

Canadian Missionary Link

Merrill Mrs B W
31 Dalton Rd

Vol. XLIX

WHITBY, NOVEMBER, 1926

No. 3

“Ramblings in Ramachandrapuram Town and Taluk”

By S. Isabel Hatch

“A book just about ready for the press. An intensive study of one field may help visualize the work on all fields.”

This is to have fifty or more illustrations. With every illustration a short story.

There will be an introduction and:

- Part 1. The station and the town.
- Part 2. The villages on tour.
- Part 3. The Leper Work.

There will be a decorated cover, so it will be a suitable Christmas gift. Up to 600 copies, the proceeds all go to the Jubilee Fund of the Women's Missionary Society of Ontario West.

The book may be obtained either from **Miss S. I. Hatch, Ramachandrapuram, Godavari, India**, or from **Miss Edith Dale, 66 Bloor Street W., Toronto, Canada**. Only 35c. or Rs. 1 a copy including postage. Register your order early.

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No. 8

"Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely."

*To be alive in such an age,
To live to it, to give to it!
Give thanks with all thy flaming heart,*

*Crave but to have in it a part.
Give thanks and clasp thy heritage—
To be alive in such an age.*

—Sel.

EASTERN JUBILEE

Do not fail to read the reports of the Eastern Women's Jubilee Convention. Note how splendidly they have "gone over the top" with their Jubilee offering.

A few noteworthy sentences in the report of the Corresponding Secretary are worthy of our thoughtful and prayerful consideration. "Everyone will admit that we have lingered too long on the dollar basis of giving, and while few to-day limit their offering to that sum, could we not eliminate that word from our constitution and forever from our thoughts and adopt the plan of regular, systematic weekly giving?"

What a splendid contribution we could make to the Society at the beginning of another fifty years if we could advance upon a higher plane of service, and give not only as the Lord has prospered us but as prompted by the constraining love of Christ—gifts of gold, of time, of self, "according to the measure of the gift of Christ."

CHRISTMAS GIFTS

When planning your Christmas gifts remember Miss Hatch's little book "Ramblings in Ramachandrapuram," of which she tells on page 69; also Miss Dorothy Kilpatrick's charming book for girls, of which Mr. Priest has written and which will soon be on sale.

WHEN YOU PRAY

Many special requests for prayer are to be found in this number, in the letters of our missionaries and in the reports sent to the Eastern Society. You will find it interesting to read with a pencil in your hand and make your own prayer list.

BILLETS FOR CONVENTION

The names of all delegates wishing billets should be sent as soon as possible to Mrs. W. G. Howse, 99 Glenlake Ave., Toronto 9.

The noon and evening meals will be served at the church.

PROGRAMME OF THE WOMAN'S BAPTIST FOREIGN MISSION CONVENTION OF ONTARIO WEST COLLEGE ST. BAPTIST CHURCH, TORONTO, NOV. 9-10, 1926

TUESDAY, NOV. 9.

Afternoon Session

Speak unto the Children of Israel that they go forward.—Ex. 14 : 15.

2.00—Hymn 155. Scripture reading, Mrs. Dunlop, Toronto; Prayer.

2.15—Conference of Directors. Mrs. R. Cummer, Toronto.

2.40—Conference of Link Agents. Mrs. J. C. Doherty, Toronto.

3.10—C.G.I.T. Mrs. R. Marshall, Toronto.

3.20—Message from Mrs. John McLaurin, Sr., Cocanada, India.

3.35—Message from "Sister Belle" Mrs. J. B. Halkett, Ottawa.

3.50—Hymn 411.

4.00—Address on "Prayer". Prof. Marshall, Toronto. Duett.

4.30—Address on India. Miss Munro, India.

5.00—Adjournment.

Mrs. H. F. Veals will meet the Leaders of the Young Women's Circles in conference in a class room.

Mrs. J. C. Doherty will meet the Young Women's Link Agents in conference.

Evening Session.

- 7.45—Hymn 181; Scripture reading, Mrs. R. R. McKay, Sarnia; Prayer.
 8.00—Greetings: Mrs. Ayer, Montreal; Mrs. F. Clarke, St. John; Mrs. E. Matthews, Winnipeg.
 8.30—Fifty Years Ago. Account of the Organization of the W.B.F.M.S., Oct. 1876-1901. Mrs. A. H. Newman, Macon, Ga.
 8.50—Hymn Illustrated.
 8.55—1901-1926 Progress in last 25 years. Mrs. E. T. Fox, Toronto.
 9.25—Offering. Choir.
 9.30—Fifty Years of Work in India. Rev. John Craig, Toronto.
 9.15—Hymn 550. Closing prayer.

WEDNESDAY, NOV. 10th.**Morning Session**

- The women that publish the tidings are a great host.—Ps. 61 : 11.
 9.15—Hymn 187. Scripture reading, Mrs. W. H. Elliot, Toronto. Prayer of Thanksgiving.
 9.30—Reports of Associational Directors.
 10.10—Recording Secretary's Report, Mrs. F. Inrig, Toronto.
 10.20—Report on Mission Homes, Mrs. C. Senior, Toronto.
 10.25—Report on Mission Boxes: India, Mrs. C. Dengate, Toronto; Bolivia, Mrs. M. C. McLean, Toronto.
 10.35—Bureau of Literature, Miss E. Dale, Toronto.
 10.45—Publications Report: Link, Mrs. J. C. Doherty, Toronto; Mrs. H. Pettit, Toronto.
 11.05—Hymn 336.
 11.10—Prayer.
 11.30—Election of Officers and Members of the Board.
 12.00—Announcements. Adjournment.
Afternoon Session
 2.00—Hymn 303. Prayer, Mrs. T. L. Johnston, Aylmer.
 2.15—President's Address. Mrs. Albert Matthews, Toronto.
 2.30—Financial Statement and Budget. Mrs. W. Piersol, Toronto.

- 2.50—Discussion.
 3.00—Corresponding Secretary's Report. Mrs. H. E. Stillwell, Toronto.
 3.30—Solo, Mrs. Bingham, Toronto.
 3.40—Address on India. Miss Priest, India.
 4.00—Collection.
 Hymn Illustrated.

Evening Session

- The Lord hath done great things for us whereof we are glad.—Ps. 123 : 3.
 7.45—Hymn 828. Scripture reading, Mrs. H. F. Veals, Hamilton. Prayer.
 8.00—Moulton College: Missionary interest in Moulton College. Miss Mosely and pupils.
 8.20—Hymn Illustrated.
 8.30—Address on Bolivia. Miss Booker, Bolivia.
 9.00—Choir and Offering.
 9.15—Address on India. Rev. Roy Bensen, India.
 10.00—Hymn 804. Closing Prayer, Dr. A. J. Vining, Toronto.

CONVENTION NOTICE

The Constitution of each Society allows the following:

Each Circle is entitled to two delegates for a membership of twenty or less: for each additional twenty, one delegate. These delegates must be full members of the Society, that is either Life Members or contributors of at least one dollar a year. Each Young Women's Circle is entitled to the same representation. Each Mission Band has the right to send one delegate over fifteen years of age. All are invited to attend the meetings and may take part in the discussions, but only delegates, officers, members of the Board, and life members of the Society, are entitled to vote.

The following members of the Board retire this year and are eligible for re-election:

Miss Eva Nasmith, Mrs. C. T. Stark, Mrs. J. Hooper, Mrs. R. W. Menzie, Mrs. W. D. Scott, Mrs. M. A. Batty, Mrs. A. S. Rogers, Mrs. M. C. MacLean.

Nomination in writing may be sent to the Ass't. Recording Secretary of the Board, also,

opportunity will be given at the Convention meeting to make open nominations.

Ida L. MacDonald,

Ass't. Rec. Sec.

Mrs. W. J. MacDonald,

71 Humber Trail, Toronto 9.

CONVENTION RAILROAD RATES.

Those attending convention must purchase one way regular first class ticket (fare for which must not be less than 75 cents) to place of meeting (or to nearest junction point if through ticket cannot be obtained) and secure certificate to that effect on Standard certificate form, from the ticket agent at time of purchase of ticket which must be handed in at the certificate table immediately upon arrival at church, with 25 cents. Then if certified attendance is 150 or more, fare for re-

turn will be one half of the regular one way first class fare. Tickets may be purchased three days prior to meetings, and are good for return three days after. Don't fail to get your certificate.

Lillie Senior,

Trans. Sec.

20 Turner Rd., Toronto

TREASURER'S CORNER

There has come to my attention lately, a problem which may be somewhat common to many of our smaller churches. It is that of over-organization. I heard recently of a small church in which there had been a flourishing Mission Band, Senior B.Y.P.U., and several organized Sunday School classes. The minister thought that there should be a junior B.Y.P.U. as well and organized one. The

LINK REPORT

of

W. B. F. M. S. EASTERN ONTARIO AND QUEBEC

	East'n.	Otta.	Can.	Cent.	Grnd.	Ligne	Totals
Subscriptions already paid for this year	18	3	1	—	—	—	22
Renewals paid this year	214	286	148	10	—	—	658
Complimentary copies sent	2	—	—	1	—	—	3
New Subscriptions	73	22	25	19	—	—	139
Reinstated	10	12	4	—	—	—	26
Total number paid up subscriptions	317	323	178	30	—	—	848
To be heard from yet	50	41	13	7	—	—	111
Discontinued	18	24	17	2	—	—	61
Total on mailing list	349	340	174	35	—	—	898
New Places on mailing list	9	2	1	—	—	—	12
New Agents	4	—	—	1	—	—	5
Arrears (1 yr.) paid	30	12	3	3	—	—	48
Arrears (2 yr.) paid	1	1	1	—	—	—	3
In arrears (1 yr.)	7	4	4	1	—	—	16
Changes of Agent	5	5	2	1	—	—	13
Agents not subscribers	2	3	3	1	—	—	9
Agents not heard from this year	2	2	—	1	—	—	5
Objective Reached	1	—	—	1	—	—	2
Objective Set—200 New Subscribers.							
New Subscriptions	165						
Discontinued	61						
Net Gain	104						

Grace L. Stone Doherty,
(Supt. Agents Link).

church really had comparatively few young people, so that the same folk who had previously belonged to S.S., Mission Band and B.Y.P.U. now were expected to attend Junior Union. The parents rebelled at the too-frequent meetings and the incessant call for money. Finally, the Band leader, finding her Band lagging, gave it up. This fine Christian woman had given of herself lavishly to that little group and had built up a splendid Band. I was sorry for her. I was sorry too, for the parents. There is a limit to the number of meetings which a school child (or anyone else, for that matter) should attend. And I had great sympathy with the minister. He was all alive, at any rate he was trying hard to make his church "go".

But the question arises: Is there room in the average church for both a Mission Band and a Junior Union? To me the answer is most emphatically in the negative. Mrs. Withrow, the Band Secretary, agrees with me. So also does our Board. Which then should give place? The Band or the Union? Neither! Co-operate! Have one flourishing organization called "The Junior Union Mission Band." Let the Junior B.Y.P.U. have their activities at appointed meetings and have the former Band leader conduct the Juniors at least once a month, in a good old regular Mission Band meeting. There need be nothing but the greatest unity. All Junior Unions are expected to have Missionary meetings in their programme, and all Junior Unions are supposed to send Mission offerings through the very same channels as the Bands have always sent, namely the Women's Boards. In union is strength. Mission Band folk can help Junior Union folk become more interested in Missions; Junior Unions can help Mission Banders in the educational, cultural and social sides of their development.

Adaptability, co-operation, Christian grace and common sense; these four can solve most church problems, and there are few problems that can be solved if one of the four be lacking.

Life Members for September

Circles—Mrs. W. Hines, New Liskeard; Mrs. Maude LaFlair and Mrs. Mary T. Clarke, Aylmer; Mrs. J. L. Whiteside, Lind-

say; Mrs. W. H. Bessey, Toronto, Calvary; Mrs. Gordon Hickey, Leamington; Mrs. Alva Scott, Galt.

Y. W. Circles—Miss Ida Goodburn, St. Thomas, Centre St.

M. B. Piersol, Treasurer.

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

"RAMBLINGS IN RAMACHANDRAPURAM TOWN AND TALUK"

The above title looks rather formidable, does it not? So we will just call it "Ramblings" for short.

I hope you have all given your share to the Jubilee Fund of our Society of Ontario West. I am now going to give you the opportunity of giving something extra for that fund.

The Society celebrates its fifty years, and I am celebrating my forty years. For many reasons I should so like to have been home in this jubilee year, but instead of coming home I propose to bring you all here and to take you with me to see all there is to be seen in the time and money at our disposal on our beloved Ramachandrapuram field.

The trip will only cost 35 cents, and you will see, oh, so many places and persons! You may see some fifty or sixty, and there will be a story about each place, the bungalow, the boat, the Rajah's palace, Bell Hospital, Kaveru village, and ever so many others. You will also see the lace workers at work, the Bible-women teaching their caste converts, Katipalli church, recognition of Dr. Joshee at work, the lepers at worship, at feast and at play, and so on and so on.

Now do you not think the trip is cheap for 35 cents?

I am hoping to take at least 600 persons on this trip, and later on perhaps a larger crowd.

Join the party now and get your friends to join, or make your friends a Christmas present of the trip and send all your monies to Miss Dale, 66 Bloor St. W., Toronto, and you will have the joy of the trip, and the Society will have that much more money for its Jubilee Fund.

Do not delay but register as soon as possible. After 600 have registered I want to

make arrangements for another 600 to register.

You will be storing your mind with knowledge of God's work through your missionaries for years to come, and because of what you learn by this trip on one of our twenty-three fields, you will be the more able to visualize what is going on on all the other fields, and you will praise God for His goodness and His loving kindness to the children of men.

Do not delay in registering your name and the names of many others. I have told about this trip to a few of our missionaries here and already two have promised to take twenty each to enjoy the "Ramblings."

S. Isabel Hatch.

Ramachandrapuram, Godavari Dist.,
August 23rd, 1926.

ORDINATION OF FRED F. BENNETT, MISSIONARY-ELECT TO BOLIVIA.

An attractive, capable, well-equipped consecrated young man is our missionary-elect to Bolivia.

On Tuesday, Sept. 28th, in his home church, Indian Rd., Toronto, Mr. Fred. F. Bennett was ordained. In the afternoon he presented to the ordination council a clear, concise, convincing statement of his conversion, his call to the ministry, and his belief, which was highly commended, and the council fellowshiped him in each part of it.

It was interesting and informing to note that members were present from the churches at Niagara Falls and Guelph where Mr. Bennett had served as student-pastor. Of still greater interest was the news brought from Niagara Falls that five had been converted the previous Sunday, the outcome of special farewell services, conducted by Mr. Bennett that day.

In the evening the pastor, Rev. H. B. Coumans, presided owing to the absence of Dr. Graham, the elected president.

Every member of the choir must have been present, for no vacant seats could be seen. Under the able leadership of Mr. W. F. Pickard, several selections were rendered which were both a joy and a blessing.

The devotional period was taken by Rev. W. F. Bremner, of Galt, a personal friend

of Mr. Bennett, following which the President of the Convention, Dr. J. H. Farmer, preached the ordination sermon. His text was, "As Thou hast sent me into the world, even so have I sent them into the world." Jesus was God's first missionary to the world. He came to redeem the world from sin. He sends us, each one of us, out to tell lost men of this wonderful redemption. Then the ordained ministers present each laid a hand on the head of the kneeling candidate while Rev. H. B. Coumans offered the ordination prayer.

The welcome to the ministry and the missionary fellowship was given by Rev. Johnson Turnbull, on furlough from Bolivia, who told Mr. Bennett of the eagerness with which the missionaries on the field awaited his coming, and of the welcome which would be his on arrival.

The charge to the candidate was given by Rev. H. E. Stillwell, our dauntless Foreign Mission Secretary, who gave some wholesome Christian advice, learned from his own experience as a missionary in India, and during his visit to Bolivia.

A rare musical treat was given us by Mr. Andrew McCloskey, of the First Polish Baptist Church on Royce Ave., whose presence at the ordination was a tribute to the worth and work of Mr. Bennett at the Royce Ave. Mission. Mr. McCloskey held the audience spell-bound till they broke out in prolonged applause. The violin has a charm all its own, in the hands of a gifted player like Andrew. He graciously responded to the persistent hand-clapping, and played an extra selection at the close of the programme.

The pastor presented Mr. Bennett with a copy of the New Testament on behalf of the Ordination Council, then brought this happy and uplifting time to a close with prayer.

Secretary.

MARIA ARMSTRONG CURRIE

If it is indeed a salutary thing to recall the lives of our worthy dead. Let us dwell for a little on the memory of one of the first Canadian Baptist women to dedicate her life to the Telugus. She was a grand-daughter of the well-known and revered Theodore Harding, who was for forty-five years pastor of

the Wolfville Baptist Church. Baptized by him at eighteen, she served while studying at Acadia as Sunday School teacher and choir member. In 1873 having declined an offer of marriage from Mr. Currie, she was appointed a missionary. Enroute to Halifax to sail for Burma Mr. Currie waylaid her and again sought the privilege of sharing her life on the foreign field. Better acquainted this time with her own heart, and with her suit-or, his request was not in vain. In 1876, having won honors as a student, Mr. Currie arrived in Burma. They were married in Rangoon and soon after came to Cocanada. While studying the language Mrs. Currie's health was precarious. When not fit to face the munshi, she gathered little girls about her reclining chair and taught them. Our good Krupama, seeing her so engaged, whispered, "Mother, how much pay does she get for doing that?" Told "she does it for love only" the old lady seemed to ponder. When ready for work Tuni became their station. At that time it was a tiger and thief infested desolation. Their home a mud hut, till land could be secured. A great man-eating tiger was killed nearby, soon after they arrived, and robbers one night visited them. Mrs. Currie was up at 2 a.m. with a restless child and a dull pounding arrested her attention. In another moment a pick axe point appeared through the wall of the room. Discovered, the thieves made a precipitant departure. A passing Englishman enquired, "and do you intend to spend your lives here?" Receiving the answer that the missionaries had no other thought, he replied "Well, it would drive me mad, that's all!"

But this gentle lady was no coward, and notwithstanding these and other alarms, her husband continued to spend much of his time on tour, leaving Mrs. Currie alone with no white face within forty miles. She was touched and comforted by the Pastor coming in one day entirely on his own impulse, and kneeling by her chair, he commended her and her little ones to the care of the One Who ever keepeth watch above His own. Nor did they labour in vain. A church was gathered, helpers trained, the wilderness began to blossom as the rose, and their united work was

done. Mrs. Currie never came out a second time. Her heroic husband cut his precious furlough in half and sprang back into the ranks when our brother Timpany fell. The harder part was Mrs. Currie's, left alone in poor health to care for the three children, but with the hope of a re-union in India. That was not the Master's plan. A year of separation, then the supreme blow fell and Mrs. Currie was a widow.

For forty years she walked alone. Some months ago in Nelson, B.C., the home call came and with her two remaining children by her side she went away with a smile on her face.

M. B. McLaurin.

Cocanada, India.

MAHATMA GANDHI

Anne Catherine Munro

"Mahatma Gandhi-ki jai!" They hailed him so and, as they sang their "all hail" and acclaimed him as their saviour, they actually believed he would bring them salvation—of a kind. "Swaraj" they sought. No; they didn't. It was his proposal and his personality swayed them. He wanted Swaraj, which is, being interpreted, Freedom or Home Rule, or India for the Indians. You can define it loosely. They themselves couldn't say exactly what it was, but that was immaterial, Gandhi knew; that was enough. Perhaps he didn't know. Well, that didn't matter. Whatever it was Gandhi was doing, it was all right. Why was it all right? How did they know it was all right? Who said it was all right? "Gandhi! Mahatma Gandhi-ki jai!! jai!! jai!! jai!!". And they hailed again and again. The hills re-echoed the echo and the remotest villages caught up the pibroch, for such it came to be. From Tuticorin and Karachi—across her plains and up and down her mountains—India sang or India cursed with "Mahatma Gandhi-ki jai!"

May I not say Gandhi was a Great Soul, which is the meaning of the title Maha (great) atma (soul)? Yes, he was. No one will dispute me, but he was a Failure. Yes, a colossal Failure. Still, he was a Great Soul. Poor Gandhi, is not your heart broken?

It may well be, but admit the truth now—you were a visionary.

The meteorite

Gave a dazzling light;

But its brightness was too bright,

And its lightness was too light;

It flashed in the Dark and left

Darkness.

Admit Gandhi—it can't hurt you now—you implied too great faith in the political genius and humanity complex of your fellow-countrymen. The mass is infantile in its mind, it would play with politics as a child plays with blocks; and can a Hindu love a Mohammedan or a Brahmin accept a Sweeper? Nanuk dreamed your dream three hundred years ago; what became of Sikh-ism? The principles of Manu decried untouchability; is the teaching observed?

Mohandas Karamchand Gandhi is not an old man as years go; he was born in 1869, but he is as one who goes down in sorrow to the grave. His spiritual genius and willingness to sacrifice self on the Patriot Altar have won him a lasting place in the heart of India. The Mahatma is deified while yet a living being. Is he blamed for Non-co-operation's failure? Why, bless your heart, No! Who would ever think of such a thing? That was Fate. Gandhi was a Great Soul. He was not a Statesman.

By profession Gandhi was a lawyer. He received his education in London. While there he became interested in the teachings of the Christian religion. There came a time when he must accept or reject Christ. One who knew him then has told me much of his struggle. He chose to reject HIM. Oh, Gandhi that the dial might be turned back—it was there and then that you wrote your failure in capitals. You reserved as your principles the teachings of The Sermon on the Mount. Yes, that was good, but it was not enough.

Being Indian-born, Gandhi should have had a thorough knowledge of Indians at home, and certainly he had ample opportunity to study them abroad, both during his student days and at the time of the Boer war, when he served as leader of an ambulance corps. (It might be mentioned here that he

also served in this same capacity during the Great War.) In various ways and various places he championed his fellow-countrymen, and gradually their wrongs, whether real or imaginary, had gripped him. In 1920 he launched his campaign of "Non-violent Non-co-operation," which in its very name is a contradiction. This embodied the boycott of all things British, as trade, government, institutions, etc.

The measures adopted by Gandhi to bring about Swaraj were such as would have destroyed it on the rebound. Civil disobedience and non-payment of taxes were designed to embarrass the "Satanic" Government (British). The use of the "charka" (spinning wheel) in every home, and by every member of the family, and the wearing of "khadder" (homespun) was to cripple Manchester cotton imports, yet India's crying need today from the economic aspect is expanded trade relationship. Nowhere is Gandhi's lack of statesmanship more clearly seen than in these two measures. His national schools, emphasizing the study of Sanskrit and the Vedas, would have thrown the youth of India back into the lap of mediaevalism. Apart from his measure to secure prohibition and social equality, Non-co-operation was a retrograde and destructive movement and Gandhi was its author.

No leader in Indian history had swayed his country in the spectacular fashion that Gandhi achieved. It was uncanny; he propounded his program one day, ALL INDIA had taken it up by the end of the week. There was nothing prepossessing in the man's appearance even—a poor, frail, emaciated body, with a capacity for suffering, he appealed to Indians as one who bore the anguish of Mother India. His imprisonment, his operation at the hands of British surgeons, his "fastings," were the master-strokes of his career, for they accepted it as his martyrdom, his sacrifice on their behalf. They saw Gandhi as a Great Soul.

"Ramblings in Ramachandrapuram Town and Taluk" would make an ideal Christmas gift for a friend. It may be obtained for 35c. from Miss Dale, 66 Bloor Street West.

THE TRAINING OF OUR MISSIONARIES.

By Dr. Lovell Murray.

The Canadian School of Missions has completed its fifth season's work. The closing feature was a week's study of Phonetics under the direction of Prof. T. T. Cummings of the Biblical Seminary, New York City. During that week twenty-four missionaries and candidates spent the forenoons and afternoons in an unremitting grind at the principles of sound production. This will be of immense service to them within a few months when they are tackling the strange sounds of ten or more different Asiatic and African languages.

At the Annual Meeting of the Council of the School the work of the year was reviewed. Some of the facts that were brought out may be of interest to the readers of the Canadian Missionary Link.

It is the policy of the school not to duplicate any of the instruction which is available in regular courses elsewhere in Toronto. Missionaries, as well as candidates, are directed into these courses. Accordingly, during the past year missionaries were to be found in a great many classrooms in the University of Toronto, the Theological Colleges, the Technical School, and other institutions in the city, studying, as is always the case, a wide variety of subjects which range all the way from Motor Mechanics to Contemporary Religious Thought.

In addition, the School of Missions offered some thirty different courses. Some of these continued throughout the year, some were grouped in two intensive sessions, while others, such as Journalism, Musical Appreciation, The Art of Story Telling, Elementary Piano, Girls' Work, Christianity in India and Anthropology were given at various times, which were found most suitable.

More than forty instructors, of high rank in their departments, were enlisted to give these courses, receiving no recompense save the gratitude of the students, both missionaries and candidates, and the satisfaction of sharing in the missionary enterprise.

In all, eighty-seven missionaries and candi-

dates were enrolled for the courses given by the School.

This does not take account of the many lines of individual training—music, piano, tuning, X-ray, typewriting, etc., and observation in the normal school, kindergartens and hospitals, which were provided for as many missionaries as wished them.

Missionaries are also encouraged to attend such lectures as the excellent series offered by the Alumni Association, the Royal Canadian Institute and the University Extension Department, besides Sir Bertram Windle's course on "Some Manners and Customs of Peoples of the World" and Prof. Mercer's on "Archaeology and the Bible"; also the sessions of several important gatherings which fortunately were held in Toronto, such as Student Volunteer Movement Retreats; the Social Service Council's Annual Convention; the Convention of the Religious Education Association of North America, and the Toronto Social Welfare Conference. These were thoroughly enjoyed and found highly profitable by a large number of missionaries.

A high spot in the year's work was the conference on China and India arranged by the Foreign Mission Boards of Canada. The School of Missions co-operated in this, cancelling all regular work during those days. President Harold Balme, of Shantung Christian University; Dr. A. L. Warnshuis, Secretary of the International Missionary Council, and Rev. W. Paton, one of the Secretaries of the National Christian Council of India, were present. The sessions were live, suggestive, inspiring. Mr. Paton also gave a course of four lectures to the Canadian School of Missions.

The Theological lectures for medical students were as usual greatly appreciated. The courses given were Religious Education, by Prof. Fred Langford; Evangelism, by Rev. D. N. McLaughlin; and Christian Doctrine, by Prof. A. J. Johnston.

Dr. Thomas Jesse Jones, of New York, Educational Director of the Phelps-Stokes Fund, was the visiting lecturer in the One Week Session. His cheery, witty geniality was most refreshing, and his expert discussions of some of the vital missionary problems of the day

was a valuable contribution to the year's instruction.

The School was fortunate in securing a number of individual lectures. These were given by Bishop Logan H. Roots, of Hankow, China; Mr. J. H. Oldham, of London, England, Secretary of the International Missionary Council; Rev. C. W. Gordon, D.D., (Ralph Connor) of Winnipeg; President Harold Balme of Shantung Christian University; Dr. Margaret Patterson, of Toronto, Police Magistrate; Dr. Retta G. Kilborn, of Chengtu, China; Rev. Frank K. Sanders, Ph. D., of New York, Secretary of the Committee on the Preparation of Missionaries; Mr. F.H. Hawkins, LL.B., of London, England, Secretary of the London Missionary Society; Dr. H. H. Weir, of London, England, Medical Secretary of the Society for the Propagation of the Gospel; Rev. Peter Bryce, Lecturer in Social Service, University of Toronto; Rev. Hugh Matheson, LL.B., D.D., Librarian, Knox College, Toronto. It was a joy to listen to these distinguished lecturers and to have the privilege of meeting them.

A number of conferences were held on some of the live missionary problems of the day. These were planned by a committee of missionaries and were highly interesting. The discussions were ably led and keenly participated in by the group. One of the most practical of the discussions was on "Missionary Courtesies and Discourtesies."

The social side of the School's life has been emphasized strongly. Four large receptions were held and a series of about ten afternoon teas furnished a more intimate opportunity for promoting mutual acquaintance among missionaries, candidates and the Secretaries of the Boards. It is the desire of the School that increasingly it may be a general foreign missionary headquarters and rendezvous and a centre of true fellowship and prayer.

Plans for the coming year's work are going forward. There promises to be a large number of furloughed missionaries in and about Toronto. Already a keenness for study has been observed on the part of several who have arrived from their fields. The programme of instruction will follow pretty much the lines of previous years. There will again be courses

of study running throughout the year, others concentrated in intensive sessions and still other short courses at various periods. There will also be conferences and social gatherings and regular meetings for intercession.

With the passing of these momentous years the task of training missionaries and candidates takes on an ever enlarging importance. It is harder to be a successful missionary today than it has been. Thorough preparation is a vital factor. The Canadian School of Missions is trying to keep pace with the growing demands, and earnestly desires the prayers of God's people that its influence may be strongly felt in every mission field of the Canadian Churches.

FROM MISS ROBINSON

The following letter was received just as "The Link" was being made up, and is placed here rather than in "Our Work Abroad", as it was more convenient to do so at the hour of its arrival.

Bobcaygeon, Ont., Oct. 16, 1926.

Dear "Link":

Did you ever have a distressing, troublesome cough? If you should be bothered in that way, take my advice and have your thyroid gland examined. They will probably cancel all your appointments, send you to the T. G. Hospital, and operate upon you, and turn you out in no time with glowing promises of more weight and greater usefulness than ever before. At least that is what happened to me. With almost no warning and to the great surprise of everybody (myself and physicians included), an operation was pronounced necessary—and that within a few days of the date set for my sailing. I hopped into the hospital, and hopped out again, but was not smart enough to get as far as Montreal by the 15th, to sail with Miss Baskerville as planned. However, I hope to overtake her in England, and have her company the rest of the long journey. I am telling you all this because I know there are interested friends here and there over Canada, who will rejoice with me that the cough at last seems to have gone, and that there now seems to be much more assurance connected with my return to India for

Our Missionaries' Birthday Corner

"Another year for Jesus!
 How can we wish for you
 A greater joy or blessing
 O fellow-worker true?
 Eternity with Jesus
 Is long enough for rest:
 Thank God that we are spared to work
 For Him Whom we love best!"

—Frances Ridley Havergal.

November	1.	Miss Georgina McGill.
"	2.	Rev. A. H. Plummer.
"	8.	Mrs. I. C. Archibald.
"	9.	Mrs. H. S. Hillyer.
"	10.	Miss M. B. Morton.
"	16.	Mrs. John McLaurin, Sr.
"	18.	Rev. A. A. Scott.
"	20.	Mrs. A. Gordon.
"	22.	Rev. P. G. Buck.
"	27.	Dr. P. B. Eaton.
"	29.	Miss E. G. Mann.
"	30.	Dr. Jessie Allyn.

further service. Neither time nor strength can be spared to write the individuals, so I am relying upon your friendly help. I am sure the dear Heavenly Father has been leading me all the way, and getting me built up for the ordeal without the knowledge and dread of it hanging over me. Will friends please pray that the added strength may be used wisely to the glory and praise of His holy name? It is a joy to be facing India again, for time is passing and the day is far spent, and soon the night cometh when no man can work.

Our Women's Mission Circles will rejoice that we have ten Canadian single ladies returning to India this year, viz., Dr. Jessie Findlay (our offering of love to the Medical School for Indian Women at Vellore), Dr. Jessie Allyn (to Pithapuram), Miss Selman and Miss Laura Allyn (who combine skill in nursing with their evangelistic teaching), and Misses Harrison, Myers, Lockhart, Baskevill, Craig and myself (the first three

from the Maritime provinces), all six being evangelistic teachers, in or out of special schools. On the other hand, only one family returns. Dr. E. G. Smith and Revs. Dr. Corey and H. B. Cross are incapacitated by physical ill health. Where are the new men to fill up the broken ranks? When we pray the Lord to send forth laborers into the harvest field has His ear become heavy that it cannot hear? Or is it that the ears of his men-servants have perchance become so filled with the sounds of this busy Western land that the still, small voice can not be noticed? Or might it be that a woman somewhere who might help the man to hear should be silent a brief space and listen well herself? "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

Yours sincerely,

Janet Robinson.

Our Work Abroad

RETURNING FROM FURLOUGH.

This Fall, five missionaries of the W.B.F. M.S., Ontario West, are returning to India from furlough.

Miss Selman, accompanied by Miss Harrison of the Maritime Board, sailed from Vancouver, September 30. She will return to Akidu to take up once more the work among women and children on that large Field.

Miss Laura Allyn, having left her home in Edmonton, Sept. 30, will also sail from Vancouver the 14th of October. It is a cause for thankfulness that her health was recovered sufficiently for her to go back to take up her important work of training nurses in the Pithapuram Hospital.

Miss Baskerville, starting from Toronto on October 10th, having been present at the Jubilee Convention of the W.B.F.M.S., Eastern Ontario and Quebec, in Montreal, sailed from Quebec October 15. For years she has carried the heavy burden of the Caste Girls' School and Zenana work in Cocanada, but this time, upon her return, she is to go to the Narsapatam Field, where her rich and varied experience will be of great value.

Miss Robinson, who was to have accompanied Miss Baskerville, has been delayed a few weeks because of the operation which it was deemed wise she should undergo, and which has proved to be such a success. All unite in gratitude that her recovery has been so rapid, and in the hope that this will mean a greater measure of good health than before. She will sail from Canada Oct. 27th, overtaking Miss Baskerville in England and accompanying her the rest of the journey to India. Miss Robinson will return to Samalkot, where a great welcome awaits her, as she takes up again her former work in the Boys' Training School.

Miss Craig leaves Canada on November 3. When her steamer from England reaches Port Said, it is expected she will be joined by Miss Baskerville and Miss Robinson and the three will continue the journey to India together. Miss Craig has been allocated by Conference to Vizagapatam, where she will have charge of the Hope Hall Girls' School,

and other schools in the city, while Miss Blackadar comes home on furlough.

B.S.

MARRIAGE PROGRAM

Pastor D. B. Siromony, Baptist Church,
Pittapuram

Solemnization of Matrimony
Between

Mr. Mulaparti Albert and
Miss Sahukaru Victoria
20th August, 1926.

1. Young Ladies of Women's Hospital. Wedding song.
2. I publish the Banns of Marriage
3. Dr. Jarvis. Ceremony first part.
4. Pastor Siromony. Ceremony second part.
5. Pastor Lamuel. Ceremony third part.
6. Marriage Registrar. Solemnization of Matrimony.
7. Dr. Wolverton. Psalms 128 and Benediction. (All in English).
8. By all, Wedding march or song.
9. Marriage Registrar's address to the bridal party.
10. Pastor Siromony. Closing blessing.

D. L. Joshee,
Marriage Registrar.

Many will remember the little Telugu girl, Victoria, who lived in Toronto with Mrs. Churchill and her daughter, Mrs. Stillwell, for a couple of years. She returned to her native land in 1923, and has been in training under Miss Laura Allyn, at the Hospital in Pittapuram. Through the interest and kind help of Dr. Joshee, known to so many Canadian Baptists since his Jubilee visit, a young teacher on the Ramachandrapuram field, M. Albert by name, went to Pittapuram and asked Miss Eaton (in charge during Miss Allyn's furlough) for Victoria, now 18 years of age, in marriage. After Victoria had seen him and given her assent, the engagement, always an important ceremony in India, took place with the usual proffering and accepting of gifts by the groom to the bride to be. In a few days the marriage was performed and the accompanying "program" of that event will be of interest to those who knew Vic-

toria, and who will continue to follow her, in her new life with Albert, with their prayers.

FROM MISS PRIEST.

Dear Link,—You have told the message of my leaving Tunni and of those inspiring farewell meetings when so many of the Christians came in from the outvillages, and right before these eyes was a wonderful testimony of what God hath wrought. I am sure you will join me in praising God for these who are being gathered out of ignorance and superstition and pray that they may follow on to know the Lord and help others to know Him. Miss Eaton and I were so thankful to have been able to finish our terms and see the Women's Bible Training School well established in its permanent home in Tunni. During the last term the Spirit wrought so wonderfully in a quiet way in the hearts of the students that we were filled with praise.

The journey was a quiet one and the weeks spent in England meant so much to us tired folks. Dear Mrs. Davies' home in Newbury was surely a haven of rest. The weeks spent with her will always be a happy memory. Just think of being in England in the month of June! the month of roses! Everywhere we went our eyes just feasted on roses!

Quite a unique privilege came to me, and that was to meet with the Berks Baptist Association in Faversham, not far from Wokingham, my birthplace. Old Mr. Thomas, of Delhi, who was so kind and helpful when Dr. Harris died there at the time of the Delhi Durbar, was on the platform at the lunch and proposed the toast of "Our overseas visitors," who were Misses Murray and Priest. In doing so, he spoke of Cocanada and happy fellowship with Mr. McLaurin and Mr. Timpany, and put me quite at ease for replying to this kind recognition of the Canadian Baptist Mission.

Miss Murray continued her journey in June but Miss Eaton and I stayed on, and in July had the wonderful privilege of attending the Keswick Convention which meets in the beautiful lake district in the

north of England. The object of the Convention is the deepening of spiritual life and it was great to be one of that vast crowd gathered there from so many countries and so many classes of folks. The Cambridge camp numbered over 70, and there was the Oxford, the Scottish Universities and many other groups. Naval officers and sailors from all ranks, military men, mill hands, and all classes of society were there. As we watched those thousands gathered there, "one in Christ Jesus," our hearts were filled with joy and courage. Think of a tent holding thousands, being filled for a praise meeting at 7 o'clock Sunday morning with the rain pouring down at the time! Those days were surely a foretaste of heaven.

Before coming on to Ontario it was my joy to spend a few days in Nova Scotia. Miss Eaton's home is on the banks of the Minas Basin and each day that wonderful tide reminded me of a sentence used a number of times during his sermon by Dinsdale Young, of London, "Oh how wonderful God is!" While there it was a joy to renew old friendships with Edith Davies, now Mrs. McDonald, and to visit Acadia's new college buildings. Before continuing my journey, I attended the Maritime Provinces Convention and enjoyed getting acquainted with those brave women there and listening to reports and addresses. The part of the programme given by the children of a Mission Band and some young women was most impressive. The latter made me fair homesick to get back to India and once again get alongside of India's women and tell them the old story of Jesus and His love.

Yours in His service,

Ellen Priest.

FAREWELL ADDRESS

To Miss Ellen Priest, Canadian Baptist Mission, Tunni.

Dear Madam:

We, the people of Tunni, offer you our hearty good wishes and earnest prayers to the Almighty for your long life and prosperity, on the eve of your departure to your native country. We have been the recipients of in-

numerable benefactions from you and our debt of gratitude to you is thus too deep for words. You have been in our midst for over thirty years shedding life, light and love all around you; you have thus been doing unostentatiously enduring though imperceptible work, the glory of which far excels the splendour of the diadem of any queen.

Your humanitarian work chiefly manifest in your wonderful endeavors for the elevation of the depressed, oppressed and suppressed classes of India, your ready help of the poor and needy, your spirit of social service manifest in your endeavors for carrying the torch of knowledge to the secluded zenana, your special efforts to make the purdah people appreciate the high value of sanitation and hygiene, and above all, your obliging nature and spirit of hospitality and many other qualities of your head and heart, have endeared you to us. Your character, so full of the milk and honey of human kindness compels admiration from all who come in contact with you.

We highly admire your nobility and courage that made you—a woman—dare to cross so many miles of ocean, leave Canada your birthplace, and adopt India as your mother country. You make us realize that for the free play of love the field is so vast that history, geography, creed or class can set no limits to it. For who are you and where from are you? Whom have you served and how far from your sweet home? Verily the work you have done is God's work. You are a true missionary spreading the love of Christ everywhere. You are thus an ornament to your class, and it is by sending such as you that the cause of the missionary movement will be best served. May God grant Canada many such loving daughters as you to spread the gospel of love abroad. May God grant India fitness to be served and loved. The present day means of communication have brought human beings nearer one another, eliminating the physical barrier between them. The work done by such as you will remove the mental and spiritual barriers between them, and thus will pave the way for the erection of the Parliament of man.

May your journey be made safe by God wafted by the gentle breezes of Arabia and from your loving home your heart like a beautiful sunflower ever turn to East and your love flow ever from Canada to India. Wishing you a bon voyage, we remain, dear Madam,

People of Tuni.

THE "HAPPY JUTKA" RIDE.

By Dr. Gertrude Hulet, Vuyyuru.

We had gathered for our morning prayers, when a young Brahmin fellow, blind to everything but the emergency of his own particular case, broke in upon us. "A most beautiful girl was about to expire because the gods, for some reason or other, had not been pleased to give her an easy delivery,—you must be our god and save this fair innocent creature. You are our mother. It is a pleasure to sacrifice yourself for us, etc. . . ."—a perfect torrent of unstinted praise and adulation, with many apologies as to their own unworthiness, too profuse to be taken seriously.

It was so difficult to get the man to stop long enough to put a few questions, that we almost doubted his sanity. "Where was the girl? Why had she not been brought? If in such trouble, why had there been so much delay?" To all of which he did not hesitate to give replies to his own satisfaction. One could not help feeling that he must not be dismissed summarily. I was already seeing myself on the way, and yet looking about for some loophole for escape. A very sick man was on the verandah, but a feel of his pulse told me that whether I remained or went, he would soon be beyond any care I could give. Patients crowded around, but there were Subranamyan and Yesudas to look after them.

I ventured to ask how he intended to take me. A most provoking gleam of triumph shot out of his eyes. That was easy enough,—he could easily speak for a car,—wasn't it just the time?—and surely the gods (which ones, I was wondering) would favor him in this! It wasn't long before he was back—no car! He attempted no explanation of this disfavor of the gods, nor gave me time to ask; he was undaunted. He knew he

could get a "happy jutka," one that would take me without the slightest discomfort to my "angelic frame," a sort of "fairy aeroplane" that would convey us there in almost less time than one could imagine! I ventured to say that such a conveyance I had never seen in this country. This provoked such a deluge of regrets and apologies that I felt like a worm for contending for any physical consideration, and promised hastily to go in any cart he could get. We hardly expected, though, the "happy jutka" to be the dilapidated vehicle and jaded pony that was finally secured (a special meeting on that day had taken all the decent ones).

With many misgivings, Mary and I crawled into the affair. Then, to our surprise, this fellow, high caste, sat down below Mary, the low caste. The reason, we found out, was that in his hurry he had not had a bath, and he was "afraid of offending the aesthetic senses by the odor from his unwashed body." By this time I was feeling very well disposed towards him, and pleased that I was on the way to relieve suffering, when a man, in a cart just ahead, fortunately espied the right wheel on ours which was just about to fall off, and shouted to our driver. It was in the nick of time! Our "happy jutka" had to be abandoned! Then, without any shame, I demanded our rescuers should get down and let us proceed in their cart,—we had caught the infection of the young man's fever,—the only thing that mattered was this girl's life!

We had gone not more than three miles, when a motor car came in sight. Would it be empty and free to take?—for the pony, to this cart we had, was more dead than the one with which we had started out. We used all our persuasive powers,—the young man and myself,—and the car was ours. We soon changed, and had gone about four miles more, when an ox-cart with the patient met us. They had heard of the meeting and, fearing no conveyance could be found, had managed to get this far on the journey.

Mary and I arranged some privacy for examining the girl in her cart, and as we were nearer her house then, we decided to

get her into our car and to her home as soon as possible. When we reached there, the only room that could be used had been flooded with water and cleaned with cowdung. We objected, but in the urgency of the case, had to submit,—even if the girl's life had to be sacrificed, the other part of the house must not be defiled! We had no time to give vent to our feelings, but bent ourselves to saving the patient. Our efforts were rewarded,—the gratitude of parents was unbounded. It was not difficult then to get "koomperties" (pots for burning charcoal) to dry the room that we could leave her safely without fear of her succumbing to the damp and unsanitary conditions of the room,—all this in a house of high caste, well-to-do, cleanly people.

Our task was over, and we would have liked to have been able to return to the pressing work in the hospital. But there was not even a "happy jutka" to be had, and it was not befitting for us to go in an ox-cart! So we were forced to lose the greater part of the day, without food, bath or rest, and the heat was exhausting. I was given fruit to eat and Mary was served rice in the cowshed,—yet their gratitude was sincere. Their caste prohibited them from showing even common decency and consideration. There was nothing to do but to close one's mouth tight, and look what we didn't feel. Their urgency was over, and **ours** they did not realize, so why couldn't we be content to sit on their verandah? We did not want to lose the spiritual value of our opportunity. We remembered how tired Jesus must have been as He sat at the well, striving to save the Samaritan woman,—the disciple is not above the Master!

As yet, we have not seen any spiritual results of that day's effort, but we can trust the One in Whose Name we go forth.

In connection with "Our Work Abroad," read the letter from Miss Robinson, page 74; Christmas at Akidu, India, page 85; Letter from Oruro, page 88; Mahatma Ghandi, by Miss Munro, page 71, and Miss Hatch's letter on page 69.

MISS BAKER'S MARRIAGE

The announcement of the marriage in September of Miss Grace Baker to Mr. R. F. Keeler, at Dartmouth, Nova Scotia, was of much interest to her many friends.

Miss Baker went to India in 1917. During the last two or three years of her term she carried exceptionally heavy responsibility on the Vizianagram field, with great success, but with serious injury to her health. During the three years of her furlough she has improved in health, but the doctors held out no hope that she would be able to return to India.

Link readers will join with all her friends in wishing her great happiness in the new life.

MISSIONARY CONFERENCE IN INDIA

July 8th-14th, 1926

The heat this June in India was exceptionally fierce and the monsoon with its welcome showers unusually late. The wonderful downpour of water, therefore, on the first day of Conference, repeated several times within the week, was a boon unspeakable to a "dry and thirsty land."

"Showers of blessing," likewise, were needed for our own souls and for our Telugu people. And these are coming. "There is sound of abundance of rain" in the land. We had a real foretaste in the devotional hours of Conference. "In Constant Fellowship—His Comrades" was the general theme of our morning season of prayer. In the afternoons, Mr. Matheson led us in studies on the work of the Holy Spirit in us and for us. The Conference Sermon by Mr. Smith was a most inspiring message, from the words "God that said, light shall shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. 4:6). All these times of prayer and feeding upon the "finest of the wheat" in the Word of God were a most needful and helpful preparation for meeting the problems and the tasks of the work before us. And more than ever, an overburdening sense of need for ourselves and the work called forth a volume of prayer

that overflowed the bounds of Conference programs. Every hour was an hour of need and drove burdened hearts to the Throne.

The needs of the work pressed heavily upon us all in this Conference. We became as it were a "Committee of Ways and Means." The task, the men and the means, were ever in our minds. Men as never before are ready, nay, even HUNGRY, to learn of Jesus Christ. Men are being prepared in our schools to meet this hungry throng. They are ready for the task. But the means to support them is not forthcoming. The Indian churches are awakening to their responsibility. Their givings for support of their own men are increasing steadily and substantially. Considering all the conditions, we are greatly encouraged. But the total which can be given by our Indian churches, composed so largely of people who are extremely poor, is small indeed in comparison with the opportunities and demands of the work. And we have merely begun to occupy this immense land for Christ. Our workers are still but a handful in the midst of this vast multitude. More are being trained in our "schools of the prophets." But when ready for the task that has waited long for them, we cannot employ them, for the word has come from Canada not to increase our estimates for Indian work. The income of the Board shuts out increase in the Indian work. Fields are waiting; men are ready; funds are lacking.

Details of the work accomplished in this Conference would be tedious, and needless. I would select three items of general interest.

Announcement has come that the educational authorities have sanctioned the opening of a training school for women teachers in our Mission. This will enable us to train many of our Christian women for this most useful calling without having to send them away to schools in other Missions.

We are greatly encouraged to know that the Toronto Educational Union of Baptist Sunday Schools has undertaken as its objective the raising of funds to equip and launch our Theological School in Cocanada. Plans are being made for the alterations to old buildings or erection of new. Details will be

(Continued on page 83)

Among The Circles

PROGRAMME NO. 4.

1. Hymn, "Joy to the world," last two verses especially.
2. Prayer.
3. "We've a story to tell," Hymn.
4. Scripture reading.
5. Business.
6. Offering of gifts, pianist playing softly "We give Thee but Thine own," and singing vs. 2 softly and reverently.
7. Prayer that we may faithfully share what we have been so graciously given.
Study Period.

8. Training the Leaders.

Biblewoman's training school. (Helps, The Enterprise, pg. 311, Reports 1924 and 1925. Link, Oct., 1925, pg. 44; February, 1926, pg. 19. Also there is an envelope to lend on this, in the Lit. Dept. which can be had for a month for 5c.

9. Theological Seminary, Can. Bapt. at work in India, pg. 96. The Enterprise, pgs. 254-312. See also reports.
10. Evangelistic schools. (Helps: The Enterprise, pg. 290. Can. Bapt. in India, pg. 163. Reports.)
11. Hymn or solo, "Who givest all," particularly last verse.
12. Prayer. Let there be a few minutes of silent prayer and let us meditate on our wonderful blessing of education, and definitely determine to share our blessings. Pray also for the teachers and scholars.
13. Closing hymn.

Note.—Reports referred to are those of Mr. Stillwell given the Convention and can be had from either 223 Church St. or the office of the Literature Department.

Poster.—A suggested poster for this meeting can be copied from the list of schools on page 314 of the Enterprise comparing it with the last "Among the Telugus" that the figures are up to date. Over this list print in large letters, "LOOK," "THINK," "PRAY."

EGERTON STREET MISSION CIRCLE, LONDON

The members of the Mission Circle of the Egerton Street Baptist Church entertained Nurse Laura Allyn, our own missionary on furlough, recently. During the evening she spoke interestingly, and compared hospital life in India with hospital life in Canada. At the conclusion of her address a questionnaire was held in which the members of the audience participated profitably. During the evening the members of the Mission Band, directed by Miss H. Shaw, presented Nurse Allyn with a travelling case and a bunch of valley lillies. The Mission Circle members welcomed Miss Allyn by the singing of a welcome hymn composed by one of the young women of the church. A travelling bag and a bouquet of carnations were the gifts presented to Miss Allyn from the Mission Circle. At the conclusion of the evening all of the guests were invited to inspect the gifts, which were placed around a model of Miss Allyn's hospital, and which were prepared and presented by the Mission Band and Circle to be used in Miss Allyn's hospital at Pithapuram.

ADELAIDE ST. BAPTIST MISSION CIRCLE, LONDON

At the annual meeting of our Circle splendid reports were brought in. During the year twelve regular meetings were held. We were fortunate in having the opportunity of hearing some of our missionaries and workers from our different mission fields.

On Nov. 19th, 1925, we held our thank-offering meeting, when Miss A. E. Baskerville, of India, gave an interesting address about her earlier years and work in India. Mr. Proudfoot, of Northern Ontario, was the speaker at our March meeting and in April Mr. E. Therrien, Secretary of Grande Ligne, gave an illustrated address about the work of Grande Ligne.

In May a special meeting was held to welcome our own beloved missionary, Miss Laura Allyn, and to hear her tell of her work in training of girls for the nursing profession in India. We feel sure that meeting

our missionaries personally will be the means of increasing our interest in mission work both at home and on the foreign field.

Through the generosity of a friend three Foreign Mission Life Membership certificates were given. The mission circle gave a supper to the mission band during the winter season.

At Christmas time a box of warm clothing was sent to the Indian Reserve. Besides our contributions to Home and Foreign Missions we have contributed to the work of Grande Ligne, also towards the support of an Armenian boy at Georgetown.

The open board meeting letters have been very interesting and instructive. The meetings have been well attended and our interest in mission work deepened. Our prayer is that we might accomplish more during the coming year than ever before.

The amount raised during the year, including Young Ladies Circle and Mission Band, was \$759.10.

OSGOODE

An interesting feature of the Baptist Women's Mission Circle meeting was the presentation to one of our members, viz., Mrs. Peter Campbell, of a Life Membership in the Home Mission Circle.

The Young Women's Circle was invited to join with us for this meeting, and after the usual business had been taken up the President, Mrs. (Rev.) H. A. Reid, gave the meeting over to the charge of Mrs. McLaurin-Brown, who, in her usual gracious manner, led us back in retrospect to the time the first Circle was organized in this community over thirty-three years ago with the following executive: President, Mrs. Lydia Allin (now Mrs. John Reoch); Vice-Pres., Miss Millie McDiarmid (now Mrs. Peter Campbell); Secretary, Miss Margaret McConnell (Mrs. Colin Stuart, deceased); Treasurer, Miss Virginia Campbell (now Mrs. Thompson Eastman).

Then after speaking of Mrs. Campbell's faithfulness to the Circle and other worthy qualities, the certificate was presented by Miss Mary Allin, to which Mrs. Campbell responded in a few well-chosen words.

N. A. McDiarmid,
Sec. pro tem.

TALBOT ST. BAPTIST MISSION CIRCLE, LONDON

Our Mission Circle has this year gone steadily ahead, through the instrumentality of faithful work well done—hundreds of calls made, several new life members, many new circle members, a gratifying increase in the "Link" and "Visitor" subscribers (due to the energetic work of our representatives in that department, Mrs. Murray and Mrs. R. G. Wilson) but, most of all through the grace of God, aided by our faithful and untiring leaders, Mrs. Arthur Greenslade, President, and Mrs. Harry Peel, Secretary. Special effort has been made to touch the life of every woman of the church with missionary zeal. The outlook is bright but the uplook brighter.

Our hearts were greatly blessed and fellowship wonderfully stimulated by the presence with us in June of our dear missionary, Miss Laura Allyn. May the giver of all good gifts be ever present with her.

The attendance, spiritual interest and missionary knowledge have been greatly assisted by the special speakers who have come to us throughout the year and we are now looking forward to the coming of Rev. Roy Bensen, of India, for our November Thank-offering meeting, also to the Rev. Johnson Turnbull, of Bolivia, for the annual union meeting of our city Baptist Mission Circles October 28th.

We are earnestly praying for our autumn convention gatherings and trust a renewed indwelling of the Holy Spirit may be the experience of each who attends. May the blessing of God overshadow our already consecrated leaders in every department of this noble Christian work.

CHATHAM

The annual thank offering service celebrated by the Women's Mission Circle of the William Street Church, Chatham, was observed in the church Sunday morning, Sept. 26th, with the President, Mrs. J. A. Black, Mrs. J. L. Sloat, speaker, Mrs. Merrill and Mrs. A. P. Smith on the platform. A full choir of women's voices, all members of the Mission Circle, assisted in the singing of the hymns and with special numbers.

Mrs. A. P. Smith took the chair and the lesson on missions was read by Mrs. J. A. Black, who offered a short prayer. Mrs. Sloat took as her subject "The Church's own Missionaries in the fields of India and Bolivia" giving a clear and graphic picture of the work being carried on by the church, the hardships of the missionaries and the difficulties encountered in trying to make Christ known. The prayer was taken by Mrs. Merrill. The ladies of the choir sang "We have heard a joyful sound" and during the offering Mrs. Walker Hampton and Mrs. Turner McKellar sang in duet "Will that somebody be you." The church was suitably decorated with flowers and the special thank-offering amounted to thirty dollars.

WELLAND

The Welland Baptist Mission Circle held their annual meeting Sept. 2, when election of officers for the coming year took place. The past year has been a very successful one, the meetings being well attended and the interest very good. We have thirty members on the roll. During the year we have been studying the lives and works of our missionaries. The following officers were elected for the coming year.

President—Mrs. Hacker.

Vice-President—Mrs. Tattersall.

Secretary—Mrs. Wyatt.

Treasurer—Mrs. Cameron.

Agent for Link and Visitor—Mrs. Hollis.

Organist—Mrs. Snyder.

Mission Band Supt.—Mrs. Bunt.

Ass't.—Mrs. Cole.

Sincerely yours,

L. Wyatt, (Sec'y.)

WHAT WILL I DO?

- I will start anew this morning with a higher, fairer creed;
- I will cease to stand complaining of my ruthless neighbor's greed;
- I will cease to sit repining while my duty's call is clear;
- I will waste no moment whining, and my heart shall know no fear.

- "I will look sometimes about me for the things that merit praise;
- I will search for hidden beauties that elude the grumbler's gaze;
- I will try to find contentment in the paths that I must tread;
- I will cease to have resentment when another moves ahead.

- "I will not be swayed by envy when my rival's strength is shown;
- I will not deny his merit, but I'll strive to prove my own;
- I will try to see the beauty, spread before me, rain or shine;
- I will cease to preach your duty, and be more concerned with mine."—Selected.

MISSIONARY CONFERENCE IN INDIA.

(Continued from page 80)

sent as soon as possible. Courses of study, joined with practical work, are outlined for men of matriculation standing and for men of somewhat lower educational standing, who will be the immense majority of our workers. It is expected that the great majority of our workers will receive this three years' Bible Course, with theological subjects and practical training and teaching in regard to the work of pastors, as these men will be really our village pastors and evangelists, and often teachers as well.

Last, but not least, preparations are made for the special campaign of evangelism in the closing months of the year. Mark 10: 17-31 is the Scripture to be memorized by all our Christians and preached throughout our Mission territory. One of the most Christ-full of our Telugu hymns will be sung far and wide in this connection and the great Old Testament Gospel text, Isaiah 55: 6, sounded out wherever man is found.

Pray for this great campaign that the call may be heeded and souls by scores and hundreds turned to the Lord. Pray for more workers, Indian and Canadian, men and women whose hearts God hath touched. Pray for us that the "Word of the Lord may run and be glorified."

For the Missionary Conference,

A. Arthur Scott, Corresponding Secretary.

Young Women's Circles and Canadian Girls in Training

A PARABLE

Dear Girls,—

In thinking of a message for you this month I thought I would like to pass on to you a parable I heard a few months ago that helped me.

There was once a girl who was neither well nor ill, but out of sorts as we say. She pitied herself, of course; felt her pulse, complained to her chums, who gave her advice enough to fill a book.

One night she dreamed a dream, she heard all the members of her body talking together on the low state of the general health. They were all complaining with one consent that there was "no life"; and each shook his head, as if to imply: "If all were like me, what life would there be!" Then they began to boast, as people do who are conscious of deserving blame; and the Feet began it. They said:—"What a weight we have to bear up under all the day long! What with walking and running as fast and as far as the body wishes, with all the other members pressing down upon us from above, and the rough, dusty roads pressing up against us."

And the Hands said: "We have to do all the hard work of the world; and then the care of the Body, too, comes chiefly upon us, what more can we do?"

And the Brain said: "I am out of sight and I keep silent, I sit scheming and planning all day long, and often far into the night, and all for the general good."

"You are very much like me," the Stomach said to the Brain, "unseen, studying the good of all; you give guidance and I give food. Yes, you and I play a large part in making the Body what it is."

And the Lungs said: "We never think of taking rest by day or night, but every moment we draw the freshness and brightness of the air of heaven into the blood."

And the Eye said: "If it were not for us what would the Body know of stars or sunny fields or friendly faces? We are like watchmen on a tower, or like lamps that 'give light to all that are in the house'."

And the Ears said: "We are always listening day and night and rouse the other members at the first sound of danger."

And the Tongue, who talked more than all the rest put together, told of the service he did in giving expression to all the complaints of all the other members and he boasted that his devotion to their interests was so great that he was "never still".

And yet all these boasting members agreed as one in saying "There is something wrong with this Body."

Then the Heart spoke: "I have been thinking that the whole body is nothing else but the union of us members. If the Body is wrong, we must be wrong. I will tell you the conclusion that I have come to, with sorrow, I don't think I have been beating quite heartily enough."

"Oh yes you have," the members all said in chorus; "we are all to blame," and they resolved without an hour's delay to co-operate unanimously for the general welfare and this they agreed could only be done by each member doing quietly, thoroughly, cheerfully and constantly the work that God had fitted them for. The disposition to boast had vanished quite away.

When the girl awoke she was conscious of unusual vivacity and cheerfulness, her brain was active and her walk was brisk, nor did she ever unriddle the happy mystery, till one day the recollection of her dream gave her the missing clue.

Let each member of our Y. W. Circles consider this matter well. "And may we all grow up into Him in all things which is the Head, even Christ, from whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love."

Ada Veals,
Secretary.

Mrs. H. F. Veals,
33 Strathcona Ave. S.,
Hamilton, Ont.

CHRISTMAS AT AKIDU, INDIA

By Miss Hinman

Canadians are so accustomed to associate Christmas with snow and ice that it must be difficult for you in the Land of the Maple to imagine how we in India get the Christmas spirit worked up. But I hasten to assure you that we get it all right. I think you may be interested to hear of our celebrations for the season of 1925.

Our school program has usually consisted of a jumble of English and Telugu items, some on religious subjects, some definitely on Christmas, and some humorous. I have often longed for a good pageant. Last year Mrs. Hart, of Bimlipatam, and I joined forces—by correspondence—to work out our program. For this year she had found something she liked in an old 'Women's Home Companion'. I, too, had found a good looking pageant in another copy of that magazine. Mrs. Hart, with some Indian teachers there, combined the two, making necessary alterations to suit Indian conditions. I think the product was splendid. For the various parts we tried to select children who not only could perform well, but those whom we felt had some character back of them. Two teachers helped in their training. Of course I felt that we should have some treat for the children but decided it must be an altogether different affair. In 1924 I attended a Christmas event where a growing tree held the gifts. It was such a success that I determined to try it here. We chose a young banyan tree in our compound. (It is quite isolated from other trees so that there is plenty of space about it.) I thought we might have a few songs and then have the distribution of gifts. One teacher after another came to me begging that I supply him with some kind of Christmas exercise to teach. I realized that this preparation was valuable, not only to the children but to the teacher who made such an effort.

Soon everyone was busy and, at noons, as soon as school was out, I was called from one class-room to another, to see this drill, hear that recitation and pronounce on one exercise after another. It thus came about that we had a proper program for the Christmas

tree as well as having our Pageant. For Christmas guests Mrs. Chute was having her own son, Gordon, who is teaching in an American Mission High School on Bombay side. Also her niece, Mrs. Armstrong (Evelyn Smith), Mr. Armstrong and Master Everett and our grass-widower, Mr. Clarke Timpany. Naturally we wanted them to see as much of our celebrations as possible. They were to arrive Monday p.m. We finally decided on the Christmas tree at four p.m. and the pageant at 7.30. The children were to leave Tuesday noon.

Each Christmas I have tried to make a feature of the arrival of Santa Claus. One year a tiny Santa arrived in a Chinese wheelbarrow, pushed by a big John Chinaman and attended by ten Chinese boys with big broad hats, long pig-tails (split and braided legs of old black stockings), and blue shirts. Another time we sneaked the small flat-bottomed row-boat that goes with Mr. Chute's house-boat, over to the school one night, and when the curtain was drawn next day, there was the tree and a young crew with Santa in the boat. Mr. Chute has a two-wheeled dump cart which is often in use when building operations are going on. It suggested this year's scheme to me. With strips of red and white and yellow crepe paper we wound in and out the spokes of the wheels, made reins, and also lashes for a long whip. We put green twigs around the edge of the box. A very small Santa, after having been duly toggled up, was seated on a packing box which served as a seat. In behind him were placed the baskets of sweets, and the sour oranges which were to be the treat. Our house hid the view of the audience from the road where the cart was awaiting the signal to come in. We were just about to call them in when Gordon Chute came saying his mother wanted us to hold up the procession a minute, if possible, as her guests were arriving and she wanted them to see. Miss Mann who was presiding at the program was asked to announce a hymn which all might sing. That gave the friends a chance to come and get seated. With three big boys pulling the chariot and two more pushing from behind, Santa made a triumphal entry and was

brought around with a grand flourish to a position in front of the tree. He mounted the box and made his speech. Then the gifts, (mostly all from those wonderful Montreal boxes) were distributed. Now about the pageant.

The church was but dimly lighted when Mrs. Chute's gramophone played softly 'Ave Maria.' Then, concealed behind a screen on the platform, two small boys with particularly sweet voices sang 'Silent Night' (a Telugu translation, of course). From outside came strains of 'Oh come, all ye faithful.' It was soon seen that these voices came from ten small boys coming in two's up the centre aisle. They were dressed in white and each carried a lighted candle. When they reached the edge of the platform they parted, half going to each side and sitting below the platform on which they had placed their candles. A herald stood motionless at either end of the platform. They recited the actual Bible portions while, first the shepherds, and later the wisemen came on and held conversation mostly in song, with the angels. The latter were two girls with flowing white robes, and tinsel as hair bands and outline to their wings. Our Drawing Master had prepared a star frame-work with a lighted candle inside which moved without a hitch across the ceiling during the scene with the wisemen. Mr. Timpany's comment after all was over was, 'Of course we knew that Akidu school Missy was smart but we never knew before that she could move stars.' (Which of course she couldn't and didn't). A group of boys representing the sick, the discouraged, the sinful, and the blind, came to ask the angels if this good news had any reference to them. The angels sang their encouraging replies after which the little boys' choir down in front sang 'The Great Physician'. Then entered a group of women representing Arabia, China, Japan, Korea, Africa and India. Each told of the hopeless condition of the women of her respective country and, though they admitted that they were not of the chosen race, asked if there might be any hope for them in the Christmas message. The heralds recited John 3:16, the angels sang a reply, and then the choir sang 'Jesus Shall Reign'.

All the actors then lined up again on the platform and sang, in rousing tones 'Christians, awake, salute the happy morn'. Then they formed in two's and marched out the middle aisle, led by the choir with their lighted candles. They sang two more stanzas of 'O come, all ye faithful.' The heralds recited 'Lo, I am with you always,' etc. Then they too met in the centre and walked out.

The absolute quietness of the audience was the best token we had of the success of our venture. In order to appreciate the significance of this, one would need to know an Indian crowd. One wing of the chapel was filled with Hindus and Mohammedans. They gave splendid attention and expressed themselves as very pleased. We were so glad of this opportunity to put before them the Christmas message in the way most appreciated by Indians.

Miss Mann has a little school in the outcaste hamlet of Akidu village. She decided to get all the Christian and outcaste women possible to come here for a party Tuesday p.m. There were about seventy. We had the gramophone over again, and nearly scared one old dame to death. We opened up the piano to show them its "works," let them climb out on the flat roof, etc. We had a bag, a picture, some parched peas, a sour orange and some red-peppery sweets for each. It was a joy to see their pleasure. We felt we had accomplished quite a good deal from the mere fact that they were willing to come to our home in this way. After they left we had a happy time giving the Bible women their Christmas treat. I notice that I did not tell you that we had our helpers about the bungalow and house-boat with their families on Saturday eve. We had a tiny tree, lighted with candles, as a surprise in Miss Mann's room. Oh yes, and that Saturday p.m. we went down to Miss Mann's little school in the Mala hamlet and had their treat. I had been afraid lest our Boarding children should get the idea that Christmas was a time for receiving only so I offered them a chance to share in this. They had to invest at least three cents in order to 'Belong.' Those who offered this came over here and helped Miss Mann get the little gifts ready.

They also came with us and rendered great help in giving those poor little children their first Christmas. We trust they have acquired a taste for this kind of service.

The Scott family of Tuni had returned from furlough one autumn. After their first Christmas back, Gilbert said, 'Mother, don't you think Christmas in India is far better than in Canada? Here we can make so many more people happy.' Don't you all agree with him? Of course we could not make so many happy if it were not for our loyal partners in Canada. Therefore, with Paul, 'We are bound to thank God always for you'.

A DAY IN CAMP

The clear sweet freshness of a dew-drenched morning,

At dawning of a day that's all aglow
With dreams of beauty, growth, and splendid action,

And hopes of lovely things to come and go.

A glimpse of gleaming blue in emerald setting,
A dash to greet the sea with joy, and lo!
A flood of glorious energy returning
With gladness that our Maker made us so.

A quiet turning to the Lord in worship,
In seeking just to know the ways of love;
A lifting of the heart in exaltation
To God, whose temple is the seaside grove.

A joyous comradeship of love and laughter
While learning how to live and play the game;
And finding in the joy of glorious action
Some of the secrets that to Jesus came.

A glory spreading over wood and water,
As sinks the sun in blaze of red and gold;
The quiet hush of ever deepening twilight
That shows how lovely is a day grown old.

The whispering of soft winds among the pine trees,
A full moon rising clad in silver white;
A blazing camp fire unto heaven ascending,
Aflame with all the mysteries of light.

The lilt of voices raised in care-free gladness,
A fellowship that ends not when we part;

A glimpse of ever-widening friendships showing
The Kingdom of the Christ to every heart.

An adoration of the Good Great Spirit
In secret thrilling to the wild bird call;
A turning to white tents in reverent silence—
Then love and God's great peace enfolding all.

—Written by one of the girls, Dorothy Young, at Wegesgum Camp, Chipman, N. B., for the camp paper.

—The Missionary Monthly.

A CHARMING BOOK ON INDIA

Specially for Girls

By Dorothy H. Kilpatrick

"The Romance of Prince Rame and other Tales of India" is the title of a book of unusual interest which will be issued this month by the Missionary Education Movement.

The author, Miss Dorothy Kilpatrick, who has been a missionary in Central India since 1914, is widely known and much beloved throughout Canada. During her recent furlough her remarkable addresses and her radiating personality has made for her hosts of admiring friends particularly among Canadian girls for whom the book is specially written.

The book is in five parts, the first tells the story most widely known and beloved by the Indian people, that of Rama and Sita; the second is a series of sketches of Village Life and Character; the third, sketches related to School life; the fourth, sketches of Child Life and the fifth a medley under the title "Signs and Symbols".

The book is written in a fascinating style, vivid, picturesque and arresting. It is being gotten out in most attractive form with illustrations and decorative art work. Whilst the book is prepared especially for the C.G.I.T. it will be of very general interest and should have a very large sale. It is an ideal gift book, particularly for girls.—H. C. Priest.

APPROPRIATE FOR YOUNG WOMEN'S CIRCLES AND C.G.I.T. GROUPS

Ramblings in Ramachandrapuram, by Miss Hatch. Only 35c. Send for it to Miss Dale.

Our Mission Bands

Dear Mission Band-Workers,—

In just a few days we shall be coming from all directions to our Women's Convention. Are you coming? Perhaps just now the way does not appear to be open. But make up your mind you are coming and see if the difficulties do not vanish. Decision frequently defeats apparent difficulties.

Each Mission Band is entitled to one delegate over fifteen years ago. If possible, let your Band be represented.

Be sure to be present at our Mission Band Conference on Thursday, Home Mission Day.

Will you bring a few things with you?

First, bring a note-book and, of course, pencil. Buy the book now and think Mission Band as you go about your daily duties. Jot down the thoughts that come to you. When the time comes for our Band conference, see if there is not something in your book which will be helpful. If you have anything you feel you just cannot speak of in public, there will be an opportunity for a private conference. Several of our experienced Mission Band Workers have agreed to make the Band corner their headquarters and give of their experience if you wish it.

Second. Bring any samples of hand work you may have found useful in your Band. If possible, leave these for a permanent exhibit.

Third. Bring any special exercises, recitations, hymns or ideas which you may have been able to use with success.

Fourth. Be sure to tuck in the two "G's." These are two very good friends to have—"Give" and "Get". You come prepared to give of your own experience and personality and in return you will get much to take home with you.

Our boys and girls are our strongest asset in building.

The best way in which we can serve our present generation is to educate our boys and girls who are, as everyone knows, our next generation coming on, and coming on strong. As far as our Churches are concerned, the Mission Band is a great factor in the training of our children in order that they may have the world view.

Yours very sincerely in the service of our Boards,

Maude H. Withrow.

38 Albany Ave.,
Toronto 4.

PORT COLBORNE

The Count-on-us Mission Band met for the first session since vacation, Saturday afternoon, Sept. 11th, with the president, Miss Eva Winn, in the chair.

The program included: recitation, Miss Cynthia Richardson; reading, Master Reginald Pringle; violin and piano duet, Misses Ruth and Riba Richardson; solo, Miss Christabel Ford; violin and piano duet, Mrs. Wm. Knisely and Master Harold.

Reginald Pringle was warmly congratulated on winning the first prize for boys in the essay contest promoted by the Women's Foreign Mission Board, and Mrs. Hewitt on behalf of the Mission Circle presented prizes to Misses Geraldine Pringle and Isobel Dalrymple who competed in the same contest.

Afternoon tea was served by some of the Mission Circle, to the delight of the boys and girls.

Thus the Band sets forth to the work of the coming months, determined to be worthy of its name, and be counted among the active societies of the convention.

Isabel Dalrymple, Secretary.

Port Colborne, Sept. 15, 1926.

LETTER FROM ORURO

Dear Canadian Children:

We are always interested to hear about you, because you gave us our school. Perhaps you would like to hear about us. Anyway I thought I would write you a letter, and tell you some things about the school.

You see, I go to Reekie College in Oruro. I think I am very fortunate to be able to attend here. Some of my friends want to come to this school too, but only about ninety are accepted and they came too late.

Our teachers are Canadians, so perhaps you know some of them. Mr. Haddow is the Director, and three of his children attend the school: Mary, Sandy and Jessie. They

can talk Spanish as well as we can. Mrs. Hampton, Miss Slack, and Miss Clarke are the teachers. Mrs. Hampton was Mrs. Vickerson until just a few months ago when she married. Sometimes we forget and call her Mrs. Vickerson yet. Miss Slack has some splendid classes with the girls after school. They are learning to sew and knit and do a little fancy work. Most of the girls would rather do that than play, but we boys wish we could spend all our time playing football and basketball. Miss Holmes has just arrived from Canada. She will teach next year when Miss Clarke goes to Canada. Just now she is learning Spanish.

Reekie College has a Chapel called Mitchell Memorial Chapel. Mr. Mitchell was one of the first missionaries in Bolivia, and he died here in Oruro. Every morning at nine o'clock, the whole school gathers in the Chapel for a fifteen minute chapel service. We have learned a number of hymns written in our own language, and Mr. Haddow reads a lesson from the Bible. Then we have prayer. After that we all go to our own class rooms and have a Bible lesson. We are learning the stories of the Bible and they are very interesting. Many of us have never heard them before. Every month we have an examination on the ones we have learned during the month.

After the Bible lesson, we have Arithmetic, Geography, Grammar and all the subjects you have. We also have English, and I for one, think that you are very fortunate to be able to speak it now. It is very difficult for us. You say, "I am very cold." and we say "I have much cold." You say, "What is your name?" instead of "How do you call yourself?" So you see we have to learn the words, and then learn how they are used.

We know most of your summer sports, but cannot even imagine what it would be like to walk on snow shoes or to skate on ice. We have a little snow once in a while, but it lasts only for about half a day, so we cannot play your winter games. However, we have marbles and kites and balls, so we have a good time too.

You live at sea level, but Oruro is 12,500 feet above the sea. Because of the high alti-

tude, very little grows in Oruro. There are trees in the principal square of the city, where they are watered and cared for continually. That must be beautiful. Our school yard is just bare ground, but it is a large yard, and fine for games. Bolivia is in the tropics, but because of the altitude it is not hot like tropical weather. Away up here the weather is rather cool nearly all year. We have summer when you have winter, and winter when you have summer. Our summer holiday comes in November and December.

Thank you for your interest in us. We are glad that you love Jesus enough to send help to us, and to pray for us, so we can learn about Him. Now we know that He is our Friend too.

Your Bolivian friend,

A pupil in Reekie College.

Oruro, Bolivia.

—Tidings.

THE EASTERN SOCIETY.

Annual Report of Committee of Supplies— October 13th, 1926.

Early in the year your committee received word from our Missionaries, acknowledging the boxes, which were sent out to India last Fall. Everything had arrived in perfect condition and in good time for the Christmas celebrations. All expressed their pleasure and appreciation in the many articles received as well as personal gifts.

The work of the committee was greatly lessened this year by dividing the packing among the three associations.

Mrs. Farquharson, of Brockville, very kindly consented to take charge of the Canada Central Association; Mrs. A. M. Kennedy, Ottawa, of the Ottawa Association, and the Montreal committee with Mrs. R. H. Findlay and Miss Elinor Muir, of the Eastern Association.

As a result of the splendid work done by the Circles and Bands "eight boxes" were shipped to India last July:

Canada Central Association—2 boxes. (1 parcel too late to be included in their boxes was packed in a Montreal box).

(Continued on page 111)

The Eastern Society

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

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

The true essence of any Convention can not be found on the programme. Those with seeing eyes and understanding hearts know that it lies between the printed lines. And when it is a Jubilee Convention, beautiful though the Programme be, it is but a guide to the more beautiful and intangible spirit which binds it all together.

At the sessions in Westmount Church one could sense many overtones to the great keynote of joy and thanksgiving which the Board deemed most fitting for such an occasion. There was a happiness—personal happiness. What else could it be with beloved and honoured missionaries to see and hear, and friends and associates from other fields to greet again? There was humility. Our weakness is God's strength. He has led us to this day, and it is He Who has given the increase. There was a tinge of sadness, too. Some who met with us a year ago have gone on. And above all, there was inspiration, from those wonderful addresses we heard, right down to the smallest report.

Through the unselfishness of the Young Women's Circles of Montreal, the Convention received a great impetus on Tuesday evening. They gave up their regular fall Rally in order that they might give time to the preparation of a pageant, "The Spirit of Missions". The groping of heathen women for the Light was pictured, in answer to which the Spirit of Missions replied, "Here am I, send me." At her bidding five Decades related the growth of work of the Women's Foreign Missionary Society of Eastern Ontario and Quebec during their respective periods followed by types of women in foreign fields who need the Gospel. It closed with a procession of representatives of the Women's Board, the Jubilee Fund Committee, Circles, Young Women's Circles, and Bands, headed by the Children's Choir of Pt. St. Charles Church, winding down the

aisles to the platform, where spokesmen for each group pledged to the Spirit of Missions the support of all whom they represented.

Mrs. Blackadar's splendid report of the work of the Young Women's Circles for the year paved the way for the presentation of the Pageant, and helped to etch more sharply the contrast between the early years of the Society's existence and the present. Twenty-four Circles, with an aggregate membership of four hundred and twenty-five, contributed a total of \$3124.48 to Home Missions, Foreign Missions, and the Jubilee Fund, a gain of \$920.38 over last year, and representing an average giving of \$9.61 for each member. In addition there were many gifts of supplies for India, made by the girls themselves. We have young women to be proud of.

Reports of Committees are not so dull as one might suppose. Think of the romance of eight boxes sent by the Supplies Committee to India last July! Eight pebbles, as it were, thrown into the great ocean of Telugu land, and only God Himself knows what far shores of the spirit may be lapped by the ripples. We have a "link" with India which can show us in some measure the results of our giving, but, according to the report of the Committee in charge, there are still some women who do not realize this. The Jubilee objective of two hundred new subscribers is short by thirty-five, while sixty-one more are needed to fill the gap left by discontinued subscriptions. Make "The Link" a real point of contact between you and your missionaries.

As the Directresses rise one by one to tell of the year's work in their several districts we rejoice with them in their successes, and sympathize with their difficulties. Canada Central has had a banner year. In an Association where there are no large and influential Circles, as compared with others, some with small memberships of three, four, six, and seven, have worked on with a tenacity and courage worthy of our admiration, and have not only held the line, but made gains along all lines. Miss Chandler's report of the Eastern Association showed how wonderful has been God's leading through the years.

As an indication of this, the yearly receipts amounted to almost thirty times the income of \$300 of thirty years ago. Our sisters of the Grande Ligne Association, more or less isolated as they are by reason of their language, have not only helped their own needy work, but have given of their limited means to Foreign and Home Missions, and the Jubilee Fund. All honour to them, for theirs is a difficult field. Ottawa Association joined the march of progress with an advance in giving on the whole, although there were minor set-backs. The spirit of the pioneer mission circles who persevered in the face of odds has not passed from the earth.

The message of our beloved President, Mrs. Ayer, was so full of wisdom, and counsel, and vision that we wish every woman in the constituency might have heard it. She reminded us that in the midst of our rejoicing at the great things accomplished by the Society in the fifty years of its existence, we must not forget to acknowledge our shortcomings and failures. This year of Golden Jubilee, while it has seen such advances, has not been free from difficulties and worries, and all who are responsible were urged to see that messages and communications from the Board reached the individual members of Circles. Our weak spot during the year was in their irregularity of giving, and as a commemoration of the Jubilee Year, the President asked that the Circles give systematically, through weekly envelopes, following the Scriptural plan of "laying by in store each week, as the Lord hath prospered". Another step the Board has taken is to co-operate with the Board of Religious Education in the missionary training of the C.G.I.T. groups. Along with this information, the President spoke of the necessity for training women to realize their responsibility to their churches and missionary societies. In closing she urged upon us the faith, courage, and devotion of the women of fifty years ago, quoting the key verse of the evening session: "Behold I have set before thee an open door, and no man can close it."

With an eager rustling of long sheets of paper, we gave our attention to the Treas-

urer's report. And where could another such Treasurer be found? Clearly, concisely, and interestingly the year's receipts and disbursements were set before our eyes. The amazing thing about it is that the total for the General Fund is the largest yet: \$8948.44. This in view of the fact that the Jubilee Fund was an extra for the year, to be "over and above our regular giving."

So it is not surprising that the Budget Committee, formerly called the Appropriations Committee, felt justified in presenting estimates for the coming year amounting to \$9646. This includes the large sum of \$625 for exchange, Miss Murray's return passage to India, and Miss Hinman's passage home from India, \$550 each, and new appropriations for rescue work and a training school for mistresses. The passing of this budget for the year 1926-27 may be taken as a mark of willingness on the part of the women of the Society to take up the challenge of the President when she said: "There is no limit to what God can and will do for those who trust Him fully. We have proved Him this year. How much more could we accomplish if we were only more faithful and believing?"

The central and thrilling event of the Convention, the concrete evidence of joy and thanksgiving at the completion of fifty years of the guidance of God, was the Jubilee Fund and its presentation to Him Who has made such a measure of success possible. Miss Frances Russell, who planned the campaign and headed the activities of the Jubilee Fund Committee, reported the victory. Five thousand dollars had been set as the objective and when the time of final ingathering came, it had reached the high mark of \$5520.23. It was an awesome and reverent moment when Miss Russell presented this Thank-offering, at the close of the morning session, and the whole assembly bowed in a prayer of thanksgiving and dedication led by Miss Chandler of Coaticook. As a part of this presentation service the ordinance of the Lord's Supper was observed, presided over by Rev. Dr. McCutcheon of First Church, Montreal, and deacons of the Westmount Church. Truly it was a gathering of kindred souls, a sacred family reunion around the

table of the Heavenly Father. It will live long in our memories as one of the holiest moments of the Convention.

Celebration of the Jubilee was marked in a different way during the afternoon. One of the three living charter members of the Society was present, and as she came to the platform the congregation rose as one person to pay tribute to her, and through her to those courageous women of half a century ago, whose work is now coming to fruition. A sweet old lady, Mrs. David Bentley, who has seen over ninety years come and go, and who overcame a natural timidity and weakness of body in order that we might have the privilege of seeing and hearing for ourselves one of the heroic pioneers of the Society. Miss Murray, loved and honoured by all for her thirty-three years in India, presented Mrs. Bentley with a beautiful bouquet of golden yellow chrysanthemums, tied with broad golden ribbon.

And what a sheaf of greetings there were! Messages from the two other surviving charter members of the Society, from the seven original circles organized, from Mrs. John McLaurin of India, who was the only lady missionary on the field at the time of the Society's beginning, from our sister Societies of the Maritime Provinces, of Western Ontario, of Western Canada, and from personal representatives from the Women's Missionary Societies of the Anglican Church, the Presbyterian Church, and the United Church of Canada.

It was fitting that the devotional services of the Convention should stress the power of prayer and the value of faith. Mrs. C. G. Smith conducted that of Tuesday evening, Mrs. J. T. Kirkwood of Ormond that of the first session on Wednesday, and Rev. C. G. Smith on Wednesday evening. An honoured guest of the Convention, Mrs. A. Matthews, of Toronto, who is President of the Women's Foreign Missionary Society of Ontario West, took the devotional period on Wednesday afternoon and led us in a meditation on the possibilities of prayer.

The Corresponding Secretary's report fills one with amazement at the amount of work devolving upon Mrs. Motley. Perhaps many

of us do not realize what it means to keep in constant touch with the missionaries by letter, to receive their quarterly and yearly reports, and to put them in shape to present to us at our annual meeting. This report will appear in full in an early issue of "The Link."

Closely following Mrs. Motley's resume of the year's activities in India came the addresses of our two pioneer missionaries, Miss Murray, and Miss Baskerville.

Miss Murray traced briefly the history of missions to the Telugus from the time of William Carey until the coming of our own A. V. Timpany. She drew for us a remarkable parallel between the material and spiritual condition of the people on our fields. The lives of the people had been as barren as the lands through which the Kistna and Godavari Rivers flowed, until a young Englishman devised a system of irrigation from Godavari. With the coming of fertility to the land came also a quickening of the spiritual lives of the people. The same canals which carried refreshing water, carried also the houseboats of the missionaries. On unirrigated fields the conditions are quite the reverse, although, as Miss Murray pointed out, God does not depend necessarily upon irrigation for the spread of His word. The great challenge at present is the need of missionary families, whose men can train the boys, especially on the field at Narsapatnam.

Miss Baskerville, who is returning to India in a few days for a further addition to her thirty-eight years of service, spoke in defence against a criticism of school work. She believes it is second in importance only to evangelism. The mission schools have the same aim as those of the Government, to lift up the people and help them to develop a spirit of independence and self-reliance. It became necessary to start schools for the children of the Christian Telugus, to train them that they might help their own people. The love for education engendered by mission schools spread so that the Government found it necessary to give schools for native education. While this necessarily affects the mission schools, many never forget that it was in these small beginnings they found

new life. Our own Dr. Joshee, the Diwan of Bahadur, who was a late visitor to Canada, and the famous Sadhu Sundar Singh, are trophies of mission schools, together with many others. All classes of children are welcome in the schools, where the teaching of the Gospel is part of the daily work. As a result there are many conversions. Miss Baskerville regretted that when retrenchments have to come, the blow falls first on the schools, where the foundations of the work are laid. In closing, she informed us that prayer made for the missionaries and their work here at night gives power to them as they start out on their day's work, in India.

In the evening Rev. Roy C. Bensen, of the McLaurin High School, Cocanada, held us spellbound while he described the growing national consciousness of the Hindu, and the influence of the powerful personality and teachings of Gandhi. As a country with a cultural civilization extending back beyond the time of Moses, and as a producer of great men, India is by no means a nonentity and has reason to be proud before the world. India, said Mr. Bensen, is tired of the supposed superiority of race and culture of the Western races, and wants to be regarded as the equal of the European. A detailed account of the reaction of the Hindus to the reforms of Montague and Chelmsford, and the subsequent events at Amritsar and elsewhere, made clear the reason of Gandhi's plan of non-co-operation and its appeal to the Hindus. Gandhi himself, while not a Christian, and enigma though he be, is called by the Hindus themselves the second Christ. Because of this, and because of his Christ-like life, though not a Christian as we know it, India wants to know more about Christ. So God works in a mysterious way. Everywhere in India the cry is: "Show us the Christ!" and Mr. Bensen believes that India is coming faster than we think. It is not the Christ of conquest, robed in purple and fine linen that India wants, but the Christ of the seamless homespun garment, Who knew not where to lay His head, that the Hindu is seeking. Vital things are happening in India, and there are many unbaptized fol-

lowers of Christ, who are following Him with the fervor and spiritual zeal of the Oriental mind. And the vital thing needed in India is the consecrated worker who can present the Christ in word and deed to those who are so earnestly searching for Him.

The closing words of the great Jubilee Convention were given by the General Secretary, Rev. H. E. Stillwell. As he so aptly put it, the relation of the Women's Boards to the General Board is that described in Kipling's line: "Daughter in her mother's house, but mistress in her own." He commended the carrying on of the tradition of the Society to help the women and girls of India, and the faithful work of those at home which has had its influence on the hunger of the Indian peoples for God. He declared himself to be amazed at the giving of the members of the Society and felt that it was a result of following the Lord's will in taking up new burdens. Proof of the power of the Gospel is to be found in the changes which have taken place in India in the last fifty years, and this, Mr. Stillwell said, was sufficient reason for advancing with a new and supreme confidence in the power of the Gospel, and an assurance that anything the Lord might ask could be done, by His grace.

And so the Golden Jubilee of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec came to an end. Many of us will never see another, but we have an inspiring task in the years yet before us, that of laying a strong foundation for the next fifty years. We start the new half century with the same list of officers in command.

President—Mrs. Ayer, who received the torch of succession from her mother, the first President of the Society.

Vice-Presidents—Mrs. C. G. Smith, and Mrs. W. G. Rickert.

Corresponding Secretary—Mrs. P. B. Motley.

Assistant Corresponding Secretary—Miss M. Barker.

Treasurer—Miss M. Clarke.

Recording Secretary—Mrs. L. Barnard.

Supt. of Bands—Mrs. J. H. Ramsey.

Supt. Young Women's Circles—Mrs. E. G. Blackadar.

Supt. Bureau of Literature—Mrs. N. J. Fitch.

Members of Executive Committee—Miss Russell, Mrs. Ramsay.

Members of Board—Mesdames J. D. McLean, (Ottawa), Hamilton, Griffith, Gordon, Walker, Mrs. Arthur White, Mrs. Strange, (St. Lambert), Mrs. Carswell, Mrs. Rosewarne, (Ottawa).

They cannot carry the burden alone. If they fail, our missionaries' hands are weakened, and the work of the Kingdom is retarded in the foreign field. They need the prayers and support of every Circle and of every individual member. "Behold I have set before thee an open door and no man can shut it."

M. E. Barnard.

ANNUAL REPORT OF THE RECORD- ING SECRETARY.

Madam President and Ladies:

To some of us a cloud is a cloud, no more. To some it is a scientific phenomenon, and to others it may be anything from a snow-crowned peak to a battlemented castle of fairyland. So with statistics and facts. What we see in them depends upon ourselves. May we hope that to all of us this report of our year's activities will be no mere statement of routine, but a vision of missionaries toiling in far lands, of hungry souls feeding on the Bread of Life, and of ourselves helping to bring nearer that Kingdom not made with hands.

Since our last Convention there have been four regular meetings of the Board, with an average attendance of fifty-three per cent. of the members. The Executive Committee met six times during the year, mainly to discuss business concerning the Jubilee Convention. The semi-annual days of prayer were observed, as is the custom, and there were also three regular prayer-meetings, that in January being open to the Circles of the city.

On the afternoon of Monday, October 19, 1925, the members of the Board were hostesses to the Circles of the city in the school-room of the First Baptist Church. Miss Lock-

hart, the guest of honor, with that charm and humour so essentially hers, transported us all to India, where we glimpsed many sidelights of the missionary's daily life.

Another event of the year upon which we, and many others, congratulated ourselves, was a lecture by the Rev. Dr. Ward, of Emanuel United Church. A large audience gathered in the auditorium of the First Baptist Church on the evening of January 27th to receive the inspiration of his missionary address on "The Vision Splendid."

The sense of uplift, and insight into the true meaning of the missionary endeavor received at these two gatherings still lives in the hearts of many who were there.

In connection with the regular work of the Board, a number of changes have been made. Chief of these was the reorganization of the Supplies Committee upon a more workable basis. Three Associational Representatives were appointed to assist the Superintendent and Secretary-Treasurer of the Committee. These representatives took charge of the assembling and packing of supplies in their respective centres of Ottawa, Brockville, and Montreal, instead of having it done all at one place as heretofore. That the change was a wise one has been proved by the generous quantities sent to the three centres last June.

The Bureau of Literature, under Mrs. Fitch, inaugurated a Lending Library in December hoping to be able to provide the Circles with helpful books as they might ask for them. Generous donations by some members of the Board made the beginning of this Library possible.

Another outstanding event was the appointment of Dr. Jessie Findlay, of the Vellore Medical School Staff, as the official representative there of the Canadian Baptist Women, who contribute to her support. This was done in co-operation with the Women's Foreign Missionary Society of Ontario West, and in response to a request from them.

In discussing the revision of the Constitution, it was thought that the clause referring to the contribution of a dollar a year as a basis of membership, might well be dropped. The President was therefore authorized to recommend instead that the women of the Cir-

cles give systematically through monthly or weekly envelopes.

Feeling, too, that many of the Circles did not fully comprehend the financial obligations of the Society, which are also their obligations, blotters bearing the special needs and estimates for the year were sent to each Circle and Young Women's Circle at the New Year. They carried as well the greetings of the Board, and the Executive Committee met at the home of the President to do them up in packets for mailing, one cold day late in December, hoping that they would be warmly welcomed, and achieve the purpose for which they were sent.

As for the great and absorbing milestone of the year, the Jubilee Fund, little can be said of it that it cannot say for itself. We feel that our pride in it and its givers is justifiable, at the same time humbling ourselves before Him to Whom all praise and glory is due.

The Associational meetings in June were visited and addressed by representatives of the Board, and ten members visited the mid-week meetings of the Montreal churches the last week in September to carry a special invitation to the men as well as the women, to attend the sessions of the Jubilee Convention.

Three of our number have been lost to us during the year, two by removal, and one by death, the late Mrs. Scammell, whose passing left with so many of us a sense of personal loss. The love and sympathy of the Board goes out to all who have been bereaved, to all who have been in sorrow since our last annual meeting, to Miss Murray and Miss Robinson in their illnesses. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Our thanks are due Mr. Walford who once again has so kindly taken on the task of auditing the books.

And finally, if, on the surface of this our Jubilee Year, there has been no startling event to mark its coming, let us remember that great things are not attained by sudden flight. It takes fifty years of gradual progress to make a Jubilee-progress whose steady forward movement is mainly marked by increased responsibilities. As we move forward into the first

year of our second Jubilee, our responsibilities are heavier than they have ever been. But there are more workers, there is always our God, and our faith is strong. "If God be for us, who can be against us?"

Respectfully submitted,

Margaret E. Barnard,

Recording Secretary.

REPORT OF THE CORRESPONDING SECRETARY FOR YEAR ENDING SEPTEMBER, 1926.

Madam President and Ladies:—

At last we have reached the day for which we have prayed and planned for many a long month—the golden anniversary of the beginning of our work in India.

Many thoughts cluster around such occasions, generally leading into reminiscence and comparison, and we are hearing again the story of the formation of our Society.

Realizing as we do today the limitations of women's activity fifty years ago, we marvel at the courage and faith of our pioneer women, who ventured forth upon a work so new, so strange, so apparently impossible.

The pageant last night presented us with a brief sketch of the progress of the Society for the five decades, but what of the unwritten history of all these years? Could any historian gather up and bind in one volume the records of the consecration, zeal and sacrifice that have been poured out, not only by the leaders whose names are known to many, but by that great unknown host of women, in the quiet obscurity of village and countryside, who have kept the torch burning in the small, rural circles—whose faith has wrought righteousness!

We revere and honor the memory of those early mothers in Israel, who only by dint of real self-denial were able to accumulate that necessary missionary dollar, when dollars were more highly prized than they are today. The value of small gifts necessitated the door to door visit of the collector, a term almost forgotten in our day, but how eloquent is the love of one, who, a few weeks ago, was willing to travel on foot eight miles over country roads, to collect five dollars for

the cause! Surely the love of Christ constraineth. It is by devotion such as this that we have attained the position we now hold, and with the freedom and larger opportunity accorded women today, what should be our contribution before we, too, pass into history?

What stones are we adding, as we build the King's Highway through the land of the Telugu? Are we passing on to our successors the same far-seeing faith, the same conspicuous self-denial, the same prevailing prayer?

Everyone will admit that we have lingered too long on the dollar basis of giving, and while few today limit their offering to that sum, could we not eliminate that word from our constitution and forever from our thoughts and adopt the plan of regular, systematic, weekly giving?

What a splendid contribution we could make to the Society at the beginning of another fifty years if we could advance upon a higher plane of service, and give not only as the Lord has prospered us but as prompted by the constraining love of Christ—gifts of gold, of time, of self, "according to the measure of the gift of Christ."

Avanigadda—Mrs. H. B. Cross

"Our report a year ago was very encouraging and we were looking forward to gathering in the harvest, which seemed ripe and waiting. But the devastating cyclone of May 16th completely changed these conditions.

Chapels, houses and school dormitories demolished, destruction of life and property with consequent discouragement and distress and finally, the illness of Mr. Cross, brought on by overwork—all these have meant an interruption, and set-back, to the work.

In September Mr. Cross was taken to the Pithapuram hospital, whither Mrs. Cross accompanied him, and through months of anxious watching and praying for guidance, the work at Avanigadda was directed by almost daily correspondence.

The native workers were faithful and efficient, and for a time had the supervision of Rev. Mr. Gordon. At January Conference Mr. and Mrs. Hart were appointed to the field. "We ask you to pray that now with these splendid young people in charge, the

work may develop in all the different branches and that there may be lasting spiritual growth everywhere. Pray for the pastor and teachers, and the 2,000 Christians, whose love and kindness we shall never forget; and for the hundreds of Sunday School scholars; for the educational work growing in importance and eagerness and the work among the women in the outfields, whom we cannot reach more than twice a year."

We are glad to report that the new home for Biblewomen is now finished and after long years of discomfort our women will soon be housed in clean, comfortable quarters—a great help to the work.

Mrs. Cross pays a loving tribute to the kindness received at the Hospital from all those in charge and the many messages of sympathy and love from the home-land, bringing their meed of comfort and strength.

After seven months in the Hospital, Mr. Cross was able to leave for home, with his family, in March, where with care and treatment, it is hoped he will soon be restored to health, and to the work which needs him so much.

Eva Rose York Bible Training School. Miss Eaton.

This school for Biblewomen has been moved from Palkonda to Tuni, and has just completed its first year under the new conditions.

With comfortable living quarters, a small garden with trees and shrubs, a court for badminton, and a wall of privacy, small wonder that the work has been most successful and already the accommodation begins to look inadequate to the demand.

A class of seven graduated this spring, and thirteen women are in the Junior Year. In addition to the regular school routine, the women are given practical lessons in all kinds of evangelistic work. Tuni being an excellent centre for touring, the women are sent out with a leader, to visit the homes, conduct meetings for young and old, and to get a thorough grounding in all the work of a Biblewoman.

"From the first opening of the school in Palkonda, we have been conscious of the hand of God with us, but this year we have

realized his presence in a new way. Obstacles have been removed, and lives changed before our very eyes, until we could but bow in praise before Him Who alone worketh great wonders."

Vizagapatam Hostel—Miss Grace Kenyon.

The lack of a High School for girls in the Canadian Baptist Mission has necessitated this Hostel, or home under Christian influence, for our girls attending the Queen Mary High School, in the seaport town of Vizagapatam.

The home is beautifully situated, overlooking the Bay of Bengal, and boasts of a tiny garden, with pretty shrubs and plants where the younger girls may earn their gardening badge for Girl Guide work.

Ten months have hardly given us time to decide if the Hostel can fulfil all anticipations. All the work in Queen Mary School is carried on in English, and of the thirty-five girls who came to us from schools of varying standards, many were unable to compete with their class-mates, and dropped out. Others again withdrew because they found Hostel rules irksome, but already we are receiving more applications for next year.

Vizag. is a crowded city, with a great deal of sickness, but so far, the Hostel has escaped any serious trouble from the prevalent ill.

"Besides the duty of making a home for the girls, I conduct their daily Bible lessons, and also keep a close watch on the preparation of all their school work. Hymn singing has become a great feature in the home, being a palatable way of learning English.

"Many of the girls were baptized Christians when they came to us, but their ideals of a Christian life have not the western element of service nor the eastern element of a holy life spent in meditation. They have to grow much in grace before they will be ready for the life of Christian usefulness that we had hoped would appeal to girls who have had such advantages. They have seen the gifted Dr. Hilda Lazarus and her nurses, moving about the Women's Hospital, treating daily hundreds of sufferers. I thought they could not fail to admire, and to be attracted to medical work, but this involves manual labour, and, as such is to be despised as something beneath the attention of an Indian girl

of good standing. We covet for these girls such an experience of Christ that they will shrink from nothing to extend their blessings to their needy countrymen."

Akidu Boarding School.—Miss Hinman.

May there be just enough clouds in your life to ensure a glorious sunset." So ran a wish in an old-fashioned autograph album.

After all the 'happy days' described in my last report, this year we have had nothing lacking in the prospect of good sunset effects.

After a splendid hill season, without a day of illness, soon came a drop back into the old condition of indifferent health. Then in October, an old and faithful servant turned traitor, and had to be dismissed. The Evangelistic campaign did not grip the workers so well, although good work was done. We did have a good rally of the Evangelistic Schools, however, followed by special meetings by Mr. and Mrs. Bromley; who both gave powerful Gospel addresses. We were disappointed that there was not more outward response, although we did notice an improvement in general conduct.

But, like a bolt from the blue, on Feb. 7th, every boy but two, cleared out without one word. We had recently introduced into the menu a certain kind of grain flour, once a day, used by every other school in the Mission, as a health measure. The children had not taken kindly to it thinking it food for only the very destitute and the run-away was a protest against the kind of porridge, as well as an hour of manual work they are required to do daily.

The pastors and teachers tried a parley with them, but of no avail. Three or four did sneak back that same night, but for three weeks we had only about five boys at school.

The Sunday of the run-away had been particularly happy—many had attended the Lord's Supper; and the Sunday School session, too, was especially good. A moonlight picnic a few nights previous was fresh in their minds. When one thought of all the loving care in sickness and in health, the question would come "How could they?"

After much thought and prayer, five leaders were expelled, the 8th standard boys suspended till next fall, and the others allowed back by paying a fine.

Yes, it does look as if the parents were the most punished, but if they had not sympathised the boys would not have dared to go home, although some did get a cool reception. In some cases the parents could not pay the fine, so the children dropped out, and some parents believed the tales of ill-usage. So now we have only forty-five boys in the Boarding."

Perhaps the school needed a sifting, perhaps the parents thought they were doing us a favour by sending their children to school, but we have not been able to trace the rainbow. The boys had confidently said: "When she writes that she will take away the porridge, and the work hour, we will return."

Rehearsing this is no joy, but we feel our supporters should know something of our experiences.

The teachers have been very faithful helpers, their loyalty throughout this strike was a gleam of light.

The girls, too, have been a great comfort—not "every day in every way," that would be too much to expect.

Mrs. Joshee's short sketch of the life of Rev. Mr. Davis has made a great appeal to the older girls resulting in a little meeting every evening since it was read to them. So moved were they by this wonderful life of sacrifice that two of the older girls have terminated to take up Bible training and others feel sure that God has called them into His service."

Christmas at Akidu was observed in a most unique and impressive manner. Miss Hinman's account of it is too good to be cut down, and too long to be included in this report. Will everyone be on the look-out for it in the "Link" where it will appear in full? It will provide a splendid event in your December programme.

Miss Hinman, with great ingenuity and skill, schemed out a wonderful Christmas tree and a real, live Santa Claus, arriving in novel fashion in a gorgeous chariot, who distributed the beautiful presents from the Montreal boxes, hanging on a real, live Christmas tree.

With still greater originality, Miss Hinman prepared a Christmas pageant, portray-

ing the sweet story of the Christ-Child. However the 'Star' gleaming and brilliant, actually moved across the sky, must be read to be appreciated and we hope all our circles and Bands will enjoy it at the very first opportunity.

Akidu Medical—Dr. Pearl Chute.

"Is the efficiency of our Medical Mission work greatly hindered by other Mission duties?"

Medical missions are philanthropic, they do open doors, they are evangelistic, but is this enough?"

The Medical Missionary Association of India, in discussing this matter makes, in brief, the following statement: "It is our conviction that the ministry of healing is an essential part of the work of the Christian church, whose mission it is to represent God as revealed in Jesus Christ. It is our conviction that the Christian should concern himself with the care of the sick, whether others are carrying on this work or not. This can best be engaged in by men and women imbued with the spirit of Christ, who served men for love of them, and as evidence of His Messiahship drew attention to the work he was doing."

Mrs. Chute tells us how this ministry of healing is carried on in her little hospital, as follows: The day's work begins with prayer and scripture reading, and every out-patient is given scripture reading bearing on sin and salvation, to carry home. Christian literature is placed on the front verandah, books, tracts, and scripture portions are for sale, some given away, and a wee library is at the disposal of in-patients.

Then follows the routine work of the Hospital, when the love of God is exemplified in the care of the sick in its manifold forms, buying drugs and hospital supplies, keeping accounts, performing operations, dressing wounds, and loathsome sores, bathing patients and making them comfortable, keeping a hospital clean and orderly—all this consumes much time and strength."

But it is the performance of these so-called menial (?) tasks that calls forth, first the wonder, and then the respect and love, of

the hundreds that pass through the portals of the "Star of Hope."

All castes from Brahman to outcaste coolies find their way to the Cross of Christ, whose constraining love enables our missionaries to serve Him and them in this wonderful way.

Many Mohammedans are found in this hospital, and they are allowed freedom to read the Koran, and kneel, praying toward Mecca in the public ward. What an opportunity to tell them of the Lord Jesus the true Prophet and Deliverer!

"A Brahman family, whom for three years we had been unable to influence, brought their little grand-child to us for treatment. Although we worked over her for two anxious days, we could not save her, but the father's tribute on paying his bill, was 'Our child is gone, but now we know you love us, and we have learned somewhat of God'.

Many other high caste people are instanced as finding in our Heavenly Father, the one true God and in His Son their Saviour. One Razu man, who years ago had ordered our missionaries off his street and away from his women, now looks upon them as honored guests and entertains the Christian native nurse in her holidays. When we visit their village they receive us so cordially and offer us cocoanut water to drink and other refreshment. In one house where we could not eat anything more they said 'Well, you must stay until you are hungry' and insisted on preparing fresh cakes for us to eat and take home.

"But all our patients are not caste. Some are the poorest of the poor. Many are Christians and how they do enjoy the fellowship of the daily worship together. What an opportunity! There is none greater for reaching India. Pray for us and our Indian helpers that our work and our witness may be a faithful testimony."

During the year 372 patients aggregated 2976 days in hospital; 3046 new patients; 5774 treatments. Grant from Board \$890.

Yellamanchili—Miss McLeish.

This report takes us only as far as January, when Miss McLeish became ill with typhoid fever, and was sent to Pithapuram Hospital.

"The work on this field is growing steadily, more and more centres of work, more teachers and Biblewomen than even a few years ago. In the short time Dr. Wolverton was in charge here, we could see a great improvement. We need a resident missionary here; pray therefore the Lord of the harvest that He send forth laborers into the harvest.

The Caste School is in a very weak condition, but we hope it will improve soon. Education for Indian girls is becoming more and more popular, and ere long we hope to see a greater number of the middle class girls coming to school. Pray for the teachers that they may do their work for the Master, and that the children may be led early to Him.

The Ade Andhra school still fluctuates in attendance, but it is a joy to see this class of children getting an education. The Inspector was very pleased and made some helpful suggestions. We are glad to have a real school building, even if only of mud and thatch—our only fear is that it may catch fire and burn to the ground.

The car has proved a great blessing in getting to many distant places we could not have reached otherwise. Our chauffeur and wife were Hindu, but worshippers of the sun and moon, Subbamma, the wife, being very devout and praying far into the night. After coming with us on tour and hearing the Gospel preached, they said to me, "Amma, I think all my zeal has been of no avail." The Biblewomen and I spent one afternoon with her explaining the way of salvation and in prayer. Now she has renounced sun-worship, has accepted Christ as her Saviour and desires baptism, but her husband holds back, fearing to grieve his parents. Pray for her, that she may be a witness to Him, wherever she is.

The evangelistic campaign was a great joy in many ways. We divided ourselves into companies, going from village to village so that the Gospel was preached all over the field.

Narsapatam—Miss Murray.

In adjacent areas live the outcast Malas, Madigas and Sweepers, where with but few deliverances, drunkenness and sin have long held sway. The rising generation, however, are encouraged to listen to our message, and a school of about thirty boys, eager, bright,

ambitious, form the nucleus of a real improvement among them.

A similar school for little sisters brings us closer to the life of this untouchable element, which is becoming a very hopeful recruiting ground, partly owing to the very tangible sympathy extended to them by the Christians in a recent calamity.

"A little child shall lead them"—this is our hope, as these bright-eyed youngsters march into chapel three abreast, clean, combed and smiling, and as in week-days, school dismissed, the mothers gather into the school shed, to join shyly in the hymns sung by the children at home.

Happy day when the parents will follow them to chapel service also.

But come with me to the chapel. It is Monday during Christmas week, and the Christians from the villages are seated in groups on the floor with their teachers. There is to be a singing and Scripture contest by the Christians, especially on the conversion of the Philippian jailer—the campaign message. The pastor presides and group after group is called upon. Vajragadda led by teacher Matthew's clever wife, Mary—Kusurlapudi, so lately out from Hinduism—old Darmasagaram led by blind Akkamma—but where are the Uratta sisters? Oh, here they come—only three or four gaunt women of the humblest class, clad in the coarse and perhaps tattered garments. Let them get their breath.

They are ready now, and these women, emancipated outcastes, carry their audience beyond all thoughts of class, or niceties of dress or speech, as they interpret to their hearers the wonderful event of that night in Philippi. The living Jesus is their link. Once rebels, like the jailer, they have seen him crucified and risen for them; they, too, have been baptized into His Name for which they, too, in their small measure have suffered.

Oh, yes, it lives to them, and they grip their audience.

While God hath chosen the poor of the world, rich in faith, it is also written that He will have all men to be saved, and the year has brought proof that caste is losing some of its fearsomeness.

"U—B— is gone", was one of the saddest messages of the year.

"Dear U—B— dead? Whose name did he speak in dying, Jesus or Kama's?"

"I heard him mention none. There is no difference."

"There is a difference, as you will discover," was the sharp rejoinder.

The Brahmin cowered, and a few days later listened with meekness and response, to the message of "Jesus only."

Or it may be a lovely family of mother and daughters confined to the limits of a bare room or two, a back yard, and an occasional venture on the front verandah. The response is the same, and tears fill the eyes of the eldest daughter who possesses a New Testament, at the remembrance of the cost of obedience to Christ.

On the other hand, one who three years ago paid the full price of discipleship, testifies to the possession of perfect peace, in the midst of suffering for His Name.

"The desire of all nations shall come, and unto Him shall the gathering of the people be."

Narsapatnam—Miss Clara Mason.

Having been the only missionary on this field for some years, Miss Mason's work is, necessarily, a little different from that of the other single ladies, and we find her labouring just as much with the men and boys, as with the women.

In the village men gather in large numbers at the night meetings, where the Gospel is proclaimed with great power, Lydia, the Biblewoman, and others assisting. A number of men have been baptized and others are seeking the way. A mighty work is being done in this most difficult hill-country by our fearless missionary, whom we should remember daily in our intercession.

Touring is a large part of Miss Mason's life, and here the motor car, despite the trouble and expense of constant repairs, takes her far afield into the wilds, where, indeed, man-eating tigers roam at large.

She writes: "My visit to 121 different villages, over hills, rocks and dales, by foot, ox-cart, or car, represents hard work and weariness, but in every village there was joy, because of the response of the human heart to the claims of God."

"I left the forest with its wide expanse of river, mountain and plain, its flowering trees, its perfume-scented air, the song of birds, the cries of wild beasts, the villages nestled among the hills in almost inaccessible places, with regret. True, we had to hustle back to camp before dark, for who knew when the tiger might appear to claim one of us as its victim, for had it not carried off and eaten scores of people in the vicinity of our last camps."

How difficult to speak of the love of God to a woman whose only son, and sole support had been one of the victims! "He is a cruel God" she cried, "Don't talk to me of a God of love."

One day, after visiting two remote villages, we returned to camp in the rain, at 4 p.m., to find tents and luggage being packed for home, as the cart had gone. Owing to the rain, no one would hitch up an ox-cart, so my three women and I walked through the mud to the village two miles away, hoping to meet the car. But there were two rivers to cross, and the car could not cross them, so there was no car, and the dark came on. My women lagged behind, weary, but I hurried on, and came to the first river. It was dark, and not knowing how deep it was I called but no answer, except the roar of the water. So, taking off my shoes, I plunged in and was glad to find it was not knee deep. I got safely across and ran to a near village to send men back for the women who were too frightened to cross alone. We got a cart, but on reaching the second river, the men were afraid its strong current would sweep away cart and oxen, so picking me up, they carried me over to the car waiting on the opposite side, helping the women also. How thankful we were to get home that night!"

This is a little sample of what touring means to our missionaries.

In between touring seasons, Miss Mason reports 1046 visits to the homes, outside of all the village visits, and the usual Bible classes, meetings Sunday, services, etc. What a record for one year!

Twenty-three have been baptized and several restored to church-membership, among whom is Apollos, my chauffeur. For twelve years he lived away from the Lord in Ran-

goon, but now he is restored, and it is a joy to hear him preaching the Gospel in the villages. Pray that he may be sanctified in Christ.

Ramalingam, a goldsmith caste boy, has surprised me by his questions on Paul's Epistles, and by his deep insight into Christian truth. Recently proclaiming Christ in his village brought forth the jeers of his companions. "We will bury you in the sand and see if you rise from the dead like your Christ." So the sand was heaped to his neck but Ramalingam kept on praying and won the scoffers, and every night since, 15 or 20 have a prayer-meeting by the river-side. Some of these boys are inveterate gamblers, but Ramalingam seeks them out in the different haunts of sin, and they follow him to the meeting. Will you not pray for this unique work and also for the young leader whose father opposes his baptism?

Ruth, another wanderer whom I dearly loved, and who had unusual gifts for the work, has strayed into forbidden paths and is just now groping her way back to Christ. God grant her repentance unto life.

Demamma, my High School girl, was saucy and disobedient so was sent home. But she has shared my arduous touring, speaking with much acceptance in the villages, and is now teaching in the Malapilly.

Our usual rallies and school closings were very interesting, especially the latter, when the Christmas box from Montreal, with all its lovely gifts, brought much pleasure and merriment.

Miss Murray won a large place in the hearts of our people. The love and esteem in which she was held were beautifully expressed in the farewell meetings. Now she has gone home for rest and change—how I shall miss the prayers, fellowship and inspiration of her life! Will you pray that Christ may be all in all to me in the future? And pray for our Christian community that Christ may be revealed in His power and loveliness, that they may choose to be His and His forever."

Vuyyuru Boarding School—Mrs. Gordon.

At the beginning of the January Term I took over the Boarding School again after an absence of one and a half years. Misses

Mann, Kenyon, and Bain were appointed respectively to take charge of the school while we were in Ramapatnam, and one need hardly say how efficiently they filled their position. Each of them gave a great deal of time and thought to the interests of the school, as well as to the development of the children. I am truly sorry that one of these ladies could not stay in Vuyyuru and take charge of the school as I feel most emphatically that there is need for one to devote all her time and strength for this most responsible position.

The old mud walls around the girls' compound fell down in parts last May during the cyclone. This term it was taken away completely and used for the making of bricks. These are now in the process of being burned, so perhaps by next term we shall have a fine brick wall around the girls' dormitories.

Since January the attendance has not been so good, as some of the children found it difficult to pay the small fee which each child is expected to bring upon entering the school. Some girls were only in the school for one year when their parents considered it was more important for them to get married than to return back and continue their education. So we have missed their happy faces, and probably their thoughts often turn back to dear old golden school days.

During the year there have been an average attendance of 69 boys and 65 girls. These have voluntarily given Rupees one hundred and twenty (Rs 120) besides contributing to the support of an orphan and other charitable objects. Eleven of the senior children have been baptized this year.

There are three young teachers, P. Martha, K. Manikyalabhi, and K. Ramabhai. These were just little girls in our school when I came to Vuyyuru first in 1916. Now they have their higher elementary training and are teaching in the school where they were taught. P. Martha is matron of the girls' boarding department and is a great help to me.

The task is a responsible and heavy one in the training of these young minds for greater and nobler service. We cannot do it alone but look to the one and only source whereby these precious lives may be moulded, shaped

and used to extend Christ's Kingdom in India. Pray that each one may be consecrated to be true soldiers of Jesus Christ.

Vuyyuru Medical— Dr. Gertrude Hulet.

Dr. Hulet's report reveals the human side of her hospital work, which in its very nature breaks down all barriers of formality, taking her very closely into the lives of the people whom she longs to serve.

Oftentimes, however, the work begun and continued so hopefully, meets with hindrances and discouragements and Dr. Hulet requests that we at home become her co-workers by the wonderful power of prayer, that despite the strain of heavy routine work, her effort at soul winning may not be in vain.

She introduces us to the family of Subramangam, for instance, a well-to-do-Komma man, a friend of long standing, whose many acts of kindness and helpfulness have bound him and his in close intimacy with our missionaries.

His family and that of Seshamma, a widow and a believer, have often been patients at the hospital and have been the recipients of much attention from Dr. Hulet, and there is a great opportunity here to press the claims of Christ.

Sashamma's daughter, though very ill recently, recovered, but the loss of the little one, so much desired, was a bitter disappointment to all, especially to Seshamma. "She bore up wonderfully, however, not a word of complaint. I think not one of our own experienced Christians could have shown greater trust. We want you, at home, to join in prayer that these two families may come to a saving knowledge of Christ."

When the Rajah's wife was here for treatment, Mary, our nurse, became acquainted with her sister, who though not interested herself, called Mary to her home several times. Her second son, a boy of fourteen, eagerly listened to the Christian teaching, and secured a Bible. Later I had the chance of meeting her and found that not only the boy but the father also, was reading the scriptures. The mother, however, insists that Christ is not better than the Hindoo

gods. Will you not win this family, also, by prayer?

Another instance—this time, a most interesting and beautiful girl of the Naidu caste, an accomplished violinist and vocalist having been educated in a convent at Vizagapatam.

She had there also learned of Jesus and would have become a Christian but her father forbid. Her cousin, however, to whom she is betrothed, is a believer, and when they are married they hope to follow the dictates of their own hearts. We ask your prayers for them.

Yet another family which has been under our influence for a long time. The husband, Korticole, lately became very corrupt, and we had to deny him the use of the Hospital. Naturally this has embittered the family—and we beg you to pray to the end, that they may yet be won.

And then again—the story of the T. B. patient to whom we longed to reveal the joy of knowing God. But how dull her mind was, and so full of her own troubles! Her dear old father's constant cry was 'Why does God allow her to suffer so?'

We lavished all our care upon her, but she passed away without any evidence of faith in Christ. Surely God did not send them to us for nought. May you by your prayers bring our efforts to fruition.

Last Christmas, thanks to the many generous donors, we were able to have a celebration for our sick ones. From the wee tots up to the husbands and fathers, each received a present of a shirt, a cake of soap, or a bag. Before distributing these, a band of Christian young people played and sang Christmas hymns, followed by Scripture and prayers. Next Christmas we hope to be in our new building, and have even a happier time.

Throughout the year, parcels have come from many places for our hospital. Everything was acceptable and very appropriate. We think we have thanked every donor by letter.

We were hard hit by the cyclone. The T.B. upper storey, only partially completed, was mostly destroyed, causing another diffi-

culty with the contractor, who does not want to assume the loss. We wonder why all these hindrances have been permitted, but some day we will know and be satisfied.

We have started a branch dispensary at a village seven miles distant, and as soon as possible, we want to open more. A visit to the poorer parts of our large towns with all the unsanitary conditions and consequent disease, which could to a large extent be eliminated, makes one's heart ache to be able to have even a small dispensary. This would mean a lot of supervision, frequent visits, much travel, and so far we have no conveyance.

Lucy, our trained assistant, has just become engaged to Dr. Isaac, a recent graduate in Arts. This may mean that we will lose her from our staff. We must trust our Heavenly Father to help us in the future as in the past.

Yesudas and Mary remain faithful and the others have really done very well.

Vuyyuru—Miss Bain.

"From many an ancient river,

From many a palmy plain,

They call us to deliver,

Their soul from error's chain."

"I suppose I must have had a call years ago, or I never would have come to India, but during the past few months, as I have learned to understand more clearly how black is that error, and how strong every link of that chain, the words have shone with a new meaning, there has come to me the real call, the call which has gripped my heart to India."

The call of youth appeals to Miss Bain in her few months' experience in the Girls' Boarding.

With an efficient and helpful staff of teachers to carry on the routine class work, and with Dr. Hulet so close by to be called upon in case of sickness, Miss Bain was left more free to devote herself to the spiritual welfare of her large family.

Special meetings held by Mr. Benjamin resulted in the baptism of five girls and six boys, and although numbers do not represent real conditions, there must be a decided turning toward spiritual things, when in December

forty-six children sat down to the Lord's Supper, where a few months ago only twenty-seven partook. The prayer meeting, Christian Endeavor, and Sunday services are all occasions where the growing Christian experience of the children finds healthy and natural expression.

The closing day forms a very pretty picture of co-education, boys and girls being photographed together, and under a shady tree, taking a meal together, girls in their pretty quakas seated, the boys deftly serving to the satisfaction of all.

"But what has this to do with my call? Just this, here we find them with all the winsomeness and promise of youth, bright to learn, eager to do what is right, responsive to love and care; but side by side with this, we find the awful inherited tendency to weakness. Herein lies the tremendous call, the call to put forth every effort that these and such as these may be so gripped by the power of Jesus Christ, that they may indeed be delivered from error's chain.

Then, widening out from this, comes the call of the villages. Touring over this large field, only reveals the pitifulness of the conditions among the women. How they do need teaching! In the older Christian villages, where the Word is faithfully taught, lives are transformed and uplifted, while in many others, the light is just beginning to glimmer—but it is the true light, and when it is revealed by a simple child-like faith, it is capable of infinite growth and development.

But oh! the appeal of it! Here they are, open-minded, capable of development, just needing loving direction and help. Many times the tears have come to my eyes, as sitting in some little shed, made of straw and mud, with a little Christian group before me, I have tried in my halting Telugu to set before them some of the higher reaches of Christianity, and they have responded with misty eyes, begging me to stay longer—"We cannot know unless we are taught." The combined illiteracy and open-mindedness of our village Christians constitutes a tremendous call.

Then there is the call of the unaccomplished or the work among the caste people.

The past year has revealed a deeper inter-

est than ever among them, a real spirit of enquiry and an eagerness to learn our hymns. Two instances were given here showing the changing attitude of the caste people.

When camping recently near a caste village, a Kamma man asked me to come and teach his women folk. We were led to his house by a little Christian school girl, followed by a group of seven or eight others, all of whom we told to remain outside. But the man insisted upon them coming in, and asked them to sing. They were no picked band, but sing they could, and sing they did, two beautiful Christian hymns. What a change! Children, children of the despised untouchables invited into a Hindu home and asked to sing Christian hymns!

Another incident—this time in the caste school. The assistant teacher, Mary, had complained that the girls were not attending Sunday School. Visiting them one Sunday in March, I found to my surprise thirty-eight girls seated out of an enrollment of forty. I told Mary I considered that good attendance, but she explained last Monday the headmaster switched all those who had not been to Sunday-School, so they are here to-day. Just how much does it signify, where an orthodox Brahmin was willing, and could dare, to punish caste girls for not coming to school."

And so this Vuyyuru field with its teaming thousands is calling for our individual love and care, for after all our work is effective only as we get underneath the surface, and touch individual hearts and lives.

From many a palmy plain they call us through their absolute human-ness, their open-mindedness, their capacity for affectionate response; and combined with these their dire need of a strong loving friend, who can break the chains of age-long error and lift them up, into the light and liberty of the children of God."

Before closing this report, may I draw attention to the unusual number of requests for prayer that it contains.

We are always urging the Circles to remember our missionaries in prayer, but we would like to go a step farther, and ask that this coming year you will definitely and regularly at the Intercession period of each meet-

ing take these twenty-one requests and lay them before the Throne of Grace.

You will find them all in the full report in the November "Link."

With such a volume of prayer ascending continually to our Heavenly Father, can we estimate the strength and power that will follow our ambassadors as they go about their daily ministry.

"The weary one had rest, the sad had joy, that day and wondered how

A ploughman, singing at his work had prayed, "Lord, help them now."

Away in foreign lands they wondered how their feeble words had power;

At home the Christians, two or three, had met to pray an hour.

Yes, we are always wondering, wondering how, because we do not see

Some one, unknown perhaps, and far away on bended knee."

Respectfully submitted,

Helena Motley.

Westmount, October, 1926.

TREASURER'S REPORT

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC. JUBILEE FUND, MAY 1st, 1925, TO SEPTEMBER 25th, 1926.

Receipts.	
Total Receipts from Women's Circles	\$ 4146.64
Total Receipts from Young Women's Circles	1000.00
Total Receipts from Bands	295.76
Total Receipts from Sundry Sources	77.84
	\$5520.23

Disbursements.

R. D. Warren, Golden Jubilee Offering for Dormitory, Wall and Class-rooms, Vuyuru. \$	4600.00
Sundry Expenses	75.23
Balance in Bank	945.00
	\$5520.23

GENERAL FUND

September 26th, 1925, to September 25th, 1926.

Receipts	
Balance on hand, Sept. 26, 1925: \$	977.54
Cash	1000.00
Dominion Bonds	1977.84
Total Receipts from Circles	5476.93
Total Receipts from Y. W. Circles	1101.23
Total receipts from Bands	786.38
	\$ 7364.49

Collections Taken:—

Convention and Associations	108.62
Sundry Collections	35.19
	\$ 143.81

Individuals and Other Contributions:—

Estate Mrs. A. C. Whitfield	30.00
A Well-wisher, Quebec	10.15
Miss Page and Friend, Sherbrooks	18.00
Miss Bryant, Westmount	18.00
Miss May, Westmount	18.00
Miss Ellen McDiarmid, Moosecreek	10.00

Miss Clara N. Hinman	25.00
Miss Annie McPherson, Breadalbane	15.00
Mrs. C. H. Shaw, Quebec	150.00
Miss F. Erskine, Rockland	10.00
Mrs. Leslie Barnard	10.00
Exec. Y. W.'s Circles, Ottawa	21.15
Exec. Y. W.'s Circles, Montreal	75.00
Sunbeam C. G. I. T. Group, Temple Baptist S. S.	4.50
Almonte Baptist Junior Union	5.00
Almonte Philathea Class	3.00
Madison Avenue "Ever Ready" S. S. Class	18.00
Brockville Y. L. B. C.	27.00
Proceeds from Rev. J. W. G. Ward's Lecture	73.11
First Baptist S. S. Montreal	75.00
Smith's Falls B.Y.P.U.	33.00
Temple Baptist Young Women's Bible Class	8.00
Board Member	600.00
Miscellaneous	98.20
	1255.11
Special Fund for Miss Murray	119.00
Interest	66.03
	\$10926.28

Disbursements.

Appropriations:—	
Akidu—Medical	\$ 900.00
Miss Hinman, salary \$700.00	
Work \$700.00	1400.00
Yellamanchill—Miss McLeish's Work Narsapatnam:—	668.00
Miss Murray's salary ..	700.00
Miss Murray's work	130.00
Miss Mason's work	582.00
	1412.00
Vuyuru:—	
Dr. Hulet's work	576.00
Miss Bain's work	1642.00
	2218.00
Avanigadda—Mrs. Cross	304.00
Tuni—Bible Women's Train. School	122.50
Hostel Waitair, Miss Kenyon	121.00
Vellore Medical School	100.00
National Christian Council	10.00
Bolivia	200.00
	\$ 7455.50
Specials:—	
Repairs to Vuyuru Carriage	20.00
Repairs Caste School and Bib. Women's House, Vuyuru	40.00
Supplementary Est. Vizag Hostel	21.00
Miss Murray's Passage	650.00
Miss Hatch's Leper Work	4.00
Exchange	716.76
	\$ 1351.76
Administration:	
Federation of W. B. of F. M. of N. Sundry Expenses	10.00
	193.07
Miss Murray's Hospital Expenses	203.07
	47.35
Balance in Bank	18.60
Two Dominion Bonds of \$500.00 each	100.00
	\$ 1818.60

We have examined the financial records of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, for the year ended September 25th, 1926, and have verified the Cash Balance and Securities. All our requirements as Auditor having been satisfied, we certify that, in our opinion, and to the best of our knowledge and belief, the above statement accurately discloses the cash transactions for the period, according to the Treasurer's records and the information and explanations afforded us.

Montreal, October 2nd, 1926.

Alfred Walford & Sons,
Chartered Accountants.

NOTE:—

Money Invested in Cash on Hand.....	\$ 1000.00	
Cash in Bank	818.60	\$ 1818.60
Legacy Fund:—		
Cramp Legacy	500.00	
Sawyer Legacy	375.95	
McGregor Legacy	200.00	
MacCallum Legacy	144.00	
Valluru School Fund	627.00	
	\$ 1756.95	
Balance left over from special fund for Miss Murray	21.65	\$ 1778.60

Surplus

SUMMARY OF RECEIPTS.

General Fund.				
	Circles	Y.W.	Bands	Totals
Associations:				
Eastern	\$3251.90	\$539.88	\$253.90	\$4045.68
Grande Ligne	97.00	5.00	192.00	294.00
Ottawa	1311.18	519.85	355.87	2186.90
Canada Central	816.85	41.50	171.56	1029.91
Sundries				1588.95
	\$5476.93	\$1101.23	\$786.33	\$8948.44
Jubilee Fund.				
	Circles	Y.W.	Bands	Totals
Associations:				
Eastern	\$2451.97	\$670.70	\$117.10	\$3239.77
Grande Ligne	1098.22	284.30	146.30	1518.82
Canada Central	541.45	45.00	32.35	618.80
Sundries				77.84
	\$4146.64	\$1006.00	\$295.75	\$5520.23

COMPARATIVE STATEMENT

Total Receipts for 1922-1923	\$8909.90
Total Receipts for 1923-1924	8205.00
Total Receipts for 1924-1925	7709.21
Total Receipts for 1925-1926 Gen. Fund	8945.44
Jub. Fund	5292.23
	\$14468.67

General Fund.

DETAILED STATEMENT OF RECEIPTS FROM CIRCLES AND BANDS

Eastern Association.				
	Circles	Y.W.	Bands	Totals
Barnston	\$10.00			\$10.00
Beebe	22.14			22.14
Coaticook	118.30	20.20	36.00	174.50
Dixville	77.50		18.15	95.65
Moe's River			18.00	18.00
Montreal:				
First	1547.00	151.73	5.00	1703.73
Pt. St. Charles	75.00	20.70		95.70
St. Henry		20.00		20.00
St. Lambert	13.50			13.50
Tabernacle	25.50	30.00	18.00	73.50
Temple	193.68	141.15	26.00	360.83
Verdun	94.00	15.00	36.00	145.00
Westmount	853.12	187.10	20.00	1060.22
North Hatley	8.00			8.00
Quebec	106.66	57.00	163.66	327.32
Sawyerville	14.30	4.00	1.00	19.30
Sherbrooke	77.00		22.50	99.50
Sutton	6.20			6.20
Waterville			3.25	3.25
	\$3251.90	\$539.88	\$253.90	\$4045.68
Ottawa Association				
	Circles	Y.W.	Bands	Totals
Buckingham	\$61.25		\$ 5.00	\$ 66.25
Clarence	84.25			84.25
Corwall	48.20		8.00	56.20
Daleville	25.00			25.00
Demsey	4.00			4.00
Kenmore	7.00	15.00		22.00
Lachute	6.00		6.00	12.00
Mabile	45.00	12.50	19.00	76.50
Maxville	7.50			7.50
Ormond	39.10		14.00	53.10

Osgoode	90.00	14.00	36.00	140.00
Osnabruk	16.00		20.00	36.00
Ottawa:				
Calvary	34.00		18.00	52.00
Eastview	9.00		3.00	12.00
First	310.19	112.00	60.00	482.19
Fourth Ave.	178.19	152.22	42.87	373.08
Highland Park	53.00	35.00	10.85	98.85
McPhail Mem.	134.00	122.50	24.00	280.50
Parkdale Ave.	34.00	22.63	8.00	64.63
Rivington				
Rockland	59.40		38.25	97.65
South Gower				
Thurso	52.60		23.10	75.70
Vankleek Hill	25.00	30.00	20.00	75.00

Canada Central Association

	Circles	Y.W.	Bands	Totals
Allan's Mills			12.50	12.50
Almonte	30.00			30.00
Arnprior	14.00	11.00		25.00
Athens	10.00			10.00
Brockville	182.25		25.00	207.25
Carleton Place	22.00			22.00
Delta	30.00		16.00	46.00
Drummond	11.00			11.00
Kingston, First	67.50	25.00	15.00	107.50
Lanark	5.00			5.00
McNab	5.00			5.00
Perth	140.60	5.50	45.15	191.25
Phillipsville	17.50			17.50
Plum Hollow	48.00			48.00
R-n-r	53.75		13.00	66.75
Smith's Falls	173.85		20.25	194.10
Westport	26.75			26.75
	\$816.85	\$41.50	\$171.56	\$1029.91

Grande Ligne Association

	Circles	Y.W.	Bands	Totals
Grande Ligne	\$30.00		\$ 5.00	\$ 35.00
Marieville	12.00			12.00
Montreal, L'Oratoire	18.00			18.00
Montreal, St. Paul's	10.00			10.00
Ottawa, French	18.00			18.00
Otter Lake				
Roxton Pond	4.00			4.00
South Ely	5.00			5.00
	\$97.00		\$ 5.00	\$102.00

JUBILEE FUND

Detailed Statement of Receipts.

	Circles	Y.W.	Bands
Beebe	\$18.00		
Coaticook	100.00	12.00	10.00
Dixville	46.36		5.00
Moe's River	1041.30	166.50	5.00
Pt. St. Charles	100.00	15.10	
St. Henry	5.00	51.00	11.00
Tabernacle	18.00	58.00	10.00
Temple	362.05	66.10	
Verdun	50.51	100.00	11.10
Westmount	337.00	206.00	18.00
North Hatley	27.00		17.00
Quebec	23.00	5.00	19.00
Sherbrooke	68.75		20.00
Waterville	5.00		
	\$2451.97	\$670.70	\$117.10

Ottawa Association

	Circles	Y.W.	Bands
Buckingham	\$33.00		\$ 2.00
Clarence	25.48		
Corwall	70.85		2.20
Daleville	12.00		
Demsey	1.00		
Kenmore	54.50		5.00
Lachute	20.00	30.00	16.00
Mabile			1.75
Maxville	9.25		
Ormond	44.25		9.00

Osgoode	36.00			
Osnabruck	15.00	5.00	12.50	
Ottawa, Calvary	72.55		7.05	Miss Florence E. Marjerrison, McPhail Mem., Ottawa
" " Eastview	22.28		6.90	Miss Barbara Stevenson, Rockland
" " First	200.00	80.00	25.00	Miss Freda Laurin, Rockland
" " Fourth Ave.	100.00	50.00	5.35	
" " Highland Park ..	45.50	25.50	14.60	
" " McPhail Mem.	98.03	57.30	18.00	
" " Parkdale Ave. ...	41.56	17.50	19.00	
Rockland	25.00		2.00	
South Gower	42.00			
Thurso	36.00		5.45	
Vankleek Hill	35.00	19.00	3.00	
	\$1088.22	\$284.30	\$146.30	

Central Canada Association
Circles Y.W. Bands

Allan's Mills			\$ 7.50
Almonte	11.60		
Arnprior	28.00	10.00	3.35
Albena	7.00		
Brookville	100.00	10.00	
Carleton Place	12.00		
Delta	60.00		9.00
Drummond	21.00		
Kingston	30.50	15.00	
Perth	40.85	10.00	
Plum Hollow	25.00		
Renfrew	125.50		2.50
Smith's Falls	69.00		10.00
Westport	10.00		
	\$541.45	\$45.00	\$32.35

Grande Ligne Association.
Circles

Grande Ligne			\$ 20.00
Marieville			15.00
L'Oratoire			4.00
St. Paul's			20.00
Ottawa, French			6.00
			\$65.00

Sundries

Interest			\$ 26.34
Miss Bos			20.00
Life Member			5.00
Mrs. Barnard's S. S. Class			10.00
Anonymous			30.00
Friends at Moe's River			4.50
			\$77.84

LIFE DIRECTORS FOR THE YEAR

Mrs. P. B. Motley, First Church, Montreal.
Mrs. C. H. Shaw, Quebec.
Miss Mary E. Barker, Westmount.

LIFE MEMBERS FOR THE YEAR.

Circles.
Mrs. Wm. Clarke, Smith's Falls.
Mrs. W. T. Ferguson, Smith's Falls.
Mrs. J. A. Forter, Smith's Falls.
Mrs. E. C. Banks, Fourth Avenue, Ottawa.
Miss Ida Mills, Fourth Avenue, Ottawa Y.W.
Mrs. A. J. Hendry, Fourth Avenue, Ottawa Y.W.
Mrs. Jas. Parker, Cottickook
Mrs. E. J. Nelson, Dixville
Mrs. W. T. Parker, Dixville.
Miss Christine Robertson, Perth
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Mrs. C. G. Cameron, McPhail Memorial, Ottawa
Mrs. Maud Mattock, Almonte
Mrs. W. B. Newsome, Plum Hollow
Mrs. Thomas Guest, Brookville
Mrs. John Gannell, Brookville
Mrs. Annie Rae Leith, Temple Baptist, Montreal.
Mrs. Thos. C. Stone, Temple Baptist, Montreal.
Mrs. Sarah Ellen Stone, Point St. Charles
Mrs. H. Howard Wilson, Point St. Charles.

Bands.
Mrs. G. T. Macnabb, Araprior
Allan White, Delta
Fred William Iveson, First Church, Ottawa
Arthur Howard McCarthy, First Church, Ottawa

Miss Florence E. Marjerrison, McPhail Mem., Ottawa
Miss Barbara Stevenson, Rockland
Miss Freda Laurin, Rockland

Respectfully submitted,
MAUDE CLARKE,
Treasurer.

REPORT OF MISSION BANDS

Madam President and
Ladies of the Convention:

With gratitude to Almighty God we make this annual report of the splendid work done by our Band members and by their leaders, for the year just closed.

Bands reporting have all made an advance along the lines of giving, service and spirituality, despite decreasing numbers, and the extreme youth of the average members.

The praiseworthy efforts and the wonderful achievement are entirely due to the Band leaders, all of them busy housekeepers, or tired business girls; many have served year after year, their reward for much sacrificial love, the "well done" of their Heavenly Father.

Where the Circle forgets its duty to the children there is not a Band, but we look to the day when every church will have a Mission Band, as well as a Circle; until that day our duty is being neglected.

During all the year little hands have been busy preparing lovely and useful articles for our Home and Foreign institutions; the schools in India and Bolivia, Feller Institute and Parson Memorial have all had a share, and the city poor have not been forgotten, little shirts, quilts, scarves, needle books, shaving balls, pencil balls, beads, hospital requisites, etc., etc.

Some names chosen for Bands are suggestive of work undertaken as:—Live Wires, Sunshine, Busy Band, Carry the News, Willing Workers—names to be lived up to.

The Group System has been found very effective in several Bands, allowing lessons suitable for each age.

For study helps there have been used, Link, Visitor, Brave Adventures, Children of the Big World, Tales of Great Missionaries, Glimpses and Gleams, Talks on American Indians, Life of Bunyan, the Use of Mite Boxes, and above all, Bible Study, where chil-

dren are aided in searching the Scriptures, and which they enjoy.

Children share in the programmes, and are taught to conduct devotional services, and to lead in prayer.

Favorite Songs are "The Army of the Mission Band and "Never Say Fail."

Methods of work are many. Regular attendance with collection in one Band is marked with a gold seal, attendance minus collection a silver seal, late, a white one. A prize is given at the end of the year. Contests for regular attendance are also popular; losers must plan some surprise for the winners. (One) Little Bo Peep, and the Balloon Man, cards, obtained from the Bible Society, were used in another attendance contest. A Band meets after school at the leader's home, and are invited into the kitchen to partake of bread and butter with hot cocoa (we can imagine how much appreciated by hungry school children). The little ones arrive early and spend the waiting time looking at curios and other missionary objects gathered at previous meetings, taking much pride in explaining these to friends they are permitted to bring from school. Each child is given a joss stick to take home, awakening family interest as the child burns her stick, and talk of heathen customs; the lesson is followed by a Gospel talk, seeking to save souls. A young leader says: "No success financially, but spiritually, yes." This Band is already at work for next year.

Entertainments were given, open meetings inviting friends to hear mission lessons, an auto race from Halifax to Vancouver, the members selling the greatest number of calendars made by themselves, miss the race, and are rewarded with a prize.

Giving has been, in almost every case, in accordance with Scripture methods. They have earned money by making and selling calendars, by concerts, sales of home-made articles, and of house plants. A 5 and 10 cent sale was cared for by boy members. Mite and birthday boxes are used, and a thank-offering taken. On one occasion the plate was passed, and members placed thereon handkerchiefs and pencils for the Mission box.

Twenty-six Life Memberships have been made either in Home or in Foreign Society.

13 pupils are supported in one or other of our schools in India, at a cost of \$20 a year, and one Band contributed to the Joseph Fontaine Scholarship at Feller.

3352 articles are reported as donated to the mission boxes, but that is but a small representative of the actual number sent, only a few Bands answered this question.

\$295.95 was contributed by 32 Bands to the Jubilee Fund; Eastern Assoc., 10 Bands gave \$117.10. Ottawa Association, 17 Bands, \$146.35, and Canada Central Association, 5 Bands \$35.35. Ten Bands did not give to this object. The ages of members range from four to ten or twelve years. Membership from 8 to 51; average membership 28. Thirty-four Bands contributed in all \$1613.25 to our Home and Foreign interests, an average of \$47.53 per Band or \$1.80 per member. There are 32 Bands of less than 50 members, 16 less than 25, and 3 of over 50 members. Last year the total amount given was \$1376.80, an increase of \$236.75.

Hopes are entertained for our new Bands. St. Lambert is already preparing the way for one. Three or four Bands which have failed in the past year, we hope will renew their courage and report to us next year. We shall not permit the Circles to forget their duty and privilege of caring for the children. There still appears to be some haziness regarding the purpose of our Mission Bands. The Junior Endeavor, having a fine mission of its own, cannot replace the Band, whose object is to gather the young children of our churches to teach them concerning our own missionary enterprises, giving them a knowledge of the work done, the missionaries engaged in it, where they are located, how best to help them by service, giving and by prayer. We of Eastern Ontario and Quebec have undertaken to provide for certain branches of missionary work, and for that alone we are bound in time to support that work, and unless we keep our covenant, that work will be left undone, and missionaries and workers with their work must fail.

At the close of another fifty years most of us who are to-day seen here will be but dust and ashes, but the little children who are

(Continued on page 111)

Missionary Directory

INDIA

Miss J. M. Allyn, M.D., K.I.H.	Pithapuram, Godavari Dist.
Miss L. C. Allyn, R.N.	Pithapuram, Godavari Dist.
Miss M. E. Archibald, M.A.	Chicacole, Ganjam Dist.
Rev. E. W. Armstrong, B.A., and Mrs. Armstrong, B.A., R.N.	Samalkot, Godavari Dist.
Miss Laura A. Bain, B.Th.	Tuni, Godavari Dist.
Rev. G. P. Barss, M.A., B.D., and wife	Tekkali, Ganjam Dist.
Miss A. E. Baskerville	Narsapatnam, Vizag Dist.
Miss M. H. Blackadar, M.A.	Vizagatam, Vizag Dist.
Miss Muriel Brothers, B.A.	Samalkot, Godavari Dist.
Rev. J. E. Chute, B.Th., and Mrs. Chute, M.D.	Akidu, Kistna Dist.
Rev. E. J. Church, B.A., and wife	Waltair, Vizag District, India
Miss Martha Clark	Tuni, Godavari Dist.
Miss Zella Clark, B.A., M.D.	Sompeta, Ganjam Dist.
Miss Flora Clarke	Vizianagram, Vizag Dist.
Miss Sarah L. Cook, M.D.	Chicacole, Ganjam Dist.
Miss Mattie Curry, B.Th.	Vuyyuru, Kistna District
Miss Laura J. Craig, B.A.	Vizagapatam, Vizag Dist.
Miss Evelyn Eaton, R.N.	Pithapuram, Godavari Dist.
Mr. P. B. Eaton, B.A., M.D., Ch.D., and Mrs. Eaton, R.N.	Chicacole, Ganjam Dist.
Miss C. B. Elliott	Bobbili, Vizag Dist.
Miss E. E. Farnell	Samalkot, Godavari District
Rev. S. C. Freeman, M.A., B.D., and wife	Parlakimedi, Ganjam Dist.
Rev. J. A. Glendinning, M.A.	Parlakimedi, Ganjam Dist.
Rev. A. Gordon, B.A., B.Th., and wife	Vuyyuru, Kistna Dist.
Rev. R. E. Gullison, M.A., and wife	Bimlipatam, Vizag District
Rev. John Hart, B.A., and Mrs. Hart, B.A.	Avanigadda, Kistna Dist.
Miss S. I. Hatch, K.I.H.	Ramachandrapuram, Godavari Dist.
Miss C. B. Hellyer, B.A.	Bimlipatam, Vizag Dist.
Rev. W. V. Higgins, B.A., D.D., and wife	Waltair, Vizag Dist.
Miss S. A. Hinman	Akidu, Kistna Dist.
Miss G. H. Hulet, M.D.	Vuyyuru, Kistna Dist.
Miss M. E. Harrison	Parlakimedi, Ganjam Dist.
Miss L. M. Jones	Ramachandrapuram, Godavari Dist.
Miss Grace C. Kenyon, B.A.	Vizagapatam, Vizag District
Miss E. Bessie Lockhart, B.A.	Vuyyuru, Kistna Dist.
Miss E. G. Mann, B.A.	Akidu, Kistna Dist.
Miss C. A. Mason	Narsapatnam, Vizag Dist.
Rev. A. D. Matheson, B.Th., and Mrs. Matheson, B.Th.	Bobbili, Vizag Dist.
Miss G. McGill, B.A.	Pithapuram, Godavari Dist.
Miss K. S. McLaurin	Cocanada, Godavari Dist.
Rev. J. B. McLaurin, B.A., B.Th., and wife, McLaurin H. S.	Cocanada, Godavari Dist.
Miss Eva McLeish	Yellamanchili, Vizag Dist.
Miss B. L. Myers	Avanigadda, Kistna Dist.
Miss A. Patton	Tekkali, Ganjam Dist.
Miss Lida Pratt	Cocanada, Godavari Dist.
Rev. E. L. Quirk, B.A., and wife	Cocanada, Godavari District

Miss J. F. Robinson	Samalkot, Godavari Dist.
Miss L. A. Sanford, R.N.	Pithapuram, Godavari Dist.
Miss M. R. B. Selman	Akidu, Godavari West Dist.
Rev. A. A. Scott, B.A., B.Th., and Mrs. Scott, R.N.,	Tuni, Godavari Dist.
Miss A. Pearl Scott	Palkonda, Vizag. District
Rev. H. D. Smith, B.A., B.Th., and wife	Cocanada, Godavari Dist.
Rev. W. S. Tedford, M.A., M.S.Th., and wife	Palkonda, Vizag. Dist.
Rev. C. L. Timpany, B.A., B.Th.	Ramachandrapuram, Godavari Dist.
Miss Bessie E. Turnbull, B.A.	Parlakimedi, Ganjam Dist.
Mr. H. A. Wolverton, M.D., B.S.A., and wife	Pithapuram, Godavari Dist.

BOLIVIA

Rev. P. G. Buck, B.A., B.Th., and wife,	Casilla 701, Oruro
Rev. F. F. Bennett, B.A.	Casilla 701, Oruro
Miss Mary Epp	Casilla 402, La Paz
Rev. A. Haddow, B.A., B.Th., and wife	Casilla 701, Oruro
Rev. H. S. Hillyer, B.A., B.Th., and wife	Casilla 123, Cochabamba
Miss Janet Holmes, B.A.	Casilla 701, Oruro
Miss Marjorie Palmer	Hacienda Guatajata, Huarina, Via La Paz
Rev. A. H. Plummer, B.S.A., and wife	Hacienda Guatajata, Huarina, Via La Paz
Miss Evelyn Slack, B.A.	Casilla 701, Oruro
Miss L. P. Tingley	Casilla 402, La Paz
Rev. H. E. Wintemute, B.A., and wife	Casilla 402, La Paz
Mrs. J. M. Wilkinson and Miss M. B. Morton	(Associate Missionaries) Cochabamba

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Miss Alice Booker	252 Jackson Ave. West, Hamilton, Ont.
Miss Alice Clarke	62 Pandora Ave., Kitchener, Ont.
Rev. H. Y. Corey, M.A., D.D., and wife	Box 250, Wolfville, N.S.
Rev. H. B. Cross, B.A., and wife	103 Ellsworth Ave., Toronto, Ont.
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Mrs. J. A. Glendinning	Box 74, Wolfville, N.S.
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Rev. A. B. Reekie and wife	R.R. No. 3, St. Catharines, Ont.
Rev. R. Sanford, M.A., D.D.	Vizianagram, Vizag. Dist., India
Mrs. J. R. Stillwell	Cocanada, Godavari Dist., India

Canadian Missionary Link

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REPORT OF THE MISSION BANDS

(Continued from page 108)

now being trained in our Bands will, through the devotion of their leaders, be better fitted to fill our places, and it may be that, on that 100th anniversary, they will remember with gratitude the foundation of Christian love laid for them as child members of our Bands.

Respectfully submitted,

Mrs. J. Hale Ramsay,
 Band Superintendent.

THE EASTERN SOCIETY

(Continued from page 89)

Ottawa Association—1 box. (2 parcels received after box was shipped being held over for next year).

Eastern Association—5 boxes.

Financial Statement.

Receipts.

From all sources	\$240.06
Disbursements	
To shipping 8 cases to India by freight, duty, postage, etc.	\$ 128.36
To W.B.F.M.S. Treasurer:	
General Fund	86.70
Total	\$ 215.06
Balance	25.00

\$240.06
 Balance in India from last year\$15.95

Respectfully submitted,

Edith C. Bentley,
 Sec.-Treas. of Committee

From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Kingsdale 4549

MATERIAL FOR CHRISTMAS PROGRAMME

Leaflets For Bands

Why the Christmas Chimes Rang	3c.
A Christmas Tree Extraordinary	2c.
The Shepherd's Story	3c.
Christmas For Little Chaps Over the Sea	3c.
These 4 for 9c.	

Exercises, Etc., For Bands

When the Christmas Star Shone. An exercise for children or intermediates	10c.
Why We Love to Bring Christmas Gifts to Jesus, 2c. This is a Christmas offering exercise for little children.	
The Wonderful Name. A beautiful exercise for older Band girls or young women ..	7c.
Sending the Christmas Spirit to Far Away Lands	15 for 50c., or 5c. each
The Night Before Christmas, 5c., is an exercise for children, and while it may not suit just as it is, there are nice recitations in it.	
A Christmas Entertainment, as its name implies, has various recitations, songs and dialogues 7c.	
When Children Tell What Christmas Means. 6 children, juniors	2c.
How Did They Know Christmas? For 16 or 24 juniors. This is mostly Bible verses. 2c.	
The last two are typed and will be sold, the two of them for 3c.	

Leaflets For Adults

The Other Half the Christmas Message	2c.
In the Light of Bethlehem's Star	3c.
The White Gift (story)	5c.
The Story of a Mountain Widow	1c.
Why the Chimes Rang	3c.
These 5 will be sent for 13c.	

Playlettes For Adults

- Babies of Every Land, is a beautiful exercise for one representing a Mother with a baby, while mothers and babies of other lands appear. This also has music. 18c. or 4 for 60c.
- The Wonderful Name, 7c., is good for the younger members of the Y.W.C.
- We also have an envelope of Christmas suggestion for Circles, which we will lend, telling about Christmas in India, Bolivia, and other lands. As we only have three of these envelopes, it will be necessary to begin early. It will be lent for 5c. It also contains a suggested programme.

WHAT SOME PEOPLE DO WITH MISSIONARY LEAFLETS.

At Christmas time an enthusiastic woman brought copies of an attractive leaflet gay in its Christmas trimmings, and irresistible in its missionary appeal, and mailed one to each of the friends to whom she usually sent cards, along with hearty Christmas wishes for the friend and "friends overseas."

Send for samples of "Prayer Changes Things" (9c.) with Poinsetta and scarlet framing; or, "In the Light of Bethlehem's Star" 3c. Or try some of the others, putting proper reasonable wrappings or decorations on it to suit. "Why the Christmas Chimes Rang" is beautiful for children especially. TRY IT.