

Canadian ^{Breese, Mrs. E.} Missionary Link

XLVIII

WHITBY, MARCH, 1926

No. 17



SOME "TELUGU TROPHIES." BIBLE WOMEN

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Canadian Missionary Link

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No. 7

EDITORIAL NOTES

Read carefully the word from our Treasurer, on page 220. It is more encouraging than last month, but our situation still calls for much prayer and very strenuous effort if our estimates are to be met. We would repeat our motto of last month, "Ask God—Tell the people." We would like to urge every President of a Women's or a Young Women's Circle, every leader of a C.G.I.T. group or of a Mission Band to see that definite and interesting information about our work and its needs is constantly given.

Our primary obligation to *our own work*, to the support of which we are pledged, should also never be forgotten. While our knowledge and our sympathy and our prayers should be world-wide, in our giving we should certainly first meet the needs of our own fields. Indeed, our Circles and Bands were formed as auxiliaries to our Canadian Home and Foreign Mission Boards; and what we do as Circles and Bands should really be done for some branch of our own Home and Foreign Work. As individuals we are, of course, free to bestow our gifts as we wish, though as individual Baptists we certainly have an obligation to our own Baptist work, the needs of which are constantly and increasingly great.

One splendid way to increase our income is to increase the membership in all our missionary groups.

Is not just now a very good time for another special effort to reach our ideal—every woman in the church a member of the Circle, every young woman and every girl and boy working in some of our missionary organizations? And where the men of the church have themselves no organization for missionary study could we not sometimes enlarge the scope of our activities to include them? Some circles do this by occasionally taking charge of the weekly prayer meeting with a missionary program.

And to make all our efforts effective, do we not need to pray as we have never prayed before that the power of God may go with our work on every hand and crown it with success?

"The Link" wishes to express its appreciation of the good work Presidents of Circles are doing in urging individual Circle members to gain a new subscription for "The Link." May we suggest that this matter be persistently kept before the Circles, for we do desire that our objective of ten thousand on the mailing list shall be reached by convention in November, 1926. Please keep at it till every possible subscriber has been secured.

Printed slips to help with this work may still be obtained from the Superintendent of Agents.

There is a steady increase in the subscription list. The increase must be more rapid if our objective is to be reached.

Will all who send contributions to the Link please note:

1. That it is much more convenient for the editor and printer if good-sized paper is used—not smaller than 6½ by 10 inches. A sheet of notepaper spread out is about this size.
2. That printer's "copy" should be written on only **one** side of the paper.
3. That there should be a margin of at least ½ inch on the left of the page.
4. That the abbreviation should not be used for the word **and**.
5. That contributions should reach the editor by the eighth of the month if they are to be sure of appearing in the next issue of the Link.

We should be glad to have more reports from Circles and Bands of interesting meetings held or special work done.

"LET US PRAY"

Recently in addressing a Mission Circle meeting, Mrs. Matthews asked that we pray for more Biblewomen for the work in India. The following extract from a letter written by Miss McLaurin in December shows the great need of her field:—"Then there is the Zenana work—700 homes. I am leaving most of the homes to the Biblewomen themselves, telling them to take me to see the special women who need my personal word. To visit these 700 homes I have ten Biblewomen who go in couples. I would like, and really need, ten more for this great city, but to get the *right women* is almost impossible. Money and workers of the right spirit!—How we need them! But the workers *most*, for if we had them we feel the money would come."

Doubtless all of you read in the February "Link" the account of the opening of the new Bible Training School for women at Tuni and noticed Miss Priest's request that we remember this school in our prayers, also the Principal, Miss Eaton, who is not well. Let us pray that those who are trained here may be used of God to lead many of their own people from darkness to light and from the service of Satan to become servants of our Lord and Saviour Jesus Christ. Pray too, that many more workers may be raised up, and I am sure that Miss McLaurin would greatly value your prayers for her Biblewomen.

Also Mrs. Matthews asked that we pray for the schools for caste girls, for, as she said, work among them is far reaching. Through them the missionaries gain admission to their homes, and the hymns and lessons from God's Word are repeated at home. Who can tell what the results may be? Let us pray that the truths they learn may take root in their hearts and be used by the Holy Spirit to the saving of their souls. "The entrance of Thy Word giveth light."

Now to look beyond our own Mission work, have we room in our hearts to remember China? Great issues are at stake there for China and for the world. "The Bible in the World" asks for prayer for the Conferences that are now being held in China, that they may lead to the removal of international misunderstandings and to the extension of the

Kingdom of God. Let us also pray that the missionaries may be given grace and wisdom to meet changing conditions, and that the Christians may be kept firm in faith and loyal to Christ. —E. F.

THE PLACE OF THE SEA

Have you come to the Red Sea Place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back.
There is no other way but through?

Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,

Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.

The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you forth from the place of the sea,

To a land that you have not known;
And your fears shall pass as your foes have passed,

You shall no more be afraid;
You shall sing His praise in a better place,
In a place that His hand hath made.

—Annie Johnson Flint.

The Life of Faith, London,
November 27, 1918.

"We shall do so much in the years to come
But what have we done today?
We shall give our gold in a princely sum
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?"—Sel.

TREASURER'S CORNER

During January the following life members have been added to our list:

Circles—Mrs. O. McCort, Stayner; Mrs. Ida A. McLaren, Canboro; Mrs. Fleischer, Stouffville; Mrs. J. Atkinson, Toronto, Christie St.; Mrs. A. C. Borick, Niagara Falls, Jepson St.; Mrs. John Johnson, Sarnia Central.

Bands—Margaret Brockbank, Gravenhurst; William Ernest McDonald and David Austin McDonald, Ridgeway; Howard Wilkins, Goderich; Charles Hume Wilkins, Hespeler.

During the month I have had some unusually interesting letters from Circle Treasurers. I wish I could answer them all at length, but the best time permits, usually, in the way of an answer, is a printed receipt card, with just a line or two appended. Rather a one-sided correspondence, to be sure. However, when you have written a nice newsy letter all about your Circle plans and you receive in reply a post card, don't think for a moment that your effort has not been appreciated or that you have not made a real contribution to missionary work. Those of us, to whom you Circle folk have given the task of making up the estimates and formulating policies, have only too few ways of knowing the feelings and wishes of individual Circles, and the materials you supply are treasured up, and of use in Board and Committee work.

One thing—do you know that whenever you do write a real letter with a money enclosure, you nearly always leave out either your address or your Circle name! I wonder if you Circle treasurers know what a strength you really are to our work? I can assure you the Board realizes this, and realizes, too, the many difficulties and discouragements with which you meet.

"How is the money coming in?" A bit better I think. Senior Circles, Young Women's Circles are still behind last year. Senior Circles a long way behind. During the month some cheques from individuals have been received. These have helped out very materially and have done much to cheer the heart of the Treasurer.

M. B. Piersol.

35 Dunvegan Rd.,
Toronto, 5.

LINK REPORT FOR JANUARY

8000 subscribers on our mailing list.
2000 REQUIRED FOR JUBILEE.

Where They Help:

Mrs. Singleton sends in 8 renewals and 9 new names. She means to exceed her objective. The loyal support of Kingston women is appreciated.

Toronto (Ossington Y. W.)—a newly organized Young Women's Circle starts out with an Agent for the "Link" and 3 new subscriptions.

Ingersoll—a renewal and a new subscription. If every one did this, we would not be long reaching our objective.

From B. C.:—"This name was dropped for a year or more, but she so missed the paper she was anxious to renew."

Daywood and Leith—"The 'Link' is in every Baptist family but one." Is this not something of which they may be proud? They will doubtless send their new subscriptions to friends in other places.

Edmonton, Alta. (First Agent) — The "Link" is being sent to 3 new places in Alberta, and 1 new subscriber in England.

Winnipeg, Man (The Bureau of Literature). "I will make careful use of all the Leaflets you can spare for me." This will bring new subscriptions.

Montreal, Que.—"Will you please send me 50 or 60 slips for filling in 'Link' subscriber's names referred to in Mrs. Zavitz's article in January 'Link.' We are making an effort to secure more subscribers."

Niagara Falls, Ont. (Main Street)—They have divided their district. The two agents never did better work.

Where They Hinder:

All who do not co-operate by sending in renewals promptly.

All old subscribers who fail to give or get
ONE NEW SUBSCRIBER.

Grace L. Stone Doherty.

(Supt. Agents of Link)

PLEASE NOTE

List of new subscribers, renewals, changes of address, and all money should be sent to Canadian Missionary Link, 118 Gothic Ave., not to the Editor.

Time, Talents, Money and Influence

A Paper Read at a Bloor St. Mission Circle Meeting by Mrs. Stanbury Tarr

The subject, 'Time, Talents, Money and Influence', must, I think, be taken in relation to the whole of our Christian life and effort.

While I have tried to deal with each part separately, they are so inter-related and so dependent one upon the other, that what is said in regard to one often applies to all.

Time.

As we think of time is it not unconsciously in terms of our **leisure** time—those hours when, our daily tasks done, we feel that whatever time is left is ours to enjoy and employ as we please? And the thought rises in the minds of many—Why, I have no leisure time at all—if I had, how much I would like to do, how many services I could render!

Indeed for the great majority the daily task necessarily absorbs a large part of the daily time and energy. We cannot count on much **leisure** time for our service—and so must we not then be the more faithful stewards of our working hours—must we not make this our time for service? "Let me but find it in my heart to say
When vagrant wishes beckon me astray,
This is my work; my blessing, not my doom—
Of all who live, I am the only one by whom
This work can best be done, in the right way."

Then will the daily task widen, not contract the horizon, fling open to us the door of opportunity and make all time very precious to us.

And after all, here is a truth we do not realize to the full—that in this realm we are all equal. There is no aristocracy here. In whatever other respects we may differ, here we meet on common ground. Let me quote a few lines from Arnold Bennett:

"Time is the inexplicable raw material of everything. With it all is possible, without it nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing, when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life. It is the most precious of possessions.

Its right use, its most effective use, is a matter of the highest urgency."

Yes, it is ours, and "its right use is a matter of the highest urgency" to every one—how much more so to those who take it as a gift from God, then are we not in honour bound to use His gift well in His service? Will not our friends of the world expect us to adjust our conduct to our principles in this as in every other realm?

As business has taken me past the book shops this Fall I have seen everywhere Hutchinson's new book with its arresting title, "One Increasing Purpose", and it seemed to me as I turned it over in my mind, that at the root of the right use of time there must be a purpose in life—an increasing purpose—or time cannot have its proper value.

But recognizing this, we must recognize too, that purpose as it touches the use of time is not maintained without the constant exercise of will power and resolution on our part. We must often, as some one has said, take our will by the scruff of the neck and drag it back.

Of course there will be failures. Which of us has not at times that haunting feeling that we have not spent our time as we ought to have spent it—that we had hoped to spend less time on ourselves and more on the affairs of the kingdom? Yes, there will be failures, but here is a wonderful thing about time, "Each day is a fresh beginning, each day is the world made new". Each day we can renew our purpose, remake our plans. The apostle Paul says, "forgetting the things that are behind, I press on"—that means, I take it, that in the urgency of the future and its opportunities he resolutely forgets the failures of past days.

No housekeeper expects to do her best work when she is tired—yet so often we come to the service of the kingdom with the fag ends of our time, given after our own interests have been served. No housekeeper expects to make a success of her work with poor tools, and yet we so often think to advance God's kingdom and give no time to gaining an intel-

ligent knowledge for work. Suppose for a year we gave as much time to accumulating missionary information as we give to the newspaper. It would be interesting to see, if after such a program, missions would not be a more potent factor in our lives.

And as modern up-to-date women we must try to keep in touch with affairs that we may be good citizens of a great country. Do we make an equal effort to keep our souls spiritually intelligent that we may be good citizens of that kingdom whose maker and builder is God, by our attention to private and public devotion?

This summer, while reading the story of Robert Laws of Livingstonia, I was constantly humbled and ashamed as the story revealed his crowded days of labour and service while he prepared for his life work in Africa. Oh! I thought, how lightly in comparison, do I take my responsibility in the use of time! Let me give you one day from his life at the age of twenty-two, while a medical student at the university. Tutoring from 6.30 to 7 a.m.,—sometimes till after eight—hospital work three hours daily; classes from 2.5 p.m. Evening, two hours teaching—also attended to his fathers' books and drew out estimates and plans for furniture (his father was a cabinet maker). Only then was he free for class preparation. He often worked till two or three a.m., and was at his desk again early in the morning. Incredible, is it not? But here was a man filled with Paul's spirit "this one thing I do", and the intensity of his purpose and the faith in his mission gave him courage and strength in the use of his time. And when we come to analyze a schedule like this, it simply means that every minute has been used to the best possible advantage, that the chosen work was so much his absorbing thought that it became the pleasure as well as the work of his life.

It may be only the few that can attain to heights like these, but we can all be just as faithful in our smaller spheres. The gift of time is ours as much as theirs. It is ours to choose with what type of service it shall be filled.

"Today,
Unsullied comes to thee, new born,—
Tomorrow is not thine.
The sun may cease to shine
For thee, ere earth shall greet her morn.

Be earnest then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope, and peace. Thy duty heed
Today."

Talents.

We mention the word 'talent' and a picture flashes before us of one with some outstanding quality or gift, that all may see and admire—a great singer, a wonderful musician, an inspiring writer. Yes, talents of wondrous powers these, and happy they who have them and use them as good stewards.

The great majority of us, however, search in vain for any outstanding talent in ourselves, but as we have the Master's word that there are smaller talents as well as greater, it is our business to take stock of ourselves and find out what we have that can be used in His service.

Some years ago at a convention, I listened to a sweet singer—a voice of power and sympathy singing a simple hymn, made more beautiful by the personality behind the voice. remarking on it to a friend, she replied: "Yes, but do you know that when she began to take lessons people laughed because they thought she had no voice." The voice, however, was there and the work and energy and will power of the singer brought it to its perfection.

May I just touch on one or two talents which have suggested themselves to me, leaving you to develop them in detail?

First, I think of hospitality and kindness, sister qualities. One much interested in the welfare of young people was telling me that when he thought of the number of young people in Toronto with nothing to look forward to on Sunday but a small room in a lodging house, it made him feel sad to think of the many comfortable Christian homes and so few of them open to these lonely ones. Could we not do more in this regard? To be made a member, if only for a little while of a family

circle, where, in addition to kindness, there is principle and character, is perchance to have weakness made strong, to create standards where there have been none.

And then, faithfulness. We all know what a rock in a weary land is that one who, when all others tire and become discouraged, stays by the task until the end, with quiet and efficient service. Be faithful, and the faithfulness that is in others will rise up to meet your own.

Did you ever think of silence as a possible talent—silence when unkind gossip reaches our ears, that it may go no further? Silence that will condemn the bearer of gossip more than many words. The silence, too, of withheld judgment. So often when we know the true facts would we not gladly recall words spoken in haste? "Speech is silver, silence is golden." "The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth, and the tongue is a fire."

And last of all I mention prayer. Do you remember with what insistence all that fine outgoing group of missionaries at Walmer Road stressed the value of prayer? *Our prayer for them?*

"More things are wrought by prayer
Than this worlds dreams of,

For so the whole round earth is everywhere
Bound by gold chains about the feet of God."

Not long ago, I had the privilege of attending a small prayer meeting called together at a time of very special need. As one after another in that group took part I realized as never before the power of prayer. I think of one in particular who poured forth her heart in beautiful words, with wonderful continuity of thought. She spoke as friend to friend with that confidence and trust which true friendship engenders. This, I thought, is not the growth of a moment—it is the talent perfected in solitude, developed from long experience of prayer, from many moments of communion with the unseen. It was the Christian's vital breath. Truly, here is a talent that can be used and developed by all of us, to become ever and ever a greater force in the world.

Money

It was not intended, I believe, that the next portion of the subject, Money, should take much of our time today, as it has already been fully dealt with elsewhere.

In commenting on tithing, which we all recognize as the standard of giving, one writer has said:

"We should never forget that the primary object of tithing is distinctly not to get money for the church or any other object. It is not the money God wants; He wants us, wants our confidence, our affection and trust in Him as a good, wise, loving partner. The thought that he cares for the money is absurd."

And is not this at the heart of all true giving—not the mere tithing, but the giving of ourselves too? "The gift without the giver is bare."

Influence

Influence grows naturally out of our first three topics, time, talents and money. It is the sum-total of our efforts in relation to these. The use we make of them is crystallized in our influence. They are the outward expression of the inner life, the practical working out of the faith that is in us.

Influence is one of the great silent forces of the universe, often exercised so quietly that we do not see the result till a background of years brings it into view. But silent as it is, it is always positive. We cannot get away from the fact that it is definitely either for good or ill.

And so if this great force is to be worthy of the Master whose stewards we are, the springs of our own lives must be purged and purified if there is to emanate from us some reflection of the life that is in Christ Jesus. Too many influences that we allow to come into our lives are disintegrating rather than helpful. We must sedulously turn from those things that do not tend to develop the highest.

As we live our lives are we not still under the influence of past years? The voices of our parents, though they be gone from us, speak to us still. We find ourselves unconsciously listening to them, in making our decisions and shaping our lives. And because of this I

would like to emphasize the thought of stewardship in the influence of the home.

For many of us the sphere of influence lies largely in the home. We only touch the fringe of the outside world. And after all in exerting a strong and rich influence here, we are not making the very best contribution to the world as a whole?

Then, too, if we are true to our stewardship in the home, some of our ideals, never to be realized in ourselves, may be brought to fruition in our children. The father of Robert Laws desired most earnestly to be a missionary, but it was denied him. He lived to see his dream come wonderfully true to his son.

But not all of us are mothers in the home, or mothers with small children to whom we must give our time, and so I would like to turn for a few moments to some concrete examples of the more general aspects of influence.

Some years ago, a leader of young men organized a group for service in a mission school among boys, many of them of foreign parentage. Then the war came, the young men largely went overseas and returned to find their leader had been taken from them. Just a short time ago, one of them writing of his present activities to a friend, said: "you know we are trying to follow the example of our splendid leader in 'the gospel of passing it on to the other fellow'." Nearly ten years have gone by and the influence of that leader is still a working force.

And now I would like to tell you of an old Moulton girl—the product, too, of truly Christian home influence—just a very human girl, perhaps a little more laughter loving and fond of fun than most, but her life as it developed came to have a resistless bent toward right things. After a few years of nursing she went to a home of her own. She was a home maker and looked well to the ways of her household. She found time, however, for outside work and made herself a force in the little church by giving freely of a fine voice in the choir, by taking a Sunday School class, by assuming the treasurership of the church. But all this was not enough for her ardent spirit. She gave of her nursing experience for emergency

cases in poor homes—and when she died she was County President of the Children's Aid Society. Here she brought the force of her personality to bear and in order to straighten out some crooked practices on the part of men who sought their own financial advantage, she went before the County Council, brought the matter into the open and won the contest. The last act of her life was thought for some one else as she pushed her friend to the safety she herself did not attain. Is it not impossible to measure the influence of such a life as it travels down the years through the other lives it has touched?

And as I close, may I remind you that God does not ask the impossible of any of us. He knows, as no one else can, the limit of our time, our strength, our talents, our money. He asks only that we be faithful in the use of what we have, be it much or little. It is not so much the sum total of our accomplishment that matters. It is the strength of endeavor we put into it. It is wonderful to fill a large place—it is just as wonderful and sometimes more courageous, to work quietly on, faithful to our smaller tasks until the end.

"So to address our spirits to the height,
And so attune them to the valiant whole—
That the great light be clearer for our light,
And the great soul be stronger for our soul;
To have done this is to have lived, though
fame

Remember us with no familiar name."

THE TELUGU SPIRIT OF SACRIFICE.

An association of native churches was being held at Akulatampara, India. The Home Mission Field of Chodavarum was under discussion and its needs stressed. An old Christian was much moved. He arose, slowly took from his person an ancient watch and presented it as an offering saying, "my father never owned a watch so I can do without mine." Another man arose, took off an alpaca coat and added that also to the contribution.

In this day of multiplied luxuries of apparel, is it not a lesson to us in the homeland. We give of our abundance, but these men gave their one cherished possession to further the gospel among their own countrymen.

THE CANADIAN SCHOOL OF MISSIONS

By Dr. J. Lovell Murray

The Canadian School of Missions, which is at present conducting a special session, is in the midst of an active year's work. A goodly share of this work is done in the classroom. Ever since the fall term opened, candidates of the Mission Boards co-operating in the School of Missions have been pursuing courses provided by the School in the History of Missions; the Science of Missions; Religions; and the Philosophy of Religion. The plan followed in the study of religions is interesting. For half the year the subject of Animism occupies the attention of the class, since spirit worship in its many forms enters largely into all of the non-Christian religions. Then for the remainder of the year the class divides into three groups studying respectively Buddhism, Hinduism and the Religions of China. These groups are taught by missionaries of experience and scholarship.

Meantime medical candidates have been pursuing studies in theology, the courses for this year being Christian Doctrine, Religious Education and Evangelism.

But it is with furloughed missionaries particularly in view that the present session has been arranged. There are over eighty missionaries of the co-operating Boards in Toronto at the present time. Quite a number of these have been engaged in various lines of study, theological and otherwise, since the opening of the fall term. The School has assisted them to find particular courses that will prove of most value to them. Several have been taking the courses named above. There are many, however, who have been busy on deputation work and so have been deprived of the privilege of continuous study. Others have been so occupied with domestic duties as to bar them from any regular courses continuing throughout the year. The School has made provision for all such cases by arranging a Six Weeks session from January 18 to February 26. A number of missionaries, whose furlough headquarters are elsewhere have come to Toronto for this session.

What subjects, it may be asked, could pos-

sibly make a common appeal to these missionaries who are engaged in so many fields and on such various undertakings? Well, for one thing, they all need to know how to keep their own bodies in trim; and that is what the President of the Canadian Health Association, Dr. George D. Porter, is telling them in a splendid course of lectures. Then they should know about Public Health and Preventive Medicine—how to keep their compounds sanitary and promote a knowledge of hygiene in their communities. This is the theme of the lectures which Prof. Robert D. Defries, of the University of Toronto Medical School, and some of his colleagues are giving. Nursing is a subject that most missionary women are eager to study and for these Miss Jean I. Gunn, Superintendent of Nurses at the Toronto General Hospital, has prepared a wonderfully compact and practical course at the hospital.

Then, as might be expected, there is a desire on the part of all furloughed missionaries to refresh their minds and spirits in the study of Biblical and doctrinal subjects. To meet this need there are three courses. One entitled "What is Christianity?" is being given by Provost Seager of Trinity College; a second makes a brief Biblical study of the person and work of our Lord and is given by Prof. John Dow, the recently installed New Testament professor at Knox College; and the third, by Prof. W. T. Brown, of Victoria College, deals with contemporary religious thought.

Among the other subjects which occupy the attention of missionaries and candidates in this special session are Present Conditions in Mission Fields, the lectures being given by distinguished missionaries and secretaries of Mission Boards, and Anthropology, a subject of much importance to missionaries. The lectures in this course are being given by Prof. T. F. McIlwraith, who was recently appointed to the new chair of anthropology at the University of Toronto. A special course on Christianity in India is to be given in the third week of February by the Rev. William Paton, a missionary statesman who is so deeply trusted by the Indian Church as to be made

a Secretary of the National Christian Council of India.

This Session represents, however, but a fraction of the activities of the School. Later in the spring there will be a shorter and more intensive Session and this will be followed by a Session devoted to the study of Phonetics. There are also a number of separate courses in subjects that have to do with missionary preparation. Conferences are held too, on various missionary subjects and single lectures are given from time to time by local and visiting speakers.

It may be surprising to some to learn that for the courses of study provided by the School this year the services of some forty lecturers are being drafted. This represents co-operation on a broad scale. Generous, too, when one thinks that all of this service is rendered gratuitously.

Then there is the individual training that is secured for missionaries in a host of subjects, training which cannot be had in any of the regular courses that are available. This means the enlisting of the help of many men and women who are taking in hand the training of missionaries one by one in the particular lines of training that are needed.

The social side of the School's work is not forgotten. Besides three or four large gatherings each year there are many afternoon teas at which missionaries from various countries and representing various communions, candidates training in different institutions, and the Secretaries and members of the co-operating Board have an opportunity for fellowship. The School is the chief missionary rendezvous in Canada and its service in forging permanent friendships and developing a sense of inter-communion missionary comradeship seems to be as deeply appreciated as any other contribution it is making to the missionary enterprise in Canada.

For we must share if we would keep.

That good thing from above;
Ceasing to give we cease to have—

Such is the law of Love.

—Archbishop French.

WHAT I WISH I HAD LEARNED AT SCHOOL

By a Missionary of Ten Years' Experience

Under a spreading Banyan tree near a jungle lay a rugged brown man, wasted to a mere shadow of his former self. His bed of rags lay on the damp earth; at his head a row of little brass gods, to whom he turned his great, pathetic eyes in vain entreaty many times a day. His motherless, ten-year-old son was his only nurse, who had cared for him faithfully but with a pitiful ignorance of the first principles of cleanliness, during all those weary weeks when he and his little daughter lay helpless with the terrible bubonic plague fever that was ravaging the countryside. Cast off by his relatives, who had fled in terror, this strong man had lain in agony, watching his daughter die by degrees, and had lived through the horrors of the fever to be stricken with the revolting abscesses that develop from the "bubols" in the glands of groin, neck, and arm pit. I stood looking down at his pleading eyes as he begged me to do something for him or he must die—and I wished, oh, how I wished, that I had taken First Aid or some course in elementary nursing before I left home. Fortunately there was an Indian nurse with me who had taken what I had not and as I watched her deft fingers cleansing and bandaging those awful sores, I made up my mind that I would learn. And believe me, I did! Before the end of that plague epidemic I had learned many things I never learned in college! God let us save not only that man's life but many another besides.

If there is a First Aid course available for you in college or out—better take it. You'll be met on the Mission field with all sorts of uses for it from babies in convulsions to broken bones and drowning Missionaries. Where doctors are nearly as scarce as hens' teeth a layman's knowledge may save many lives.

Comes a courteous Indian gentleman to my bungalow for a friendly call. But before he departs he must pour out the hunger of his heart. "I am a pearl merchant of India, Burma, and Ceylon. For forty years I have been seeking goodly pearls. I have not failed

to prosper. Many cities know my name and I have three estates in as many lands. But I am now realizing that with all my getting I have missed the finest pearl of all. I do not know God. And I must know Him. So I have left my business and am trying to find Him. I am studying many religions to see which is the best way to God. Teach me the Jesus Way." In the days that followed, as we read and studied together the Gita and the Gospel, and delved ever so earnestly into the philosophies of other religions, I longed for a wider, surer knowledge of these Oriental religions with their treasures of the ages.

If you aim for the Mission field, I care not in what land or in what capacity, take advantage of whatever good courses you can get in comparative religions. Broaden your knowledge and your sympathies; keep an open mind to see all that is beautiful and fine in the ancient creeds and customs that men have evolved in their age-long search for God. Then see how completely Jesus Christ fulfils and crowns all that is best in each of these religions.

Out under the stars of a silent tropical night, with hundreds of simple, heart-hungry folk of the countryside pressing close about me, weary with their day's toil, but eager, wistful always to hear about God, I have often wished that I knew my Bible better—that I had memorized more of the matchless passages in it, and above all that I had mastered the art of story telling. For all Orientals love stories, especially about God and His dealings with men. The story of the Prodigal Son grips the hearts of men in the farthest corners of the earth. And for the inquiring young Christian men and women I need a very different knowledge of my Bible, that I may give to the searching questions of their puzzled minds a "reason for the faith that is in me."

Get the best Bible courses you can get in college and out. Lay your foundations well. But take care that critical study shall not crowd out your secret, devotional study, your daily quiet time, your first-hand contact with God. For here is where we busy, fact-loving folk of the West, with all our efficiency and zeal for service, fall short as we come

with the message of Jesus Christ to the Eastern world, where we meet men with a passion for things spiritual, such an abandon of devotion to God as startles and condemns us. If we can but bring these face to face with Jesus, convincing them by the witness of our inner life of the truth of our message, they in turn will teach us deep secrets of devotion, and will immeasurably enrich the spiritual experience of the Christian Church.

Facing the economic problems of the poverty-stricken outcastes, the insanitary crowding of towns and cities, the mal-adjustments of personality, in the joint family life of the Orient, makes me wish I had had real experience in social service. Not the sporadic, well-meaning gestures we sometimes make in this direction, but intelligent, informed, well directed social service to those in our communities at home who live under conditions such as we must meet in poor and congested districts the world over. Such experience, backed by Christlike love and purpose, is invaluable on the Mission field.

And there is music! Personally I have had no musical training and can hardly carry a tune without a bucket to carry it in. But oh, how I wish I could! So many uses to which it could be put, so many needs for it crop up on all sides. The Indian people love music and it finds the quickest entrance to their hearts.

As I struggle over the accounting that is a part of the necessary work of almost every Missionary, and as I pound out my correspondence on the defenceless typewriter by the laborious "Hunt and Pick" method, I wish I had learned long ago the best ways of doing both. As the grind and strain of the work press at times more strongly upon me I am thankful with all my heart for the regular habits of sleep and exercise learned in college days, which stand me in good stead through many an emergency.

To play tennis, to drive a Ford, to milk a cow, build a brick wall, plant corn, plan a house.—in fact, there is little you can learn in college that will not be useful to you sooner or later on the field. So let's learn all we can, then and later, but above all things else let us learn to keep our tempers, (especially

we red-heads!) and to live and work with other frail, human beings in a Christlike spirit, with plenty of fun and good humor sprinkled in. This is the greatest, most constant need out here or at home. I wish I had learned it at college! But it seems to take me a lifetime to learn. This lesson can only be learned by "much prayer." Let us go to the great Teacher of Life and sit often at His feet that we may learn from Him the secret of love's winsomeness and patience, its joy and endurance.

And as we learn let's laugh along the way. If you haven't learned to laugh, even when the joke is on you, then don't come to the Mission field!—Student Volunteer Bulletin. The Living Message.

EDUCATION BY WHOLESALE

Chester H. Rowell, writing in "The Survey" about the Institute of Pacific Relations, speaks of this new movement in China thus:

"Most impressive of all at the Institute was the presentation of the mass-education movement in China by its director, James Y. C. Yeu. Quantitatively, this is beyond comparison the most stupendous educational enterprise in the history of mankind. It is nothing less than the attempt, in a single decade, to teach two hundred million now illiterate people, young and old, to read and write, and to supply them with a language, literature and newspaper. 'China will not go back to the empire,' says Yeu, 'and is not fitted for the republic. The only remedy is to make it fit.' This means, of course, reading and writing, that there may be diffusion of information.

* * * * *

"The first difficulty was lack of a written language. The literary language of China is so difficult that only the scholar class, who can spend years in school, can ever hope to master it. So a simplified written language was devised, and a standard method of teaching it in 96 lessons was worked out. An army of forty thousand volunteer teachers, working without salary, was organized, and it is soberly planned to expand this army of unpaid teachers to ten millions. Rooms for

class teaching were borrowed free, or rented with donated money. The course of study was limited to one hour a day, for four months, which even the coolie can spare, and the cost, including books, is one Chinese dollar (fifty cents) for the whole course, in the cities and half as much in the country.

China in a Hurry

"For five thousand years China has honored learning, even above wealth, and even the most ignorant aspire to it, where the opportunity is opened. Already, enough farmers have learned to read to justify the publication of a farm journal, the first in China. In a few years there will be more newspaper readers in China than in Europe or America. The leaders are planning to supply this demand with papers and books in the simplified language which shall enlighten rather than mislead the people. Instead of showing the traditional patience of China, they are in a hurry. They propose to prepare China in this generation for the full responsibilities of a republic with an educated citizenship."

CHINESE INDEPENDENCE

Hereafter South China Baptists will manage their own affairs with missionaries as advisors only. A convention has been organized to be managed by a board of eighty, sixty-five being Chinese leaders and fifteen missionaries. The missionaries are in accord with the plan. Secretary Franklin makes this official announcement:

The missionaries in South China and our own Foreign Mission Boards hail the recent deliverance by Baptists in South China with deep satisfaction. They believe it is a providential development and represents a long step in advance. They had recognized that some changes in administrative methods were urgently required in the light of new conditions, now that Chinese Baptist leaders are appearing in goodly numbers, and a plan had already been prepared by the missionaries for presentation to the Chinese, which would have given the latter one-half of the membership of a proposed new administrative body. However, when the Chinese Baptists

Our Missionaries' Birthday Corner

Is the work difficult?

Jesus directs thee.

Is the path dangerous?

Jesus protects thee.

Fear not, and falter not,—

Let the word cheer thee!—

All through the coming year

He will be with thee!

—Frances Ridley Havergal.

- March 3—Mrs. R. E. Gullison.
 8—Miss Alice Booker.
 13—Rev. H. Y. Corey
 13—Miss Mary Epp.
 16—Rev. H. B. Cross.
 18—Miss Cora B. Elliott.
 18—Miss Grace C. Kenyon.
 21—Rev. R. E. Gullison.
 23—Mrs. John Hart.
 23—Dr. Sarah L. Cook.

met in annual convention in July the nationalistic spirit had been so heightened by disturbances in or around the foreign concessions in Chinese cities that something more than the plan proposed by the missionaries was desired.

In the letter from the native churches to the Foreign Board, the following paragraph is of special interest with reference to the immediate future:

"This is the period in which we are learning to walk. We all the more ask your help and assistance and are anxious that you understand our motives and therefore in continuing your financial aid you will at the same time remember us in prayer, asking God to grant us His Holy Spirit to lead us in the right Path in order that the Kingdom of God may come upon earth as it is in Heaven."

WHAT \$100 WILL DO ABROAD.

The expense of conducting missionary work in foreign lands varies, as it does in America, according to the location, the Board, the type of workers paid, the salaries and the rate of other expenditures. Missionary salaries, for instance, differ greatly in Central

Africa and in Japan; the payment for native workers varies according to the Mission and the country, and the cost of maintaining orphanages, schools and hospitals depends on the number and quality of teachers, the price of food and other supplies and the equipment maintained. The following, however, gives some idea of how far, on the average, \$100 will go in Foreign Missions.

1. Support a single missionary for one month.
2. Support two children in an orphanage or boarding school for one year.
3. Conduct a school of three hundred pupils for one day.
4. Provide for two free beds in a hospital for one year.
5. Supply 2000 tracts and the cost of their distribution.
6. Pay the rent for two chapels or halls for a year.
7. Support a native evangelist or colporteur for one year. (In Japan it costs \$300 or more).
8. Support two Bible women for one year.
9. Support a small mission station for one day.

—Sel.

Our Work Abroad

ENROUTE TO BOLIVIA

Setting forth upon the journey to her work in Bolivia, Miss Janet Holmes sailed from New York on January 20th. Letters mailed on the 28th, at Cristobal, at the entrance to the Panama Canal, brought word that for two days, at the beginning of the voyage,



Miss Janet Holmes

the ship encountered severe storms, and seas rougher than had been known for years. But upon leaving these behind, the ocean proved more gracious, with "balmy breezes and sparkling sunshine on a very blue sea."

The first day on board, upon being given her seat at the dining table, she found herself with a group of four men, who, upon further acquaintance, she found were all from Sarina, Ontario, going to South America upon business. This, in some measure, would relieve the sense of travelling all alone among strangers. As our Bolivia Missionaries left last Autumn, Miss Holmes had no party with

which to make the trip, but with characteristic courage, set forth upon it alone.

To all her friends, an interesting incident of her voyage was that on the first Sunday she was persuaded to take the morning service, held in the large Social Hall of the Santa Luisa. Not an easy task, we know, but a very important and gracious way to serve the Master before all on board ship.

According to time-tables, Miss Holmes probably landed at Arica, Chili, on February 5th, on Monday proceeding up the Andes on the train, which runs twice a week,—and doubtless she was in La Paz on the 9th. Let us remember Miss Holmes in our prayers, as she enters upon her work of learning Spanish and of becoming acquainted with the conditions of life around her.

STEPPING OUT FOR JESUS

At Kattipudi.

It is Sunday morning. Even in India the Sunday atmosphere can be felt all about one. Just beyond the bungalow where we are camped, the oxen, freed from the yoke, are chewing their cud meditatively under the low hanging branches of the banyan tree. The liquid notes of the oriole in the cork tree float in upon the fragrant morning air. The ground out there is white with tiny wax-like flowers, like newly fallen snow flakes.

Now some twenty or more of the redeemed ones, rejoicing in 'The first day of the week' as Sunday is called in Telugu land, are gathered together in the Name; with faces growing bright and hearts warming as they sing—they too, are praising Him. They sing the songs little lame Singayya taught them best. He has gone on before but the fragrance of his good manner of living lingers sweet and promising like that of the wax flowers of the cork tree. It is a great day for David, one of the Sunday School jewels, for his father sits among the saints for the first time. Now he has risen to tell of the miracle lately wrought in his heart and of his desire to step out for Jesus. When the

meeting of prayer and praise is over we proceed to the 'tank' or village watering pond where he is baptized in the presence of many witnesses. He is the head of his caste, so we have reason to believe that many others will follow him in the Way. Pray that it may be so.

At Annavaram.

The Sadhu, a wandering teacher of the South, has been here for some time teaching and preaching the Word. He wears the long, loose eastern robe, and lives on roots, herbs, and wild fruits. His raven locks, flowing beard, and fine, deep set eyes shining forth from a face of characteristic oriental beauty all remind one very much of the vision tradition and art have given us of the Christ. His ascetic habits and forceful teaching borne out by a blameless life has appealed strongly to the caste people as well as to the outcasts among whom he moves freely. In our afternoon meeting here three fine young men and the first man of the village here also, a gray haired man from whom the Christians in times past have suffered many things, are baptized in the Name. His son, also a Sunday School trophy, was baptized in the face of much opposition and persecution several years before. "A little child shall lead them."

At Tatagunta.

Another Sunday morning. We are gathered in the open space in front of the teachers' house, some forty of us besides women and children. Indeed the children outnumber all the rest of us put together, and prominent among them is little Aparow, six years of age, measuring about three feet two, who with folded arms and an air of much importance, recites a dozen verses, tells as many stories and sings as many hymns right on down to the very end without help or hindrance. His father wouldn't be more proud if his son were the kernal of the village. Inwardly he is reflecting that there is nothing wrong with a belief that can bring his son to the fore like that. Again 'a little child'. Six months ago we turned away from this village with sore hearts—a valley of dead bones. But the prophet has come and there has been a shaking and a stirring of the dry bones. The

following Tuesday morning eleven in this village stepped out for Jesus in baptismal waters, several of whom were wives of older Christians. United homes, united hearts, and faces beaming with the joy of it. You will pray for these eleven, and for the young teacher and his wife who are doing such noble work for Christ.

At Timapuram.

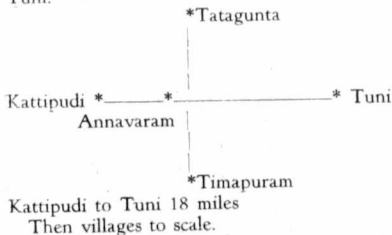
Vinakyam: 'Meekness', is our teacher here, and he and his young bride, Krupamma, 'grace', are winning the hearts of the people more and more. One year ago Simhadarappa held regal sway under the spreading banyon tree at the edge of the village. Today her house is much overshadowed by our mission house with its fine wide verandah where school keeps morning and evening in real Indian fashion. Simhadarappa's popularity is paling rapidly in the strong light of the Christian school. Some day when the left over from the 'school grants' (alas! So slow to appear), linked up with the missionaries' tenth (elastic measure) and the pennies saved from the cool earnings of the Christians all combine to make a grand total sufficient to meet the rather greedy demands of Simhadarappa's owner, we're going to buy her out, patch of land, mud walls, idol and all from under that tree. And then when the above sum has accumulated sufficiently again to build a chapel there, there will not be so much as a stone left of Simhadarappa's sovereignty. What is that little verse about "Little drops of water?" You know. With Him even such mad speculations as this are possible. Your contributions would help to cut Simhadarappa out a good deal sooner though. Do you think it a good investment? There's plenty of just such stock always on the market in India. Seven o'clock the following morning saw eleven more from Timapuram being baptized in the morning sunshine. Sunshine everywhere, sunshine on the clear waters of the tank, sunshine on the hillsides beyond, sunshine on the faces and in the hearts of the pastor and the people gathered there sunshine, shining, shining on Simhadarappa at the edge of the village.

Shine on, oh Sun, oh Star.

till earth, redeemed,
In dust shall bid its idols fall,
And millions where its radiance streamed
Shall crown the Saviour, Lord of ALL.

H. E. Scott.

Tuni.



FROM MISS PRIEST

Dear Link,—

In the early years of the work in Tuni, several members of one family became Christians. Among these, one woman adopted one of her nieces, and this girl was re-named Ruth. She was received into the Girls' Boarding School started by Mrs. Garside and before long Ruth was converted. Then her heart became so burdened for her parents and every week in the girls' prayer meeting she would pray with tears for their conversion.

It was such a joy when they came out and were baptized, and all felt that this was in answer to Ruth's prayers for them.

Talupulu, the father, was so truly changed, and although he never took much active part in meetings and such like, his life has borne testimony all these years. Benama, the mother, has been one of our standbys among the women. How hard she worked for her big family! After they became Christians she wanted the heathen names of her boys changed to Christian ones, so they were named after Jacob's sons, beginning with Reuben, then Simeon, Levi, Judah, and later Joseph, and the youngest son was named Abraham. Some of these sons are teachers on our Tuni field and the three daughters are married to workers on this and the Pithapuram field. Also Renama is one of my helpers. Talupulu has worked

away with his oxen and cart and a bit of land, and by means of these, has earned his livelihood. A few weeks ago he was taken quite ill but kept on carting sand for the building work in our compound until he could not keep up any longer. He lived for about two weeks, suffering very much all the time, but during those days gave such bright testimony to his faith in Jesus. I asked him if he had any fear, "No, no, I am going to the Lord" was his reply. As I stood by that poor, uneducated man, already so near the border that he could speak with difficulty, and looked upon his face as it lighted up at the thought that soon he would be released from pain and be in the Father's presence, do you wonder that my heart praised God for revealing these things to such as he? And I thought of the many proud folk, priding themselves on their caste and learning, who know nothing of the precious assurance that filled his heart.

When I went over a few hours after the call had come to him, it was wonderful to see the victory given to the family. All were so quiet, oh so different to the hopeless wailing of the Hindus. Even when the body was taken into the Memorial building near by, the family came in and sat down quietly and remained so through the short service to which a number of heathen neighbors gathered. Just before the coffin was carried out, Renama went out and I followed her to comfort her, but never can I forget with what assurance she told me about her husband's last hours, and after we had talked together a few minutes, she turned to the crowd of women who had gathered around us and in such a brave way she told them where Talupulu had gone and of the precious hope Jesus gives to those who trust Him, and put before them the difference between them and God's children. It was an experience never to be forgotten and I felt that you dear partners would be cheered in knowing of this witness to God's sustaining triumphing grace, and encouraged to keep on praying and giving for the salvation of many more of these our Telugu brothers and sisters. What a privilege is ours! Workers together with Him.

Yours in His service,

Tuni, Oct. 13, 1925

Ellen Priest.

FROM MRS. SCOTT

About The Christmas Boxes.

Tuni, Godavari Dist., Jan. 8th, 1926.

My Dear Co-Workers, All—I wonder if I can squeeze in a line or two this busy morn- ing to thank you for your lovely Christmas parcel and to tell you how very, very happy it made us away out here in India? I'm go- ing to try.

If you could only see how excited we were when it arrived, and how excited everybody was when it was opened, and how happy ev- eryone was when the gifts were passed around our family of 2000 little folk! Each box seemed better than the last, it really seemed as though some fairy were standing there waving her magic wand over things as they tumbled out of the tightly packed boxes. Else how could so many things come out of the space they occupied? Let those busy hands who packed them answer.

And now I want to tell you just what the boxes made it possible for us to do. Every one of our sixty workers was presented with a Santa Claus pack, the contents of which were as follows:—

1. A pretty sewing bag for the mother of the household containing a needle case, a little pin cushion, a pretty post card, half dozen safety pins, and a pencil.

2. A toy or garment for every member of the family, balls for the boys, dollies for the girls, little vests or dresses or panties for others, a pencil for big brother and crayons for the school boys.

3. A large picture from the S. S. rolls for the teacher, also a bright tie, a long lead pencil (of which he was very proud), and a little calendar for the new year. (Our people love calendars.)

4. Bright cards and little bags filled with parched grain for every boy and girl who had learned the verses assigned for the year, and three prizes, usually pretty scrap books for the three who had learned the most ver- ses in each school.

Can't you just see those teachers' faces shin- ing as they set out for their different villages to 'make' Christmas for the waiting boys and girls there. Sixty villages where hearts were

glad because of the love and generosity of folks away across the sea. Sixty villages where the Christmas story was told, not 'with flowers,' but with these bright little gifts you so lovingly prepared. Everybody happy in the joy of making others happy. Dear brim- ming over parcels, what could we do without you? Dear bright boys and girls, how could those parcels be prepared if you didn't do it? Dear interested teachers and mothers, how could they arrive unless you sent them, and inspired the boys and girls all through the year in the time of preparation? Dear, faith- ful workers, how could we distribute all those things if you didn't do it for us? Golden chain of love and faithfulness, linking up hundreds of hearts in Canada with hundreds more in India. Dear Saviour, who gave us all the great example of service! We thank you all from the depths of our happy hearts, right down to the tiniest tot in the farthest village.

Our objective for 1926 is,

More schools, more pupils, more voluntary workers.

Voluntary workers means men and women in their villages who have a zeal for the Sav- iour and want to do some service for Him. Life is hard in India at best for most of our Christians. Long hours of hard work with poor pay. Often no Sunday rest as they are under obligation to their heathen masters to work every day they are called. So it means a great deal when some of them are willing in spite of all this to go to a group of boys and girls after the day's work to teach them the verse and story. But that is what we want, and this year when you are gathered in your cozy schoolrooms and homes, making these little gifts, have a prayer in your hearts that the way will be made plain for a number of our Christians to do this work for their Master. Right at that moment we may be out in some distant village, trying to inspire and encourage the teachers and trying to es- tablish more schools in this way. Remember us all, won't you?

Our report for the closing month of the year 1925 was

Schools	88
Teachers	85

Pupils2000

Pupils baptized during the year27

In many cases these pupils were the first-fruits from a hard, unresponsive village. They are scolded, beaten, and disowned, sometimes, by their relatives, but they often, too, lead the way for fathers and mothers to the cross. We have had several instances of this during the past year. 'A little child is leading them.'

The little brook sings as it hurries along,

Happy and glad in its gay little song,
"Working for others will help you grow strong,

For others, for others, my dear."

The little leaves sing as they wave to and fro,

Fanning the birds in the nest down below,
"Working for others will make your heart glow,

For others, for others, my dear."

The breezes all sing as they hasten away,

"Beautiful things we are doing each day;
Working for others will keep your life gay,
For others, for others, you know."

Yours very sincerely,

H. Edythe Scott.

**FROM MR. AND MRS. CROSS
AVANIGADDA**

Dear Link Readers,—We are leaving India for furlough and have handed over charge to Rev. John and Mrs. Hart. Will all who have helped us in any way please remember to do the same for Mr. and Mrs. Hart. They will need your sympathy and prayers as they take up work on this new field.

Mr. Cross is improving. If he is able to travel we shall leave India in March and we hope that the voyage and complete rest will bring a complete recovery from this long and trying sickness.

MISS JONES' BIBLEWOMEN.

Extracts From a Letter Written by Miss Jones.

(See picture on front page)

Badi Annamma, or as you would say Anna Badi, is sitting at the right hand of the

others, that is at the left hand of the picture. The picture does not really do her justice, though she is not a handsome woman. She had a hard life and became a widow. She was my travelling Bible Woman. It was with regret that I saw her married to Miss Hatch's cook, for I did not think she would be happy with him and his three motherless children. At first it was difficult for her and them, but they have grown together in the years, so that it would be hard now to find a happier, more united family.

Anna goes regularly day by day to houses in Ramachandrapuram, and when I see those she visits regularly I find them learning and interested. . . . Anna is a fine Bible student and a real teacher. Pray for her that her teaching may be with power.

Edla Lakshamma, or Mrs. Edla, is sitting in the centre with her family. Since the babies have arrived Lakshamma has not been able to go around very much, but she has done good work near at home. You would have enjoyed hearing the children sing the hymns she had taught them. They had also learned several verses in Phillipians, as well as the verses we are having this year for our evangelistic campaign, Acts 16:30, 31.

In the caste part of the nearby town, Lakshamma was able to take me to several places where they love to hear of Christ, these people who find it much easier to understand the message, but because of the caste pride and higher social position, almost impossible to follow their new beliefs.

Lakshamma's husband, Latiáh, is a sleepy sort of a man, but seems to be holding together and teaching their little school of about thirty children fairly well.

Now for Ludia (Ventru) the older woman in the group. She is working in Pasalapudi, quite a large town two miles from Ramachandrapuram. Her son Samuel, who is thinking of marriage now, is a fine young man. He teaches school there and has charge of the Christians and the work among the outcastes, and in this his mother is a great help. But her main work is among the caste women of the town. It used to be such a hard village, but now home after home is open to us. In three homes the

hearers are near believing. . . Ludia is not very strong, but her spirit is keen. I sent for her to join me in a near village the other day, and she took cold rice water and came early. She should have cooked a good meal and come. As she did not she had fever for several days. A younger woman, Shantamma, who was to help her, sometimes feels her own importance too much, and the elder woman resents it. Please pray that they may each esteem the other better than themselves. They do work together happily often, and could always if Christ came first.

THE VUYURRU BOX

Vuyuru, Kistna, 12, 1, '26.

Dear Link Readers,—The Vuyuru box did not reach us until after Christmas and as we spent Christmas in Pithapuram, we did not even get a peep inside it until we returned from Conference. This was just a few days ago.

What excitement there was in the opening of the parcels! Elsie and Patty both helped me and it gave them lots of pleasure.

We are very glad for all the good useful articles you sent us and we do appreciate all the hard labour and thought that the preparation and sending must entail.

Will all those who sent parcels for our Vuyuru school accept our heartiest thanks and sincerest gratitude for all the good gifts which will help give the Telugu girls and boys a treat at least once a year.

I hope to write to those whose addresses I have but in case some should not receive a letter from me, will you please accept the above as a message of appreciation to you.

"Blest be the tie that binds
Our hearts in Christian love."

Rose Gordon.

CANADIAN BAPTIST MISSION CONFERENCE AT COCANADA.

The Annual Conference of the Missionaries of the Canadian Baptist Mission was held from December 30 to January 6 with an attendance of 67 out of 75 missionaries now in India. The devotional meetings each forenoon were unusually helpful. The general theme

was "The Promises of God:" "Exceeding great and precious." The promises of life, peace, wisdom, power, suffering, fruitfulness and companionship, were treated on as many successive days. In the afternoon prayer services some of the most devotional of the Psalms were considered. The Conference sermon by the Rev. John Hart on the text, "I bear branded on my body the marks of Jesus," was exceedingly helpful.

Reports of various departments of the work were received. The Sunday School report showed 946 schools with an attendance of 20,438 pupils. The Orphanage at Vizianagram shows an increase in attendance, 65 orphan children now being given a home. Rs. 972 was received from the sale of articles made by the children. The Leper Home at Vizianagram had an average of over 70 inmates and ended this year with 85. The Mission to Lepers gave Rs. 6,000 for a new chapel which is now completed and to be dedicated probably this month. The Leper Home at Ramachandrapuram received a gift of Rs. 13,500, the largest in the history of the work in Ramachandrapuram. This is from a lady in the United States of America and is to be used for the erection of a residence for the Superintendent of the Home. No leper has been refused admission although one quarter ended with a deficit of Rs. 300. The number of inmates has increased from 107 to 120. The year began with a balance of Rs. 1,300 and ended with one of Rs. 510.

Excellent work has been done in the Industrial School and Factory in Cocanada and there has been a definite progress but much disappointment is felt because so very few boys avail themselves of the opportunity for a thorough training in carpentry, carving and drawing may now be taught in the school.

The Vizagapatam High School, so long conducted by the L.M.S. and for over twelve years by the Home Board of this Mission, has been transferred to a newly formed Society, to be known as the Vizagapatam High School Society. This is composed of a number of missionaries of the Canadian Baptist Mission and other interested European, Anglo-Indian and Indian friends.

Training Bible Women.

A notable event of the past year was the opening of the Eva Rose York Bible Training School for Women at Tuni. This work had been carried on in temporary quarters at Pal-konda for some years but is now established in permanent buildings at Tuni. The attendances has been 35 and a splendid beginning in the new site has been made under the efficient leadership of the Principal, Miss W. A. Eaton. During the approaching furlough of Miss Eaton, Miss L. A. Bain, B.Th., will serve as Principal.

The McLaurin High School in Cocanada has had a good year. The Rev. R. C. Benson, the Principal, has to leave for furlough in March. During his absence the school will have as Principal the Rev. J. B. McLaurin, who has lately returned from furlough in Canada.

One of the chief subjects under discussion in the Conference was the future of the theological work. For some years this Mission has co-operated with the American Baptist Telugu Mission in the work of the Seminary at Ramapatnam. Permanent union in theological education at a new centre, Bezwada, is still the ultimate aim of the Canadian Baptist Mission, but there seems no prospect of this aim being realized for some time to come so that, for the immediate future, each Mission will make provision for its own theological work. The work for this Mission will be carried on after the close of the present seminary year in Cocanada, under the leadership of the Rev. J. B. McLaurin.

Canadian Baptist missionaries have always taken an active interest in every effort looking for the abolition of the traffic in intoxicating liquors as a beverage and at our recent Conference it was felt very strongly that the time had come to speak plainly in this matter. The Conference, therefore, put itself on record in this matter in the following resolution which was adopted with the greatest heartiness and absolute unanimity.

"We, the missionaries of the Canadian Baptist Mission, in Conference at Cocanada, do hereby put ourselves on record as being heartily in sympathy with the peoples of India in their agitation for national prohibition."

Temperance Work.

Recognising, as we do, that the traffic in alcoholic beverages is an unmitigated evil, constituting one of the chief social vices of modern times, we believe that the day has come when all who have the welfare of the country at heart must unite in the effort to combat this enemy.

The attitude of the Government of India as expressed by the Finance Member during the prohibition debate of September 2, 1925, is a cause of bitter disappointment to us, but the strong stand taken by the non-official members, representing intelligent convictions of the Indian electorate, is a source of great satisfaction.

We believe it is the duty of all patriotic citizens to strive in every way to hasten the attainment of our ultimate goal of national prohibition.

As in every good work we would expect to find the Church of Christ stand true to her Master and be found in the forefront of this great crusade.

Therefore, we exhort every follower of Christ, while himself abstaining from all use of intoxicating beverages, to do all in his power to protect others from the evils of the liquor traffic.

Finally, we respectfully appeal to His Excellency, the Governor of Madras in Council, to give every facility to the public for self-expression of their will in regard to the subject and, when such will is made known, to give it the most earnest consideration.—The Madras Mail.

MISS HOLMES IN BOLIVIA

The Canadian Baptist Foreign Mission Board is in receipt of a cablegram from La Paz, Bolivia, announcing the safe arrival there on Tuesday, February 9th, of Miss Janet Holmes, of Toronto. Miss Holmes, as will be remembered, is supported by the Women's Foreign Mission Board of Ontario West, and left New York on January 21st. After acquiring a knowledge of the language she will teach in the Reekie College, Oruro.

Among The Circles

FOREIGN MISSIONS MEETING

An open meeting under the auspices of the Women's Foreign Mission Board will be held in the Walmer Road Church on Friday, March 12th, at 10.30 a.m. An inspiring and informing program is being arranged.

WELLAND.

The annual Thank-offering meeting of the Welland Mission Circle was one of exceptional interest this year. The Women's and Young Women's Circles held the meeting jointly, the young women presenting the program.

The numbers had all been carefully prepared, and presented missionary needs in an appealing way. A missionary dream, "If they only knew," secured from our own Bureau of Literature, showed the indifference of a Circle at home, in contrast to the pathetic searching of a little Telugu wife for light and happiness. Eyes were moist and, we believe, hearts were quickened afresh to the needs of our work. A Thankoffering tableau also made a deep impression. The musical numbers of a missionary character, were varied and well given.

The Circles were fortunate in securing Mrs. R. C. Bensen, B.A., as the speaker of the evening. Mrs. Bensen, out of her seventeen years' experience in India, gave an enlightening talk on the women and children, depicting the emptiness of life in the heathen home, and the transformation when Christ enters. Emphasis was laid on the importance of Christian educational work as the means of building up a strong body of native workers, without whom the evangelization of the people would proceed so much more slowly. A plea was made for greater consecration of time and means—also for a fuller prayer life. The Thankoffering amounted to nearly forty dollars. A five dollar bill had an interesting story attached to it. One of our members lost her purse in an adjoining town and made the recovery a matter of prayer, saying that she would give half the contents as a Thank-offering to our Circle if it were found. It was returned to her in a few days.

I. A. Putman, Secretary.

BRANTFORD CALVARY CHURCH MISSION CIRCLE

A highly successful mother and daughter banquet was held on January 12th at Calvary church school-room by the Women's Missionary Circle of Calvary church. Supper was served at 6.30, after which a most enjoyable programme was put on, as follows: Mrs. A. H. Fromow and Miss D. Robertson, violin duet, "Salut d' Amour" (Elgar) with Mrs. George Cromar as accompanist; Mrs. Fred Sage, vocal solo, "Goin' Home," (Dvorak); Mrs. H. Bowden, vocal solo, "Sing Sweet Bird," (Gamz); Mrs. Sage, vocal solo, "Happy Day" (Sprelszki); Mrs. Bowden, vocal solo, "Just Been Wondering," (Irene Canning). The following interesting toast list was then listened to with much pleasure, "To Our Guests," proposed by the president of the mission circle, Mrs. John Crandall, responded to by Mrs. Humble, on behalf of mothers, and Miss Grace Runchey on behalf of young ladies. Hymn, "Come Ye that Love the Lord." "The Young Ladies of the Church," proposed by Mrs. A. H. Fromow, responded to by Miss Elsie Birkett. Hymn, "Take My Life." "The Young Ladies of the Sunday School" proposed by Mrs. Fred Showers, responded to by Miss Edith Lefler. Hymn, "My Jesus Loves Me." "Our Mission Band," proposed by Mrs. Clarence Parsons, secretary, responded to by Miss Grace Roleau. Hymn, "Far, Far Away". "Our Mission Circle," proposed by Miss Hilda Meadows, responded to by Mrs. Birkett, senior. At the conclusion of the toast list, Mrs. Freunt moved a very hearty vote of thanks to the banquet committee. The speaker of the evening was Mrs. Earl Burth, of Burtch, who gave a splendid address to the young women, whom she encouraged to form a young women's missionary circle.

The young women then voted to organize a Circle.

After the vote had been taken, Mrs. Roleau, one of our oldest members, and widow of one of our Home Missionaries of thirty years ago, led in prayer and asked God's richest blessing on the new circle.

Our President, Mrs. John Crandell, con-

ducted its organization, and the young women elected their executive with the exception of Counsellor. The Circle appointed our Pastor's wife, Mrs. A. H. Fromow, for that office. The Young Women's Executive is:

President—Miss Hilda Meadows.

1st Vice President—Miss Lulu Rouleau.

2nd Vice President—Miss Lena Simpson.

Secretary—Miss Dorothy Broad.

Treasurer—Miss Reeva Creath.

The program was under the convenership of Mrs. Fred Showers. The banquet committee, Mrs. George McKay, convener, Mrs. Morley Chalk, Mrs. John Campbell, Jr., Mrs. Robinson, Mrs. Charles Brown, Mrs. Reed, Mrs. Buckbrock, Mrs. Pace, Mrs. L. C. Schmidt, Mrs. J. Campbell, Sr. Rev. A. H. Fromow gave a brief but interesting address to the young ladies. There were 100 present.

(Mrs. E. S.) **Susana Parson**,
Secretary.

ADELAIDE ST., LONDON

The Women's Mission Circle of the Adelaide St. Baptist Church, London, Ont., held their annual Thank-offering meeting on November 19th, 1925. Miss A. E. Baskerville gave a very interesting address on her work in India. There was a good attendance and the Thank-offering amounted to \$40.00.

Grace Pickett, Secretary.

NOTE ABOUT BOLIVIA BOX.

Mrs. MacLean has received a letter from Mrs. Plummer saying that the parcels sent in the box that went with Mr. Buck arrived safely, and that the contents were greatly appreciated.

Mrs. Plummer wrote on behalf of all the missionaries to whom parcels had been sent. All who had a share in filling this Bolivia box will be glad to have this word.—Ed.

HOW TO SPEND OUR MONEY

"Here in Christian America we spend three times as much, to mention only miserable, despicable trifles, for chewing gum, as would give the Gospel to half the world; twelve times as much for soda water; seventeen times

as much for candy as for world-wide missions; one hundred times as much for moving pictures; seventy times as much for tobacco. Here is half the world without Christ, and we are laying up a billion dollars a year. They need what we have, and we are playing with it. Two thousand dollars will run a Christian college a year, not including the missionary's salary. A thousand or twelve hundred will support a missionary. I know a man whose daughter offered to go to the field. He took two-tenths of his income to support her; then they took in boarders and gave more; he is now giving six-tenths of his income from a slender salary. A teacher in school, supporting her mother, has her own foreign missionary abroad. Does not this challenge some as a call from God? If you could see what money will do out on the mission field, I believe you would try to meet this challenge from the masses and from the educated leaders, and that you would try to support a missionary. "Give ye them to eat."

God, our Father, have mercy upon us, that having Thy Gospel so long, and having had it for centuries, we hold it back in selfish luxury. Open our eyes to see the poverty and the need and the hunger, the great movement among the masses, the great movement among the students, the great movement sweeping through these plastic nations of the Asiatic and the non-Christian world. Oh God, give us to see, give us to feel, give us to care, that we may rise up as the Church of the Living God, and carry the Gospel to these, our brothers, in other lands, that we may hear the call of our Lord Jesus who died for them as for us."—Sherwood Eddy.

What is the final ending?

The issue, can we know?

Will Christ outlive Mohammed?

Will Kali's altars go?

This is our faith tremendous!

Our wild hope, who shall scorn?

That in the name of Jesus

The world shall be reborn.

—Vachel Lindsay.

The Young Women

Dear Girls,—

Born of my knowledge of Young Women I come to you as your new secretary with the deep conviction that if the future missionary program of our Women's convention of Ontario West is to be carried through successfully, it must be done by our Women's Circles and Young Women in partnership.

Surely the task we are facing today is great enough to capture the consecrated service of our Baptist Women and Young Women to-

nipotence, the possible may become the actual. Not in God are we straitened, but in ourselves, since in Christ "are hid all the treasures of wisdom and knowledge."

Let us seek this year to do some worth-while Mission study and reading, that our enthusiasm may be well grounded in our knowledge of the progress of the things of the kingdom, both at home and abroad.

I shall be delighted to receive letters from you with any suggestions which may be helpful to other Circles.

In closing, let me say that if there is any way in which the service of your secretary can be of help, it is yours for the asking.

Mrs. H. F. Veals.

33 Strathcona Ave. S.,
Hamilton, Ont.



Mrs. Veals.

gether, even though we no longer have the impetus that comes from the glamor and romance of first days.

I take comfort from the thought that the present is still ours and that a possible future still lies before us.

Let us go forward into that future very humbly but very trustfully, determined that its unborn hours shall tell of a steady increase in the number of Young Women's Circles, not forgetting that we are surrounded by a cloud of witnesses, representing 274 Women's Circles who are not merely watching, but stand ready to help us.

With our feebleness linked to Divine om-

A NEW YOUNG WOMEN'S CIRCLE.

Any invitation is, of course, exciting, but this one was particularly so, being written in poetry and so mysterious—

"we'll have games and fun
And talk over things that others have done."

So on February 2nd, I put on my Sunday frock and went over to the home of Mrs. R. D. Marshall. Many of the girls there were old friends and I also knew most of the ladies there. When everyone had arrived, Mrs. Marshall passed a basket full of large irregularly shaped pieces of cardboard, some yellow, some pink and some white. There were parts of puzzles. At the signal for the contest to begin, the girls divided themselves into three groups according to the colour of the cards they held and put the puzzles together. The "yellows" won and found their finished picture to be Bolivia. The "pinks" pieces formed a map of India and the "whites" our own country, Canada.

After that excitement Miss Jessie Guthrie sang for us.

Our hostess then called on Mrs. Zavitz, the President of the Women's Home Mission Board, to give us a glimpse of the beginning of the Mission Circle movement.

After this interesting talk, some of the ladies gave a little skit in silhouette entitled

"The Evolution of Miss Holledge." This was the very affecting story of a girl who at first knew nothing about Missions. A perusal of missionary literature, however, soon changed her whole outlook and she even went so far as to marry a Missionary.

After having the idea of missions placed before us so inspirationally, there was no dissenting voice when asked if we would like to organize a young women's mission circle, and we are now known as the Jubilee Junior Mission Circle of Walmer Road Baptist Church, with Miss Ruth Sword as our President.

Before we parted, our hostess served delicious refreshments.

We are indeed very pleased to hear that since our organization, the Mother Circle of our Church had appointed Mrs. C. W. Denigate as our councillor. We are looking forward eagerly to becoming one of the foremost Young Women's Circles of our Convention.

Erica M. Withrow,
Recording Secretary.

Note.—Notice that a Young Women's Circle has been organized in Calvary Church, Brantford.

From a letter written to the Bloor St. Young Women's Mission Circle by Mrs. Mitchell, formerly a missionary in Bolivia: "Human Nature is the same in Canada, India and Bolivia, no matter what the color of our skins. There are love, hate, ambition, pride, envy, jealousy, temper, scandal, backbiting and all the rest. If then we really believe that Jesus Christ bore this old nature of ours to the Cross, and grants, for the asking, a new one and a so much better one, that with His help rides triumphant over the old, why, oh why do we leave one stone unturned in making those other folks acquainted with such a transforming Saviour?"

THE MONEY QUESTION

"It's not what you'd do with a million.
If riches should e'er be your lot,
But what are you doing at present,
With the dollar and a quarter you've got."

—Sel.

THE PLACE OF TRAINED WOMEN IN THE MISSION FIELD.

"There is perhaps no nation in the world which at this time needs so greatly as India the work of well-educated women in every field of service. There are many things amiss in the social life of India that cannot be dealt with except by women, and the teaching and medical care of women and children must be left almost entirely to them. When we remember that, according to the latest government returns, only one per cent. of Indian women can read and write, we can readily understand the need of competent women teachers to lift the girls of the coming generation out of illiteracy and the ignorance and superstition which naturally accompany it. And, besides all the battle between Christianity and the indigenous religions must eventually be fought out in each Indian home, and in these homes the woman is, for good or evil, the determining factor."—President Eleanor McDougall, of the Woman's Christian College in Madras.

The Leaven Works.

During 125 years Christian missions in India may as yet have produced but the nucleus of a church, but they have permeated the Indian mind with Christian ideals. Mission schools have trained India to know the worth of education. The uplift of the Christian convert has shown to her the possibilities lying dormant in her millions of people, even in the most degraded. Christian brotherhood has shaken the system of caste to its foundations and though it may take a long time to destroy a system which is so woven into the fabric of the national life, yet there are signs that a crumbling process had begun.—David Walters, in "India Through New Eyes." —Sel.

THE HORIZON OF THE SOUL.

"The world stands out on either side
No wider than the heart is wide.
Above the world is stretched the sky
No higher than the soul is high.
The heart can push the sea and land farther
away on either hand,
The soul can split the sky in two and let the
Face of God shine through.

Canadian Girls in Training

C. G. I. T. AND MISSIONS

Canadian Girls in Training will want to express the interest that they have in Missions by some constructive and helpful work. Other teen age girls who are not following the program will also want to have a hand in this business of doing something worth-while to help somebody. So often leaders ask, "What can we make? Where should we send it?" that we are giving a list of things to make and where to send them.

Groups planning to work for India should send their completed articles to Mrs. C. W. Dengate, 508 Markham Street, Toronto 4. Gifts intended for Bolivia should be sent to Mrs. M. C. McLean, 31 Wells Street, Toronto. These ladies pack the various articles to be sent to our Missionaries, and they know what should be sent where, the postage rules, etc.

For Hospitals

- Doylies for trays
- Flannel Hot Water-bottle Covers
- Quilts
- Layettees.

Gifts for Children

- Needle books and pin cases
- Work Bags—silk or cretonne
- Pin cushions
- Clothes for dolls
- Dressed dolls
- Hair ribbons
- Samples of soap
- Tooth paste
- Tooth brushes
- Toys—specially unbreakable ones
- Books
- Cards and pictures

Things to make

- Dolls' Furniture
- Raffia work of all kinds
- Picture frames
- Wooden puzzles
- Scrap Books

For Schools

- Chintz bags for Bible women to carry their Bibles in
- Wash cloths
- Quilts
- Scrap Books

About several of the above there are some helpful suggestions. Charming dolls' furniture can be made in the following way. Cut patterns from card-board and cover with bright small-patterned cretonne, two pieces of card-board being put together and the seams over-sewed. By application to the Girls' Work Secretary patterns of a collapsible dolls' bed, and dolls' chairs, and a "chesterfield" may be obtained. The dolls' bed is specially attractive, since it can be packed so well. The group might make a mattress, sheets, pillow with case, as well as the blanket and spread. A doll sent along with the bed would make some child overjoyed.

Wash cloths may be easily made from knitted material, bound with bias tape, or edged with crochet. They may also be knitted by hand, but the cloth ones keep their shape better. Picture puzzles are very attractive and easy to make. Paste a pretty picture on heavy card-board and then cut into irregular shapes. More substantial puzzles may be made by glueing the picture to quarter inch bass wood, and cutting into irregular pieces with a fret saw. Be careful to keep all the pieces of one picture together in a strong envelope.

Scrap books may be made from bright, either red or blue, silesia (glazed lining material). Cut in convenient sizes and securely sewed together these are much appreciated. The Missionaries say that the children of other lands enjoy particularly pictures dealing with our customs—houses, pets, methods of doing things, mode of dress, games, children, babies, weddings, etc. One page could be given to each girl to fill with suitable pictures.

Babies' layettes make lovely gifts. Patterns could be secured from some mother in the church, and the leader could give the necessary instruction in making them. A little hand work and colored embroidery make them very dainty and they need not be expensive. Babies' napkins can be used in any number. They should be hemmed, yard-square pieces of soft material.

For further or more definite information write your Girls' Work Secretary. Every

group will want to have at least one Missionary Project during the year, or one Missionary meeting a month.

Helen F. Perry.

Board of Religious Education
99 Dundas Street East,
Toronto 2, Ontario.

A PARABLE OF GIRLHOOD

By Marjorie Trotter

Years ago there appeared in St. Nicholas a poem that made a deep impression on my little-girl mind, because it so nearly described experiences of my own. It told of a child who started to make a dress for her biggest doll. She had plenty of material out of which to make the garment, plenty of time in which to make it, but she had no pattern and did not know how to sew. She cut the garment far too small. She pricked her fingers. The hem puckered, the thread grew soiled and knotted. When the poor little garment was finished and she tried it on she found that, instead of a dress for her biggest doll, she had a bonnet for her littlest one!

Is not this story a parable of girlhood? In the years of adolescence every girl is fashioning for herself the garment of her womanhood. If she be a Canadian—favored among girls—she has plenty of material out of which to make the garment. Rich opportunities lie all about her. She has also plenty of time in which to make it. Though "youth flies fast on feathered foot" there are the intermediate years, twelve to fourteen, the senior years, fifteen to seventeen, and at least part of the young people's period, eighteen to twenty-four, at her disposal. What she should achieve is a womanhood strong, complete, God-centered, using its power for purposes bigger than itself. But the girl often had no pattern, and never knows much about sewing. She may, alas, cut her garment far too small. She pricks her fingers. The hem puckers. The thread grows soiled and knotted. The womanhood she achieves is hampered, it may be, by ill health; "bound by the habits of the slave, the sins of emptiness, gossip and spite and slander;" spiritually cramped; socially unadjusted. She should have worn

her womanhood as an ample, flowing robe. She wears it instead as an ill-fitting bonnet.

What can we do about it? One thing we certainly cannot do. We cannot take the material out of her hands and make the garment for her, as our fingers itch to do. Nor does it help in the least for us to stand by shaking our heads and criticizing the progress of the garment. What we can do is this: we can give her a pattern and we can teach her how to sew.

Of course this process should have been started long before the girl is twelve. She ought to come up to adolescence with a great many habits already formed—habits, for instance, of good digestion, sound sleep, correct posture, deep breathing; habits of truth telling, of honesty, of cheerfulness, of industry; habits of private and family and church worship, of reverence, of courtesy. But even granted the best of beginnings, she must now use a larger pattern than ever before and must learn many new, complicated stitches.

Canadian Girls in Training is the answer of the Protestant churches of Canada to the need of the girl.

First, it gives the girl a pattern. Jesus Christ has always been the pattern held before girlhood by the church, and to-day there is no change. But Jesus must be interpreted in the terms of the every-day life she has to lead. She needs to see that for every part of her life, physical or social as well as intellectual and spiritual. He stands as the ideal. When she does see this, it gives her a wonderful sense of freedom and power, yet of sweet security, of sure purpose.

It is concrete and simple, but how comprehensive! It brings an enriching, steadying force into the life just when it needs it most. Many young lives to-day rush about in "eddies of meaningless dust." I confess to a puzzled wonder that there are still some people in our churches, even among our leaders in the churches, who seem not to care whether girlhood is charged with the C.G.I.T. purpose or not.

Secondly, Canadian Girls in Training teaches the girl to sew; that is, to work out her ideal in daily life. She works with other girls in a little, organized group. She bumps

into their sharp corners. They bump into hers. The sharp corners are gradually polished off. Hikes, camping trips, skating, swimming, athletics, health talks, physical drill, mothercraft, first aid—not all of these, but a selection from them, can be introduced into the group programme, teaching the girl the use of that part of her pattern marked "Cherish Health." By the reading aloud or dramatizing of good books, by cultivating a variety of hobbies, by fellowship with nature, by the study of pictures, by setting up a high standard of school work, the group program helps the girl to "Seek Truth."

Every meeting has its devotional period, with its heart-to-heart discussion of the things that matter most, as well as singing of the best hymns and simple, girlish prayer. Once a month, too, there is the study of our religion as it touches lives in other countries. Surely such exercises must help the girl to "Know God." And what a new, deep meaning the word "social" comes to have for a group of girls as they work together on a baby's layette or pack a box for Dr. Grenfell's mission, or set a dainty tea-table where some New Canadian sisters shall share their fellowship, or hasten home from their meeting each to carry out a definite task in the home. The desire to "serve others" grows with every concrete expression of that desire.

Thinking of the two-fold need of the girl for impression and expression, for purpose and practice, one sees how inadequate for her is the Sunday School class that functions only on Sunday.

Supplementing this is the mid-week session, and here the pattern is laid on the goods, the cutting and stitching are done, under the friendly guidance of her group leader. True, she may still prick her fingers . . . the thread will sometimes tangle . . . the hem will pucker. But surely it is not too much to expect that the garment will turn out, in the end of the day, a dress, not a bonnet.

—*The Teachers' Monthly.*

All articles to go in the box for India must reach Mrs. Dengate before the end of June. —Ed.

SUBBAMMA

A LITTLE LAMPLIGHTER OF INDIA

By Helen Cannaday

Subbamma lived in India. She wasn't very pretty and she couldn't go to school for she had to look after the buffaloes and the goats. Then she had to help her mother draw water.

She had a grandmother who was getting old and blind. Subbamma's mother was a widow and had to work hard to support herself and her children.

They lived in a small hut, but they were not lonely for there were many other small huts and some larger houses near them. Subbamma didn't always wash her face and hands in the morning or comb her hair, but after the noon meal was over the women would sit in the shadow of their little houses and chat while they combed their hair and washed.

Subbamma would sit beside her grandmother and listen to her and the other women talk about their jewels and their cattle, the weddings that must take place sometime, and the gods they worshipped.

One hot afternoon as they were gossiping they saw two women dressed all in white come toward them. As they came up they talked pleasantly and asked polite questions about the women and their families. Then they began to sing some beautiful songs and tell stories. The stories were not about Rama and Krishna and the other gods the women of India had heard about ever since they were children, but about someone called Jesus. The new story was hard to understand at first, but as the old grandmother asked questions the two sisters told it over and over again and said sometime they would come back and tell more.

Sure enough the Bible women in white came back the next week. This time all the women received them eagerly and little Subbamma, who was so shy she kept far back, listened with wonder as they sang the beautiful songs, and answered questions about the God that was the only true God and His Son who loved everybody. No one noticed Subbamma. The women thought

(Continued on page 250)

Our Mission Bands

THE SPIRIT OF HELPFULNESS

Since the last issue of the Link, letters have come from all parts of the Convention to the desk of the new Band Secretary, and it has been a real privilege to note the spirit of helpfulness that pervades each one. I am going to share this spirit of loving service with you!



Mrs. Withrow.

One Leader sends the names of some of the Bands in her Association,—“The Arrows”, “The Happy Comrades.” Can you not read in those names just what the boys and girls stand for? From different sources I learn that the Group system is being tried out. This is admirable. The spirit of good-natured rivalry among the groups cannot fail to produce more “pep,” as one Leader puts it.

Some new Bands have been organized and their Leaders are looking to you and to me for material help, as well as a remembrance in prayer. This last is one of our greatest privileges.

One Leader has sent me two very splendid programmes on Bolivia as her contribution. They are here for use. And Miss Dale at the Bureau of Literature can give you almost anything you ask for in her line.

Another Band has reorganized. A disastrous fire visited their Church some months ago and much of the work was at a standstill. Now their new building is ready and they too are ready.

All my letters breathed to me an optimistic enthusiasm. You are thinking one of those words would have been sufficient. My dictionary says, “optimism”—“the quality of living the best or for the best”, “enthusiasm”—“nothing great was ever achieved without it.” Now you see why I require both words.

Maude H. Withrow,
Secretary of Bands.

Mrs. O. C. J. Withrow,
38 Albany Ave., Toronto 4.

MISSION BAND STUDY ON BOLIVIA. PROGRAM NO. 3

By Miss Elva B. Haines.

1. Hymn—1090 (Songs and Solos 1200)
“Go Ye into all the world”.
2. Scripture Reading—Matt. 28 : 16-20,
and Mark 16 : 14-20. Our Commission.
3. Prayer.
4. Minutes.
5. Roll Call and Offering.
6. Business.
7. Hymn—“Go Ye Among All Nations”
(Taken from a book of Band hymns,
procurable at the Foreign Bureau of Literature). (This can be sung as a solo,
by a group, or by all, as the leader sees
best).
8. Short talk on Bible Study.
9. Recitation—“Two Words to Obey.”
10. Hymn—793 (Can. Baptist Hymnal)
“We’ve a Story to Tell to the Nations.”
11. Sight-seeing in La Paz.
12. A trip to Peniel Hall Farm.
13. Announcements.
14. Hymn—389 (Songs and Solos 1200),
“Whosoever Will.”
15. Lord’s Prayer (in unison).

Part 8—Short Talk on Bible Study.

Endeavor to show the children that after Jesus’ death and resurrection, just before he went up to heaven, He left something for those who loved Him to do. While He is up in heaven preparing a place for all who are His sheep and little lambs, He left it to us—to all who follow the Good Shepherd—to tell the “glad tidings” which the angels proclaimed, to those who have not heard them,

and to search for the lost sheep, who have wandered away from the fold.

Ask some child to repeat Mark 16: 15, and impress the words "Go Ye." Also emphasize the fact that Jesus will go with us—"Lo, I am with you alway"—as we seek to bring in the sheep to the shelter of His fold.

Part 9—Recitation—Two Words to Obey.

Two words in the Bible are harder to obey Than ever you dreamed of: One's **Go**, and one's **Stay!**

It's hard for God's helpers to go o'er the sea

And far from their families and loved ones to be.

It's hard for God's helpers to stay over there

And teach heathen people for Jesus to care.

But soon they are busy as busy can be

And I think they are happier, really, than we!

Part II—Visiting La Paz

Question.—Who can tell me to what country we took a trip last meeting?

Answer.—Bolivia. (Here a few questions about the trip and the country might be appropriate, and some points such as Panama Canal, Arica and Bolivia pointed out by the children, if time permits.)

Question.—In what city did we stop to rest?

Answer.—La Paz.

Question.—Who remembers the names of the kind missionaries who entertained us and told us so many interesting things about Bolivia?

Answer.—Mr. and Mrs. Wintemute.

Leader.—Now, I am sure we are all well rested from our long journey, so to-day let us go out and see this city of La Paz.

Leader.—My, how hilly the streets are! It almost takes my breath to climb some of them! See how hard those horses find it to draw that carriage up! Did you ever see streets paved like these? Those are cobblestones. Ah, here is a nicer street, with fountains, flowers, birds and lovely patios all along. Let us go first and see the new chapel! There are the walls of the old one! Do you ask why it was not finished? That is a long story, but when it was partly finished a Cath-

olic Mayor stopped them. The Christians in Bolivia, and in Canada asked God to help our missionaries in their trouble, and God did help. He put it into the heart of that Mayor to pay Mr. Wintemute \$17,000, which was more than the unfinished building cost. This made it possible for Mr. Wintemute to buy land and start a new chapel. Here is one of the Catholic churches! Let us go inside! How beautiful everything is! Do you wonder that the people do not like to come to a "store" to pray, as they call our little Mission Hall? We must try and help our missionaries to make the new chapel so pretty that everyone will want to go there to worship God. Now, shall we go and see the market? Look at that man carrying a big, heavy box on his back? Won't it break his back? Oh, no, that is an Indian, and he is used to carrying loads. When he was a little boy he was taught to do so. The Indians carry all the furniture for people who are moving, and if the load is very heavy he goes in his bare feet. How funny he appears, wearing a wool cap with ear laps, and a felt hat on top of his cap, also a bright colored poncho to keep him warm! Ah, here is the market! Look at the Indian women with their babies on their backs, and the wee tots playing around them! There is a baby rolled in a shawl, and laid on the doorstep, and here's another sleeping on the sidewalk! What are in those baskets in front of the women? Why, they are oranges, russet apples, bananas, figs, and oh, see the strawberries, peaches, and cherries! Here are some things we never saw before, what can they be? Those like long-necked pears, are called paltas, and are eaten with pepper and salt, and those others are custard apples, which are very good to eat. Be sure you wash everything before you eat it, and don't drink any milk or water unless it has first been boiled, as the people are not very particular about being clean. They even wash their vegetables in the sewer water. One place more we must see, and that is the park, where the higher class people will be! What nice homes are along here, and, say! did you notice that there are really street cars and autos? There is a Gente (pronounced

Henty) lady. She is Spanish. (Ask if anyone remembers who the first Europeans to come to this country were, then explain that the Gentes are descendants. Answer, the Spaniards). And what pretty clothes she wears. They are not so very different from ours, except for the beautiful shawl around her shoulders. She wears a mantilla on her head instead of a hat when she goes to church, as the Roman Catholics forbid women to wear a hat in church. The Gente men dress like our fathers, and take off their hats when they even pass a church. Here is a little Chola girl! Perhaps she'll tell us about herself. (Choose a girl, dressed, if possible, to represent a Chola—and let her say the following speech. Explain that Cholas are half-breeds, one parent being Spanish, the other Indian).

Chola Girl.—"I am a Chola girl, and belong to the other class of Cholas. We girls and women wear very wide skirts of silk or velvet, and sometimes we wear several of them, which makes us appear very big. We always like high-heeled French shoes, with pink or pale blue stockings, a high-crowned Panama hat, long earrings, and a brightly colored fancy shawl. My mother keeps a store and sells liquor, and my father and other men get drunk. My father is a carpenter, but some of our men are shoemakers, tailors, or masons. Some of the Chola women are not clean like my mother is. They appear dirty and untidy, and they use their wide skirts for a dish towel, or a hand towel, and even wipe their noses on them. We worship in a big Catholic Church where we pray to Mary. The priest tells us about Jesus, when he was a baby, only, and when he was on the cross. Did he never come off the cross? Why do you pray to Jesus instead of Mary?"

Part 12—

Now, we have seen a great deal of La Paz, and we must hurry and visit some other places, but before leaving La Paz, I wonder who can name the missionaries who have worked here?

Answer.—Mr. Routledge, Mr. Baker, Mr. Reekie, Mr. Haddow, and now Mr. Winte-

mute. (Give this answer to a child beforehand in readiness for the question).

Leader.—Yes, and all these brave men were helped by their equally brave wives, as they told the story of Jesus' love. But how much they need other helpers. We are now going sixty miles away to Peniel Hall Farm, and for this trip we take an auto. My, how rough and stony the road is, not a bit like our Ontario roads! How shall we ever cross that river? There is no bridge! Oh, dear, we drive right through! Here we are safe and sound on the shores of a lovely lake! What is its name? (Point on map).

Answer.—Lake Titicaca.

Leader.—Now, we climb on the backs of mules and ride for seven miles. See that little boat out on the lake. That is the "Farm Mission Boat", called the "Chiriotto", being named after Antonio Chiriotto, the man who gave Peniel Hall Farm. He was an Italian who came to America, and lived in California. There, in Los Angeles, he went to a little Mission called Peniel Hall, and learned to love Jesus. He was all alone in the world and had lots of money, so he came down to South America to try to do his part to obey Jesus' command, and before he died he left his money to three Christian men, and told them to buy a farm, and teach the Indians to love Jesus and live better lives. These men bought a farm of 1000 acres with 242 Indians living on it, and named it Peniel Hall Farm. At last we have reached it, but how slowly the mules travelled! See the little mud huts of the Indians here and there over the farm! They grow potatoes, wheat, beans, and some native vegetables, and have cows, mules, horses, sheep, chickens, pigs and guinea pigs. Let us go up to the bungalow where our missionaries live. How much nicer it is than the huts of the Indians! There are Miss Booker and Mrs. Vickerson to welcome us! How brave these women are to live here, away from all their friends, with only Senor Ruiz, the farm manager, and his wife for company and protection! Of course, they have a stronger protector than Senor Ruiz, as Jesus has promised to watch over them and be with them—"Lo, I am with you always." What is this

other big building near the bungalow? It is the schoolhouse, and home of Senor Ruiz. We'll go there this evening to the night classes. Day school is on now, and is growing, so Miss Booker tells us. There are some young men who do not feel they are "too big" to go to school. Let us go with Miss Booker to visit some sick Indians. Some of them have toothache, others earache, but see the bad cut that boy has. How kind Miss Booker is to him as she dresses it and listen to her telling of Jesus while she works! How glad she will be when Miss Palmer, who is a nurse, comes to help her! Now it is time for night school! I wonder if there'll be many there! Why the room is so full they are sitting on the window sills, and anywhere they can find a seat! There must be about 75! Hear how well they sing the hymns in Spanish! See how hard they study so that they may learn to read! Miss Booker says some of them are very anxious to learn to read the Bible. Do you not think Mrs. Vickerson is wonderful to stay here? You know our recitation said it was hard to go and hard to stay. I am sure she is often very lonely for her husband, and he had such things planned for the Farm, but God called him up to heaven, so she is bravely trying to tell the story of the Good Shepherd herself. Here is an Indian boy by the name of Jose who will tell us how he and his people live.

Boy representing Jose.—"I am a little Indian Boy, and live in one of those little houses you see over there. My people are Catholics, and have a mud walled Catholic church, only the roof is off, and one wall has fallen in. Once a year the priest comes to it and holds mass, christens the babies, and blesses our crosses. This costs our fathers a lot of money, and then they spend a lot more in feasting and drinking after the priest is gone. At feast times the men get awful drunk and fight each other, and sometimes we boys and even some of our little sisters get quite drunk. We never used to think it was wrong to drink, but since we have been coming to school we are learning that it is very wicked to steal and tell lies, and Miss Booker and Miss Wilson have for-

bidden any of us to drink alcohol. When it comes very dry weather we worship the rivers and lake, so that we'll get rain, but Miss Booker says we should ask God instead. The priest teaches us to pray to Mary, because she is the Mother of God. To whom do you pray?

Leader.—Now it is time we had another rest, after our busy day. Do not forget to pray to God to bless these heroic missionaries and to send them helpers. You will be glad to know that Mr. and Mrs. Plummer, our new missionaries to Bolivia, go to Peniel Hall Farm. Won't Mrs. Vickerson be pleased to have some-one come to help do the work her husband had to leave when God called him home.

Part 13—

Next meeting we will visit Oruro, Cochabamba, and some other places.

NEW HAMBURG MISSION BAND

We have twenty-five members in our Band ranging from five to thirteen years of age. We meet twice a month Sunday afternoons and are taking up the study on Bolivia. Twice a month we meet Saturday afternoons for sewing, etc. We prepared a box for India and one for Bolivia. We sent the Bolivia box by Rev. P. G. Buck. Along with many useful articles it contained four quilts made by our Band. One of these was a quilt covered with outline pictures of animals and with the names of the Band members around the border. This quilt was given to Mr. Buck's daughters.

Before Christmas we made a number of useful Christmas gifts and had a sale from the proceeds of which we sent \$5.00 to Foreign Missions and \$4.00 to Home Missions.

As a few articles were not sold we added story books, dolls, other toys, 3 crib quilts, children's clothing, candies and nuts and sent it to Toronto Memorial Institute for Christmas.

Now we are sewing quilt patches, towels, etc., to be sent to India.

Our Band members are divided into two sides, a red and a blue and contests between the two add to the interest.

Mrs. I. Lighthouse, Leader.

evangelistic campaign we made the acquaintance of a lovely family of girls, the daughters of a Police Sub-Inspector who lived in the police lines across the way from our compound. They had been stationed in various stations where there were missionaries and their hearts seemed prepared for the gospel to which they would sit and listen so eagerly. Mother, grandmother and four lovely sisters. There was one beautiful girl who used often to come to the bungalow and who seemed really to believe. She said one day, 'The name of Jesus Christ came from my lips when I was asleep.' Then father was removed to another place. How sorry the family was to go, but the girls still write and beg us to pray for them in every prayer.

Now Circles and Bands, after reading these words of gratitude for what was done in 1925 you will surely need no further urging, but like the wise woman commended in Proverbs, "will work willingly with your hands."

Note carefully the following:

Secretary of Supplies, Ottawa Association—Mrs. A. M. Kennedy, Howick Place, Ottawa.

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Secretary of Supplies, Eastern Association—Miss E. Bentley, 910 St. Catherine St. W., Montreal.

These ladies will give all information or suggestions. All articles must be ready by June 1st. From the letters of our missionaries we gather that hundreds of bags are needed, shirts and stocking legs (different sizes) babies booties, wash cloths, scrap books, etc.

It seems best to send all picture cards and Sunday School rolls direct by mail to India, ends left open and marked "Of no commercial value."

Our readers will learn with deep regret that Mrs. F. H. Findlay, to whom the Convention of Eastern Ontario and Quebec is so deeply indebted for the devotedness of the service rendered last year which resulted in the arrival in India in such perfect condition of the consignment of boxes, has suffered bereavement in the loss of her father. With deepest sympathy we commend her to the care of our Heavenly Father, and trust that in

God's good time she may return safely to us again.

DR. WARD'S LECTURE IN FIRST CHURCH, MONTREAL

A lecture was delivered by Rev. Dr. Ward of Emmanuel Congregational Church, in the First Church, Montreal, Tuesday, January 26, the auspices of the Women's Foreign Missionary Board of Eastern Ontario and Quebec. A large audience was rewarded by a most inspiring address on "The Vision Splendid." Taking Rev. 11:15 as his text, Dr. Ward, in eloquent words, made his audience realize the need of the Vision, and illustrated it by reference to the works of Carey and others who having seen the vision attempted the seemingly impossible and reached out into the far places of the earth determined to make them the Kingdoms of our God and of His Christ.

The collection amounted to \$79.11. The Board feel deeply indebted to Dr. Ward for his great kindness in rendering this service.

DAY OF PRAYER

The semi-annual Day of Prayer will be observed as usual on the 1st Thursday in April. It is of the utmost importance to our work that we gather for prayer. "God works for him who is waiting for Him." Our missionaries plead for our prayers. Our Treasurer needs our prayers that our financial obligations may be fulfilled. Surely our study of "Prayer and Missions," by Helen Barrett Montgomery, will influence us to unitedly pray as we have never done before.

TABERNACLE WOMEN'S CIRCLE

At the monthly meeting of the Ladies' Aid and Mission Circle held on the fourth Tuesday in December, a most interesting and instructive address on China was given by Mrs. Macdonald, of Kong Noon, South China. Dr. Macdonald is in charge of the hospital there and has just returned to his post. After more than eighteen years' experience Mrs. Macdonald had a most varied and inspiring story to tell, and as one member remarked, "I could have listened for hours." All greatly appreciate her kindness.

The Eastern Society

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

SUPPLIES DEPARTMENT

Do our Circles and Bands realize that there are only three months in which to prepare for the boxes to be sent this June to India? We must keep up the standard set by last year's giving. The following extracts taken from letters received from the recipients of the gifts will surely rejoice all hearts and stir us up to make great efforts to continue the good work.

Dr. Pearl Chute writes: "That wonderful box! It was as good as a Christmas tree to open it. Everything was wrapped so carefully and packed so well. As the things were opened we put them in the operating room on the tables and everybody came to admire them. And I told them you had sent them all those things because God's love towards you made you love them and that you wanted them to love him too as their Heavenly Father. Just now I feel so 'set up' and my cupboards are so full! I wish I could step into every Circle and Band and tell you how much I appreciate all that you sent and what a help they will be to the work. We were also delighted to have something to give the little Christian babies and children at Christmas time. For instance, I plan to give a little shirt to every worker who has a baby under one year old, and if I can spare them, I like to give a jacket to every little girl in the village schools and a stocking shirt to a 4th class boy. These would be prizes, as it is hard work to keep the village children in school until they really accomplish something, and they need encouragement as much as our Boarding Children. Again I thank you all for that fine box and your labor of love."

Mrs. Cross writes:—"May I say that when I found that we could not return to Avani-gadda before Christmas I felt I must do something to cheer our people there a little, so I opened the box that had been sent to us by the Circles of Montreal City. I cannot say what a joy it was to see and handle all the nice things the box contained. It was beautifully packed. Not one thing was damaged or crushed in any way. I unpacked everything and sorted them out. When we finished there were 78 parcels of various sizes, one for each

of the 52 Sunday Schools and one large one for the Boarding School, a nice quilt for our four aging pastors, a scarf for most of the old men among the workers, a quilt for each of the Biblewomen—and something for all the workers and their children, something for each Sunday School child, both Christian and non-Christian. You know our children on the roll this last April numbered 1264. So you see we have a host to encourage and help. We were so thankful for the box. Please tell all the Circles that I shall hope to say "thank you" in person when we are in Canada."

From Miss Murray:—"Box No. 3 reached us in perfect order—a very tangible token of the loving interest of the Baptist women of E. Ontario and Quebec in the Telugus and their missionaries, "the things that were sent from you, an odor of a sweet smell, a sacrifice well-pleasing to God." The warm quilts have been especially acceptable for our helpers whose health is of such great importance to us at present; none of them are very robust, and some have required special comforts this season. It is just impossible for us to lie in our warm comfortable beds while they shiver and suffer in the chill of the wet and cold seasons, and it is not unusual for us to cover them with something from our own beds. The bags and pictures have already made a good many boys and girls happy as Miss Mason has visited, examined and rewarded the children of her evangelistic schools in outside villages, but will be more extensively used in the rally of our Station Evangelistic Schools next week, while the remaining articles will help out beautifully in the Christmas parcels for our Christian families which we hope soon to be preparing. Those crying dolls from St. Henry are very funny, and have already helped to entertain many juvenile and other callers.

What a labor of love this has been, and we thank all who had any part in it.

One dear little girl with a cruel sore on her body has been coming to get it dressed. "When is Christmas?" has been her query for some time. Slowly, slowly the story of God's love is becoming known. During the

Canadian Missionary Link

Editor—Mrs. Thos. Trotter, 95 St. George St., Toronto 5, Ontario. All matter for publication should be sent to the Editor. Subscriptions, Renewals, Changes of Address and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto 9. 50 cents a year, payable in advance.

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EASTERN SOCIETY ESTIMATE PAGE IN JANUARY LINK CORRECTIONS

Miss Hinman's work \$700.00 not \$7.00.

Miss Murray's salary \$700.00 not \$7.00.

Paragraph two of explanation of estimates should read as follows:—"Contributions from Circles and individuals are asked for Miss Murray's passage."

Many, we feel sure, will consider it a great privilege to contribute to this special.

SUBBAMMA

(Continued from page 243)

she was too little to understand, and she didn't like to show that she had been listening. One day Subbamma became very ill. Her mother and grandmother called in all her aunts and cousins who lived near them and all of them tried to give her something to make her well, but the little girl was not

better. Then they sent for a Hindu priest. He came bringing some idols and some incense and began to pray out loud and to burn the incense.

Subbamma had been lying very still until she heard the priest and smelled the incense. Then she roused up and cried out:

"Why do you have the priest here and all those idols? Don't you know that there is only one God and that Jesus loves me? I am going to Jesus."

Her face showed how happy she was. She began to sing a song about Jesus she had heard the Bible women sing, and in a few moments she had gone to heaven to be with Jesus.

Then they listened eagerly to the Bible women as they told of the beautiful home in heaven to which Subbamma had gone, and of the love of Jesus who said he was going to prepare a place for all of those who loved Him.—Lutheran Boys and Girls.

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