

Canadian Missionary Link

XLVII

WHITBY, NOVEMBER, 1924

No. 8

Missionary Ruts

"A rut is the outward and visible sign of incompetence. The expert road-builder will have none of it. Rutless roads are possible; yet rutless roads are few, because the people have not learned that the unconscious tax they pay for rutty roads is greater than the cost of making smooth mudless roads without ruts."

"In our churches, too, we have our ruts; old, well established, highly thought-of! . . . Over them with galled shoulders we drag one-horse loads a little way, when we might draw great burdens swiftly and with ease. Why do we tolerate them?"

—Helen Barrett Montgomery.

Do you want to get out of yours? Come to the Convention in Woodstock and learn how.

As women, we have reached the day of freedom and responsibility.

Let us consider together how we can best help one another and speed the King's business.

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THANKSGIVING PRAYER

Oh, let me give
Out of the gifts Thou freely givest;
Oh, let me live
With life abundant because Thou livest;
Oh, make me shine
In darkest places, for Thy light is mine;
Oh, let me be
A faithful witness for Thy truth and Thee.
—Selected.

ARE YOUR "MIGHT AND MERCY" BOXES EMPTY?

I hope they are empty. Of course I do not hope this is their chronic state, far from that. It is this—I hope they were quite full and were emptied at the October meeting and are now ready to do duty until our Jubilee year is about over. If yours is still full, take the contents to your President or Treasurer that she may send it to your Directors, who will bring it up to the Convention.

You will be thinking this is not the regular way we do with Foreign Circle money. No, we always send it to Mrs. Campbell; this way is only for this particular occasion.

Your Board asked to have the might and mercy boxes brought to Convention first that we may know how our Jubilee objective is. Then it will be our only chance to rejoice together over these many recorded examples of our Father's mercy toward us, and to give thanks for those who "might" have done otherwise, but thought first of God's field in India which we must tend.

We have heard of some Circles which have surprised themselves by the amount they found in their M. & M. boxes. If many Circles have that experience our India Jubilee building will be assured.

And here I'll end with a hope as I began with one. I hope that you have all been surprised at what the little M. & M. boxes could do by their silent challenge for "mights" record for "mercies."

Maud Matthews.

PROGRAMME OF 4th ANNUAL MEETING OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO WEST.

Wednesday, November 12th, 1924

Convention Reporter—Mrs. E. J. Zavitz

Morning Session

Keynote—Thee. The Sword of the Spirit, which is the Word of God: Eph. 6-17.

9.30—Hymn

Scripture lesson by Mrs. C. J. Loney, Hamilton.

Prayer by Mrs. W. F. Spidell, Caladonia.

9.45—Recording Secretary's Report, Mrs. F. Inrig.

9.55—Director's Reports, conducted by Mrs. H. H. Lloyd.

10.55—Report of Mission Homes and Muskoka Bungalow, by Mrs. Senior.

11.00—Bureau of Literature Report, by Miss Dale.

11.10—Reports of Mission Boxes, by Mrs. C. W. Dengate, and Mrs. M. C. MacClean.

11.15—Publications Report by Mrs. Zavitz and "Link" by Mrs. J. C. Doherty.

11.30—Meditation and Prayer led by Mrs. A. A. Affleck, London.

11.50—Address of Welcome, Mrs. S. Everton.
Response.

12.00—Election of Officers.

12.20—Announcement and Adjournment.

Afternoon Session.

Keynote—I stir up your pure minds by way of remembrance. II Peter 3:1.

2.00—Hymn

Prayer by Mrs. C. R. Duncan, Brantford.

2.10—President's Message.

2.30—Jubilee Objective.

Corresponding Secretary's Report, by Mrs. H. E. Stillwell, and Glimpses of Mission Fields by Lady Missionaries.

- 4.00—Collection. Solo by Mrs. J. Janes, of Woodstock.
 Young Women's Session conducted by
 4.10—Mrs. M. L. Gregg, Toronto.
 4.50—Treasurer's Report and Budget, by Mrs. Glenn H. Campbell.
 5.20—Hymn and Benediction.
Evening Session.
 7.45—Song Service.
 8.00—Devotional, led by Rev. R. C. Jones, Woodstock
 Address on Bolivia with views, by
 8.15—Rev. P. G. Buck.
 8.55—Choir and Collection.
 9.10—Address on India by Rev. J. B. McLaurin.
 9.50—Hymn and Benediction.

N.B.—Send names of delegates requiring billets during Convention to Mrs. S. Everton, Woodstock College, Woodstock, Ont.

Directors' Conference will be held at the tea hour on Tuesday, and the Band Conference during the Thursday morning session, instead of the usual time. The Board meeting will be held at 9.30 Friday morning.

PROSPERITY

They tell me thou art rich, my country; gold
 In glittering floods has poured into thy chest;
 Thy flocks and herds increase, thy barns are
 pressed

With harvest, and thy stores can hardly hold
 Their merchandise, unending trains are rolled
 Along thy network rails of east and west;
 Thou art enriched in all things bought and
 sold!

But dost thou prosper? Better news I crave.
 Oh, country, is it well with thee
 Indeed, and is thy soul in health?
 A nobler people, hearts more wisely brave,
 And thoughts that lift men up and make them
 free—

These are prosperity and vital wealth.

—Henry Van Dyke.

Quite a supply of lace has been received at the Literature Department. If any Circle outside of Toronto would like a box for sale they may apply to 66 Bloor St. W.

NOTES

The Women's Baptist Missionary Union of the Maritime Provinces recently held its annual Convention. The Baptist women of these provinces raised last year \$33737.30 for Foreign Missions, and \$14098.24 for Home.

They are now engaged in a campaign to raise \$50,000 for Acadia University, believing that through the university they will make a vital contribution to Missions and Missionary Education.

McMaster University has just enrolled about three hundred students. Over one hundred of these are women—a much larger enrolment of women than ever before in the history of the University. Those in charge of the University life and work are impressed with the generally high quality of intelligence and character that these students are bringing to their task. Among these young people we should find many recruits for our Mission fields, home and foreign, and many leaders in our denominational life and work. There should be much prayer in every Baptist home and church that by all the life of the University these young people may be helped to choose the high way of service and sacrifice.

Among the McMaster students resident in Wallingford Hall is one in whom Link readers will be especially interested, Miss Elsie England, the daughter of an English official in India. She has lived in India all her life until last summer when she accompanied Miss Farnell to Canada. Her father and mother are Baptists and have been intimately associated with many of our missionaries. They lived for some time in both Cocanada and Waltair. Elsie, herself, taught for a time in the Timpany Memorial School. A sister, who has been studying in England, in one of the colleges of London University, is also in Toronto attending the College of Education.

These cultured young women are an acquisition to our Baptist student life. We hope they may find among us some compensations for the long absence from home, and that they may have much happiness as they seek further equipment for their life work.

MISS PRATT RETURNS TO INDIA

Among the passengers on the S. S. "Empress of France", sailing from Quebec on November 5th, will be one whom we have known and loved for years, Miss Lida Pratt, returning for her third term of service in India. She went out first in the autumn of 1902. After having lived for more or less extended periods in Yellamanchili, Tuni and Akidu, in 1905 she assumed charge of the Girls' Boarding School in Cocanada, which became her permanent appointment after Miss Baskerville relinquished the work. She remained



Miss Pratt

the principal of this school until her furlough in 1919, when, as she was detained in Canada because of home responsibilities, the work was placed in Miss Laura Craig's hands.

Last July, when the missionaries met in Conference in Cocanada, the following resolution was passed:

"Whereas the Principalship of the Girls' Boarding School in Cocanada will be left vacant upon the departure of Miss Craig on furlough early in 1925, resolved that this Conference express to Miss Pratt, through

the Board, its most earnest desire and hope that it may be possible for her to return to India this fall, with the expectation that she resume the work she discharged so efficiently heretofore as Principal of this School."

It will be a joy to the Conference as well as to us here at home, to learn that Miss Pratt feels arrangements have now been made whereby she is able to return to the School.

The first part of this year, Miss Pratt became Travelling Secretary for the Young Women's Mission Circles of Ontario West, and, as she went to and fro through the Province, she enthused and encouraged Circles already formed, and was able to assist in forming new Circles. Because of her visits, some young women have doubtless received their first real interest in Missions, while many others have had theirs confirmed and strengthened.

All members, both of Senior Circles and Young Women's Circles, will follow Miss Pratt with loving interest and prayers, as she now turns her face once more to her work in India—the land of great opportunities in the Master's service.—B.S.

THE LINK

HONORABLE MENTION FOR PROMPT RENEWALS

(All names on last year's list accounted for and paid in advance of Convention November, 1924).

Ailsa Craig, 14; Ayr 1; Belmont 10; Bobcaygeon 2; Cochrane 9; Dalesville, Que., 6; Dundas, 24; Dunsford, 5; Ford, 1; Jerseyville 4; Port Burwell (Lakeview) 9; Siran River, Man. 9; Tillsonburg, 9; Toronto, (Indian Rd) 42; Toronto, (Parkdale) 58; Vancouver, B.C. (Grandview) 16; Woodstock (Innerkip) 4.

Dear Agents,—The time has come for me to report on your work. There are some who have not paid for last year's paper. There are many who have not been reported on this year. Save my billing these individually by looking over your lists and my receipts and report at once on all not paid in advance of November, 1924.

Thanking you all for the help you have

given in this important branch of our work, I am,

Yours faithfully,
Mrs. J. C. Doherty,
(Supt. Agents Link).

DR. JOSHEE WELCOMED

A private letter from Mrs. Joshee enclosed the following address of welcome given to Dr. Joshee at Cocanada. There has also been great rejoicing at Ramachandrapuram over his return. Mrs. Joshee says in her letter, "I was very anxious about him but now have come to know that I had very little cause for my anxiety. He tells me often of the Canadian hospitality and of the Canadian friendship. How blessed is your country and how fortunate we are to have Canadian friends."

Address of Welcome to Dr. D. L. Joshee

Dear Dr. Joshee,—It is with great pleasure that we, the Christians of Cocanada and Jagannaikpur, have met here to greet you on the occasion of your safe return from a happy voyage overseas.

It has indeed been a privilege to you to visit Canada, where the kind people live who support the Canadian Baptist Mission, through whose efforts so many have been brought to the blessed feet of our Lord and Master Jesus Christ.

We have been reading with great pleasure the letters you have written while there, to many of your friends. We feel exceedingly glad to learn that the Christian brethren there gave you such a kind welcome. We have no doubt whatsoever that your visit to Canada has brought us into closer touch with the Canadian people, and our mutual bond of love has been strengthened.

We are thankful that the Christian brethren there showed so much respect to our Indian representative at the Canadian celebration of the Jubilee.

We thank God that he has brought you back in safety to join your dear family.

May God bless and help you more and more in your work at Ramachandrapuram, is the prayer of your friends,

The Christians of
Cocanada and Jagannaikpur.

Cocanada, August 8th, 1924.

HERE AND THERE IN OCTOBER

October in Ontario . . . Shining stubble giving place to widening stretches of upturned sod; golden-rod flaunting the roadside and marking out the course of stream and river bed; autumn woods aglow with the flame of birch and maple; luscious fruit blushing from orchard bough and garden plot; milkweed and thistle down afloat in the marshlands; lovely Indian Summer stretching long arms of hazy mist over the vallies; from overhead the call of wild birds flying south; and everywhere an atmosphere of thanksgiving for 'all good things around us'—oh no, we haven't forgotten October in Ontario . . . And in India? That first delicious coolness at early morn; noon skies a little less merciless; sunsets such as make one want to worship, so full of God they are—and the beginning of the march militant, the Crusaders' Campaign.

Tales of the great Crusades of the misty past speak glowingly of a burning purpose, of toilsome preparation, of emblazoned banners and swords tried and true, of song and story which have lived long after in the history of the people, of open hands and loving hearts far away from the dust and toil of the march where the home fires were kept burning, and of great Leaders who have gone before, blazing the trail for all who have followed after

And so the month of October finds the Crusaders in India, old and young, teacher and taught, in the little village schools, the recruiting centres, putting on the armour, chief of which is the sword of the Spirit, the word of God. It is sharp and piercing, even to the dividing of soul and spirit, composed of precious words, everyone a priceless jewel, "The Son of Man came to seek and to save that which was lost." That very sword may have meant much to you at some time or other, dispelling the grim giants of Doubt and Despair forever from your heart and paving the way therein for the King. It will be wielded by thousands of the Crusaders in the campaign throughout the months of October and November as they go up and down the length of the C. B. Mission field to the intent of the casting down of strongholds of the arch enemy, Satan, and for the setting up of the

name of the Captain of the Hosts, no other than the King Himself.

And the Story? It is that little gem told by Luke of how Zachaeus was impelled to join the ranks of the King so long ago. Brave little man he was to follow thus, away beyond the Tollgate, leaving behind forever the coarse friendships and filthy gains of the old life, out into the quietness of Home. And so our Crusaders will ring out the same glad message of the King to thousands of men, women and children as they march forward, 'This day I must abide in thy house.' So much to leave behind, so hard to brave the vicissitudes of an uncertain livelihood, the scorn and ridicule of friends, the denouncement of those next of kin,—But, so precious to have Him, the gracious Guest, yea the King Himself, in the inner chamber of the heart.

And the song? One of hope and trust reminding one in its pathos of those familiar lines,

'Father, I stretch my hands to Thee
No other help I know,
If Thou withdraw Thyself from me,
Ah whither shall I go?'

Have they forgotten their banner? How could they when it is emblazoned on the hearts of every true Crusader. 'The wondrous Cross on which the Prince of Glory died?' And it shines forth in the white light of a changed life, in loving sacrificial deeds for the King, which ever point the wayfarer to the Golden City, the Home of the King and of those who endure unto the end.

And so, dear Reader, when golden October has faded and November has come with its long chill evenings, wont you remember to hold up the hands of the Crusaders in the Quiet Hour? For just at the time when the dying embers of your grate fire are reminding you that another day is done for you, there's will be but begun. They will be setting out in two's and three's with the morning sun on their faces to tell the glad message of the King to hundreds who know it not. There will be new recruits in the ranks, timorous and untried in the ways of battle, but they will have their good swords in their hand and the song will come ever so joyfully from full hearts—they *know* the King is worthy, and that those who trust Him wholly find Him wholly true.

Won't you pray for them in that quiet hour, that they may be brave and true and that many, many wayfarers may make haste and come down to join the ranks of the King.

Tuni.

H. E. Scott.

CONVENTION RAILROAD RATES

If certified attendance is 150 or more, fare for return trip will be one-half one way ordinary first class fare plus 25c. 149 or less, four-fifths one way first class fare plus 25c.

Those attending Convention must purchase one way first class adult ticket (fare for which must be not less than 75c.) to Woodstock and secure certificate to that effect on Standard Convention Certificate Form from the ticket agent at the time of purchase of ticket.

Tickets and certificates will be issued on and after November 7th, returning up to and including November 18th, 1924.

No stop overs allowed.

We hope no one will fail to get a certificate.

Lillie Senior, Trans. Sec.

CABLE MESSAGE

As we go to press we learn that a cable message has been received announcing the sudden death of Dr. J. R. Stillwell, our beloved missionary at Ramachandrapuram, and brother of our Foreign Mission Secretary, Rev. H. E. Stillwell. Dr. Smith and Dr. Allyn were with him.

A more extended word about Dr. Stillwell and an article from his pen will appear in the December Link.

ONLY THROUGH ME

Only through Me can come the great Awakening!

Wrong cannot right the wrongs that Wrong hath done;

Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

Only through Me shall Victory be sounded;
Only through Me can right wield righteous sword;

Only through me shall Peace be surely founded;

Only through Me . . . Then bid me to the board!

—John Oxenham.

Our Work Abroad

MISS MUNRO—SAVARAS

And He said "write", And I said what shall I write? And He said "write the things thou seest." John in his vision on the Isle of Patmos wept much for that no one was found to open the Book and read it. I am not in the Isle of Patmos, nor am I in a trance, nor do I write the things that shall be. I am in India, in the midst of reality, writing of things that are. I write of a tribe on the Eastern Ghats of India. Whence they came, I can not say. When they came I do not know. One



Two Savaras

thing only I can say concerning them with certainty, they have never known Christ. They do not know the Book. It is sealed and there is found none among them to open and read it. Is this something to weep about? Aye verily, but weeping will not save them. I could weep mine eyes out if it would avail. Christ wept over Jerusalem, but could not save it, because they would not, they would not! It is different here. It is not because they would not but because they know not and the pity is, they know not that they know not.

They are Animists. Does that suggest Fear, inherent for centuries? Do you re-

member when as a tiny tot a thoughtless maid told you about the "bogey man" and the time mother had to stay with the sick neighbor and Fanny told us the wonderful ghost story after she put us to bed? Oh, I do! I was afraid after that. I was afraid of the dark. Why? Because I thought there were spirits and they were coming to trouble me. Fanny said that the bogey man was a kind of spirit and that ghosts were the spirits of dead people. Father had never said anything about these fearful things. He told us the night was God's blanket that He spread over the Earth so we little ones could rest. Don't you too, remember how Fear began? But spell Fear such as we know in our cultured, Christian land with a small "f" and that of the Sa'Oras with every letter a capital, FEAR. Even then the comparison is inadequate. Ours becomes eradicaded, although "nerves" sometimes remain, but we know that there is nothing. They don't. They believe they are surrounded by spirits—malicious always, and there is no help for them except by appeasing them.

I saw and one sat on the hillside and uttered a long weird call. Donning my topey (pith helmet), I hurried down to where he was and asked "Et'en tub-te?" (what are you doing?) He either heard not or did not heed, so I looked on and listened. Placed in front of him was a curved woven rack of split bamboo, through the centre of which was thrust vertically, a shaft about sixteen inches in length with a little woven cup at the top containing the offering to the chief diety or spirit—at least, such was my inference. Neatly arranged on the rack, in portions of six, were small leaf cups, containing two kinds of dry grains; larger leaf cups with servings of the cooked flesh of the fowl that had been sacrificed, and still larger ones holding cooked rice. Six pikas (a leaf twisted and filled with tobacco) were hung on the edge of the rack. Over all the dry offerings the blood of the sacrifice had been sprinkled. The spiritual advisor, Boya as he is called, had invoked

the spirits of his ancestry. Now he called upon the particular spirit that had sent the fever to the little child. Each mantrum was followed by another at an increased speed and at the end of each he uttered the long call and heaved a weird quavering sigh. In the final mantrum there was no division of words at all, just a jargon of syllables at sixty-fourth time that ended in a fiendish skirl and a half prostrate performer. When he came to he gathered the portions of rice and chicken together and went over to the group that had given the sacrifice. They all sat down and gorged themselves. Did the child get better? I don't know, but if not the procedure would be to go to the Boya again and he would tell them in some such fashion as this,—“Yes, that spirit is appeased, but I have found out since that there is another, a kindred to him, who was angry. You will have to bring a pig to appease him. He is a powerful spirit and more malicious than the other. You see how very sick he has made the child become. If you don't bring a pig it will die. The Sa'Ora loves his child and he fears the spirit, so he borrows again from his master, buys the pig, performs the puja (worship) and the loan, according to custom, being of a progressive nature and on a cent per cent basis of interest, his debts are increased with his sorrows, and visited upon his children unto the third and fourth generation of them that fear.

This also I saw. A mother with much pain. Had been sick for months with tuberculosis. The performance was much the same. A goat was the victim of sacrifice. At one stage the Boya put some brown stuff in his mouth, filled his cheeks till they bulged with water, then holding the lobe of the woman's right ear with one hand and with the other twisting her head into the position, he blew the contents of his mouth into her ear. Another mouthful, and the charge was discharged into the other ear. Again, and the top of her head received the dose. Some mystic signs and another mantrum and—what?—recovery? Certainly not. Something to weep about? You can't look on suffering

that will not be eased and pass along and forget about it.

But sadder, more awful than physical suffering, this I see,—a multitude, a horde moving through the unblazed wilderness of Heathenism,—moving on, on, on silently, ceaselessly. Stumbling—no one to help them up; caught by the thorns and torn—no one to bind their wounds. Surrounded by dangers, filled with dread, moving on through centuries of Darkness to plunge into an Eternity of Death. Oh, this must not go on! What would you do if it were your father, mother, brother, sister, wife, little ones? Would it matter more? Can't we feel for them as we do for our very own? Aren't their souls just as precious? They are in God's sight.

Savara or Sa'Ora, derived from the Sythian sagar, an axe. They carry a small battle axe, which they use as a weapon. Other weapons are bow and arrows, sword, dagger and a spear the head of which is twelve inches long and the shaft, a six foot length of stout bamboo. This spear is for killing bears.

Origin—unknown. Some authorities have identified them with the Sauri of Pliny and the Sabarai of Ptolemy.

Type—A combination of Mongolian and Ethiopian. Eyes oblique and high cheek bones. Fair skinned, comparatively speaking, and more of a yellowish tinge than brown. Hair very curly, often absolutely crinkly. Lips thick. Nose flat and broad, with large round nostrils. Height somewhat under average. Body well developed, limbs muscular. Sight and sound very keen.

General Characteristics—Clever imitators of any sounds, as birds, beasts, water, etc. A people of quick percept, but totally lacking concept. Men, stolid on approach and women frightened, will run and hide, but an agreeable, interesting people on acquaintance. Do a great deal of laughing among themselves. Industrious, truthful and honest. Quick-tempered. Tillers of the soil, mainly.

FROM FIELD NEWS

Ramachandrapuram. Dr. Joshee had some glorious welcomes at Samalkot, Cocanada and Ramachandrapuram.

The missionaries, teachers and boarding boys were in force at Samalkot with flags, and garlands and welcome songs.

At Cocanada, crowds of Christians met the doctor at the station, with bands playing and banners waving, and the procession went to the McLaurin High School bungalow where the party were entertained.

A framed address was presented in the welcome meeting presided over by Mr. A. T. Palmer. The doctor entertained the audience immediately with an account of some of his experiences. A tea at Miss Baskerville's and then a welcome in Ramachandrapuram with garlands and shouts of joy, and drums beating. Welcome meetings were held in the Telugu Chapel and Leper Home and the National High School. Further experiences were related and every one was entertained. Great indeed was the joy of the lepers in having again in their midst their beloved doctor.

S. I. Hatch.

Vizianagram. We have had the pleasure of welcoming Miss Sanford, and are glad to see her looking so well. It so happened that the Bimli trio, and Mr. Theobald, from Nellamara, were invited, by the writer, to tea and dinner, on the very day of Miss Sanford's arrival, though we knew nothing about her coming. She and her father joined the party and we had a merry time. Miss Sanford reports a happy furlough and pleasant voyage.

Both the Inspectress and Assistant Inspectress have recently visited the Orphanage and the three girls' schools. They expressed themselves as much pleased with the work of the schools; the Assistant Inspectress remarked, that it was the best inspection she had had for a long, long time.

Both remarked upon the healthy, happy appearance of the children in the Orphanage, are much pleased with buildings and surroundings and greatly interested in our Industrial Department. They think the children are doing wonders and congratulated us upon the work that is being carried on.

Four Christian girls from the Cantonment School are now in Nellore, undergoing training, and one girl from Main Street School.

The new ward at the Leper Home is under construction, and will probably be completed in the course of a few months.

The Palli street building was formally opened April 26th. It is a nice building, well ventilated and airy and a wonderful improvement on the old one that partially collapsed in the November cyclone. It has been repaired and is being used as a dwelling house. We are grateful for the new building and for the additional power that it means in our work.

Flora Clark.

Palkonda. The Bible Training School for Women opened August 1st, with 22 students and 2 teachers. Another student and another student have since joined us, bringing the numbers of our school family up to 20. The enrolment by districts is: Ganjam, 1; Vizag, 7; Godavari, 5; Kistna, 10. We are glad to note that the students taking the regular course are increasing in number. The first year students number 8; four from our own preparatory department and five direct from their fields. There are three new recruits in the preparatory department, all quite promising women.

We're now well started in the year's work, organized into groups for evangelistic work and for household arrangements as well as in classes for study.

Our first school prayer meeting was a most inspiring time. Praise was the keynote of the hour and as one after another told of vacation experiences, of protection from danger, of help received in their gospel work, of remarkable answers to prayer we all rejoiced together. Personally I wish to record my gratitude for strength to resume the work and for the staff the Lord has raised up to assist in the school.

Winifred A. Eaton.

Notice on the next page the picture of Miss Eaton with the first graduating class from the Bible Training School.



First Class of Graduates from the Bible Training School, Palkonda, with Miss Eaton.

The accompanying picture will be of much interest to those who read, in the October Link, the two articles about the Bible Training School for Women, at present in Palkonda. These four young women in the photo were members of the first Class to graduate from this school. Reading from left to right they are:

- P. Shantamma, from Parlakimedi
- K. Ammanna, from Parlakimedi
- P. Kamalaratnamma, from Avanigadda

G. Ademma, from Waltair.

Miss Winnifred Eaton, Principal of the school, in the chair.

Will you not turn again to the October Link, and read once more what Miss Eaton wrote about the training which these girls were given in Touring work, and what Miss Priest wrote about the graduating exercises, and then ask God's blessing upon these women, first fruits of our Bible Training School. —B. S.

PRAYER

Oh! turn me, mould me, mellow me for use.
 Pervade my being with Thy vital force,
 That this else inexpensive life of mine
 May become eloquent and full of power,
 Impregnated with life and strength Divine.
 Put the bright torch of heaven into my hand
 That I may carry it aloft
 And win the eye of weary wanderers here be-
 low,
 To guide their feet into the paths of peace.
 I cannot raise the dead,
 Nor from this soil pluck precious dust,
 Nor bid the sleeper wake,
 Nor still the storm, nor bend the lightning
 back,
 Nor muffle up the thunder
 Nor bid the chains fall from off creation's long
 unfettered limbs.

But I can live a life that tells on other lives,
 And makes this world less full of anguish and
 of pain;
 A life that, like the pebble dropped upon the
 sea
 Sends its wide circle to a hundred shores.
 May such a life be mine!
 Creator of true life, Thyself the life Thou
 givest,
 Give Thyself, that Thou mayest dwell in me,
 and I in Thee.

—Horatius Bonar.

While at the Convention in Woodstock be sure to visit the Literature Department. Give someone at Christmas "The Enterprise," or "Pioneering in Bolivia," or "Letters From My Home in India."

Among The Circles

STEWARDSHIP STUDIES FOR CIRCLES

Prepared by Mrs. Frank Inrig

Method of Presentation:

1. Devote one meeting to the presentation of the principles of Stewardship.
2. Then, at each of the other meetings of the year, let the theme for the devotional period be some phase of Stewardship.
3. If the devotional period can not be used let the subject of Stewardship be an item on the programme to which five, preferably ten minutes, are devoted.

First Meeting

Introduction of Stewardship Principles.

1 Why Study Stewardship in the Mission Circle?

Because it has a vital connection with

- (a) the giving of the Gospel to every creature,
- (b) the highest development of Christian character,
- (c) the greatest usefulness of the Christian, and are not these the aim and objects for which the Mission Circle was organized?

2 What Stewardship is

A diligent prayerful study of the Word will reveal

- (a) that God owns all, Deut. 10:14; Hag-gai 2:8; Psa. 24:1; 1 Chron. 29: 11-14; Psa. 50: 10, 11; Acts 17: 24, 25.
- (b) that we possess only temporarily what God has given, to be used as He directs, Luke 19:13; Luke 16:2; 1 Cor. 4:7.
- (c) that we must give an account of how we have used God's property. Matt. 25:19; Luke 16:2; Romans, 14:12.

3 The Acknowledgment of Stewardship

Ownership must be acknowledged, and it is the owner who says what that acknowledgment must be. It is the owner and not the tenant who fixes the rent. The separated tree in the garden of Eden was a constant reminder to Adam and Eve that the Garden belonged to God, so the separated day, one out of seven, is a token that God owns

our time, and the separated tenth, in memory of the Passover, God has fixed as the acknowledgment of our redemption, and that, being bought with His Blood, He owns our substance. Notice, too, that the separated day is the first day of the week, and the separated tenth is the first fruits (Prov. 3:9) and of the loving heart He asks, in addition, the free-will offering.

Now, having heard the Word of the Lord let us obey. Step out in faith—step out in faith even if we do not know how we can give the tenth.

4 Form a Band of those who will pledge themselves to separate or set apart the Lord's portion.

Have cards distributed in the meeting to be signed, or to be taken home by those who prefer to think and pray the matter over before signing. Have all signed cards returned. Unless these truths are translated into action they will pass away from our minds, and will have no effect on our lives.

5 Call attention to Stewardship Literature.

Encourage the reading of such books as: Women and Stewardship by Ellen Quick Pearce; Life as a Steward by Guy L. Morrill; The Spirit of Service by Julia Tolman Lee; Money the Acid Test, by David McConaughy; The Larger Stewardship by Charles A. Cook; Stewardship and Missions by Charles A. Cook; God's Will and Our Life by Charles A. Cook.

Have different interested ones purchase one of these books and use the books as a lending library. Appoint a Stewardship Librarian who will keep the books in circulation, and add to the number as suitable books are discovered.

Program for First Meeting

1. Hymn, "O Lord of Heaven and Earth and Sea". Baptist Hymnal 311.
2. Prayer.
3. Scripture Lesson. Romans 12, or The Giving Alphabet (a series of Bible texts on Giving beginning in order with letters of alphabet).
4. Prayer.

5. Business and Announcements.
6. Remarks by President, introducing Stewardship and why it should be studied in the Circle.
7. Presentation of What Stewardship is.
8. The Acknowledgment of Stewardship.
9. An Opportunity to Ask Questions.
10. Hymn "Take my life and let it be Consecrated". B. H. 398.
11. Form a Band of Tithers.
12. Introduce Stewardship Literature and urge the reading of it.
13. Offering.
14. Prayer.

Subjects for Other Meetings

- Practical Lesson on How to Divide the Tithe.
 Ways in Which Women Can Tithe.
 The Giving of Free-will Offerings.
 The Stewardship of Prayer.
 The Need for Stewardship (1 Peter 4:10).
 Results of Tithing, a testimony meeting by members of Band of Tithers.
 The Stewardship of the Nine-tenths.
 Opportunity for the Stewardship of Service (1. Tim. 5:8-10).
 The Stewardship of Influence.
 Help for these subjects can be found in the Stewardship Literature suggested.

THE FELLOWSHIP OF STEWARDSHIP

Proportionate Giving Pledge

Recognizing that God's Sovereign Ownership of all my possessions requires regular recurring and Proportionate Acknowledgment,

I PURPOSE, in loyalty to Him and His cause, to adopt the Principles and Practice of Proportionate Giving, and to set aside at least one-tenth of my Income for the Extension of Christ's Kingdom.

I recognize the primary claim upon this separated fund to be the support of my own church and the Missionary Work of our Denomination.

Name

Address

Church

Date

Issued by the Stewardship Committee of the Baptist Convention of Ontario and Quebec, 223 Church Street, Toronto

BLOOR ST., TORONTO

At the annual meeting of the Women's Mission Circle October 9th, very interesting reports were presented of the year's work.

One item was an increase in membership, another that the Circle had raised \$1209.42 for all missionary purposes, with an additional \$83.00 for the special evangelization fund.

Mrs. Clarence Starr was re-elected President, with Miss Stark, Mrs. Bengough, Mrs. David Moyle, Mrs. Philip Boyd, Mrs. Freeland, Miss Lewis and Mrs. Stowe on the executive.

After the business a most instructive programme was given on "Why a Mission Circle". The three reasons given by our President were—as a means of education—for gathering money and for the prayer service.

The Educational aspect of the Mission Circle was ably presented by Mrs. Harry Stark, who said it was worth while to attend the circle meetings for the sake of the education, information and missionary interest, which are the result. Frequently we have visits from those who have lived on the various fields, and from their inspirational talks much can be learned of conditions, both physical and spiritual.

The most helpful way she considered was for one's self to study mission books and pamphlets and give the information so obtained in a concise, bright way at some meeting of the Circle. An interesting illustration of the far reaching effects of a small circle was given.

Mrs. Moyle pointed out that the foundation of all missionary effort is the command "Go ye into all the world and preach the gospel to every creature." We cannot all go but we can provide money to send *someone*. As we study we see opportunities to extend the work and more money is needed to cope with the situation, but growth is necessary to life.

Why pray? was Mrs. Bengough's branch of the subject. Prayer is the soul's sincere desire, uttered or unexpressed. She gave many illustrations of tremendous belief in prayer in New Testament times. Jesus went off by himself for long seasons of prayer and He taught the necessary connection between our prayers and the supply of workers, "Pray ye that He send laborers." We come together to pray

for others which calls for detachment from self, intensity and time. We must be conscious of the great unseen forces, and have a definite object. We pray to get results as little can be accomplished without it. She gave illustrations of answers to prayers in recent times one of which we all remember, the Bolivia situation.

We were reminded that one great reason for having Mission Circles is for the definite and united support of missions in prayer. We study that we may pray intelligently and we give that we may help answer our own prayers.

Mary G. Stowe,
Secretary.

PARK STREET, PETERBORO

The Women's Mission Circle of the Park St. Baptist Church, Peterboro, Ont., held their Fall Rally meeting on Tuesday, Sept. 9, in the afternoon, at the home of Mrs. Boyler, which is an annual occurrence. There were twenty members present, and seven visitors, three of whom joined the circle.

An interesting programme had been prepared, one of the items being an address on the Royce Avenue Mission work, by our Pastor's wife, Mrs. Norman R. McLeod.

One of our members, Miss Norma Moore, was present with us for the last time before leaving to take up her studies to prepare herself for Mission work under the Christian Alliance.

Following the programme Miss Moore was presented with a small purse of money, as a slight token of our love.

Besides being a member of the circle Miss Moore was also President of the Mission Band, and will be missed from that department of the work.

The good wishes of both the Circle and Band go with her as she enters her studies to prepare herself for the Master's work.

F. E. Sellon, Secretary
281 Prince St.

RIVINGTON BAPTIST BABY CIRCLE

The regular monthly meeting of the Rivington Mission Circle was held at the home of Miss Mary J. Stewart on August 21st. On August 7th we gave a chicken supper in aid of our Foreign work, which was attended

by about one hundred and fifty people. We took up a free-will offering that amounted to \$51, which was equally divided between the three denominations represented in the Circle.

The Circle sang missionary hymns and interesting addresses were given on foreign mission work. A very pleasant evening was enjoyed by those who were present and they showed their appreciation by their generous giving. There are thirteen members in our Circle. Seven are Presbyterians, four Baptists and two Holiness Movement. The sum of twenty-nine dollars was sent by each denomination to their different boards.

We made one life member and feel that our work is progressing each year. Though we are few in number the interest is very good. Wishing the Link future success.

Mary J. Stewart.

RECEIPTS FOR SEPTEMBER, 1924

W.B.F.M.S., Ontario West
M. C. Campbell, Treasurer

From Circles — Brantford, First, \$25.15; Yarmouth First, \$3.00; London, Egerton, \$2; New Hamburg, \$15.00; Orangeville \$2.77; Kitchener, King, \$9.32; Parry Sound, \$8.50; Walkerville \$7.85; Sault Ste Marie, Wellington, \$4.50; New Dundee \$3.93; Ridgetown \$15.00; Denfield \$20; Stouffville \$5.00; Collingwood \$10.00; Warton \$35.00; Toronto, Mt. Pleasant \$8.38; Toronto, Olivet \$7.50; Toronto, Indian Rd. \$7.85; Whitby \$25.00; Orillia \$11.70; Kingsville \$17.50; Bayview \$25.00; London, Talbot, \$125.00; Toronto, Boon, \$7.10; Goshen \$11.60; Toronto, Castlefield \$5.00; Fort Frances \$7.50; Caledonia \$10.00; Stratford Memorial \$5.00; Glamis \$5.00; Toronto, Waverley \$18.00; Toronto, Jarvis, \$545.35; Toronto, Walmer \$47.50; Tillsonburg \$8.37; London, Egerton \$7.25; London, Talbot, \$33.35; Collingwood \$25.00; Stratford, Ontario St. \$51.00; Brampton \$25; North Bay \$3.90; Paisley \$1.60; Toronto, Immanuel \$2.00; Bloomsburg, \$4.75; Kenora \$8; Whitby, \$2.50; Hillsburg, \$9; Beachville, \$6.50; Burks Falls 2.75; Welland \$10.30; Toronto, Central \$138.32; Grimsby \$12.50; Owen Sound \$5.00; Yarmouth, First \$7.25; East Nisouri \$12.50; Aurora \$40.29; St. Marys \$4.00; Dutton \$5.00; New Sarum \$3.00; New Dun-

dee \$7.70; Markham, Second \$16.00; Toronto, Jones, \$15.00; Weston, \$3; Marchmont, \$5; London, Kensal Park \$1.00; Eddystone \$3.50; Gravenhurst \$12.20; Hespeler \$23.00; Brooke & Enniskillen \$19.50; Parkhill \$6.00; Simeoe \$25.00; Watford \$6.00; Hagersville \$7.25; Burford \$9.58; Cobourg \$5.25; Leamington \$47.50; Acton \$3.00; Fingal \$16.00; Toronto, Bethany \$5.00; Gilmour Memorial \$25.00; Cheapside \$11.98.

From Y. W. Circles—Hamilton, Stanley \$5; Toronto, Century \$25.00; Stratford, Ontario St. \$9.00; Norwood \$2.50; Stratford, Ontario St. \$10.25; Hamilton, Stanley \$11.00; Kitchener, Benton \$12.50; Toronto, Central \$3.00; Guelph \$6.00; Waterloo \$22.35.

From Bands—Colchester \$5.00; Toronto, Parkdale \$8.27; Seville \$7.00; Guelph \$35.00; Hamilton, Stanley \$15.00; Toronto, Boon, \$13.31; Bloomsburg \$3.70; Strathroy \$10.00; Leamington \$22.00; Brantford, Immanuel \$5; Woodstock, First \$5; Sarnia, Brock \$3.76; St. Williams 75c; Delhi \$10.00; Toronto, Calvary, \$9.00.

From Individuals—"One who is interested" \$25.00; Mrs. Whitmore \$1.00; Mrs. McTavish \$2.00; Mrs. A. J. Vining \$3.00; Mrs. H. H. Lloyd, \$2; Mrs. C. T. Stark, \$2; Mrs. Thos. Urquhart \$1.00; Miss Moyle \$1.00; Mrs. Wm. Davies Jr. \$15.00; Mrs. W. E. Henderson \$10; Mrs. M. G. Buchan \$15.50; "Friend of Missions" \$50.00; Mrs. Matthews \$2.50; Mrs. Holmes, \$1.00; Mrs. Bates, \$2; Mrs. Hopper, \$1; Mrs. Dunlop, \$1.00; Miss Isa King, \$50.00.

From Other Sources—Refund, Miss Palmer \$12.48; Refund Miss Scott \$25.00; Bond Interest, Dominion of Canada \$262.50; Brantford Y. W. Rally \$5.00; Refund on Miss Pratt's expenses \$12.50; Whitby-Lindsay Assoc. collection \$6.50.

From other organizations—London, Adelaide "Ever Ready" Bible Class \$10.00; Toronto Century, Mr. Senior's Class \$9.00; Burth, Young Ladies' Class \$17.00; Toronto, Christie Young Ladies' Class \$8.75; Brantford, Park, Philathea Class \$17.00.

Mr. Glenn Campbell,
113 Balmoral Ave.

M. C. Campbell,
Treasurer.

WHITBY

The Mission Circle of Whitby Baptist Church met at the Parsonage to hear Mrs. (Edith Craig) Dengate, daughter of one of the oldest Baptist Missionaries in India, Rev. John Craig. During his student days Mr. Craig was pastor of the Whitby Baptist Church.

Mrs. Dengate spoke of the great need of more missionaries in India, that the fields were insufficiently manned, throwing an excessive strain on the present missionary staff. The speaker appealed for a larger place for India in thought, conversation, and reading. She spoke of the rewards of the missionary in seeing, after the exercise of great patience, some soul get the first faint glimmerings of the Gospel truth. The speaker said it requires courage to become a Christian in India—it means ostracism from their homes, and friends and families. It often means death by poisoning, at which art some of the native apothecaries are very adept. Baptists are responsible for five million Telugus.

After the address, the President, Mrs. C. A. Goodfellow, was surprised with an address of appreciation and presentation of a three heat electric mat. The address was as follows:

Dear Mrs. Goodfellow:

We, the Mission Circle and friends, are grateful to God that you escaped more serious consequences in your recent automobile accident, and we hope and pray that you may long be spared to live among us your quiet life of sterling faithfulness.

For many years you have been the leader and inspiration of the Mission Circle and have always been ready with a helping hand in all departments of church work. Therefore it gives us great pleasure to show our sincere and warm appreciation of your unselfish service by presenting you with this slight token as a tangible expression of our regard. May it bring comfort to you as you have to many others. In behalf of the Mission Circle and friends,

S. Colly, Secy.

After a social half hour, during which refreshments were served, the meeting adjourned. The annual thankoffering was taken.

Buy some of your Christmas presents in Woodstock from the Literature Department.

The Young Women

"Did your soul say Good-Morning to God?

Did you reach out His favor to win?

Did you wait for His smile and His word

Ere you faced the wild world and its din?

Yes, my soul said Good-Morning to God,

As we met at the Morning Watch Tryst,

And saw by the light of His Word

The glory I would not have missed."

—Palm Branch.

A JAPANESE GIRL'S HEART

A nineteen-year-old Japanese girl, now a student in the Bible Women's Training School in Tokyo, has given this charming account of her inner life, which is quoted in World Call: "I like to look at the sky, so that I have taken great interest in heavenly bodies. I have been told many stories about the stars, the moon and the sun. I also like to watch the clouds which move in the blue or the ashy-gray sky. I have been sensible always to the mystery in them. I also love flowers, mountains, pictures, music, writings, reading, church, family and friends. I dislike to embarrass others or to hate. These doings seem too cruel. I am a Christian. I was baptized on September 30, 1917. That night a terrible storm arose, with flashes of lightning. Oh! it was terrible! But there was somehow serenity in my heart. I have attended Sunday School since I was about five or six years of age. I give glory to God in the highest. I wish I may be a good servant of God. This is my hope. I want to become a Bible woman. I am a woman of insignificant character but I will try to do my best. I will try to make my life the strenuous life. I wish to live a real honest life."

VELLORE

We are all interested in the Medical College at Vellore. Two of our Canadian women doctors are on its staff. Dr. Allyn also did some work there while the Principal, Dr. Ida Scudder was in America not long ago. Some girls from our Mission have already been among its students. So the following account of Dr. Scudder's welcome back will be of interest.

Vellore's Welcome to "Doctor Ida"

By Miss Lois C. Osborn

Matron of the Nurses' Home, Vellore Medical School

The day that Dr. Ida Scudder returned was one of great excitement. For weeks the girls had been planning a welcome for her. The gardener had made an arch over the gateway and this was covered with bright leaves and colored tissue paper flowers. At the top of this was a big banner with the word "Welcome" on it. Under the banner hung an American flag. It looked very impressive.

From the gate to Dr. Scudder's bungalow chains of leaves were fastened. The front entrance was beautifully decorated with palms, banana leaves, jasmine flowers and paper flowers. It is hard to get bright-colored flowers, and the girls are very clever in making the paper ones, and they did add the dash of color needed.

When the travelers arrived Dr. Scudder was driving her car, which had been taken to the station for her. She drove through the long line of students, which extended to the gate, all of them waving handkerchiefs. Clad in their white saris, with blue ribbons on their left shoulders the girls followed the car. They stood in front of the bungalow and, holding the Vellore banner, they sang a song to "Grandma Scudder." Then the president of the Student Government went up on the porch and put a garland of jasmine flowers about Dr. Ida's neck. A song was then sung to Miss Dodd and a wreath presented to her. After this they sang to Dr. Scudder: "Doctor Scudder, lovely Doctor Scudder, Doctor Scudder, we welcome you— We would welcome you with songs, Pretty songs, Oh!"

Beginning over again, the next verse sang of "Happy Smiles" and so on. Even Michael, Dr. Scudder's dog, was included in the welcome.

One night the girls gave a dinner to Dr. Scudder—a genuine Indian party. Indians do not feel that they are properly entertaining their guests unless they help in preparing

(Continued on page 77)

Our Mission Bands

A Mission Band in Every Church in Our Convention in Three Years

CONVENTION AT WOODSTOCK MISSION BAND CONFERENCE MISSION BAND EXHIBIT

Above are three big opportunities in one for Band Leaders! We can't give to others without receiving ourselves. Sometimes the shelves of our minds, from long drawing on our stores, seem as empty as Mother Hubbard's cupboard. If we don't want our Band boys and girls to be in the same plight as the "poor doggie who got none" we must avail ourselves of all the opportunities we can get for restocking our missionary larder.

Those who go to convention realize the great lift it gives them in their work, but there are many, I am sure, who have, for one reason or another, never thought very seriously of taking in this annual gathering. Have you ever gone to something rather unwillingly, just because you thought you ought (I know I have) and coming home simply delighted saying you wouldn't have missed it for anything? That is what will happen to you if you try out our convention. Do make this a test year!

The Band Conference this fall comes in the afternoon of Home Mission Day, November 13th.

As usual there will be an exhibit of Band Material. This is always helpful for the suggestions it gives. If you have had good posters, models or home-made maps used in your meetings could you not bring these to the exhibit for others to see. Samples of your Band's busy work or new photographs would also be very welcome. Please have everything with the name of the Band and Band leader so there will be no difficulty in returning them.

A visitor's book will be hanging on the wall at the entrance to the exhibit and we would like every Band leader present to sign it.

How big a representation will we have in 1924?

Hildegard Smith.

Indian lace and beads for sale at 66 Bloor St. W. Call and see them.

TRUE STORY DIALOGUE

I'd been reading about William Carey and how nobody cared whether he went to India, I do think he's the greatest man who ever lived. And then an inspiration came to me. Why not invite all the class to make a dialogue of the story of Carey?

To make a long story short, we fixed up a sort of shop, with maps of the world drawn on brown paper pinned to the screens, not having leather to draw them on, as Carey did. And there was a sign: "Wm. Carey, Cobbler. England, 1792."

I could not persuade any of the rest to be William Carey, so I put on a brown paper cap, and I was tapping away at an old shoe.

Then Mrs. Carey came in, wearing one of the caps loaned us. This was Louise, and she was just fine! She was much put out with me—I mean William Carey—and said:

"William, I wish you would not think of going to preach to the heathen."

So we two had a dialogue like this:

W.C. "Does it not make your heart ache to realize that three-fourths of the world, yes, even more, is still without the knowledge of Christ?"

Mrs. C. "It is a pity, but it is not my fault, nor yours. I shall not leave my home for such a foolish idea."

W. C. "Do not say that, wife! I believe the Lord will make you willing to go with me. Next Sunday I mean to tell my congregation to expect great things from God and attempt great things for God."

Oh, I forgot to say, we started our program with "Greenland's Icy Mountains," and four of the junior girls recited "A Sower Went Forth to Sow," you know the parable in Luke 8, but they walked up and down the platform, one at a time, as though they were scattering seed, and they were very sober when they turned and said, "It Withered away," and "Thorns sprang up," and so on.

And one of the teachers prayed that the seed we sow may bear a hundredfold.

We remembered how people talked when Carey the first Missionary wanted to go to India. So several of the girls sat around a table

having tea and some had knitting-bags on their arms. This is the way they were talking:

No. 1. "Have you heard about the meeting at Widow Wallis' house?"

No. 2. "No. What about it?"

No. 3. and No. 6. "Of all the crazy notions!"

No. 4. "Why, I hear that those twelve poor Baptist ministers gave thirteen pounds to send a preacher to India."

No. 2. "Do tell! What for?"

No. 5. "They say the people of India ought to have the gospel as well as the people of England."

No. 6. "If God had meant India to be Christian, wouldn't he have sent Christ there?"

No. 7. "I suppose somebody had to bring the gospel to our own land, sometime."

No. 6. "Oh, certainly, but there are unbelievers here yet. Let them be converted first."

No. 8. "For my part, I don't believe the heathen will ever worship anything but idols. So what's the use?"

No. 9. and others. "So say I. Money just thrown away."

Isn't it a shame that poor Carey had to preach and study and translate those hard languages for seven years before Krishnu Pal was converted! But I think it's lovely that the very first Indian Christian should have written a beautiful hymn. We sang it while the scene was changed:

O thou, my soul, forget no more

The Friend who all thy sorrows bore,
Carey stood by a table heaped with books and manuscripts. Tacked to a screen was a new sign: "Wm. Carey, Translator, India, 1809."

Louise and I were dressed in white this time, for it is so hot in India. Mrs. Carey comes in and William says:

W.C. "At last! Fifteen of these heathen peoples can now have the word of God in their own language."

Mrs. C. "It has been a long, hard test for you, William. I am rejoiced that our three sons are following your example. What do you think of the prospect?"

W. C. "Bright and broad as the promises of God."

We had a poster with the names of those

three who first started the mission work in India: William Carey, William Ward, Joshua Marshman.

And another, with strips of paper pasted on, the different lengths showing the growth of Christianity in a hundred years.

Really, it was a lot of fun, and hardly any trouble. Sure enough we were requested to repeat the performance, and we are going to do things like this with other books we are reading. True stories are so interesting. Adopted from Jr. World.—Palm Branch.

VELLORE'S WELCOME TO "DOCTOR IDA."

(Continued from page 75)

the food. Consequently, while the girls had a man especially to do the cooking, they themselves were busy all day long. At night they put on beautiful fresh saris, and they loaned each of us one so that we might be properly dressed for the party, too.

The party was held out of doors, and everybody sat on the floor on mats. We were divided into two groups, one party sitting so as to form the letter S, and the other the letter D, for Miss Dodd. We had a banana leaf for a plate, and we had rice which had been cooked with chicken, a real delicacy, curry, fried potatoes and curds! You could use a spoon, but the real way is to eat with your fingers. For dessert we had something that tasted like doughnuts.

After dinner we moved over to the verandah of the hostel (dormitory), and one of the girls read an address of welcome to Dr. Scudder. As Dr. Scudder and Mrs. Scudder and Miss Dood were mentioned each was given a garland of jasmine flowers.

To close the evening's entertainment Tagore's play "The Post Office" was given by the girls—and they are born actresses. After this was all over we stood in a large circle and sang our "Alma Mater" which is to the tune of "America the Beautiful."

—Missionary Review of the World.

Band Leaders be sure to visit the Literature Department at Convention. Miss Dale will show you lots of helpful material.

The Eastern Society

Miss Barber, 4136 Dorchester Street, Westmount, Que.

At a united meeting of the Boards of the Women's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec held at the close of Convention, Oct 8th and 9th, in Montreal, it was decided to observe the semi-annual Days of Prayer on the first Thursday in November, 1924, and the first Thursday in April, 1925. Will all Circles endeavor to meet for prayer on these dates that God's richest blessing may crown our faith's endeavor during all the Convention year.

EASTERN ONTARIO AND QUEBEC CONVENTION

Temple Church, Montreal, October 8, 1924
Things Not on The Programme

Oh, yes, the letter is on the programme, but if you want to catch the spirit and feel and hear as well as read, or next best, send a delegate who has the consecrated faculty of observing and absorbing, combined with the gift of vivid transmission. It is the spirit that quickeneth, and it certainly quickens the purpose-pulse of the delegate from Umpville who started out alone to find herself joined by another and then another on the way, until by the time she reaches her destination in Montreal she is one of a little crowd and others have arrived ahead. The blood-heat of her devotion rises to normal as she looks around and realizes that the majority of these other women are busy home-keepers like herself, at the period of life when duty to kindred is most exacting, yet, withal, possessed of sufficient vision to look beyond their own backyards to the fields white unto harvest. She is sure now that the family at home will be quite all right till she gets back, and yields herself to enjoy the happy influences of the next few days.

Thus comes the joy of fraternity, the courage of united service, encouragement of hope, assurance of faith, that lead to surrender for fuller service.

Sliced From The Loaf.

The Temple Church is one of the cosiest, best equipped churches we have seen, and we appreciated our warm welcome.

Nearly seventy delegates registered the first day, but there must have been others as the attendance was good at every session.

Nearly one hundred and fifty sat down to supper Wednesday.

Circle reports from all Associations were full of encouragement and optimism. Total membership 1760. Banner Senior Circle for giving showed average of \$10.50 per member. Banner Y. W. Circle, \$14.00 per member.

Though a box was not sent to India this year from the Board several Circles and Bands sent direct to India; these things were much appreciated and more are needed.

A printed list of articles for our hospitals and schools can be had by writing Supt. of Supplies, Mrs. R. H. Findlay, 53 Windsor Ave., Westmount, P. Q.

You will want to get the Study books and pay up arrears for the "Link!"

The Treasurer's Report was the most wonderful yet. Estimates for 1925 amounted to \$7518.50 (see December Link for details of this), besides a special 1926 Jubilee fund of \$4,000 for the needed school buildings at Vuyyuru, to be commenced at once. Last year's balance of \$720.57 is the nest egg for this. Collection for the day \$82.00; we have more than ever to praise God for.

For the coming year, Officers of the Board—President, Mrs. H. H. Ayer; First Vice-Pres., Mrs. C. G. Smith; Second Vice-Pres., Mrs. W. G. Rickert; Rec. Sec., Miss E. Bentley, pro tem; Treasurer, Miss M. Clark; Corres. Sec., Mrs. P. B. Motley; Asst. Corres. Sec., Miss M. E. Barker; Supt. of Supplies, Mrs. R. H. Findlay; Asst. Supt. of Supplies, Mrs. Chalmers.

Board Members: Mesdames Ward, Scammel, White, Colpitts, Lee, McCutcheon, Scott, Miss Russell.

Appointed at Union Board Meeting: Supt. of Y. W. Circles, Mrs. E. G. Blackadar;

Supt. of Bands, Mrs. J. H. Ramsay; Supt. of Literature, Mrs. N. J. Fitch.

The exercises of the Temple Church Mission Band were full of information and hidden humour. Who can resist the happy appeal of children!

The quiet hours are appropriate periods of rest and remind us of the supremacy of the Holy Spirit in our business sessions.

Addresses.

One of the most anticipated items on the programme is the President's address. It is also one to which there is the deepest heart response, recognizing as we do that warp and woof, whatever the message, is woven from the speaker's own experience.

Mrs. Ayer referred to the missionaries who have gone to higher service, particularly Miss M. J. Frith, who "blazed the trail" for other single women, to the changes on the Board and the new strength in our Y. W. Circles and C. G. I. T.

We must keep before us the hope of another missionary of our own; only two out of forty-one are ours, and twenty more are needed; also more Biblewomen, teachers, and nurses; Bible Women's Training School; Teachers' Training School, Hostel for girls attending Government High School at Vizagapatam and bungalows on three of our fields. The most pressing need of all is for dormitories and other school buildings at Vuyyuru. At present fifty-nine girls are occupying space allowed for twenty by the Government, and this cannot continue.

"It is required in a steward that he be found faithful."

Our Circles are giving more regularly and promptly than ever before and the value of the weekly offering system in envelopes through the Church is proving itself wherever it is tried, but there is another stewardship equally important—the stewardship of personality—the gifts of self and time and energy—of the best we have, to be laid at His Feet. Are we giving our best to God?

Most of our Board members live in Montreal because the quarterly and special business meetings are held there. The fact of the Convention in the city gave opportunity for the Circles to see whom they have elect-

ed to the responsibility of business management. At the close of the afternoon session Officers and Members of the Board came to the platform and choir seats and remained standing while Mrs. G. R. Maguire gave them charge and encouragement. It was to us a new and solemn service. Out of an understanding heart, and a mind stored with a knowledge of God's Word, Mrs. Maguire encouraged these "workers together with God" that every time business deliberations were carried on under the guidance of the Holy Spirit, and they could say to the constituency "It seemed good to the Holy Ghost and to us" every woman would accept and further their decisions. The needs of missionary work are two—workers and finances. Has God a plan for the supply of workers? Yes. "Pray ye therefore," Matt. 9:38. Has God a plan for the supply of finances? Yes. "Upon the first day of the week let everyone of you lay by in store as God hath prospered him." 1 Cor. 16:2.

If God's methods are recognized there will be no lack of workers or funds in the Treasury. Surely every heart prayed as these "honourable women not a few" were committed to God in prayer.

We were fortunate in having with us three of our missionaries at present on furlough, Rev. J. B. and Mrs. McLaurin and Miss Myers.

In a very happy manner Miss Myers told us a little of her experience first in Narsapatnam, and later in Ramachandrapuram. It is difficult to follow a loved and capable worker, but Miss Myers met that instant response of the Indian heart of which we heard more in the evening. The first night in Ramachandrapuram, when meeting the twelve consecrated Bible-women, she knew that she was not to take the place of another but to have one of her own. There are some beautiful girls in India who will become Bible-women, teachers, wives and mothers, and looking around on the girls at home, wondering what they will become, the longing comes that these girls in India might also have the possibility of higher education.

Mrs. McLaurin took up the thread where Miss Myers left off and gave several out-

standing reasons why India's women should have more opportunities for education than at present. Women in India may be considered of little worth, but they are very important nevertheless. If a wife cannot "get back" at her lord and master any other way she will put sand in his curry! All the needs mentioned in the President's address are urgent—and these women are SO worth while.

At the beginning of the evening session the advent of four Telugu trophies helped to visualize the local setting of the business, than has occupied the day. Our young women were responsible for this. There was something in this and in the full-voiced, full-hearted congregational singing, accompanied by swelling organ tones, that prepared any one fully possessed of eyes and ears for the address Rev. J. B. McLaurin brought. The first President of our Society served faithfully for thirty years: for fifteen years her daughter has continued the charge received from her. The great heart who "broke the road" for us in India served faithfully many years. Today his son is carrying on the tradition of the father. As we see these two—and others—names in history become vitalized, and we clasp hands with the founder of our women's work, A. V. Timpany, and pioneer John McLaurin.

On Yielding Place to Others.

Modernly called devolution, in other words, the blessings of success and the wit to see it. If a man's work is so successful that others rise up under him qualified to take his place and share his office, it is because the blessing of God is there, and the wise man will yield. Mr. McLaurin brought us some aspects of Indian life making the Indians worthy to be our co-workers.

1. These people have a background, civilization, national life, a past in religion and literature older than Christianity. We study English, Latin and Greek; what do we know of the wisdom and beauties in Sanskrit? We have Aesop's Fables, but Sanskrit gives us the story of the Ass who thought he was a lion because he found a lion's skin that fitted him. Then on one occasion he forgot himself. When the psychological moment

came to roar he brayed instead; the shepherd who before had fled turned and drove him ignominiously from the field. Moral—Don't think you're a lion if you're an ass!

Sanskrit has a beautiful way of teaching geography. A cloud started from S. India, from Cape Comorin it passed northward over the hills and towns and villages. It saw love and hate, pain and joy, commerce and trade, and passed on its way up over the streams, rivers and hot, dry plains, over the Ganges and Hindu Kush and so on till it reached the giant white peaks of the Himalayas — "The Father of the Snows" and there it rested.

Is there not something in a mind that can produce and appreciate literature like that, that can contribute something to Christian life and thought?

2. The land itself. Isaiah speaks of Egypt as "A land shadowing with wings." That might be applied to India. The Missionary on tour wants something to eat and goes out to shoot a duck for dinner. Down by the water he sees them and with the alarm they rise, one after another, forming into wedge shaped flocks until the air is thick with them. Then the flamingoes, more leisurely, great birds four feet high, with shining white fronts, slowly spread their wings and sail up, till the sunlight shines through, showing the bright red patch on their pinions. After them the great heron and the crane. It is a sight full of beauty and of rustling wings, and India is a country of many beautiful things.

3. The people themselves also. There is a certain simple tender-heartedness that is instantly responsive to love and sympathy and that deepens into the truest and sweetest loyalty under the influence of Jesus Christ. It is seen in the old and in the young and has been the unfailing support of our missionaries on many occasions. To look into the faces of an Indian crowd at a religious fair there is expressed a search—an appeal. They are as sheep having no shepherd; then when they come to Christ and find Him, this beautiful tenderness and true loyalty appear.

4. The tremendous patience of the Indians. They refer to themselves as buffa-

loes, not pretty animals and with no brains! A buffalo just knows to go through when it starts. The Indians have that indomitable perseverance that brings them through time and time again in spite of obstacles. When given over to Jesus Christ they just win through fierce persecution and difficulty many times by blind patience.

5. Then there is their power of renunciation. The Indian goes into what he considers truth for all that is in him. In the classrooms at Ramapatnam there are men who have renounced much for the faith that is in them. One of these on becoming a Christian knew it would cost him home and friends—everything. Said he: "Sir, when I go out from this place I don't care whether they give me a shirt to my back or not, I'm going to commit everything to Jesus Christ."

Mr. McLaurin told an incident too sacred to be treated as mere "copy," then said: "There are some who have given more than you or I can ever realize to what my father called 'The Glory of His Name.'"

Have you ever felt that you would gladly yield to Christ every ounce of strength, every minute of time, every power of personality and the last cent of money? If so, you know how the first day of Convention closed.

A. H. F.

48th ANNUAL REPORT OF RECORD- ING SECRETARY

Your Secretary begs leave to report the following:—

Four regular meetings and two special meetings of the Board have been held during the year with an average attendance of twenty-six at the regular meetings.

The special meeting of February 21st was held at the home of the President, Mrs. H. H. Ayer, to consider Mrs. Kirkland's resignation and to elect a Treasurer in her place. Owing to the fact that Mrs. Kirkland was leaving Montreal to reside in Detroit, Mich., her resignation was, on motion, accepted with regret. The meeting then proceeded to the election of a Treasurer. Miss M. Clarke was chosen. On behalf of the Board, Mrs. Ayer presented Mrs. Kirkland with a silver sugar and cream set. At the close of the

meeting a social hour was spent when all had an opportunity of bidding farewell to Mrs. Kirkland.

Monthly prayer meetings have been held and the appointed days of prayer observed. The semi-annual Day of Prayer on Nov. 1st was held in the First Church. It was a great joy and inspiration to those present to see and hear Miss Archibald of Chicacole. In an arresting address she told of her work which is principally among the high-caste Telegus. Narrating the life-story of one man she made us realize the obstacles to be overcome and the sacrifice made by these people on becoming Christians.

On November 9th a large gathering of representatives from the various churches assembled in the First Baptist Church to bid farewell to six of our missionaries returning to India. Short addresses were given by Miss Archibald, Dr. and Mrs. Wolverton, Miss K. McLaurin and her mother, Mrs. M. B. McLaurin. Very briefly Mrs. McLaurin told of her gratitude to God for enabling her to go to her children in India instead of bringing them back from their beloved work.

A lecture was given in aid of the expense fund by the Rev. G. R. Maguire in the Temple Church on March 13th, 1924, entitled "The Experiences of an Irishman in the Jungles of Africa." The lecture was most successful, the net offering amounting to \$95.52.

In consequence of the resignation of Mrs. John Linton, Mrs. Roberts was appointed to fill the vacancy on the Board.

At the June quarterly meeting Mrs. N. J. Fitch was duly appointed Superintendent of the Bureau of Literature to fill the position left vacant by the retirement of Miss Dakin who for many years had faithfully held that office.

Reports from our missionaries in India have been received from time to time also from the Superintendent of Bands, Superintendent of Bureau of Literature and Superintendent of Supplies. As we review the events of the past year our hearts are filled with gratitude and praise to God for His great mercies to our missionaries, for the success of all our work and that he has heard and answered all our prayers; that our

Treasury has been richly supplied so that we have been enabled to meet all our appropriations.

We commend our missionaries and all their workers to the God of Missionaries and pray that our women at home may in the coming year have increased faith in and enthusiasm for the salvation of the women of India and Bolivia.

Respectfully submitted,
Edith C. Bentley.

THE 48th ANNUAL REPORT OF THE CORRESPONDING SECRETARY

Madame President and Ladies,—In presenting these reports from year to year, we are sometimes inclined to apologize for their increasing length, but on consideration, this should be a cause for joyfulness, being an indication that God is blessing and honouring us, in thus permitting us to enlarge and increase our activities. As we follow the doings of our missionaries we will note how the work is reaching out into new ground, in order to meet the changing conditions in India, and let us note, too, the many requests for the prayers of the supporters at home.

Our budget divides our work into three departments, approximately as follows: Educational \$2,938; Evangelistic \$2,672; Medical \$1,368.

It is only in the last two years that we have touched medical work so largely. We have shared, for a long while, in the support of Dr. Hulet's hospital, but in 1923 we launched out into the "Star of Hope" at Akidu, where our young women are investing their sympathy and their dollars with such happy results. This work is growing wonderfully as you will see later on. Our interest in medicine extends also to the Vellore Medical College, where we share in the scholarship in memory of Dr. Marjorie Cameron.

Our Caste Schools suffer the usual fluctuation, as public opinion veers from sympathy with to opposition to the Christian Schools. The difficulty of securing suitable teachers, and the greater attractions of the rival Government Schools present problems which require careful handling.

Our work is expanding noticeably in the

Boarding Schools, which constitute our greatest asset, ministering as they do to the Christian community. The close and continued contact with the girls, possible only in Boarding school life, brings its opportunity for influence not found elsewhere, and such is the atmosphere created by our missionaries that few girls graduate from the higher classes without knowing Christ as their personal Saviour. And, further, these girls are being urged to realize their responsibility to their own people, and to fit themselves for service, either as teachers, or wives of Christian workers.

To this end has been provided a Bible training class, which gives them a year's further instruction, and best of all, there is now the regular Biblewomen's Training School at Palkonda, where six or seven of our women are studying to become more effective witnesses for the Lord.

We have also a small, but very real interest in the Orphanage at Vizianagram, where one little homeless child is supported by the savings of the wee children in Vuyyuru Evangelistic schools.

Touring and general evangelistic work is becoming a larger and more effective part of the Mission, now that modern conveniences are being applied to foreign mission work.

Speed the day, when all our tired missionaries can travel from village to village in a comfortable motor car, instead of being jolted and bumped along their journey in that indescribable ox-cart!

The Staff—A Personal Word.

Miss Murray. We have so long associated Miss Murray with Yellamanchili that it is difficult to think of her being anywhere else. The coming of Dr. Wolverton to take charge of this field, so long without a missionary family, has relieved Miss Murray of that responsibility, and, owing to the limited accommodation in the Bungalow, Miss Murray has been transferred to Narsapatnam, until such a time as a single lady's bungalow is built at Yellamanchili.

Miss Hinman. For the first time in her missionary experience Miss Hinman has been laid aside through illness. We are grateful to Miss Knowles, who already knew the work, for filling the gap while Miss Hinman sought rest

and treatment at Pithapuram. We are much relieved to know that she is now back at work in the school, and hope that she will soon be entirely well and strong again.

Mrs. Cross has been carrying on the Women's work at Avanigadda for three years, expecting that Miss McLaurin would soon be back to resume her duties, but owing to the lack of a single ladies' bungalow at this station, Miss McLaurin has been obliged to relinquish this field, which was so dear to her, and will, ultimately, succeed Miss Baskerville at Cocanada.

Mrs. Gordon sends us one of the most attractive reports we have ever had of the Vuyuru Boarding School. We understand that Miss Mann and Miss Kenyon will be in charge of this work, while Mr. and Mrs. Gordon are at Ramapatnam.

We are glad to report better times for Miss Mason. After several years of loneliness, she is now blest with the companionship of our own Miss Murray, and for her long tours into distant villages she is rejoicing in a motor car, lent by Miss Myers, who is on furlough. We trust it will not be long before Miss Mason has a car of her own.

Miss Lockhart, as many of you know, is at her home in Nova Scotia. Her furlough has been saddened by the long illness and death of her father, and we extend to her our heartfelt sympathy. It is her hope and certainly ours that she may be able to visit our Society before she returns to India.

We welcome to our list this year Miss Laura Bain, a new missionary from the Maritime provinces, who has been given charge of Miss Lockhart's work at Vuyuru. This is quite a large field for a beginner, but we are told Miss Bain is very clever at the language and is quite equal to the task before her.

Dr. Hulet has been under a very severe strain all year, trying to get the two hospitals built, in addition to her heavy medical work. All spring she was ill with fever and quite unfit for work—if not for the assistance of Lucy, the capable Vellore graduate, she might have been obliged to give up altogether. Dr. Hulet expresses her gratitude for the many parcels and personal presents received and hopes to write more in detail later.

Dr. Chute has had a splendid year in the

Star of Hope hospital. The full text of her report would be very useful to the Young Women's Circles, and may be obtained on request.

Akidu Boarding School—Miss Hinman.

June won't bring rain
Rain won't water fields
Fields won't grow rice
Transplanting wont earn fees,
And we can't start school till August.

Thus the modernized Mother Goose rhyme relates the history of the beginning of the present school year. What a throng of new pupils and how many bright-faced little boys!

Justice said "Receive only children who can enter fifth standard". Mercy said "Look at those big girls, if they are told they must pass fourth before they come in, they will return to their villages and before long be married to some man, worthy or otherwise." Justice did not have much chance with the village teacher, the Church pastor and three Canadian women. Thus it came that in consideration of extra fees, a few 4th class girls were received. It was surprising to see how the money was forthcoming from somewhere.

Conference has long been talking about a scholarship system, by which emphasis will be placed on the fact that all parents are expected to support their children in school, just so far as possible. Worthy children, whose parents are poor, are to receive help from mission funds.

With the help of his pastors, Mr. Chute gathered information concerning the financial conditions of all parents whose income was over \$70.00 per year.

We, naturally, did not get the whole truth, but in many cases fees were considerably raised so that the total fees for that term were over \$300.00. Then, also, came into force a new mission rule that text books only be supplied to our children (a faithful Hindu teacher undertook to keep the needed exercise books, graph books and instrument boxes. He also sold as needed pens, pencils, rubbers, cards and stamps. Such a relief to be rid of this stationery shop business!) In this matter of fees and supplies I believe we have made a real step toward self-support and devolution.

Mary, our Biblewoman, who was in Pitha-

puram Hospital for treatment, came back, improved in health, and with so much to tell of the consecrated girl, Jemima, who spends her time without salary in preaching and praying for the patients. We had often regretted that our girls have appeared untouched, when at Easter, and other special meetings, the boys received much spiritual blessing. So we were delighted when Jemima joined Miss Priest in the preparation of our Evangelistic Campaign. We planned meetings for the girls from 7.30 to 8.30 in the mornings. When we went over to their compound the first morning, there was not a sight or sound of one. We wondered where they were all gone. But on opening the door we found them all seated in profound silence. To be properly impressed by this, one would need to know just how much noise these 72 girls can make. The Holy Spirit was with us from the beginning, and many were the proofs of His working, as the days went by. Where she sleeps or what she eats matters not to Jemima. She must have a place to pray alone. The only available accommodation, an outside-store-room not very satisfactory to me, delighted her, and knowing that she spent hours there in communion with God, made a great impression on the children. After she left we continued to use the room as a place for private devotions for the children.

A marked result of the meetings was the earnestness with which the scholars entered into the Evangelistic campaign—two new evangelistic schools have been the result of this work.

The Inspector, who visited us in October, gave the most thorough examination, and the best report yet received. Our loyal Head Master came in for praise, of which he is justly deserving. We have had a number of conversions among our boys, several very striking, so that we have had some little share in the Jubilee (five thousand we believe are surely coming.)

I herewith tender my thanks to God for improved health, to the Conference for so promptly arranging for my work, and to Miss Knowles for generously undertaking the same.

Akidu Medical—Mrs. J. E. Chute, M.D.

"Our Mission Jubilee"—but only 28 years of Medical work at Akiddu.

The first missionaries did what they could

with simple remedies to relieve the sick; but it was not until 1896 that a real doctor came to Akiddu. Slowly but steadily the work has developed from wall-cupboard to verandah dispensary, from dispensary to the little "Star of Hope" hospital until now we have the large "Harris Memorial" building, with operating and treatment rooms, dispensary, wards, and wide verandahs, while three wards to commemorate our Silver Anniversary, two wards in memory of Miss Edna Corning, and a tubercular ward in memory of Donald McTavish, are nearing completion. At present we have 25 beds and room for others—more beds than bedding. Two good houses for hospital workers are also about finished.

A great deal depends on our Indian helpers. During the year Mr. A. Jarvis, our medical assistant, has borne much of the responsibility and has put himself whole-heartedly into the work, seeking to help the sick, medically and spiritually. We regret that he must return to Pithapuram.

Our compounder, Mr. P. Benjamin, is one of our boys who gave up a better Government position that he might serve the mission. Martha, our one real nurse, has done her best and has tried to direct the other women, who are willing and faithful workers, but untrained. We have great need of another experienced nurse.

Each day begins with a short Bible lesson and prayer—often thirty or more present. Sometimes there is earnest questioning, other times there are those who would argue. Some buy Scripture portions and New Testaments.

Many in-patients have gladly heard the Word; one Razu woman, who was here for some time, spoke openly of Christ as her Saviour, and has returned to her village where there is not another Christian. Pray for Sitamma and pray for our Evangelistic Nurse to do follow-up work in such homes.

This has been our record year for in-patients, 314 aggregating 2526 days. Of these 16 were Brahmins and many Razus. It is easy to get into close touch with in-patients. We feel that we are really getting into hearts, and making close friends. It seems as if some of our old patients hunted up pains, just because they like to come back for a visit.

A young Brahmin, a former patient, returned one day with some relatives. For the moment we couldn't recall her name so said "Salaam, little daughter." How it pleased her! and laughing, she turned to her friends saying "Do you hear that? Didn't I tell you?" Then to us "I've brought you some more daughters." What an opportunity to tell them it was the Father's love that made us love them.

One little woman was here for many days, and had to keep her three little children with her. They were such a happy bunch. The little girl was rippling laughter, and had learned to read in a Mission school and was glad to hear more about Jesus. She went home saying "I will not forget."

A fine, well-educated young Razu brought his sister as a patient. When leaving, he said he was thankful he had seen something of practical Christianity and bought a Bible that he might know more.

We are kept so busy here that only occasionally we visit other villages. In November a ten-day tour by houseboat was made in Colair Lake, where services were held, followed by a clinic. Earache was the speciality. At one place we pulled teeth on the chapel verandah, while a church business meeting was going on. We made so much noise that they asked us to stop. The supply of medicines ran out before we got home.

Our patients have been from every caste but most of our work has been among Christians. It is in times of sickness that temptation comes to go back to the old heathen charms, and ceremonies and we are glad to be here to help.

"Great and marvellous are thy deeds, O Lord God Almighty! Just and true thy ways, O King of Nations! Who shall not fear, O Lord, and glorify thy name?

Yea all nations shall come and worship before thee."

In-patients 314. Out patients 3301. Treatments 5463. Operations 273. Visits 51.

Avanigadda—Mrs. H. B. Cross.

The jubilant note of Jubilee has been heard in every Christian village on our field. Men, women and children have listened with rapt attention to the story of fifty years ago. They love, as we do, the memory of our pioneers who have passed on, and honor with a deep,

true honor those who are still with us. Their faith has been quickened and strengthened, and in this new strength, and with a new spirit they are saying "We must follow and accomplish, we can do it, we must do it."

These signs of progress are apparent in every department of our work, and not least in the work among women and children. Some ask "Why?" We answer unhesitatingly—"Because women, like Jane and Mariamma, have led the way." Of the former whose history was inadvertently left out of *Telugu Tropics*, I want to give our readers a glimpse.

Jane was born in Narsapur, of Christian parents, who early removed to Masulipatam, where the L.M.S. had opened work. Jane's mother found employment among the missionaries, who became interested in the bright-faced little girl and they soon taught her to read, sew and make lace. At the age of 13 she was married and went to live in Bordagunta. But her husband was addicted to drink, and his ill-treatment of his little bride very soon drove her from him, back to her old home, where she passed through dark and sorrowful days. Through the influence of her Christian mother, however, peace was restored and we next see Jane, now a young mother, going back to her husband, family life becoming a sacred trust to her.

She dates the consecration of her life to her Master from a visit to Bordagunta by Rev. Mr. Craig, whose earnest appeal for workers touched her heart. She offered herself freely, and became the first Biblewoman in Kistna.

It is thrilling to hear her tell of those early days,—the lone tramps to Akidu once in three months to attend the workers' meetings—the touring in villages, the house-to-house visiting—of the doors that opened and of those that closed tight. She had lived those days over again often during the last year.

Her chief talent lay in making personal contacts, using every means in her power to win souls to Christ. When family duties detained her, she made her home a gathering place for young girls, who learned to sew and make lace while she led them along the Way of Life. Old women and children came to listen and remained to pray. Truly a mother in Israel and a comfort and help in sorrow and illness. She is now seventy. Her husband and

children have passed on, and she lives in the Mission House at Avanigadda, alone and restless, relinquishing reluctantly into other hands the burdens she has carried so long. Though her health is failing, her love for her Master and His children grows stronger, and we thank our Heavenly Father for this Telugu Trophy.

There is not space to tell much about the work among women and children, but I would like to say that it has been a happy year for many. We give thanks for the large number who have followed our Lord in baptism; for the large number of caste women who evince increased friendliness and who come freely to converse on things spiritual; for the Brahmin mentioned last year who came on Christmas day to tell us she never forgot the Holy One; for the Sunday School work; for the recovery of Mary, our faithful Biblewoman; for countless other blessings we thank our Heavenly Father.

I would like to say a word of praise for the Bible women who have done the work so well and have accepted so cheerfully the burdens heaped upon them. They teach all week and conduct meetings every Sunday, assist in the Evangelistic schools, of which there are fifty-seven, and teach in the Sunday School when they are at home. Sometimes they have to rest a day or two, but even then they may be seen at the Bungalow, or their own verandah, teaching all who come to hear. The two Marthas are touring while Mary is in the town and adjacent villages. Our three Bible students in training came home for three months and show satisfactory progress.

This evening Martha called us to the Government telephone, which she has been allowed to use, and gave an account of the past few days. It was a great pleasure to talk over the phone—a rare occurrence in our mission.

Narsapatnam—Miss Mason.¹

"As I thought over the work of the past year, at first I saw only the sorrows and heart-aches of 1923; but, now, I want to join in the songs of victory and praise that are ascending to God at this Jubilee season.

As you know, since July, 1917, most of my time has been spent alone, far removed from any intercourse with my countrymen. But now I am blest with the companionship of

Miss Murray, with her wonderful faith and her wonderful prayer-life. She strengthens my hand in the Lord.

When I returned from furlough in 1921, it was with the definite promise that He would give me the heritage of the heathen. Since then I have seen 41 baptized, which is a large number for this field. True, even some of the Christian workers have fallen into sin, but when one sees the appallingly low standard of morality in this district, and considers the degrading influence of the rebellion, he cannot be surprised that some of our Christians were affected.

We have been reproached for not evangelizing our share of the Agency, as the hill country is called, but during the rebellion nothing could be done. In the meantime, the Lord laid it on the heart of a dear sister in Canada to finance this work among the hill tribes, in memory of a beloved son. And now, the end of the rebellion is in sight, the leader has, at length, been captured, and the troops are evacuating. Will you not pray that doors may be opened and workers found to enter this unevangelized country?

The chief difficulty is that owing to the deadly malarial conditions, only hill people can live there and we have had no Christians of that class to send. My hopes were very high recently, when a hill man, a Church of England convert, with a teacher's training and withal a fine preacher, came to our mission, and was baptized. He seemed the very one to open this work, but alas! he has been charged with giving information to the rebels and is now in jail, protesting his innocence, however. It is very disappointing."

Miss Mason has had several hard and discouraging journeys, over the mountains, dark and drear, in search of lost and wayward sheep, penetrating into sin-infested regions where murder and revenge are rampant.

Occasionally, in places of most unsavory reputation, she has stumbled upon a faint ray of light. Once it was a man converted and baptized over 30 years ago. And again, in a veritable Sodom of iniquity, she found an Anglo-Indian family, Roman Catholics, who showed great kindness to her. She preached the Gospel in one place where father and son

were serving sentence for murder. Strange haunts these, for one frail white woman and a couple of native helpers to visit, but strengthened and upheld by the power of God, she raised the banner of the Cross, and gave the message of the Saviour's love to these dark and benighted people.

As a contrast to this, the tour among the Malas was a joyful one. "The Munsiff sent for us to preach to the crowds gathered near the temple. The Brahmins and leading villagers formed our audience and showered kindness upon us. May the Lord bring these dear people to Himself. Recently, at Kota-Kotta, a young Brahmin, long a secret believer, but fearing the opposition of his family, had a vision in which the Lord appeared to him, bidding him to trust and take courage. He arose and cutting off the crowded tuft of hair, came to us for baptism—the first Brahmin on that field. We kept him a while at Pastor Gabriel's home, dreading the effect of his family, and, indeed, the worst has happened. He was forcibly removed from our compound, made to recant, and was received back into caste. Pray for him that even yet he may be the means of bringing his own family into the Light.

My present staff consists of Ranamma, Adamma and Mary, also the two new Biblewomen, Lydia recently from leper work, and Sayamma, wife of our chaffeur. Anna, my old Biblewoman, and the first Christian of these parts, recently fell asleep in Jesus. Baptized in Rangoon over 50 years ago, she has been an example of unwavering faith, winning many to Christ. Her knowledge of the Bible was a surprise and a joy and now she is with her beloved Lord.

Clara, Pastor Gabriel's daughter, who is in Madras High School, and Deenamma at Nellore, were baptized this year. Ledamma, another of our girls, has been much improved by a year at the Bible training school. Two others have recently married Christian workers. We hope all these bright girls will be greatly used in the Kingdom.

Vuyyuru—Women and Children—Miss Lockhart.

(Written enroute to Canada)

"To-day we saw Milan Cathedral, that

beautiful structure which verily gives the impression of being poised for flight. So it seemed to me in contrast with St. Peter's at Rome. St. Peter's is gorgeous, bewildering in its beauty of colour and adornment, but alas! of the earth, earthy. No thought of Christ in there, but only worship of Apostles and Saints. It is too much like idolatry, as we see it in India, to give us much pleasure. Yet, gloriously inspiring as is Milan, and awe-inspiring, as is St. Peter's, my mind travels back in joy to many of the little thatched chapels of our Vuyyuru field. In thankfulness we can say that there our Saviour's words are exemplified—"They shall worship Him in spirit and in Truth."

Now thank we all our God that through Jesus Christ, our Telugu brothers and sisters know that they are justified by faith in Christ. They have no statues of saints to kiss; no golden altars with candles aflame; no closed doors to be entered with pomp, once in a quarter of a century; no high staircase to crawl up in order to obtain indulgences for their sins; but they do have the open Bible and they are learning of Jesus.

In the last year I have visited over a hundred villages where our Christians live and have missed only three of the hamlets. Sometimes the women come to the meeting at 10 o'clock in the morning, more often it is 10 o'clock at night. One of the last meetings before I left began at quarter to eleven at night. The women work in the fields all day, then come home and cook the family evening meal. A few times when I arrived at their villages in the morning the Christian women have given up their whole day's coolie work.

Gathered in those narrow little school houses, amid the indescribable confusion, dirt and poverty of the outcaste hamlets, are women of rare and beautiful spirit, praying, consecrated women. Truly, what need have we of grand cathedrals? The spirit is the home He holds most dear.

Far different are the scenes among the caste women. Many of them live in wealth and even luxury. They beg us to come in, stand at their doors and call. Occasionally, old friends will, put their arms around us and actually compel us to come in. When these people be-

come Christians they will have wealth to pour into the coffers of the church. There will be no mud chapels for them. The Roman Catholics have an eye to these caste people also. Never believe but that we need to be vigilant there. Pray ye that no idolatrous cathedrals take the place of the vile Hindu temples, but that all be led into the true Light.

"What to do? Indians who speak English use that phrase. We find that it expresses our state of mind so well that we often use it ourselves. When it comes to caste girls' schools, we say it about twice a week. When a teacher leaves in the middle of a term, What to do? But Sabbaro, the Brahmin headmaster, brings his brother and the school goes on without losing a day. When our dearest pupil, Subbama, is kept at home and seems to grow cold and distant, What to do? But the new Master is her brother and she comes gladly back. When part of the roof is stolen from the schoolhouse and the wooden verandah supports have gone to cook some one's evening meal, What to do? But Mr. Gordon sends a man to repair the damage, and a village Christian offers to be Night Watchman. What to do? When the small-pox breaks out in the headmaster's house? But, Padmakshamma, our good Christian teacher, says, Oh, I am not afraid. We will keep on with the school to show the Hindus that God is with us." Yes, "What to do?" Will you at home keep on praying for the work and thanking God that the old Christians are not forgetting Jesus Christ and we in India will keep on in faith, for the promise is sure. We will keep on in the greatest of these which is Love, for many of our little girls are "made of sugar and spice and everything nice."

Again we ask for your prayers:

1. For more women to train as workers. Four who promised to come last year were hindered.

2. For the three Hindu teachers in our caste girls' school.

3. For Ratnamma, our best Biblewoman, who has been suffering for several months, and for Amelia our oldest Biblewoman, that she may be restored to health.

Let us keep on building temples every day, always on no foundation other than that is laid, even Jesus Christ."

Vuyyuru—Miss Bain—First Quarter.

The first days of the quarter were spent touring near one of the largest centres where the village pastor, a "live wire," made a very successful assistant. Nine schools were visited and five meetings held with Christians, who welcome us so warmly. Returning to Vuyyuru, teaching and examining the Sunday Schools and visiting caste homes occupied the time until the last week in April, when the annual closing, eagerly looked forward to, was well attended by mothers and relatives. "I assure you that the pretty bags, pictures, etc., sent out from home are highly appreciated at this time. These gifts, with thimbles, spools of thread, etc., form the prizes for the year, while sweets are provided for young and old."

In May all the Biblewomen go home for a holiday, but June brings them back and all through the hot month they have gone daily to nearby villages to work among the out-castes. One woman, who had been reluctant to visit in her own home because of the indifference of the people, returned with shining face to tell of her success. She is a woman of deep spiritual life, and I felt sure she would make good. Her face lighted up as she told me how the haughty Brahmins listened eagerly and begged her to come every day.

My daily classes with the Biblewomen are a constant joy and comfort. Another pleasant task is the monthly meeting of the Compound Society, consisting of the Biblewomen, when at home, the nurses and hospital workers, and the older school girls. It does us good to see how ready they are to take part when asked. They really put to shame some women I know in the homeland.

One verse of Scripture constantly rises before me when I think of the Christians here—"The entrance of Thy Word giveth light." When I compare the faces of the bright, happy Christians with those of the surrounding multitudes, I see that in proportion as the Light is received, the face is transfigured, and the whole life illuminated. Into scores of villages the Word is entering and the Light breaking, even the Light of Life.

I ask your prayers for the upbuilding of our Christians, the breaking down of invisible

walls of caste, and for your missionary, that she be given wisdom and patience."

Vuyyuru Boarding School—Mrs. Gordon.
"What a pleasure it is to see the young children in India grow in cleanliness, in the beauty of spiritual things, and finally to see them carry these ideals with them to dark places.

In our 8th standard of last year we had six girls. What bright, happy faces! Five of them are in training, and I am confident that when they are ready to take up their life's work they will be witnesses for Christ. They are between the ages of 15 and 17, and the parents were anxious to have them married, but we managed to persuade them to wait till they had received training.

Early in August school was opened, with a splendid staff of teachers, and 140 children as boarders, besides many outside boys and girls. Only those who had received 50 per cent. on their previous year's work were admitted; there was no room for failures. The children must understand that they must work hard while they have the chance."

We also insist that new scholars from the village schools must be qualified to enter the 5th standard, and this, in its turn, raises the standard of the village schools.

"Our staff is better equipped than ever before. The Headmaster is the first trained male matriculant of the Vuyyuru field, and he is doing efficient work. A Brahmin teacher looks after Telugu and some English, taking a keen interest in his pupils. The Inspector is a Christian man, and his wife, a trained matriculant, has classes in English.

Katakshamma, an old pupil, and now a trained teacher, was matron of the girls, and also taught junior standards. It is so gratifying to see our own girls developing and helping in the work, as so often they are married before they can take any position.

I spent much time with the girls, teaching them to make their clothes, and many can hemstitch very nicely.

The children contributed from their daily rice what would amount to Rs. 87. With this money, Yesundas was supported in the Ramapatnam Seminary, part support of a little girl in Miss Clarke's orphanage, and contributions to church offerings.

The evangelistic schools conducted every Sunday by the children are quite successful, and these dear wee children give paddy (rice in husks) and broken rice as gifts to help support the little orphan girl. Many of the tots know all that is written in Mark's gospel. Won't you pray that they may see Jesus, as their Way, their Truth and their Light?

Now I must tell you of the disappointments. Last September Miss Lockhart found that her desk had been broken into and Rs. 100 stolen. After some time it was found that two of our boys had taken the money. As this was not the first offence, the boys were handed over to the police, when they confessed everything. The magistrate remarked it was the first honest case he had tried, so gave them only two months in jail. Showing real repentance one boy was re-admitted to school, and the other was given a chance in the Industrial School. Will you remember these boys, and pray that they may prove a blessing in the cause of Christ?

This blow came just before the evangelistic campaign, and the boys thought it would hamper their services, but surely God was speaking to them, and we all learned from this hard lesson. A different spirit has prevailed since, and it seems to have been worth while, for many of the children have confessed wrongs they have done, and about Christmas time some forty asked for baptism, out of which eighteen were received into membership.

I have asked myself over and over again, "Can I carry on this work efficiently?" and the answer from within is "No," yet God has blessed and helped me in a wonderful way, and I take courage in the thought that He will still lead on."

Yellamanchili—Miss McLeish.

Encouragement and Expectancy are the two words that describe our feelings this year.

Encouragement because of the wonderful reception of the Gospel, because of a missionary doctor for our field, for the fine group of boys and girls in boarding schools and for two promising young women in the Bible Training School. Expectancy, that many will turn to Christ in the near future. The signs of harvest are at hand.

The outstanding event of the year was the

conversion of a young Brahmin. Among the first words he uttered in my hearing were, "The Holy Spirit is in my heart and He is pricking me." After a period of anxiety, he spent much time in prayer and reading Scripture, and at length found peace in the words, "Son, thy sins be forgiven thee."

After his baptism, he suffered the usual persecution that a Brahmin experiences when he becomes a Christian, the mother, throwing herself down on our stone steps, wounding herself until the blood flowed, the leading lawyers of the town and the angry mob coming and demanding that the son come back to his mother. But God was with us and by His help and the timely aid of Dr. Smith the crowd went away peaceably. But from that day to this, he has had to endure persecution. How true are the words: "A man's foes shall be those of his own household!" Pray that he may become a chosen vessel to bear the name of Christ to his own countrymen.

There are many inquiries and many interested. There is the Brahmin widow who lives in the printer's house, who calls us to talk and pray, but who is still bound by Satan. There is the Marian Babbo, who used to be my munshi. He would like to be a Christian but his difficulties are great. He often quotes the rich young ruler, for he himself is rich.

There is the farmer family in a village 8 miles away. They no longer worship idols but pray, and their hearts are very tender to Jesus, but they say, "We will not be baptized."

There is the young man who talked so earnestly about becoming a Christian but returned the testament I gave him, saying, "My father found me reading it and beat me, ordering me to return it."

There is the Mala hamlet where three people were recently baptized. One young woman is bright and intelligent. I would like to train her for a Biblewoman.

There are many others, bright families at the point of decision, and five young men whom we are praying for. Will you not pray too, that they may be all free from the bonds that bind them, and they may be brought into the Kingdom soon.

Yellamanchili—Miss Murray.

"They joy before thee according to the joy in harvest."

We are glad to be able to add as a sequel to last year's report, a wonderful day in a near village, when nine souls, including Kondiah's parents and relatives, were gathered into the Yellamanchili church. Kondiah is the splendid young man referred to last year, who, with his wife, recently graduated after three years' course at the Union Theological Seminary.

Still others have accepted Christ in the little after meetings on Sunday mornings for people from a distance, which has become increasingly representative of the surrounding villages.

A fine example of overcoming faith was afforded by one of our own Yellamanchili boys of fifteen, baptized last year. A pupil from childhood in our mission school, encouraged by teacher and pastor, his mind and heart stored with truth, were early operated upon by the Holy Spirit. Opposed by his unbelieving parents, who had other ambitions for him, he decided to leave home. His Christian friends finally secured his parents' consent to his becoming a Christian, but difficulties presented themselves up to the very hour of his baptism, serving only to confirm his faith and widen the influence of his testimony. And now his faith and courage are rewarded in the conversion of his parents themselves.

Another trophy of the year is a fine young man we call Timothy, who was led to Christ in Burmah by a young lad from a village here, whose relatives drove him to Burmah to prevent his confessing Christ here. They could not, however, quench the light in his heart, and his message led Timothy to us, where he is giving the Gospel to a group of new villages, bringing also his own brother and friends to the Lord.

The shepherd caste has also paid tribute to the Lord Jesus, in the person of a young man of that caste known to us from childhood, who was baptized during the jubilee celebrations, among many witnesses.

Oh that these young men might follow on to know the Lord! Has some one at home been praying for our young men?

The caste school is making quite an im-

provement now. The Inspector gave a better report than last year.

It is harder to interest the middle class people, as they do not appreciate education as much as the Brahmins, who send their daughters to the Government schools. But with God's blessing, combined with some innovations in the class room, we have increased the popularity of our school, and begin to have vision. The prize-giving was a very bright affair, much better than last year.

Please pray that we may have wisdom in the conducting of this work.

A child of the year is the little school for neglected children, of "odds and ends" of society, carried on in a leaf shed erected beside the chapel in which meets the Caste Girls' School. This is taught by Mireamma, a dainty little bride, who has a teacher's training, and the work done was commended by the Inspector on her last visit.

But it is the bright-eyed, keen little scavengers, from the thatched huts opposite the chapel, whom we would like to introduce. Of special interest because of their connection with the old woman who had swept the bungalow for 30 years, they had long evaded us, but now are not only making progress in secular knowledge, but in some cases are expressing a desire to see Jesus.

During the missionary's absence in January, the old sweeper, long a faint-hearted believer, died, and previous to her death, as her people failed to call the Christian pastor, she asked her little grandchildren to sing. Who can contemplate without emotion the scene of two little, so-called heathen, children, aged 5 and 7 years, lighting their grandmother through the dark valley by hymn and prayer? Truly the same Lord over all is rich unto all who call upon Him.

Does not all this remind you of Rahab's revelation to the spies? "We have heard and our hearts did melt, for the Lord He is God of Heaven above and earth beneath." Like Israel shall we not be emboldened as we meet this new epoch in our mission's history, and take up our Gospel trumpets for the last long blast, accompanied by the great shout of faith, before which all walls of separation shall fall to admit King Jesus!

God is calling upon the churches throughout Christendom, through the awakening of the caste people, through the changing social conditions and the desire for education; and the urgency of this call demands ventures of faith and courage on our part. But most of all it demands that we wrestle in prayer, unceasingly, for those who have gone down into the depths of heathenism to take the water of Life to thirsty and needy souls.

An incident is told of a well in a mission compound that had gone completely dry during the hot season. It was necessary to secure some one to clean out the well, but owing to its extreme depth, its dangerous formation and the rumor of serpents seen on its sides, no one would venture down. Finally two Christian converts consented, under certain conditions for their safety and with the promise that prayer would be made continually on their behalf.

As these men were being lowered on their perilous undertaking, the missionary took her stand by the side of the well. Looking up they called out, "Misamma, are you still praying? Pray hard, for the well is deep."

And presently, again came the call, fainter this time, "Misamma, oh, keep on praying; pray hard, we are now descending to its most dangerous section," and, with the assurance that the Christians were deep in prayer, they reached the lowest depths, and succeeded in tapping an underground spring.

As our representatives go down into the deep pit of heathenism, with its idolatry, sin and shame, that channels of life-giving water may be opened for all who thirst for God, who will volunteer to hold the ropes and stand by to plead with God in prayer?

O comrades of intercession, leaning over the walls and peering down into the depths, hear the voices crying to us, out of that deep and fearful darkness, "pray for us, oh pray hard, keep on praying, for the well is deep."

Respectfully submitted,

Helena Motley,

Westmount, October, 1924.

Cor.-Sec.

**ANNUAL REPORT OF THE HOME
AND FOREIGN MISSION BANDS
OF EASTERN ONTARIO AND
QUEBEC**

For the Year Ending Sept. 1st, 1924.

We have much reason for gratitude to Almighty God for all the goodness poured upon our missionary work throughout this year.

The faithfulness, wisdom and patience of the Band leaders has been a large factor in the success of the work.

Our Bands are small in numbers and range in age from three to fourteen years, but the result of their work has proved their interest.

One little Band of 14 members contributed \$38 to mission work, all earned by the little ones themselves; their mite boxes were well filled by their own efforts. One rocked baby to sleep each evening; another turned the grindstone for papa; one pulled weeds and one carried a daily round of milk, all for a consideration which went into the mite boxes. In a large city Band, divided into groups, the girls are learning wax work while the boys engage in basketry, which will be on sale to replenish the treasury.

Missionary lessons are carefully studied. One leader used a puzzle map of our Telugu field, which served to fix our station on the minds of the members. "Glimpses and Gleams" has been widely used, and our own denominational publications give studies of our own work.

None have forgotten the needs of our Home and Foreign fields: picture cards, picture rolls, picture books, dolls, bags, quilts, ribbons, pencil boxes, balls, picture puzzles, etc., were sent, many boxes including love gifts for the missionary herself.

A number of Home and of Foreign Life Memberships have been presented.

One Band is preparing beautiful Christmas Calendars, which they feel will have a missionary influence in the homes where they are placed. Most of the Bands contributed to our special fund to procure a dog-cart for use in the Vuyuru field, the \$50 required being fully subscribed.

One city Band prepared more than 1,000 articles for India, and for Parson Memorial Institute.

We are glad to welcome four new Bands, and five re-organized, with another new one in prospect.

The total amount contributed by 40 Bands for Home and Foreign Mission work was \$1489.91.

Supt. Bands, E. Ont. and Que.

REPORT OF SUPT. AGENTS "LINK"

for

EASTERN CONVENTION

1924

Canada Central Association—

143 renewals; 25 new; 3 reinstated; 21 discontinued; 2 paid arrears; 2 in arrears; 14 to be heard from; (Outside Association) 8 renewals; 1 new; 1 to be heard from.

26 new plus 3 reinstated equals 29 new names this year.

151 renewals plus 29 new names equals 180 paid in advance; 15 to be heard from; 195 on mailing list.

Remarks: Honorable mention (all reported on): Almonte, Brockville, Carleton Place, Crosby, Elgin, Harlem, Perth, Phillipville, Plum Hollow, Renfrew, Rockspring, Smith's Falls, Westport, White Lake.

New subscriptions or reinstated:—Almonte 2; Athens 2; Brockville 1; Carleton Place 1; Delta 5; Harlem 1; Kingston 6; Perth 2; Phillipville 1; Plum Hollow 3; Rockspring 1; Smith's Falls 1; Westport 3.

Due the "Link": (one year's subscription): Arnprior 10; Athens 1; Delta 1; Kingston 1; Phillipville 1; Portland 1; (two years' subscription): Athens 2. \$8.50.

Eastern Association—

1 complimentary; 161 renewals; 51 new; 9 reinstated; 1 to be discontinued; 38 discontinued; 21 paid arrears; 11 in arrears; 63 to be heard from; (Outside Association) 2 renewals; 1 to be discontinued; 1 in arrears; 1 to be heard from.

51 new plus 9 reinstated equals 60 new names this year; 163 renewals plus 60 new names equals 223 paid in advance; 64 to be heard from; 1 complimentary; 288 on mailing list.

Remarks: Largest number new subscribers; largest number paid arrears; largest number

discontinued; largest number to be heard from yet (not yet reported on); largest number in arrears.

Honorable mention:—Athelstan Que.; Barnston, Que.; Beebe, Que.; Bulwer, Que.; Coaticook, Que.; Cot des Neiges, Montreal, Que.; Dixville, Que.; Drummondville, Que.; Eaton Ave., Gardenvale, Que.; Granby, Que.; La Tuque, Que.; Lennoxville, Que.; St. Henri Y.W., Montreal, Que.; North Hatley, Que.; Quebec, Que.; Sawyerville, Que.; Westmount, Que.; Sutton, Que.

New subscriptions or reinstated:—Barnston Que., 1; Beebe Ave. 1; Coaticook, Que., 10; Cote St. Paul, Montreal, Que., 4; Dixville, Que., 1; Montreal, Que. 20; North Hatley, Que., 2; N.D.G., Montreal, Que., 4; Outremont, Que., 1; Sherbrooke, Que. 1; Snowdon Jct., Montreal, Que. 1; St. Henri, Montreal, Que. 3; St. Lambert, Que. 1; Sutton, 2; Ville Emard, Que. 3; Westmount, Que. 7; Woodlands, Montreal, Que. 1.

Due the "Link" (one year's subscription):—Calumet, Que. 1; Cookshire, Que. 1; Cote St. Paul, Montreal, Que. 5; Montreal, Que. 33; N.D.G. Montreal, Que. 1; Outremont, Que. 3; Pt. Fortune, Que. 2; Pt. St. Charles, Y.W. 1; Sherbrooke, Que., St. Lambert, Que., 1; Westmount, Que. 9. (Two year's subscription) Calumet, Que. 1; Montreal, Que. 5; Pt. Fortune, Que. 1; Pt. St. Charles Y.W. 1; Westmount, Que. 4. \$38.50.

Grande Ligne Association—

17 renewals; 2 new; 1 reinstated; 1 paid arrears; 4 to be heard from. 2 new plus 1 reinstated equals 3 new names this year. 17 renewals plus 3 new names equals 20 paid in advance; 4 to be heard from. 24 on mailing list.

Remarks:—None discontinued. None in arrears. Smallest number to be heard from yet (not yet reported on) Honorable Mention: Grande Ligne, Que., Marieville, Que.; Rousillon, Que. New subscriptions or reinstated: Brownsburg, Que., 1; Grande Ligne, Que., 1; St. Philippe, Que., 1.

Due the "Link": (one year's subscription) Brownsburg, Que., 2; Ottawa, 1; St. Philippe, Que., 1. \$2.00.

Ottawa Association—

241 renewals, 30 new, 15 reinstated, 38 discontinued, 8 paid arrears, 7 in arrears, 34 to

be heard from, 4 renewals (outside Association) 1 reinstated.

30 new plus 16 reinstated equals 46 new names this year: 245 renewals plus 46 new names equals 291 paid in advance; 34 to be heard from. 325 on mailing list.

Remarks:—Largest number of renewals. Largest number reinstated. Largest number paid in advance. Largest number on mailing list.

Honorable Mention:—Billings Bridge; Britannia-on-Bay, Clarence, Dalesville, Que., Edwards, Farrans Pt., Hawksburg, Kenmore, Lachute Mills, Que., Laurentian View P. O., Ottawa, Newington, Northfield Sta., Ormond, Osgoode, Ottawa (Highland Park), Rockland, Thurso, Que., Winchester, Woodroffe, Ottawa.

New subscriptions or reinstated:—Buckingham, Que., 7; Cornwall 1; Kenmore, 1; Lachute Mills, Que. 1; Northfield Sta. 1; Ormond 3; Osgoode 2; Ottawa (Calvary) 1; Ottawa (Fourth) 3; Ottawa (Eastview) 3; Ottawa (Parkdale) 2; Ottawa (Highland Park) 4; Ottawa, (First) 15; Ottawa, McPhail) 3; Ottawa (individuals) 3; Rockland, 2; Thurso, Que., 1; Westboro, 3.

Due the "Link" (one year's subscription) Avoca, Que., 1; Buckingham, Que., 2; Cornwall 1; Lachute, Que., 1; Metcalfe 2; Ottawa (Calgary) 2; Ottawa (Fourth) 3; Ottawa, (Eastview) 1; Ottawa (Parkdale) 3; Ottawa, (First) 4; Ottawa, (McPhail) 3; Ottawa (McPhail Y.W.) 2; Ottawa (individuals) 3; South Indian, 1; Vankleek Hill (individual) 1; Vernon, 3; (two years' subscription) Metcalfe 2; Ottawa (McPhail) 1; Ottawa (individual) 2; Vankleek Hill (individual) 1; Vernon 1.

Summary

Canada Central Assoc.:—151 renewals, 26, new; 3 reinstated; 21 discontinued; 2 paid arrears; 2 in arrears; 16 to be heard from.

Eastern Association:—1 complimentary; 163 renewals; 51 new; 9 reinstated; 38 discontinued; 21 paid arrears; 12 in arrears; 65 to be heard from.

Grande Ligne:—17 renewals; 2 new; 1 reinstated; 0 discontinued; 1 paid arrears; 0 in arrears; 4 to be heard from.

Ottawa:—245 renewals; 30 new; 16 rein-

stated; 38 discontinued; 8 paid arrears; 7 in arrears; 34 to be heard from.

109 new plus 29 reinstated equals 138 new names this year. 99 discontinued. 576 renewals plus 138 new names equals 714 paid in advance; 119 to be heard from; 1 complimentary; 834 on mailing list. Due the "Link" \$69.50.

Our Aim—

An Agent in every Baptist Church.
The "Link" in every Baptist home.
Every name reported on every year.

Our Offer—

One year's subscription (free) to any newly organized Circle or Band during this Convention year.

Mrs. J. C. Doherty.

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

Treasurer's Statement, September 26th, 1923, to September 26th, 1924

Receipts	
Balance on hand September 26th, 1923:	
Cash	\$ 1124.57
Dominion Bond	1000.00
	\$ 2124.57
Total Receipts from Circles	6046.78
Total Receipts from Bands	947.16
	6992.94
Collections Taken:	
Convention and Associations ..	64.12
Board Meetings	13.00
Farewell Meeting	60.80
Annual Meeting of Circles, Montreal ..	4.50
	\$ 142.22
Individual and Other Contributions:	
Mrs. S. D. Allport, Cobourg ..	12.00
Rev. John Linton, Ft. St. Charles ..	5.00
Legacy—Late Mrs. MacCallum ..	200.00
The Misses MacGregor, Ormond ..	36.00
Miss Bryant, Westmount ..	18.00
Miss May, Westmount ..	18.00
Miss Clara M. Hinman, Cobourg ..	18.15
Miss Annie McPherson, Breadalbane ..	15.00
St. Andrew's East Mis. Society ..	12.00
Brockville Y. L. B. C. ..	28.00
Central Exec. Y. W.'s Circles, Ottawa Association ..	7.50
Philathea Class, Temple Church, Montreal ..	18.00
Montreal First Church Sunday School ..	69.50
Estate late Mrs. A. C. Whitford ..	15.00
Lecture by Rev. G. R. Maguire ..	104.52
Miscellaneous ..	24.28
Mrs. R. H. Findlay, Westmount ..	25.00
	\$ 620.95
Bank Interest	21.09
Bond Interest	50.00
	71.09
Balance in India	242.67
Proceeds from sale of Missionary Literature ..	135.13
	\$10,829.57
Disbursements	
Appropriations:—	
Akidu—Medical	\$ 752.00
Akidu—Miss Hinman ..	1516.00
Narsapatnam—Miss Mason ..	344.00
Vuyuru—Doctor Hulet ..	618.00
Vuyuru—Miss Lockhart ..	1672.00

Yellamanchili—Miss Murray ..	1348.00
Yellamanchili—Miss McLeish ..	264.00
Avanigadda—Mrs. Cross ..	276.00
Palkonda—School for Bible Women ..	90.00
Bolivia ..	200.00
	7078.00

Special:—

Dogcart at Vuyuru ..	50.00
Vellore Medical School ..	100.00
Miss Hatch's Leper Work ..	5.00
	155.00

Administration:—

Federation of W. B. of F. M.	7.00
Printing and Stationery ..	114.52
Excise Stamps, Exchange, Postage ..	18.06
"Glimpses and Gleams" ..	13.85
Sundry Expenses ..	111.62
	269.05

Balance in Bank	1827.52
2 Dominion Bonds \$500 each ..	1000.00
	\$ 2827.52

\$10,829.57

We have verified the Cash Balance and Victory Bonds, examined the vouchers and other memoranda, dealing with the above funds, and we certify that, in our opinion, and to the best of our knowledge and belief, the above Report is an accurate statement of the cash handled by the Treasurer for the periods indicated, according to the Treasurer's records and the information and explanations afforded us.

The books and records have been carefully and accurately kept.

All our requirements as Auditors have been complied with.

Montreal, October 1st, 1924.

ALFRED WALFORD, C.A., L.I.A.
Chartered Accountant.

NOTE:—

Cash on Hand ..	\$1000.00
Money invested in bonds ..	1000.00
Cash in Bank ..	1827.52
	\$ 2827.52

Legacy Fund

Cramp Legacy ..	500.00
Sawyer Legacy ..	375.95
Miss McGregor's Legacy ..	200.00
Mrs. MacCallum's Legacy ..	182.00
Valluru School Fund ..	849.00
	\$ 2106.95

Surplus over amount due Legacy Fund

Detailed Statement of Receipts From Circles, Y. W.

Circles and Bands

EASTERN ASSOCIATION

Name	Circles	Y.W.	Bands	Totals
Barnston ..	\$10.00			\$10.00
Beebe ..	24.64			24.64
Bulwer ..	140.15		46.00	186.15
Costicook ..	38.30		13.00	51.30
Dixville ..			21.00	21.00
Montreal, Olivet ..	318.00	20.00	7.26	345.26
" First Church ..	560.00	181.49	7.00	748.49
" Westmount ..	622.88	116.00	60.00	798.88
" Point St. Charles ..	41.00	9.48		50.48
" Tabernacle ..	40.00	18.50	23.00	81.50
" Temple ..	148.00	156.00	18.00	322.00
" St. Henry ..	7.60	40.00	1.00	48.60
" Verdun ..	120.20	94.20	43.00	257.40
North Hatley ..	12.00			12.00
Quebec ..	185.15		67.00	252.15
Sawyerille ..	22.50		4.00	26.50
Sherbrooke ..	74.50		18.00	92.50
Sutton ..	2.50			2.50
Waterville ..	2.00		18.00	20.00
	\$270.42	\$644.62	\$346.26	\$3361.30

Ottawa Association

Name	Circles	Y.W.	Bands	Totals
Breadalbane ..	\$ 6.85			\$ 6.85
Buckingham ..	64.71		23.50	88.21

Canadian Missionary Link

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

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Telephone N. 8577—F.

Clarence	149.00		149.00	Number of Y. W. Circles contributing	16
Cornwall	65.75	15.00	80.75	Number of Bands contributing	40
Dalesville	84.00		84.00	Comparative Statement	
Dempsey	5.00		5.00	Total Receipts for 1920-1921	\$6698.17
Grenville	20.00		20.00	Total Receipts for 1921-1922	6638.15
Kenmore	25.75	6.00	31.75	Total Receipts for 1922-1923	8099.90
Lachute	28.75	12.00	40.75	Total Receipts for 1923-1924	8205.00
Mabelle				LIFE DIRECTORS FOR YEAR	
Ormond	33.00	2.00	35.00	Mrs. A. A. Cameron, First, Ottawa.	
Osnabruck	32.00	21.00	53.00	Miss Maude Clarke, Olivet, Montreal	
Osgoode	80.00	30.00	110.00	LIFE MEMBERS FOR YEAR	
Ottawa, First Church	460.00	101.52	561.52	Mrs. Alice Darlington, Quebec	
" Fourth Avenue	75.50	19.00	94.50	Mrs. Vesey, Boswell, Quebec	
" Calvary	44.00		44.00	Mrs. Willie Stobo, Quebec	
" Eastview	10.00		10.00	Miss Evelyn Darlington, Quebec	
" Highland Park	85.00	27.00	112.00	Miss Annie Stobo, Quebec	
" McPhail Memorial	171.00	87.00	258.00	Miss Stobo, Quebec	
" Parkdale Avenue	14.15	43.00	57.15	Miss L. L. Tremaine, Quebec	
Rockland	75.00	7.50	82.50	Miss Bessie J. Smart, Brockville	
Rivington	29.00		29.00	Miss Elsie C. Smart, Brockville	
Thurso	55.38	20.00	75.38	Mrs. Ira C. McClean, Brockville	
Vankleek Hill	87.00	85.00	172.00	Mrs. W. N. Buel, Brockville	
	\$1619.37	\$365.52	\$1984.89	Mrs. Enoch Smith, Brockville	

Canada Central Association

Name	Circles	Y.W.	Bands	Totals
Allan's Mills			15.00	15.00
Almonte	\$25.00		36.50	61.50
Athens	15.00		20.50	35.50
Arnprior	36.00	10.00	8.00	54.00
Brockville	240.25		61.15	301.40
Carleton Place	20.00		20.00	40.00
Delta	46.50		20.00	66.50
Drummond	31.00		31.00	62.00
Kingston, First Church	86.00	5.00	18.00	109.00
Lanark	2.00		2.00	4.00
Perth	150.00		36.00	186.00
Phillipville	10.00		10.00	20.00
Plum Hollow	28.00		28.00	56.00
Renfrew	65.00		24.25	89.25
Smith's Falls	171.85			171.85
Westport	3.25			3.25
	\$929.85	\$15.00	\$239.40	\$1184.25

Grande Ligne Association

Name	Circles	Y.W.	Bands	Totals
Grande Ligne	\$20.00		\$5.00	\$25.00
Montreal, L'Oratoire	28.00			28.00
Marierville	12.50			12.50
Ottawa French Church	34.00			34.00
Roxton Pond	6.50			6.50
	\$101.00		\$5.00	\$106.00
Summary				
Name	Circles	Y.W.	Bands	Totals
Eastern Association	\$237.42	\$644.62	\$346.36	\$3328.30
Grande Ligne Assoc.	101.00		5.00	106.00
Ottawa Association	1619.37	365.52	356.50	2341.39
Canada Central Assoc.	929.85	15.00	239.40	1184.25
	\$5020.64	\$1025.14	\$947.16	\$6992.94

Number of Circles contributing

Mrs. H. MacCarty, First, Montreal	
Miss Winnie V. Verity, First Montreal Y. W.	
Mrs. Paul Jousse, Vankleek Hill	
Mrs. P. A. MacDermid, Vankleek Hill	
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Miss Mabel Fitch, Temple, Montreal, Y. W.	
Mrs. R. Menagh, Smith's Falls,	
Bands	
Mrs. Harry Cottrell, Cornwall	
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Miss Hazel Campbell, Osgoode	
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Miss Ina N. Standley, Highland Park, Ottawa	
Miss Phyllis McCormick, First, Ottawa	
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Miss Doris Bradley, Quebec	

Respectfully submitted,

MAUDE CLARKE,
Treasurer.

From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

AT THE CONVENTION IN WOODSTOCK

Nov. 11-14

What Are You Going to See?

We all have a fairly good idea about the things of which we will hear, by reference to our programme, BUT

What Are You Going to See?

One good thing you can see is the LITERATURE TABLE, where will be all KINDS OF HELPS FOR YOUR CIRCLE PROGRAMMES. You want those, don't you.

STOP, AND LOOK AT THE F. M. LITERATURE

and if you do not SEE what you want, just have a talk to the Secretary about it. We are anxious to meet all your needs, and are planning a good display at Woodstock.

Are You Planning For Christmas Meetings?

Here are some exercises and stories:

EXERCISES FOR BANDS

Why We Love to Bring Christmas Gifts to Jesus (2c.) for 7 girls and leader. A Christmas offering exercise.

When the Christmas Stars Shone (10c.). An exercise for children, 15 taking part. Requires about 45 minutes.

Sending the Christmas Spirit to Far Away Lands, 5c. each, 3c. in quantities. For about 27 girls, 9 of whom are adults.

The Night Before Christmas (7c.) for a father, mother and child with doll, and a number of foreign children.

"A Christmas Entertainment" consists of Dialogues, recitations and songs, 6c.

STORIES.

Christmas for Little Chaps Over the Sea (ch.) (3c.)

The Star and the Sword (2c.) (ch.)

Why the Chimes Rang (ch. or adults), (3c.)

A Christmas Tree Extraordinary (2c.) (ch.)

Matsin San's Christmas (5c.) (ch.)

The White Gift (5c.)

The leaflets marked (ch.) are particularly for children.

Are You Planning For Christmas Gifts For Your Friends?

What could be better than these suggestions?—

There are the **LINK CARDS** (4 for 5c.) telling your friend that you are sending her the **LINK** for a year.

Letters From My Home in India (\$1.50). See note on back of October Link.

The Enterprise (\$1.50) a perfectly splendid Christmas gift for friend.

Pioneering in Bolivia (85c. cloth, 40c. paper) new, and the best ever.

Gungardah Rah (15c., 2 for 25c.) Pretty paper binding, good story.

Telugu Trophies (25c.). Splendid stories and good material for programmes, too.

Life Membership Pins (85c.). What would make a nicer present for your friend who is a life member than this dainty little gold and blue pin? **Band L. M. Pins** (75c.)

Silver and red, are lovely for Band life members.

Any of these are lovely Christmas gifts, and besides these we have many others which you can see at WOODSTOCK, or by calling at the office.

NEW BOXES OF LACE FROM INDIA ARE ON HAND. YOU ARE CORDIALLY INVITED TO COME AND INSPECT THEM.