards. Total amount raised by Circles and Bands for Home and Foreign Missions \$4742.80, an increase of \$365.39 over last year.

Reports on Home Missions, Foreign Missions and our Jubilee were presented by Mrs. A. N. Frith, Westboro, Mrs. J. D. McLean, Ottawa, and Mrs. E. C. Haskin, Ottawa, respectively. Miss Ruth Johnson, of the Parson Memorial Mission, led in consecration and prayer.

The evening session was begun by a song service led by Mr. Roy Carson, after which Rev. H. A. Reid, of the entertaining church, conducted the devotional exercises.

Two very much appreciated addresses were given, one on "Women and Grande Ligne" by Mrs. Therrien, Grand Ligne, and one on "The next fifty years in India" by Rev. J. B. McLaurin.

The report of the young women's work given by Mrs. E. G. Blackadar indicated a very successful year.

The missionary sketch put on by representatives from the Ottawa Young Women's Circles under the direction of Mrs. Rosewarne, was enjoyed by all.

Rev. Mr. Smalley closed the meeting with prayer. The offerings amounted to \$41.80.

Florence Stuart, Secretary.

CANADA CENTRAL ASSOCIATION

The thirty-seventh annual meeting of Circles and Bands was held in the Church at Brockville June 16th. The President, Mrs. G. V. Collins, of Almonte, was in charge of the meeting. The devotional half-hour was led by Miss Osborne, President of the Y. W. Circle of Kingston.

The Director's report of Circles and Band work was most encouraging. Twelve Bands reported this year, total money raised \$371.75. Two new Bands were organized during the year. Three Bands report Life Members for Foreign Missions. Six boxes

were sent to India, one of which contained 850 articles, as well as a personal gift for the Missionary to whom the box was sent.

Reports were presented from 16 Circles and 4 Y.W. C's.; two of these were organized during the year, a Senior Circle at Westport and a Y.W.C. at Perth. The report showed the total gifts from Circles to be \$1526.20, 12 Circles showing an increase. 9 Life Members, 7 for Foreign and 2 for Home, were reported. Drummond, our smallest Circle, has the honor of leading in average, giving \$8.70 per member. 4 Comfort boxes were sent to Home Missions and 7 to India.

Mrs. Scammell, of Ottawa, presented the work of the Home Mission Board. The importance of work in rural districts, Northern Ontario, and French and Slavic work was stressed, and the need of enlarging our present budget was clearly shown.

Mrs. P. B. Motley, of Westmount, brought to us a message from our Foreign Mission Board. This year there is a shortage in our funds, as compared with a year ago, doubtless due to some extent to increase in exchange. Encouraging messages from our Missionaries in India were presented and thankfulness expressed for the growth of the work there.

Seasons of prayer for our Home and Foreign objectives followed each of the foregoing addresses.

Miss Washburn, of Smith's Falls, presented to us in her usual enthusiastic manner the plans for our Golden Jubilee in 1926, when it is hoped we shall be able to raise an extra \$5000 for special work in Vuyyuru.

Mrs. Williams, of Brockville, brought to us a sweet message in song.

Officers for the year—Director, Mrs. H. C. Bryant, Smith's Falls; Assist. Director, Mrs. I. McClean, Brockville. President, Mrs. B. Davies, Delta; 1st Vice Pres., Mrs. McNab, Arnprior; 2nd Vice Pres., Mrs. Hooper, of Brockville.

B. MacD. Bryant, Director.

A good book bargain! "The Enterprise" and "Gungahbar Rath" for \$1. Send to the Literature Department, 66 Bloor St. West, Toronto.

SUMMER SCHOOL FOR WOMEN WORKERS AT WALTAIR

(Continued from page 348)

Dr. Clark, in her generous way came to our help at the last minute, and altogether we had a lovely time. There were twenty-four women here in residence, and what nice women they were, interested, intelligent, capable. Though they catered for themselves their cooking was never made an excuse for being late to class or play. They cooked before seven for the noon meal and before three for night. So they were always ready. The morning meetings were held at Dr. Higgin's bungalow, and the evening meetings in my garden. Miss Brothers came first with her fine lessons from Old Testament women. Then Mr. Abel had an hour or more teaching them new gospel hymns and how to sing them. Then Dr. Clark taught Romans to the women for an hour. Several afternoons also she had a class on "The Telugu Mass Movement" with great lessons from Dr. Clough's wonderful life. Also Miss Archibald had several classes on personal evangelism. Then at 4.30 we had a play time. One day we were at the Beach and it was fun to get them all wading in the surf. Another day they were taken out to the reservoir among the beautiful hills and shown how the water was stored for the people of the town.

At sunset Miss Mason led them in an inspirational meeting, and the response in testimony and prayers showed that they were really being helped, cheered and uplifted. At half past eight, in the lovely moonlight, Dr. Lazarus gave them lessons on hygiene, health and First Aid. Her own personality—the example of fine educated Indian womanhood was perhaps her best lesson.

M. Helena Blackadar.

(Continued from page 353)

The fascinating exercises of that occasion have evidently kept their charm through the years.

We are glad to give our Maritime Province Missionaries this visit to Acadia through Mrs. Stillwell's eyes and pen.—Editor.

Canadian Missionary Link

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- No. 1—**MEDICAL WORK ENVELOPE**, containing a paper which is to be returned about our Medical Lady Missionaries, a poem which can be read or sung, and 3 or 4 leaflets illustrative of the work. You may keep these leaflets, returning the paper, for 12c.; or, we can send you a synopsis of the medical work in our mission at the present, with story leaflets, for 12c.
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- No. 3—**BIBLE WOMAN ENVELOPE**, contains a paper on the work of the Biblewomen, parts of letters about the Biblewoman's Training School, 3 stories about women who have been or are on the field. Keep the leaflets, return paper. 12c. Or better, take Mrs. Inrig's Paper, then some illustrations of Biblewomen from Telugu Trophies (25c.)
- No. 4—**THE LINK ENVELOPE**. Contains short sketches of the beginning of the Link, a suggestion for a poster for use in your meeting, and an Exercise for the Band children, telling of the use of the paper. This will be especially good about the time your Agent is busy with subscriptions. All to be returned. 5c.
- No. 5—**BOLIVIAN ENVELOPE**. Contains a number of things on Bolivia, a paper on the history of the Mission from its beginning to 1922, reports of work since then, leaflets by Mrs. Mitchell, and a hymn. These are lent for 12c. But better by far, you can buy **PIONEERING IN BOLIVIA** for 40c., and in it you will have the history, present day conditions, and short sketches of the missionaries there. This would easily make 5 or 6 programmes.
- No. 6—**RUSSIA ENVELOPE**. Contains a paper written by our President, and notes from Dr. Rushbrooke's lectures in Toronto. This would be good to have as a matter of information, before our Annual Collection is taken in our churches in June, so we have an intelligent idea of the work to which we are giving.
- No. 7—**MUSKOKA REST HOME ENVELOPE**. Contains a brief history of how the Rest Home came into possession of the W. F. M. B., and a story of its usefulness since then. This is only lent. 5c.
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Also have a paper to lend on the life of Rev. JOHN DAVIS, written by the late Mrs. Moor, and a splendid inspirational paper, "PAST ACHIEVEMENTS AND FUTURE OUTLOOK," by Mrs. Matthews, of Denfield.

Just now, information is wanted on different missionaries. As clippings and reports have been saved from year to year, we can now supply something about most of the missionaries. TRY US.

NOTE.—OFFICE CLOSED DURING AUGUST.

Please keep this list for reference.