

# Canadian Missionary Link

Putnam, Mrs. A.

XLVI

WHITBY, JULY-AUGUST, 1924

No. 11

By the faith that the flowers show when they bloom  
unbidden,  
By the calm of the river's flow to a goal that is hidden,  
By the trust of the tree that clings to its deep founda-  
tion,  
By the courage of wild birds' wings on the long  
migration,  
(Wonderful secret of peace that abides in Nature's  
breast)  
Teach me how to confide, and live my life, and rest.

For the comforting warmth of the sun that my body  
embraces,  
For the cool of the waters that run through the  
shadowy places,  
For the balm of the breezes that brush my face with  
their fingers,  
For the vesper-hymn of the thrush where the twilight  
lingers,  
For the long breath, the deep breath, the breath of a  
heart without care,—  
I will give thanks and adore thee, God of the open air!

From "GOD OF THE OPEN AIR"  
By Henry Van Dyke

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## Notes

### CONCERNING THE TREASURY

At the end of the second quarter. Circles as compared with last year \$1187.91  
Young Women's Circles ahead .. 81.06  
Bands BEHIND ..... 209.55  
JUBILEE FUND has ..... 274.12  
Objective ..... \$5000.00

At the Women's Jubilee Meeting in Massey Hall Mrs. Montgomery spoke of the seven Christian Colleges for women in Asia and the wonderful work they were doing. From "Missionary Ammunition" we have clipped a brief statement about these colleges which will refresh our memories and be valuable for reference.

Mr. Hatt, Manager of the Book Room, 233 Church St., Toronto, writes: "I think quite a number of the Mission Circles and Bands will be selling Scripture text Calendars this fall to make Missionary money. If they will give us their business they will make money for Baptist work both buying and selling. Our prices are the same as those universally charged and we can allow liberal terms for payment.

Acadia University, at its recent convocation, conferred the degree of LL.D. upon Dr. Eva D'Prazer, in recognition of the distinguished service she has rendered to our work in India, and in this country through her inspiring presence at our Jubilee services all over Canada.

Many subjects for prayer are suggested in this issue. Remember the colleges for women, Miss Clark's Orphans, Miss Scott in the Timpany Memorial School, Miss Murray in her new home at Narsapatnam, Dr. D'Prazer, Dr. Joshee and his family, also at home, Miss Pratt and the young women, and our Jubilee fund.

### LETTER FROM A BOARD MEMBER

#### Unable to Attend the April Meeting

April 46, 1924

Dear Mrs. Inrig.—I am sorry not to be at the Board meeting on Friday, I thought it would be on Thursday, and not on Good Friday, so made plans for that; then it is almost impossible to get on a Metropolitan car on a holiday, even if you do, one frequently has to stand all the way down and I cannot do that so 70c goes into the "Might and Mercy" box.

The "Might" certainly was a blessed inspiration and I for one thank Mrs. B. for passing it on.

My box held a gift from Ryrie's, is 5½ inches square by 3½ deep. I glued the cover on and Mr. M. wrote "W. B. Foreign M. S. of Ont. W., Might and Mercy" and it stands on the mantel in the den. All who see it say 'You don't know how to spell, that should be mite.' Then explanations are in order.

H. asked if I expected to fill that box, and when I informed him a letter carried and not posted meant 5c, the same for a spot on the tablecloth, or being late for meals, he suggested a band-box instead.

To-day a woman who comes to clean dropped some blueberry juice on her tablecloth, she said, "Mr. H. says 5c for your box. What's it for?" When I told her, she said "I can give that, they are worse off than me."

My little friend gets my heavy-weight brush for her floors but forgets to return it so now it will be 5c when I have to send for it, and a double purpose will be served—faults corrected and the Mission fund increased.

Here is where the shoe pinches. I **might** get two choice Dahlias for my garden, the price of one goes into the box; three roses

(Continued on page 325)



### DR. JOSHEE AND DR. D'PRAZER IN TORONTO

This is a picture of our Jubilee guests, Dr. Joshee and Dr. D'Prazer. It is taken on one of their outing trips in Toronto. They are standing by Miss Margaret McEwan's car. Our guests were unable to obtain passage back to India as early as they had expected, but their delay has been a gain to Ontario Baptists for they have been able to speak to many people who had not heard their cheering messages before. At a great meeting in Walmer Road church on the evening of June first Dr. Joshee and Dr. D'Prazer spoke. They always, in their addresses, express deep thanksgiving to God that Canadian Baptists sent the message of Salvation to them and to the Telugus, showing what great blessings the Gospel has brought into their lives.

In Walmer Road at the Missionary service six thousand five hundred and twenty-five dollars were subscribed to the Jubilee fund. We shall all follow with loving thoughts our friends from India as they return to their life work among their own people.—J. Z.

### CANADIAN SCHOOL OF MISSIONS

By Dr. Lovell Murray

With the beginning of June, the Canadian School of Missions moved into new and larger quarters at 207 College Street, Toronto, (telephone Trinity 6737). Its new home includes office and classroom accommodation sufficient for present purposes, together with reading and social rooms, so that the School will now be equipped as a convenient and comfortable rendezvous for furloughed and prospective missionaries.

The School has just completed its first triennium. The plans that were framed by the Provisional Committee contemplated a three year period of experimentation. It may now be said that the experimental stage is passed and that the School will be justified in continuing to work in the main along the lines it has already developed. Since the eight Foreign Mission Boards which co-operate in maintaining the School are serving five different communions—Anglican, Baptist, Congregational,

Methodist and Presbyterian,—it has been demonstrated that it is quite feasible to carry on a missionary training institution as a union enterprise at the home base, parallel to the many Union Colleges and other co-operative undertakings in the various mission fields.

Lack of space forbids more than a hasty sketch of the work that has been accomplished. During the past year eighty-one missionaries of the co-operating Boards were registered in the School, out of a total of 111 who were in Canada on furlough. Sixty-one candidates also were registered. The wisdom of locating the School in Toronto appears in the fact that last year there were in or near Toronto 76 missionaries and 47 candidates, a total of 123, of which number 114 were registered. Taking the three years together, there have been 261 missionaries on furlough, of whom 185 were registered in the School; the number of different candidates registered was 101, making a total of 285 different registrations in the three years.

One main line of the School's work has been to bring furloughed and prospective missionaries into touch with instruction that already exists. The educational resources of Toronto are so rich that it has not been necessary for more than a very few who have been living near the city to go elsewhere for the courses they needed. The subjects thus studied ranged from Swimming to Old Testament Exegesis and from Mathematics to Ophthalmological Surgery.

The other main line of the work of the School has been to supplement existing courses with the special instruction needed in preparing for missionary work. First there were the Courses for Candidates. These have included Animism and Social Anthropology; Seminar Studies in the Religions of the fields where Canadian missionaries are at work; Phonetics and Linguistic; Theory and Practice of Missions; Moral Hygiene; History of Missions; and Present Conditions in Mission Fields. These courses were accepted as electives and full academic credit given

by Knox, Trinity, Wycliffe and Victoria Colleges and the Missionary and Deaconess Training Homes in Toronto. Last year forty-five, including a few missionaries, took these courses.

There were also a large number of Courses for Missionaries, grouped mainly in two intensive sessions each year. Many from outside Toronto came in for these sessions. Last year some came from as far away as Kentucky, British Columbia, and Newfoundland. During the three years, thirty courses in fifteen different subjects were given in the sessions. This does not take account of an extra session devoted to the study of Phonetics, with particular reference to Asiatic languages, given by Prof. T. F. Cummings, of New York, or of occasional short courses of lectures, such as The Art of Story Telling, Girls' Work, and Present-day Mohammedanism, the last named being given by Dr. S. M. Zwemer. In all of these courses for missionaries, a number of candidates also were enrolled. Mention should be made, too, of a large number of individual lectures, given by such well-known leaders as Miss C. A. Gollock, Miss M. M. Underhill, Dr. Paul Harrison, Dr. Sherwood Eddy, Prof. J. E. R. Aggrey, Mr. J. H. Oldham, Dr. C. Y. Cheng, Dr. John Darroch and Mr. F. P. Turner.

A distinctive feature of the past year's work has been the inauguration of a programme of theological and missionary studies for medical students who are preparing for service abroad. A six-year syllabus has been prepared covering two subjects a year. Last year twenty-hour courses were given in New Testament Studies and the History of Religions, with an enrolment of 35 students. The work for next year will cover Old Testament Studies and Missionary Principles and Practice. So far as we know, no similar training for prospective medical missionaries is offered elsewhere and the venture is being followed with interest by missionary leaders across the line and over the water.

Altogether, during the past three years, the School has offered fifty-six different

courses covering thirty-three subjects. With the exception of five courses given by Prof. E. D. Soper, of Northwestern University, Dr. A. L. Warnshuis, of London, England, Dr. S. M. Zwemer, of Cairo, Egypt, Prof. T. F. Cummings of New York and Prof. E. M. Best, of Montreal, all of these courses have been given by Toronto men and women and given without remuneration. In all, a faculty of thirty-six have been enlisted to give these lecture courses, including some of the most prominent educators in Toronto.

Beyond all anticipation has been the number of missionaries and candidates taking advantage of these special courses provided by the School. The number who took one or more of the courses was 64 in the first year; 76 in the second; and 96 in the third—a total of 221, not including duplicates.

Quite as important as the group instruction just described has been the individual training given to missionaries on a wide variety of subjects. Many, as they come home on furlough, are eager to become better equipped to meet some special responsibility or opportunity. One wants X-Ray training and another Public Health, many ask for vocal or piano instruction; some wish to observe in Kindergartens, in Public and High Schools or in Hospitals; others need piano-tuning or typewriter mechanics. A nurse asked for house-building, and the principal of a Girls' High School for taxidermy, while an evangelistic missionary said he wanted instruction in educational psychology, motor mechanics and the banjo! The School has assisted scores of missionaries to secure individual training along these any fee asked by the instructor.

and many other lines and in no case was Another factor in the work of the School has been the conferences which are held from time to time during the year, dealing with the personal problems of the missionary and some practical problems of present-day missionary work. As in the case of the courses of lectures, the subjects to be discussed are determined by vote of the missionaries themselves.

Secretaries and members of Mission Boards are frequently in attendance. All of these gatherings have been interesting and most of them highly profitable.

Many minor activities have entered into the programme of work each year. Visits of observation have been made to Juvenile Court, social settlements, the Royal Ontario Museum and other centres of interest. Occasional meetings have been held solely for intercession. Social gatherings have been a delightful feature of each year's programme. Courses of reading on a wide variety of subjects have been prepared for furloughed missionaries, missionary candidates and missionaries on the field. The office has been a clearing house for information of various sorts and has made available a large number of magazines of missionary and general religious interest.

Letters from missionaries on the field who during their furlough were students in the School refer most appreciatively to the varied services which it rendered them while they were here. They seem to feel that they are still a part of the School family and wish to be kept informed of its work and progress. They have much to say about the lectures they attended and the individual instruction they received. But what appears to have impressed them most is the association of missionaries with each other, which the School has made possible, and the development of a spirit of fellowship in their common task. Candidates and Secretaries of the Boards often speak in a similar strain. The hope is that in its new home the School will be better able to develop an atmosphere of sociability and friendliness.

#### LETTER FROM BOARD MEMBER

(Continued from page 322)

instead of six, etc., etc.

I had gripe three weeks ago, I "might" have needed a doctor, it was a "mercy" I got well without, so on and so on.

Sincerely yours,

A. M.

## SEVEN COLLEGES FOR WOMEN IN ASIA.

### Women's Christian College at Tokyo, Japan.

In the Woman's Christian College in Tokyo, is an opportunity we cannot afford to overlook. There is no more important field for such work. We are looking constantly for leaders in our missionary work; we need women who can assume responsibility, as principals in our girls' schools, teachers on the faculties of our high schools, superintendents of our Bible Training Schools and women who can qualify as doctors. We can never evangelize the east with a body of American women. Only as we educate thoroughly the girls of these countries and place upon them the evangelization of their own nation can we hope for the leadership which will insure success. We have been laying foundations for nearly fifty years; now if we fail to take the further step in the higher education of our women, we shall lose that great opportunity before us, of giving woman her place of power and influence in the Kingdom of God.

In April, 1918, this College was opened with an enrollment of eighty-four from seventeen mission and many government schools. The President, Dr. Nitobe, and the dean, Miss Yasui, are Japanese. Four four-year courses—Liberal Arts, Japanese Language and Literature, English Language and Literature, and Business—are offered. It is supported by five co-operating Boards.

### Yenching College, Peking, China.

This Union College was founded in Peking in 1905 and is supported by four Women's Boards. The number of students in 1920 was 120. The number of students for 1919 was sixty-one. Miss Luella Miner is the president. The medium of instruction for most of the courses is in Northern Mandarin, fitting all but a few to take directly to their home communities the fruits of their study without transmission into another tongue. The influence of the student body is warmly Christian. Students are expected to attend daily chapel prayers

and regular Sunday morning service at their own denominational church or at the nearby Congregational Church. Special and weekly class prayer meetings are held. Of those who have been graduated one is a leading evangelist, two are studying in America, two are leading Y. W. C. A. secretaries, others are teaching in various mission schools, and a number are wives of educated men. Thus an ever increasing body of alumnae is fulfilling the aim of the college to produce educated Christian leaders for China's womanhood and the Church.

### Ginling College, Nanking, China.

Ginling College is located in the old city Nanking, the former seat of Chinese learning. There Chinese girls may study in their own language and are not removed from the simple life and the relations with their own people. They do not have to meet the temptations to which an Oriental girl is subjected in the unusual freedom of American colleges. Each separate Board could not possibly maintain a college for its own girls, since it could not provide the student body, the faculty or the funds. There is reason for gratitude that the spirit of Christian unity prevails to such an extent on the Mission fields abroad that it is possible for many Boards to unite with one great aim in the higher Christian education for women. If we lead these girls into the broader freedom through Christianity we must give them sheltering care and the strong helps of Christian training and example, that in the days to come they may form the foundation of the new Christian education of the Orient.

Ginling College was founded in 1915. Its fourth year opened with an enrollment of fifty-three students, representing nine provinces, twenty-eight cities and eleven denominations. The curriculum, while providing thorough scholastic training, aims first of all to meet the needs of new China. There is self-government and the students have, on their own initiative, opened a school for poor children which they themselves finance and administer. The College is supported by five Women's Boards. The President is Mrs. Lawrence Thurston.

### Women's Union Medical College, Peking, China.

In China there is an average of one doctor to every 400,000 people. The average in America is one to every 712. It is safe to say that 99 per cent. of all the people who become ill in China are entirely without our competent medical attention. China probably affords an exhibition of the greatest physical need the world has ever known. The permanent solution of this is only to be found in the building up of a well trained medical profession among the Chinese themselves. Three Foreign Mission Boards foresaw this and united in the organization of this school in 1907 to help in meeting this most urgent medical need.

This college is located in Peking, the capital. The women who have been graduated from the college are answering in a splendid way the varied demands upon their trained service. In 1919 there were 55 students coming from provinces of China, Manchuria, and Korea. Two years of college work are required for entrance and a year of internship in a recognized hospital is needed before a diploma is issued. In June, 1918, seventeen were graduated representing eight provinces of China. All were earnest Christians.

### Isabella Thoburn College, Lucknow, India.

It is due to the persistent devoted efforts of British and American women that even one per cent. of India's 170,000,000 women can read. We readily understand therefore the need of competent women as teachers to lift the girls of the coming generation out of illiteracy and ignorance and superstition.

Isabella Thoburn College, the first Christian College for women in India, started as a one-room school in 1870 and celebrated its jubilee anniversary, April 20, 1920. It was advanced to high school grade in 1882, and admitted to college standing in 1886. By the co-operation of two Boards, it was made a Union College in 1919 and is affiliated with the Allahabad University, which sets the examinations and confers degrees in First Arts, First Science, and

Bachelor of Arts. The principal is Miss Florence Nichols, and the faculty consists of American missionaries with pandits and munshis for Oriental classics. In July, 1919, the enrollment was, normal 23, high school 200, college 30. In academic standing the College ranks with the best in India. From this college have gone forth: 179 high school students, who have taken the College Entrance Course; 99 students who have taken the Teacher Training Course; 141 students who have taken the Intermediate College Course; 60 students who have taken the Bachelor of Arts Course. And this is what these students have later done: 228 became teachers (149 of them in Mission Schools); 5 became evangelists; 18 became doctors; 95 entered homes of their own; 114 entered upon further study (14 abroad).

### The Womens' Christian College, Madras.

In South India the most progressive factor in the Christian education of women is the Woman's Christian College in Madras. This institution is another of the strong bonds of internationalism. Twelve Boards are co-operating, six in Great Britain, five in the United States and one in Canada.

The college opened in July, 1915, with 40 students, but the number has increased to 120. At the head of this college we have Miss Eleanor McDougall, a former member of the faculty of the University of London. She has, in recognition of her unusual ability and her commanding position, been appointed to a position on the Senate of Madras University, which, in recognition of the high-grade work of this College, confers degrees on its graduates.

### Union Missionary Medical School for Women, Vellore.

Here in India, millions on millions of women, hardly more than children (more than all the people in the United States) never saw a doctor or a nurse. Now that the war has flashed and dinned into our imagination the awfulness of human suffering and has made us think and see and feel, possibly we shall realize what is happening in the trenches on the battlefield of motherhood throughout India. We have seen the

Red Cross summon millions of hands to help, secure millions of dollars and thousands of trained men and women with all the most modern appliances, anesthetics and miraculous surgery for our wounded and dying men. All this was not too much in the name of humanity and duty. All this and more is not too much in the name of the Great Physician, who to-day must walk the plains of India in the person of His friends.

The course in this college includes anatomy, physiology, chemistry, histology, materia medica, medicine, surgery, pathology, hygiene, medical jurisprudence, midwifery, lunacy and optomology.

"By women doctors alone can the very great amount of pitiful suffering prevailing among immense multitudes of heathen and Moslem women be effectually alleviated or cured."—*Dr. Moorshead.*

The native girls of India cannot practice medicine unless they first are taught. They cannot be taught without medical schools and teachers. Certain of these native girls have sought training in Europe or in our own country. This is good, but not good enough. The way is very long; the process costly and divisive. The native school on native ground for the training of the native woman in medicine stands out as the imperative need of the hour in India.

The Government of India is heartily in sympathy with the proposition and has endeavored to meet the need in some of its medical schools for men. Society, however, is not ready for the education of women with men in medical schools and the experiment has been unsuccessful. The Government, acknowledging the failure, now turns to the few women doctors under missionary auspices and urges them to proceed with their plans as with them the girls can be more or less sheltered and under high Christian and moral influences during their period of medical education.—*Missionary Ammunition.*

In the coming years many girls from our own Mission should go to the Medical School at Vellore and to the Women's Christian College at Madras.—Ed.

### LUDHIANA MEDICAL COLLEGE

A ceremony of unusual interest was held at Ludhiana on October 17th, when Dr. Edith Brown, principal of the Women's Christian Medical College, was invested with the gold Kaiser-i-Hind medal, by Sir Edward Douglas Maclagan, Governor of the Punjab.

In 1911 Dr. Brown was awarded the silver Kaiser-i-Hind medal in recognition of her unselfish work, and, in view of the great extension of the work and the success which has attended it, which is almost entirely due to her efforts, the gold Kaiser-i-Hind medal has now been conferred on her.

At the request of His Excellency, Dr. Brown gave a brief account of the founding and growth of the Medical School, saying: "It is 31 years to-day since I first left home as a medical missionary, and gave my life to my Master for His work in India. At that time there were hardly any Indian women doctors; only those could qualify who could afford to go to England, or who would study in men's colleges in India. We saw the bright educated young Indian Christian girls and longed for their help in our medical work, and God gave me a vision of what they might be, and do, for India. In 1893 we called a few missionary friends together about this, and after much prayer we decided to begin this medical school, which was the first medical school for women, managed by women, and attached to a women's hospital in India, and indeed anywhere. We have the honor of being pioneers.

"We started on January 4, 1894, with only one gift of £50, and a promise of £50 yearly for three years, and with four medical students and two compounders, with only the first block of the Lal Kothi, containing five rooms, but with faith in, and obedience to, our God Who 'giveth strength and power to His people,' and Who has never failed us. One generous helper of these early days must be mentioned,—Miss Greenfield, whose name is still dear to many in Ludhiana, and who



gave us the clinical work of her hospital in the city for many years.

"Now by God's blessing we have 77 students, 16 compounders, 40 nurses, 20 dais, and 10 indigenous dais (midwives) under training,—163 in all. Now we have a hospital, with 150 beds to which a maternity block with 25 beds is being added. Now our hostel buildings of the college are good, though worthy college buildings are badly needed. And during these 28 years 108 medical students have qualified as doctors, over 50 as compounders, over 120 as nurses, and over 150 as dais, and by their reports it is evident that the doctors alone are, in different parts of India, seeing over 600,000 patients each year. Now our annual budget is over 1½ lakhs. During these years over 20 lakhs rupees have been spent, of which Government has given some six lakhs, municipal committees and district boards about ½ lak, personal friends ¾ lak, college fees 1 lak, medical fees have brought 3 lakhs, and Christian friends at home and in India have given by donations and subscriptions about 10 lakhs."

Our W.M.S. has been giving scholarships to the Women's Christian Medical College since 1904. The W.M.S. Mission in Central India has had the help and benefit of six qualified Indian Christian women. At present, three are associated with the mission, and Miss Maude Smith, a fourth, is on sick leave.—*Missionary Messenger.*

"The restless millions wait

The light whose dawning maketh all things new;

Christ also waits, but men are slow or late;

Have we done what we could? Have I? Have you?

A cloud of witnesses above encompass,

We love to think of all they see and know;

But what of this great multitude in peril who sadly wait below?

Oh! let this thrilling vision daily move us  
To earnest prayers and deeds before unknown,

That souls redeemed from many lands may  
Join us,  
When Christ brings home His own."

—Sel.

### TREASURER'S REPORT RECEIPTS FOR MAY.

From Circles—Fairbanks \$8.50; Tillsonburg, \$5.67; Lindsay, \$19.90; Port Elgin, \$10; Toronto, Central, \$53.30; Toronto, Mt. Pleasant, \$12.20; Cramahe, \$5; Sault Ste. Marie, First, \$25; Ingersoll, \$8; Brantford, First, \$24.85; Simcoe, \$25; Toronto, Walmer Road, \$64.25; Thamesville, \$4.20; Toronto, Pape Ave., \$5.09; Toronto, Parkdale, \$8.50; Shedden, \$4; Jerseyville, \$5; Lemonville, \$2.75; Arkona, \$8.98; Toronto, Boon Ave., \$7.25; Timmins, \$4.50; St. Thomas, Centre, \$37.50; Boston, \$20.50; Courtland, \$6.50; Houghton, First, \$5; Paisley, \$2; Toronto, Christie, \$25; Otterville, \$13; Toronto, Indian Road, \$49.20; London, Maitland, \$30; North Bay, \$1.40; Birchcliff, \$2; Toronto, Jarvis, \$19.05; Ailsa Craig, \$25; Sault Ste. Marie, First, \$12.50; Toronto, First Ave., \$8; Capreol, \$5; Marchmount, \$5; Cobalt, \$6.85; Vittoria, \$2.25; Thornbury, \$5; Toronto, Century, \$17.30; Woodstock, East End, \$2.25; London, Adelaide, \$49; Niagara Falls, Main St., \$1.60; Woodstock, Oxford, \$13.50.

From Y. W. Circles—Simcoe, \$9.25; Kingsville, \$15; Hanover, \$22; Toronto, Central, \$17; Toronto, Bloor, \$10; Toronto, Walmer Road, \$50; Brantford, Shenstone, \$25; Beachville, \$5; Brantford Park, \$16.

From Bands—Waterford, \$16; Peterboro Park, \$10; Ridgetown, \$7.15; Vittoria, \$18.75; Welland, \$3; North Bay \$7; Ingersoll, \$6; Claremont, \$8; Gilmour Memorial, \$17; Toronto, Indian Road, \$6; Boston, \$8.50; Campbellford, \$2.20; Hagersville, \$30; Harrow, \$7; Lindsay, \$9; Fonthill, \$15; London, Talbot, \$20; St. Catharines, \$22.70; Sault Ste. Marie, First, \$6; Owen Sound, \$8; Dunnville, \$12; Dundas, \$30.

From Miscellaneous Sources — Special per "V.E." \$41.25; Toronto, Dovercourt "Steadfast Builders", \$40; Mrs. S. S. Bates, \$7; Toronto, Royce Ave. S.S., \$6.18; Collection, Toronto Association, \$37.50; Mrs. A. E. Miles, \$20.

M. C. Campbell,  
Treasurer.

Mrs. Glen H. Campbell,  
113 Balmoral Ave., Toronto.

### CASTE STORIES

In India, the missionaries are always facing the iron gate of caste in some form or other. By turns it is ridiculous, pitiful, cruel, apparently hopeless. Occasionally a light breaks through that makes the missionaries hope that some day the iron gate will open wide. Here are a few stories that show some of the problems that have to be met.

#### Sweeping the Road

One queer sect or caste of India is the Gurus. They are the people who go to the most peculiar extremes about taking the life of any animal or even insect. They often wear something over their mouths, to keep any gnats, flies or mosquitoes from flying in and being swallowed. One day one of these Gurus, a woman, came to one of our mission stations. Besides the white cloth over her mouth, she carried a roll of oil cloth over her shoulder, and a dust mop or broom. When she got ready to sit down, she carefully dusted off a spot on the veranda, unrolled her oilcloth, and spread it out. She did this so that she would not crush or kill any insect. Some of the Gurus sweep the road as they travel along, so as to be sure not to destroy the most minute form of crawling life.

#### "Born to Be a Robber"

This is the title of a chapter in the study book, "The March of India." It shows two things about caste: first, that if you are born into a certain caste, there you have to stay; and then it reveals the fact that there are castes that are devoted to crime, in some form or other. Some are, or rather were, "thugs" or murderers, but the Government suppressed most of their activities fifty years ago, or more. They were supposed to be under the protection of the goddess Kali, and after every murder a ceremony was performed in her honor (think of it!). But there are still castes in India whose activities are really criminal. Does that keep the missionaries from trying to help them? No, indeed, it does not. There are several mission settlements in India among these

criminal castes. It is the children, O the children, that they try to reach and train in the right ways, and they try to restrain the grown-ups to some extent. Miss Ella Hoxie has charge of nearly two thousand children who were born into these castes. "Next week," she wrote at one time, "there is a holiday due that gives us a little anxiety. There is one caste who always insist on sacrificing buffaloes at that time. Mr. Stratton has hard work to stop the sacrifices at the settlement.

"In spite of all our watchfulness, three goats were sacrificed within the settlement limits the other day. One fair lady of the Bhat caste was being given over to her desiring husband for the sum of 800 rupees. At least, the relatives were insisting on that amount. This is the caste in which the women sing to entertain the bystanders, while the men steal from the crowd. The would-be husband complained to the missionary sahib, who was just interested enough to get the price down to 40 rupees, which of course made him a trifle unpopular with the lady and her family; but he knew all too well that such a price as 800 rupees would only mean that, within a specified time, the man would have to engineer a robbery amounting to that sum, or he would be nearly killed by the men of his own caste—so the price of the lady was lowered. All these little things have a distinct bearing on the daily work of the missionary. But if one knows the history of the people, he can see that we are making some progress. There are heaps of things that are not a bit romantic, but there are always some things that are encouraging, and it is worth while, even if it is hard to get over so much territory, and you keep wishing you could be twins!"

Hurrah for the grit and patience of such missionaries!

Moral: Send them a flivver, so that they can be twins and do twice as much—one missionary says four times as much, but that depends on the locality, of course.

—Everyland.

## Our Work Abroad



### MRS. CARRIE HAMMOND ARCHIBALD

During Mrs. Archibald's long years of service she has several times while on furlough visited Toronto. Many Link readers in Toronto and other places have seen and heard her and will remember her ability and power as a speaker. They will be interested in the following message from Mrs. Archibald, taken from Field News:

Dear Friends,—A word to you all through the Field News, before leaving India. When at Conference you may have heard something of my plans for sailing. Then it was said, that the Timpany party desired to sail for San Francisco. That suited me exactly as my sister and her daughter were at Berkeley, the latter attending the University.

After much delay and consideration it was decided that we sail from Calcutta and make Vancouver our destination. Unless my niece remains on the Pacific coast, which is hardly probable, my ultimate goal will be Denver, Colorado, and that means a long railway journey from Vancouver. However I have a niece and sister-in-law in Vancouver, and other friends as well.

My Denver address will be 116 South Ogden St. The daughter of my eldest sister resides here, and her husband is Ford's transportation agent. I give you these particulars, so that my living and being will not be quite so vague to you and I will be very glad, if you feel led to use the address sometimes.

The world has no place like the Mission field for me, and the work of the Kingdom among the Telugus has my best interest, and my fellow missionaries have a large and abiding place in my esteem and affection. I leave India thankful that I have been permitted to serve, and wish I could have done better.

If I am in the way my Heavenly Father wants me to go, I should have no regrets, but be truly happy and rejoice in Him. Yet I am sorry to leave India. May He guide and bless us all, wherever our feet may stray.

C. H. Archibald.

### MISS FLORA CLARKE'S ORPHANAGE

Dear Editor:

Kindly permit me, through the columns of the "Link," to send a note of thanksgiving to the friends who kindly remembered us and sent gifts for the schools and the Orphanage.

The first surprise came in the shape of a large box, kindly forwarded from Coconada by Mrs. Craig, with a note to the effect that it had come with the consignment, sent by her daughter, on behalf of the friends of the Mission Circle and Bands. It certainly was a substantial box and was eagerly opened. Dolls, pins, needles, thread, and many pretty and useful articles, and a dainty gift, marked "for our missionary." It was indeed a surprise and much appreciated. It came in good time to help us out with our Christmas preparations.

Then an unknown friend sent several nice calendars for this year, by mail; a Sunday School sent a picture roll in the mission box; some young girls in the First Baptist Church, Vancouver, sent, by mail, two parcels of very nice garments for the

little ones in the Orphanage, and some friends in Victoria sent a parcel by Mrs. Dr. Wolverton.

Numbers of parcels came last year and this from societies and Bands in different parts of the Maritime Provinces, for the little ones in the Orphanage, but this is our first introduction to friends in the Upper Provinces and the West. We are glad to become acquainted and wish to assure you of our appreciation, and thank one and all for their kind thought of us, and would add a special word of thanksgiving to Mrs. Dengate for all the trouble she is taking in looking after the boxes and gifts for the mission family.

And now, just a few words about the Orphanage. We now number forty-seven, so you see we have a rapidly growing family. We have children from Avanagadda, Aki-du, Ramachandrapuram, Samalkot, Tuni, Narsapatnam, Yellamanchilli and Pithapuram, in the South, and Bimli, Vizianagram, Tekkali, and Kimeri in the North. The ages of the children vary from three to sixteen. There are five little boys under six years of age. All, except the little tots go to school and are happy and contented as can be. One missionary, visiting us, spoke of them as the happiest family she had seen for a long time. It is a privilege to be able to help them, and my most earnest prayer is, that in early childhood, all may give their hearts to Jesus and be His true followers. Five have been baptized since coming to us.

I feel sure you will all be interested to know that the children are helping in their own support. The following are some of the lines of work:—Bead necklaces, and girdles, baskets, trays, and other articles in cane and Raffia, blotters, bags, etc., in Suede leather, Christmas bells, and other articles for decorations, lace, hemstitched handkerchiefs, bureau scarfs, etc., etc. We are quite proud of our success last year, considering that the children are nearly all young, and had never done anything of the sort before, we certainly feel grateful for results. We sell our goods wherever we can and are very grateful to all who kindly help, both by purchasing and by selling for us. The proceeds all go to the support of

the children. Apart from the finances help, that certainly is no small matter, the industrial work helps to develop the children every way, and is of untold benefit. We are so glad to have them respond as they do. Special inducements are held out to them, as a drive in the motor car, a picnic, a treat, an extra curry, etc., when good work is done, and they are eager to see who will be first. God bless them all, and grant to me, His missionary, love and patience and wisdom to guide them aright.

We were much surprised to receive a letter by this week's mail from an unknown friend in New Zealand, with a cheque enclosed, asking for some of the children's work. Letters of the same nature have come from friends in London, England. Friends in the States are interested and have kindly sent gifts in money, so you see our circle is widening and we are known in many parts of the world. We can only say it is the Lord's doing and marvellous in our eyes, while with full heart we thank Him for the many blessings that are ours and for the way in which He has led.

I know you will all be interested to hear that the Sunday Schools on the Vuyuru Field have adopted a little girl and regularly send the money for her support. This is all the more praiseworthy as there is no child from Vuyuru in the orphanage; by the way, it is the only Southern field not represented. Pray for their little girl, that she may be a bright jewel in their crown of rejoicing.

This year the women in the Northern Association have taken a child, we trust that this may be made permanent. Several of the missionaries, some Indian friends, and the C.E. Society and lepers, of Vizianagram, have also helped by their gifts and words of appreciation. Kindly permit a quotation or two. Mrs. Cross, in sending a cheque, wrote "with best wishes and our united thanks for all you are doing for our little ones." Miss McLeish, "I am, grateful, yes more than grateful, that these ten little waifs from the Yellamanchilli field have found a home and are to be given a chance in life."

Mr. Barss, cheque enclosed, "from Mrs. Barss and myself, on behalf of the helpless children, who have so quickly learned that there is a welcome for them in Vizianagram." Every kindly thought and word is appreciated, and a prayer of thanksgiving offered up to the Giver of all good gifts. Miss Marsh, our Honorary missionary, who gave such splendid service in India, and is much interested in the work, has adopted a little one, and writes so kindly about the work.

Different ones have written asking what would be nice for the children. Coarse, thick sheets, shaker flannel, etc., bloomers, skirts, little shirts, kimona frocks, large jackets, made with a yoke, are most acceptable and highly appreciated by the busy missionary. In closing let me again thank you, one and all; you have the blessing of the Master who has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

With kindly greetings, yours in His service,

**Flora Clarke.**

Vizianagram, April 10th.

### MEDICAL MISSIONS

By Mrs. Dr. Joshee, a Native of India.

In days gone by our people, used indigenous plants and roots as medicines. Even now the same are used for healing, only they have come back to us in a refined form from foreign lands. And to these foreign countries and to the Missionaries who come from them and have established hospitals for the relief of our people, we are greatly indebted.

When one of us gets ill we take the patient to a hospital, where we can entirely trust the doctor to do the needful for our dear one. Hospital means as a rule sympathy, kind and watchful care shown for the sick. People come in agony, half hesitating, half doubtful. But when the doctor speaks to them kindly and listens patiently to the long, long story of several years, or perhaps to the life-story of the patient, or to the list of relatives the pa-

tient has, the sick person gradually gains courage. The belief that sickness is the result of their god's anger, soon leaves them and they in turn come to know how much health depends on sanitation, diet, etc.

### Leprosy

This dread disease is supposed to be a special visitation from on high. They do not stop to know the cause of the disease, how the contagion came, and what remedies to apply, but they at once begin to shun the person and cast the unfortunate brother out of their community, their family and their house. So the poor patient, deserted by his dearest and nearest and finding no shelter travels on and on, begging by the way, living on what he can thus get. Soon his clothes become rags, his strength goes and he can no longer move about. The few that pity him cannot very well take care of him for fear of contagion. They satisfy themselves that their duty of sympathizing and soothing is done, if they give him a few pice. Some such patients put an end to their lives every year. Is there no balm in Gilead? Yes thanks to God. Nowadays, the passer by can put the decaying but living body in a cart and give a letter to the Superintendent of an Asylum provided for by Foreign Missions. You can well imagine the ecstasies of the patient when he first sees a kind face, hears a kind inquiry and is tenderly housed among brotherly people who find it a joy to minister to his needs.

### Lunacy

The women and children fear to go about when an insane person is heard to be around. That patient wanders in rags, starved and helpless and hopeless, poor soul, some people amuse themselves at the sight of a madman. Is there not a place where force can be brought on him so that he keeps within bounds and is harmless? Thanks to the Foreigners coming who have established houses for such, whence quite a few cases come out whole sometimes.

### Smallpox

The Hindus think this should not be interfered with. No medicine should be given to bring down the temperature or to prevent delirium. The usual course must be run. They keep a lamp burning, some green murgosa leaves tied up to the door posts to mark the house visited by the special goddess. But now, through the Govt. help, these cases are somewhat segregated, fever is brought down, delirium prevented, clothing and bedding of the patient changed from time to time. So numbers of cases are saved every year.

### Cholera

The present English rule is providing every municipality with leaflets explaining the causes for this as well as for most of the common ailments. So people are careful and Cholera is not half so prevalent. There used to be villages swept away by this epidemic. Some educated people drink boiled water, are careful about the milk, and keep their backyards and kitchen clean.

### Child Birth

The confined woman was formerly kept in a dark room shut off from wind and evil spirits. She was forbidden to drink water even for two days at the end of which time she was given some in the form of rice-water after meals. She was given large doses of mercury to bring on pain. The illiterate midwives had no idea whatever of cleanliness of their hands or the bedding of the patient. They would keep the child on the floor without any cover until they got their fees. There have been cases when the new born contracted bronchitis from the damp floor and finally died.

At the end of seven or eight days, the women pour pots of hot water over the head of the tied mother who is also starved. In some cases the patient succumbed to the effects of the exhaustion. The baby is given doses of castor oil morning and evening and mercury also every now and then. This mercury is supposed to cure any disease whether of lungs or heart or brain. Mercury is a powerful enemy that has to be fought by the modern doctors.

The nursing mothers are supposed to eat only once a day. They naturally get weaker and weaker. Their children become weak in turn. The mother has to become a shadow, else they say that she will surely get sick within the six months after delivery for which time she is supposed to be on strict diet which means starvation.

### Lastly

Let me sum up the great blessing of Medical Missions. We have free access to the medicines, are told the use of them, and are no more afraid of the evil eye. Many of the people who have been to a Christian Hospital turn a new leaf, become interested in the Gospel and show interest in things that hitherto meant nothing to them.

Great castles of prejudice and caste are brought low by means of the medical missions. Untouchability is gradually disappearing and the Great Physician is becoming known among the rich, the poor, the high and the low, the educated and the ignorant and among the proud and the lowly. Medical work is a great and indispensable means of bringing about unity and goodwill where there was formerly bitterness and confusion. May the Great Physician ever and ever bless and strengthen the hands of His merciful servants who in His name are going about doing good, casting out devils, healing the leper and raising up those who would die.

Grace Joshee.

### LETTER FROM DR. JOSHEE'S ELDEST DAUGHTER, NELLY, TO MISS HATCH

Northwick, Royapuram,

April 13th, 1924.

My Very Dear Gran'ma,—We are all quite well by the Grace of God and hope the same with you also. Thank you very much for your loving letters. We are very sorry that you were not able to be here yesterday evening when we had an entertainment, celebrating our Telugu Munshi's Silver Jubilee (i.e. 35 years' service) in this school. We acted a part of the story of Harischandra in Telugu.

We had piano, violin, harmonium and vocal solos, each separately. The past and present Telugu pupils presented him with a silver watch and a gold chain. A copy of the address was printed in gilded letters and framed, which was also presented to him, along with the others. The master was garlanded with a big garland of nice roses and nothing else. The ladies were garlanded with white jasmin flowers. Some of the outsiders also attended the function. The address was read by a Telugu girl who was the pupil of our munshi, several years ago. Her daughter is now studying in the 2nd form in this school.

All this was planned and arranged by Mrs. K. Kamaleratnam, with whom you spoke when you came here.

There are two Sundays more before we meet each other. It is getting hotter and hotter each day, but the cool and pleasant sea-breeze makes us feel the heat less. Whenever I enjoy the breeze, I think of you and hope you had the pleasure of having it.

We had a nice sermon this a.m. in the church about the royal entry of Jesus into Jerusalem. This evening a gentleman from the W.M.S. spoke to us in the chapel. He spoke on the verse in Romans 13:12.

Please pray for us that we may do well in the coming exams. I have finished reading Earl Osric's Minstrel, and am reading Anne of Green Gables. What are C. and R. reading? Please convey our best wishes and salaams to Miss Jones, Mr. and Mrs. Stillwell, teachers, lepers P. H. and to all those who inquire of us.

Eva sends you her love. With best love and kisses, I am, yours affectionately,  
Nelly Joshee.

#### Extracts From a Later Letter

..... Most of the girls have gone home for these three days. We will also be at our sweet home very soon. We are just waiting anxiously to see you all. .... We always feel that there are our Gran'ma and parents and all the loved ones to think about and pray for us. So we need not fear when there are the prayers and care

of the Almighty. Your loving letters encourage us very much. .... We are thinking of you very much to-day and miss you all. .... Father will be enjoying the day in Canada. This would be a strange experience and something new for him. We are waiting to hear about everything in detail from him. May God bring him back safely. ....

**Note.**—A later letter from Miss Hatch gives the information that Nelly and her sister Eva both passed their examinations successfully. They are now in the Matriculation class. Dr. Joshee expects to send them to the Women's Christian College in Madras of which we have recently learned so much. We wish we could show all our readers the very beautiful penmanship of these letters.—Editor.

#### QUOTED FROM PRIVATE LETTER FROM MISS MUNROE

I wonder if you know of some Mission Circle which would like to send out a few quilts? It is so cold in the touring season up in the Savara Hills. Last fall it was much colder up there than anything we have had here so far. I gave my helpers as much as I possibly could, but it was not enough for them to be warm and comfortable. Sunderamma suffers a good deal from neuritis—the heavy cold dews of the jungle and the grain fields that we have to go through to get to the Savara villages are hard on her. There is no help for it, for the Savaras leave their villages early in the morning, but it wouldn't be quite so bad if she had plenty over her at nights. The others don't fare quite so badly for the work among the Oriyas is different—there are roads to most of their villages, but just footpaths to the Savaras and we don't have to go to the Oriyas before sun up.

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

—Sel.

## Among the Circles

### ASSOCIATIONS

#### Niagara and Hamilton—

Our morning session was intensely interesting. Our president, Mrs. Campbell, of Welland, made an urgent appeal in the opening exercises for unity in our work.

The report of our director, Mrs. P. K. Dayfoot, showed that some circles had more members than there were women in the churches.

The Stanley Ave. Circle, Hamilton, had the honor of leading in life memberships, having made five for Home and four for Foreign.

The report shewed a total raised of \$3,352.63. An increase to H. Missions of \$50.57; an increase to Foreign Missions of \$343.73.

The Visitor and Link were presented in a capable manner.

The Circle conference gave to us many practical suggestions to take back to our Circles.

At our quiet hour, we heard the still small voice calling us to surrender our lives as a voluntary offering to God that we may do His will.

Our Foreign mission objective was a challenge to us to supply the ammunition for our missionaries, our prayers and our money, then God will give the increase.

Our hearts were stirred as we listened to Miss Mabee's address, "Canada for Christ."

The Polish children showed to us that Home missions pay.

Our interest in Bolivia was strengthened as Mrs. Booker of Hamilton, gave us a birds eye view of conditions on Peniel Hall farm.

The Mission Band report was very encouraging, total money raised \$757.46.

The Main Street band of Niagara Falls had a very fine exhibit of practical work done by its members.

A mission band exercise by the Jepson St. Mission Band was enjoyed by all.

The band conference was one of the finest we have ever attended.

Our Home Mission Objective is the giv-

ing of one's self to Christ.

Miss Pratt appealed to the young women to let their light shine by doing practical work for missions at home and also to extend their activities to the Mission fields of India and Bolivia.

Mrs. H. H. Lloyd, of Toronto, gave an interesting account of a trip around the world. A motion of protest against the referendum being put on at this time was sent to Premier Ferguson.

The offerings, amounting to \$32.52, were divided between Home and Foreign Missions.

Officers for the year—Director, Mrs. Campbell, of Welland; Director of Bands—Mrs. Zavitz, of Niagara Falls; President, Mrs. Booker, of Hamilton; 1st Vice President, Mrs. Rodgers, St. Catharines.

**Mrs. H. F. Veals, Secretary.**

#### Walkerton—

The thirty-seventh annual meeting of the Circles and Bands of Walkerton Association met with the Church at Wingham on June 9th, 1924.

President Mrs. Anderson occupied the chair, and after the opening exercises, the minutes of the previous meeting were read and Treasurer's report given by Director.

We have 12 Circles and 5 Bands.

Our records show our total Circle membership to be 182. The Circles raised for Home and Foreign Missions \$590.48. This is an increase over last year of \$91.04. Total raised for Bands for Home and Foreign Missions, \$84.35. The number of "Visitors" taken 133, and "Links" 88. This is an increase of 6 "Visitors" and 8 "Links."

At our afternoon meeting we had placed before us the value of these two papers, the "Visitor" by Mrs. Connors, of Mt. Forest, and "Link" by Mrs. Aitken, of Clinton. These addresses were both interesting and informing. An address on Home Mission Work was given by Mrs. Fairful of Walkerton. We all listened with much interest and great profit to an address given on Foreign Missions by Mrs. Dengate, of Toronto. Solos were given by



Mrs. Parkin, of Clinton, and Miss Cook, of Mt. Forest, and a duett by Misses Hanna and Pickell, of Wingham.

These were much enjoyed by all. The afternoon and evening meeting was well attended, and all report a very profitable time. The offering for the day was \$15.60.

The officers for this year are as follows:

President—Mrs. J. Anderson, Wingham.

Vice-Pres.—Mrs. Fairful, Walkerton.  
erton.

Director—Mrs. T. T. MacDonald, Wingham.

Asst. Director—Miss McKechnie, Walkerton.

**Mrs. T. T. MacDonald,**

Director.

#### Norfolk:—

Norfolk Association Circles and Bands met with the Church at Villa Nova. Mrs. S. Kitchen led the devotional service, with prayer by Mrs. Spencer. Mrs. H. S. Lamb extended a very warm welcome to all, giving us as our motto, "Expect great things from God and do great things for God." Mrs. W. O. Briston made an appropriate reply on behalf of all present.

Our President, Mrs. A. Saul, addressed us along the line of Consecration. Christ's call to prayer was not to ministers and missionaries alone but to each one of us. It is a power to lift us up to perform the privileges before us. "Give, give, give thyself; The more you give the more you live."

In the reports from Circles some showed a decrease while others had an increase. One small circle gave ten times as much as last year. Director Miss M. Stillwell spoke of the need of evangelization among the women and children of India that they may become disciples of Christ. Our Link and Visitor supplies us knowledge which is strength. Pray that we may accomplish more this year.

Band Director, Miss Burgess, emphasized prayer for good leaders, more bands and band workers. Sacrifice that you may give. Bring the boys and girls to Jesus and then tactfully guard and guide them through the teen age.

Mrs. J. F. Dingman wrote us a message on Stewardship. God has chosen us as employees, and partners, has indeed made us stewards to work, watch and pray until He comes. God wants our best, which if we give we will receive such a blessing as we cannot contain it.

Mrs. Spencer led the prayer hour, reading Psalm 117. We are continually at war with different dispositions and selfishness or we would not have need to plead thus for missionaries and money. A goodly number offered up prayer for divine guidance and blessing and to give thanks to God, from whom all blessings flow.

Mrs. Mark represented our Link and Visitor, giving the history from the beginning. Have them in the home that the child will have suitable educative reading. Through the Link and Visitor we become acquainted with our different missionaries.

Mrs. Lipinski, missionary among the Polish people in Hamilton, came to us with a message of the work being done there. Many are being converted through their Sunday School and they do not lose the opportunity to give the Scripture at their day school. She earnestly asked the prayers of God's people for this little Church that this good work begun might continue for without support it will surely die.

Simeoe Circle gave the Exercise "Not Exempt."

Mrs. McMichael led the devotions at the evening session, reading Psalm 115, and Rev. A. J. Loveday led in prayer.

Rev. C. L. Timpany delivered an interesting address on "The Christian Church in India." The ideal before us is to see a self-supporting body of Christians as in other countries. He told us of the long, tedious task they have to bring some of these wicked Hindu men to Christ. As they are becoming more enlightened caste is gradually being broken and their thank-offering is increasing. May we have the right vision of that great work in India.

Villa Nova and Townsend Centre Bands gave the pageant "Bible and Missions" to the delight of all.

The following resolution was passed to be

sent to the Premier.

"We respectfully urge that the Ontario Temperance Act as it now stands be given ample opportunity to demonstrate its growing efficiency in the curtailing and controlling of the liquor traffic and therefore request that no plebiscite or referendum be submitted to the electors during this year, having for its object the removal of any of the prohibitive clauses of said Act."

Collections for the day were \$36.93.

Splendid music was furnished by the entertaining church.

Dr. Graham pronounced the benediction.

Officers elected were:

President—Mrs. S. Kitchen.

Vice-Presidents—1st, Miss Ida Robinson, 2nd, Mrs. (Rev.) S. H. Lamb.

Circle Director—Miss M. Stillwell.

Band Director—Mrs. J. Burgess.

**Mrs. H. H. Schuyler,**  
Secretary.

#### **Peterborough:—**

The 38th annual meeting of the Mission Circles and Bands of the Peterborough Association was held in Port Hope Baptist Church on June 3rd, 1924. Encouraging reports were given by the visiting delegates and a good programme was carried out with the President, Mrs. W. D. Scott, of Peterborough, in the chair. This is the twentieth year Mrs. Scott has been our President and many words of appreciation of her work were spoken.

Miss Nicholls, the director, conducted her part of the meetings and reported an increase in Mission giving for the year just ended.

The Foreign Mission address was given at the afternoon meeting by Rev. P. G. Buck, B.A., of Bolivia, and was most earnest and inspiring.

During the business part of the meeting it was decided to adopt the suggestion of the Board and appoint a Band Director also to add a second Vice President to the Executive. The following officers for the ensuing year were elected:

President, Mrs. W. D. Scott, Peterboro;  
1st Vice Pres., Mrs. J. N. Norton, Co-

bourg; 2nd Vice President, Miss Alice Hitchon, Belleville; Director, Miss Nicholls, Peterboro; Band Director, Mrs. J. Young, Gilmour Memorial.

**Joy E. McKechnie,** Sec'y.

#### **Thunder Bay—**

Those who attended the annual meeting of the Circles and Bands of the Thunder Bay Association held in the First Baptist Church, Port Arthur, on June 16, enjoyed a day of special blessing. In the absence of the President, Mrs. J. L. Mathews, Port Arthur, the Vice President, Mrs. W. C. Pearce, Fort William, occupied the chair. Very helpful was the devotional talk given by Mrs. S. Wood, of Kenora, on "Prayer in Relation to Missions" and she took for her Bible reading John 17.

Our Director, Mrs. E. E. Wood, in giving her report drew attention to the encouraging fact that Band work is going ahead in this district. She reported a Circle re-organized at Kenora and a Band organized at Schreiber.

The people of the Thunder Bay Association have deeply appreciated the visiting speakers who have come to them from time to time and felt especially blessed this year in having with them Miss Olive Copp of Timmins, who gave the address of the afternoon. Miss Copp told something of her own work, and reached the hearts of all her hearers as she told of consecrated souls in the North land who, though struggling against mighty odds, are winning souls for Jesus Christ.

Prayers were offered during the meeting for the various phases of our work, and special prayer was offered for the Christian workers and people of Northern Ontario.

The meeting was closed after an interesting Band Conference led by Mrs. P. C. Reed, Port Arthur.

The officers elected were:—President—Mrs. J. L. Mathews; 1st Vice President—Mrs. P. C. Reed; 2nd Vice President—Mrs. S. Wood; 3rd Vice President—Mrs. G. Arnold; Secretary, Mrs. W. Mackereth; Director, Mrs. E. E. Wood.

**Olive Carter MacLean,** Secretary.

**Sault Ste Marie—**

One of the most delightful events ever held in connection with the First Baptist Church Mission Circle was featured Wednesday afternoon, May 7th, when a missionary rally, honoring the jubilee of the founding of the Telugu Mission in India, was held under the auspices of the Society. Well over 100 guests were present, including the members of the First Baptist Church Mission Circle and representatives from other missionary societies of this city and Sault, Mich.

A hymn opened the meeting, and Rev. John Dodds led the devotional exercises, reading from Isaiah 52, verses 1-12, and the prayer which followed was offered by T. B. Marsh, of Sault, Mich.

The address of welcome was made by Mrs. G. H. Sims, and responsive greetings were given by representatives of the different Societies present. A delightful vocal solo was given by Mrs. C. B. McCandless, a visitor from the American city with Mrs. H. B. Graham accompanying at the organ.

An interesting program followed, papers being given on "The Jubilee in India," and "What the Women of the different provinces in Canada have accomplished."

An address on the origin of Telugu Missions was given by the pastor, Rev. J. R. Turnbull, who told graphically the story of John E. Clough and the Ongole Mission—the early days and the follow-up work of the Canadian Board.

The guests were then ushered to the Sunday School room, where a beautiful scene presented itself. Under the canopy of yellow streamers a three story birthday cake, ablaze with fifty yellow candles, and placed on a crystal reflector, was the central decoration, and about the rooms which were most attractive with yellow streamers, ten tables were placed with daffodils the floral centerpieces.

Mrs. A. Dilks, who is the only remaining charter member of the Circle which was organized 33 years ago, cut the birthday cake, and during the very pleasant tea

hour the Rev. J. R. Turnbull sang, with accompaniment played by Mrs. Graham.

Thank-offering \$27.30.

**Mrs. Guest,**

Secretary.

**Whitby—**

Our Circle is going steadily and quietly along, interest maintained largely through the untiring efforts of our beloved President, Mrs. C. A. Goodfellow. Two Life Memberships have been made in the Foreign Society: Mrs. G. M. Goodfellow presented one to the President, and the Pastor's wife, Mrs. J. T. Priest, was made a member through the kindness of Mrs. R. Richardson, a life-long member here.

In the Fall we hope to begin work for a bale to be sent to one of our Toronto Missions.

We anticipate much helpful inspiration from Mrs. Hopper, of Walmer Rd. Circle, who has recently moved to Whitby, and to whom we extend a hearty welcome.

Edmonton, Alta., June 11th, 1924

**MCDONALD BAPTIST W. M. C.**

A very enthusiastic circle meeting was held at the home of Mrs. J. Reid. After the usual routine of business was finished Mrs. Dr. Phillips gave a splendid paper on the "Beginning of our Mission work in Bolivia." Following this Mrs. Gilmore gave her impressions gathered from our Jubilee meetings. A number of the ladies followed with their impressions. Our President, Mrs. Bingham, in a few words expressed her thoughts of our unworthiness of the great love the native Christians have for us. We are hoping these impressions will urge us to still greater effort and zeal in the work which is being done in the far east. A musical number by Miss Bonner was much appreciated. A social half hour was spent while plans were being discussed for further work.

S. P. C.

## The Young Women

Y. W. M. C.

Dear Girls,—I know you will be interested in hearing about the delightful trip I have had since writing you last. I left Toronto on Saturday, arriving in Orillia at noon to spend the week-end with a friend. In the afternoon we went for a walk by the lake, picked trilliums and enjoyed to the full the beauties of nature in spring.

Sunday morning was given over to a missionary talk; then on Monday evening I met with the members of the Young Women's Mission Circle at a lovely supper in the church, after which we spent a delightful hour in conference. This is one of the "Jubilee" Circles and the girls are most enthusiastic over the work. Following this was an open meeting in the S. S. hall, when we continued our talk on Missions, Home and Foreign.

Next day found me on my way to Collingwood. There was no Y. W. M. Circle here but the Senior Circle had announced an open meeting, especially inviting the young women. At the close I had the pleasure of meeting with the young women to discuss organization. They were greatly interested and decided then and there to organize. So now we welcome Collingwood to our number.

On Wednesday afternoon I arrived in Meaford in a drenching rain. It cleared in time for us to drive out to Bayview for the Circle meeting. Here the young women work in with the Senior Circle as there are not enough for two organizations.

Back again in Meaford, where in spite of another downpour, 25 young women met at the church for supper and conference. Wasn't that splendid! This was another happy time and several new members were added to the circle. At 8 o'clock there was a well attended open meeting.

A meeting the next night at Thornbury brought the tour to a close, and I reached Toronto again on Friday.

I must tell you also of the Rally at Hamilton, where the different Y. W. Cir-

cles of the city were represented. The heavy rain no doubt hindered some from attending, but it could not dampen the enthusiasm of the gathering. The report given by the Circles were splendid and showed such originality in ideas and plans. One Circle reported both young men and women in their membership. Why shouldn't the young men be organized for definite missionary education and activity?

Another item of interest was the Brantford Rally held in Park church. The three Y.W.M. Circles of the city were there in large numbers also the newly-organized Circle from Paris came over in almost full force. The three other Brantford churches were well represented and we hope may join the organized ranks early in the fall. Such a delightful evening as we spent together! It is a rare privilege to be associated with such a splendid force of young women, enthusiastic in their plans and eager for service.

Two other new Circles report organization—Walkerville and Main St. Church, Niagara Falls—Collingwood, Walkerville and Niagara Falls. Who will be the next to join us?

Yours sincerely,

Lida Pratt.

See this month's "Visitor" for Y. W. M. C. suggestions.

### FROM MISS PEARL SCOTT

Because your representative has been given charge of Timpany Memorial School, this institution becomes your special corner in which to uplift the Christ in India, does it not?

This branch of our Canadian Baptist work is entirely different from any other, in that it serves the Anglo-Indian community. Children from out of town live in the residence. Town pupils attend as day scholars only. The curriculum covers elementary and middle school work, with, of course, an important place for definite Scripture study.

The Missionary work lies in winning

and training these young lives; and beyond that, in carrying the Message into the Anglo-Indian homes throughout the city. Timpany School is only the centre of a work which radiates to all the English-speaking homes, Protestant, Catholic, Atheistic, or Infidel.

In some respects it is more difficult and more 'trying' than work among Indians, from the nature of the case. These people of mixed European and Indian descent are closely related to us in blood. They also speak our language. The Indians look on them as products of our religion. Whereas probably half the Anglo-Indians scorn religion in any form, to say nothing of being witnesses of Christ. Of the other half, a few are nominally Anglican, and the rest are Roman Catholics.

And there is our great difficulty. Roman Catholicism, with all its superstition and idolatry, appeals to these folks of idolatrous descent, and it has such a hold upon them. As I write, there is a convent across the way, staring us out of countenance day by day, trying to outrun us in the race for the souls of the Anglo-Indian people.

If you had peeked in on Easter Day, you would have witnessed a most beautiful service in which four of our Middle School scholars were baptized. (Others are on probation.) These are stars for the Young Women. Each of the four had a Catholic father, and a "nominally" Anglican mother. Each was christened in infancy. One girl's father died and her mother recently married a Baptist man. It did my heart good to see the joy these girls found in making their public confession of Christ, in spite of all obstacles and all costs.

And this is our privilege: to carry the joy of the Lord into these homes where Christ is unknown. No matter how difficult the task may be, girls, it is our responsibility. Let us give to the point of sacrifice in effort, and prayers, and funds, that these people may find Christ, and that they may uplift Him before the Indians. I do feel that our first duty in India is toward these people who share

our blood. Don't you think we are privileged, girls, to be charged with this important branch of the work?

A. Pearl Scott,  
Timpany Memorial School,  
Cocanada.

### THE SONG OF HAPPY YOU-OWE-ME

Come and listen, oh! my sisters  
To the tale I have to tell you  
Of the pennies in my Might Box,  
And how they got into my Might Box.  
'Twas on this wise, oh! my sisters,  
If you'll listen now I'll tell you  
All the tale of these bright pennies,  
How they came and how they're here now  
Jingling in each other's presence,  
Happy in each other's presence.  
Let us fancy we are children,  
And that stories will amuse us  
Tho' they be but short and simple.  
Somewhere hath the poet told us  
That we grown-ups are but children  
Differing only in our stature,  
Just a little taller, larger,  
But the same heart is within us,  
And we listen still to stories  
With the same old wide-eyed wonder  
That we used to when our fancy  
Pictured to us dainty fairies  
Mischievous Brownies, ugly goblins.  
I have no such tale to tell you,  
No heart rending tale to tell you,  
Chill you, till you closer draw to  
One another for protection.  
All my tale is very simple.  
Are you ready now to listen?

All the summer, this bright summer  
This hot summer that we've lived thro'  
While the crickets, the Hop-hoppies,  
Hummed their merry crackling music,  
And the mosquitoes, the I'll-catch-you's,  
Sang their aggravating ballads,  
And the frogs and bees and sparrows,  
Croaked and buzzed and chirped around  
us,  
I've been thinking, wondering, planning  
How my Might-Box might be filled up,  
Filled up to the brim o'erflowing.  
But the days were hot and murky,

And my brain semed stupid, stagnant,  
 And I could not think of any  
 Way to fill my pleading Might-Box.  
 There it was on my desk before me,  
 Stood and stared with mouth wide open,  
 My poor Might-Box, nearly empty.  
 Shut my eyes I still could see it  
 With its mouth wide open, hungry,  
 And I'd nothing to put in it,  
 Not a cent to stop its crying,  
 That poor Might-Box, the You-Owe-Me!

In the Northland, the cold Northland,  
 Where the snow lies deep in winter,  
 Where it glistens in the sunlight,  
 Where it sparkles in the moonlight,  
 And the merry sleigh bells tinkling,  
 Tell of fun and joy and frolic,  
 In this Northland lives a sister,  
 Whom I love and she returns it.  
 Months had passed since last I saw her,  
 Hungry grew my heart to see her,\*  
 So I asked her to come and see me,  
 Come and bring her little daughter,  
 Come and spend some days here with me,  
 So she came and brought her daughter.  
 Well we laughed and talked and chatted,  
 And the days flew swiftly onward,  
 Till the time for her departure.  
 As she gathered her belongings,  
 There were a few things slightly needing  
 Just a touch of soap and water,  
 Then she said to write a postal  
 For the Laundry to come and take them,  
 Our own laundry, the Electric,  
 So with proper and prompt obedience  
 I sat down to write the postal,  
 But my Box was there before me,  
 Open-mouthed it stood before me;  
 Seemed to whisper this one message,  
 "Why not wash them out yourself now?  
 Wash them, starch them, iron them neatly,  
 And return them to your sister,  
 She will pay you, she will give you  
 Pennies for your empty Might Box,  
 Something for your poor You-Owe-Me."  
 So I gathered up the garments,  
 Stole me down into the cellar  
 Where the tubs stood open, waiting.  
 It was happy-laughing water  
 That came pouring from the faucet  
 Tumbling, gurgling from the faucet,

Pure Pequannock, Minnie-Ha-Ha:  
 Soap I used, the floating Ivory  
 Washed them, rinsed them, blued them,  
 starched them,  
 Dried them, sprinkled them, ironed them  
 neatly,  
 And returned them to my sister  
 And she paid me, never knowing  
 Who it was that had so done them.  
 Quite still stood my heart within me  
 As she scanned them, looked them over  
 And made comments on the labor,  
 Criticized the Laundry Electric.  
 Tight I held the bits of money,  
 Held them tight for fear they'd vanish  
 Then ran quickly to my Might-Box,  
 Stuffed them, rammed them in my Might-  
 Box  
 Comforted my dear You-Owe-Me.

In a village not far distant,  
 O'er the crest of Orange Mountain,  
 Is the home some friends have builded,  
 Where for summer months and autumn  
 Come these friends to enjoy the country,  
 In the front the flowers bloom gaily  
 Red and pink and lavender blossoms,  
 In the back the garden yields them  
 Vegetables fresh and tender,  
 They had asked us to come to see them,  
 See the vegetables, see the flowers,  
 Eat the vegetables, smell the flowers,  
 As we sat down in the twilight,  
 Gathered 'round the open fire-place,  
 Watched the names now dancing, leaping,  
 Lighting up each other's faces,  
 Playing on the wall behind us.  
 We grew quiet, tranquil, thoughtful.  
 Then the elder daughter gently, softly  
 Broke the silence, spoke on this wise,  
 "In our garden as you know friends,  
 There are still some green things growing  
 Vegetables green and tender,  
 Fair they were when first they started,  
 But the caterpillars, the Crawl-all-ies,  
 The brown caterpillars and the yellow,  
 And the horrid long and green ones,  
 Those that make you shudder stiffly,  
 Ate the green things young and tender,  
 Ate the leaves and spoiled our garden,  
 But the potatoes brown and mealy  
 That lay hidden 'neath the surface,  
 These they did not touch or harm them.

May we send you some potatoes?  
 Send a bag of nice round tubers?  
 A nice bag of round brown meemies?"  
 In his dignity rose my husband  
 And in words quite fitly spoken,  
 Thanked them for their kindly action,  
 Said we would be pleased to have them,  
 Have a bag of nice brown Murphys.  
 On last Wednesday came the expressman,  
 Came he early, came he swiftly,  
 Rang the bell and rang it loudly  
 Till it sounded in the kitchen,  
 And re-echoed through the hall-way,  
 Swiftly ran the maid Slow-essa  
 She the happy and light-footed,  
 Ran to open wide the doorway,  
 And to let in the Expressman  
 With his bag of lovely tubers,  
 Down he dumped them on the landing,  
 Dumped the bag of white potatoes.  
 From the purse of house expenses  
 I have taken out the difference,  
 What the potatoes would have cost us  
 Had we bought them at the butcher's,  
 Swiftly ran to my dear Might-Box  
 Tucked away my silver pieces  
 Laughed too, as I heard them jingle.

Can you stand another story?  
 Is your patience quite exhausted?  
 I will hurry, I will hasten  
 For the end is not far distant.  
 There the Might-Box stood not full yet,  
 And it needed still a little  
 Needed now self-sacrificing,  
 Needed yet its **love oblation**.  
 So I thought and planned and studied,  
 Till at last this proposition  
 Came to let me try its value,  
 We were sitting at the table,  
 Musing, thinking after dinner  
 And the wonder grew upon us,  
 If there were not somehow, something  
 Someway we could sacrifice more.  
 Did we need all we had eaten?  
 Did we need dessert delicious?  
 Could we put that in our Might-Box!  
 Could we, should we, would we try it?  
 Silence reigned for just a moment,  
 While the thought, the bright Oh-do-it  
 And Resolve, the stern Yes-let-us  
 Made their compact at the table,  
 Sealed their compact at the table,

Then up spoke the sturdy Francis,  
 "I am master of this wig-wam  
 I control this humble wig-wam,  
 I but speak and you obey me,  
 This is my determination,  
 For one month we'll cross the dessert  
 From our list of things for dinner.  
 Then replied his helpmeet bravely  
 "This is my determination  
 For one month I'll not dessert you,  
 Plain shall be our dinner, gladly  
 Will we do this that our Might-Box,  
 May be filled to overflowing."

So we bring you these our pennies,  
 This the story of their saving,  
 This is how they came to be here.

From the distant Land of Glory,  
 From the Shining Courts of Heaven,  
 Came the Saviour speeding earthward,  
 Loved He with a love eternal  
 All the world and so He came here  
 Came to save the world He loved so,  
 Called Himself the tender Shepherd,  
 Came to be the tender Shepherd.

Northward, southward, eastward, west-  
 ward,  
 Stray His sheep without a shepherd.  
 Gitchee Manitou, the Mighty  
 Sees them wandering, hears them bleat-  
 ing,  
 Sees them fainting by the wayside,  
 Famished, fainting by the wayside,  
 Thirsting for the Living Water,  
 Famished for the Bread from Heaven  
 And He tells us by His Spirit  
 How to heed them feed them, lead them  
 To the Fount of Living Water,  
 To His pastures, green and restful,  
 To the safety of His sheepfold.  
 So we listen to His Spirit,  
 As He calls us into service,  
 Into labors more abundant.  
 If you bend your head and listen  
 You can hear You-Owe-Me singing  
 You can hear her singing softly  
 In-as-much as ye have done it  
 To the least of these, My brethren  
 Ye have done it to the Master,  
 Ye have done it unto Me,  
 So You-Owe-Me's heart is happy.

F. F.

## Our Mission Bands



This is the Mission Band at Scotland. This band was among the twelve who had the largest per capita giving last year.

### PARRY SOUND BAND

This is our first report to the Canadian Missionary Link. Our Mission Band has had splendid meetings since its organization one year ago February 12th last, but somehow we have failed to report our special meetings, all of which have been so successful.

On May 30th, the "Little Light Bearers" Mission Band held an open meeting in the church, which was well filled with interested friends. The Band Orchestra rendered several selections which brought tremendous applause. The main feature of the programme was the presentation of "Her Good Intentions" in which eleven older girls took part. A splendid offering was received during the evening.

Yours in His service,

**Eva A. Bundy**, Cor. Sec'y.

### LITTLE BANYAN-TREE SOMAYYA

By Mrs. Victor McCauley

The first time I saw little Somayya was the day he came to our school in Guntur, India, a wee brown boy of six, dressed with a string of beads around his waist, a badge of the god Hamman around his neck, and a sweet, shy smile on his small brown face. I took hold of his hand and said:

"What is your name, little brother?" And he looked up at me shyly and said:

"I am the little boy whose house is near the two banyan trees."

So ever afterward he was my little banyan tree Somayya, for I soon learned that his name was Somayya.

Somayya's father is an idol-maker. He carefully carves out of wood the most hideous images you can imagine, with great wild eyes, teeth like a dog's fangs and a big red tongue hanging out of the mouth. He colors the image with bright



paint and then puts it up in the row with other images to be sold, and the poor ignorant people of India go to his house and buy one of these hideous idols, take it to their homes, hang garlands of flowers around its neck and call it their god. Isn't it sad to think they do not know our and thir true God?

Somayya's father and mother cannot read and write, but they wanted their little boy to "learn wisdom," so they let him come to our school. From the very first day he took such interest in the songs, the drills, the queer new letters and the pretty pictures in the school-room. Somayya has no pictures in his house, only the ugly idols, and he loves the pictures of Jesus holding the little children on his lap.

It is now six years since my little banyan tree boy began coming to school, and he is now in the sixth grade and the brightest boy in his class. When he had finished the fourth grade his father said:

"That's enough learning now for Somayya. I can get him a job at the Court House as gate-keeper at ten-rupees (\$3.33) a month, and he has four younger brothers and a sister, so he must go to work!"

I went to the "house near the two banyan trees" several different evenings to beg Somayya's father to let Somayya go on in the fifth grade, promising to pay for his books. Finally the father agreed, perhaps to get rid of me, as the judge did in the Bible, you remember. Now Somayya is studying in the sixth grade, and is a fine, manly little fellow.

I want to tell you how Somayya has learned to love Jesus Christ. As soon as he started to school he began coming to our Sunday school, too, and loved to listen to the songs and lessons. Now you may find him every Sunday at Sunday school, with his little sister, Chelli, in his arms. In India you never see a brother ashamed to take care of his little sister. After Somayya had been coming to our school and Sunday school for a couple of years he said to me one day: "Anama, my father makes idols. God is not in them. Come to my house and tell my father God is not

in them!" I went gladly. Somayya's father smiled as I talked and said to me:

"Who knows better than I do that God is not in them? Didn't I make them, and could I make God?"

Somayya is always telling his father and mother about Jesus Christ, and I am so glad he has found Him, and understands that God is not made of wood, but is a living God, a loving Friend.

Because Somayya is only a little boy, yet, and must not disobey his parents, he has not been able to be baptized, but he is a true little Christian, prays every day, thanks God for his food at meal-time, reads his Bible, helps his mother with the children every way he can and says often: "I am not an idol worshiper. I'm a Christian!"

Not long ago Somayya's mother said to me:

"Yesterday was Krishna's birthday and all of us went to Krishna's temple to worship the idol there. Somayya and Magayya, his next younger brother, went with us, but when it was time for us to prostrate ourselves before the idol those boys said to me: 'We won't.' Now what do you think of that? And I didn't want to have a scene before all the temple people, so I let them go. When I got home Somayya explained to me all about the things he has been learning at school; that his teacher says it is wrong to worship idols, and that he and Magayya know a better God than Krishna, and His name is Christ."

My heart sang for joy over the faith and courage of this dear little boy.

Dear boys and girls, the banyan tree in India has long trailing vines hanging from its branches, and these vines take root in the ground and send up other branches, so that one banyan tree may have hundreds of trunks and branches. Now, to keep these hanging vines steady and train them down to the ground so they will take root, the people often put them into hollow bamboo and stick the bamboos in the ground. Our school boys and girls are our banyan vines. We are trying to train them to take root in the religion of Jesus

Christ. Your prayers are the bamboos through which we can train them to take root. Pray for my little banyan tree Somayya, that he may grow up to be as useful as the big banyan trees which shade his house.

—Lutheran Boys and Girls.

### THE LITTLE CRUSADERS

E. Bessie Lockhart

Time flies apace, even in India, where two o'clock is the same as one, and all things come to pass "tomorrow." Space is merely relative—four miles are but a furlong with a motor car, and seventeen a mere nothing to the young boarding school sprout anxious to leave his books and have a taste of his mother's cooking. Here, all is but nothing as compared with the infinities of God. So let me tell now of a little glimpse of God's plan shown to us while here—even in this movement of the children—for the things of the Spirit are Infinite and Eternal, and the soul of a little child is more to the Heavenly Father than any other of His great creations.

The Children's Crusade, how long ago that was. Yet some of us here have the privilege of watching another and greater one than that, little brown girls and boys in the outcast hamlets of South India. These, my friends, are the true crusaders, and they are carrying the banner of the Prince of Peace and Love into countless homes.

I write from a typical "moss covered" school house, with its mud walls, plastered carefully with cow manure—and its grass roof treacherously letting in "those sunbeams like swords". Before me, or at the side, stands a little girl with the torn leaf of a Bible in her hand. It is too early in the morning for her to have her hair combed, but no matter, her eyes shine and her teeth glitter as she proudly informs me "I know all the stories and verses and hymns." Soon she will be the proud possessor of a New Testament, probably the second one in the hamlet. The teacher's Bibles are worn to shreds by the village children who have to learn from them. The teacher's lantern is used by five or

six village children who come to the one good light in the hamlet to study their lessons. The school is a real "community centre," even though that term has never been defined to the Indian mind. This morning, after my night's stay in another village school house, my eyes were gladdened by the sight of one of the school boys combing his hair by the teacher's looking glass, and if you say that he was using the teacher's comb also, I shall never presume to contradict your statement.

Oh! the hordes of children there are in India. They swarm at one like bees. They follow along the roads and canal banks. They form a procession when the teacher's wife takes us around to see the Christian houses. In they rush before us. Tramp tramp, run, rush, squeal. There, someone has dropped the baby and forty or fifty children are pressing upon the sister and if a great yell does not go up, that baby's education will be finished before his village life has fairly begun. The teacher shouts frantically. "Keep back, keep back. Take the babies home." But nothing matters now. The route is on. The missammagaru has come for her yearly visit, and what care the children for the words of a mere teacher? On comes the steady phalanx. They know not the word retreat. They fill up the houses. They dart under the verandahs. They knock over the water pots. On, on! It is children's night for once, and a night they mean to make of it.

Now! Someone has tramped on the teacher's wife's foot and she limps home to wash it and bind some leaves or maybe some cow manure, upon the wound, and her husband and I are left to finish the time alone—all alone in the dark, except for that squealing dark mass. But at last the house to house visitation is finished, the women come for their night meeting, and the children squat in a black ring around the edge.

These are the children of our village schools. Early in the morning they arrive, "with less than nothing on in front and half of that behind." The teacher

strews a few ashes in front of them and they "make their letters." The older ones shout their lessons after the teacher. The middle ones hold their books and gabble aloud. Would one ever think that anything could come of such a school as this? Yet this my friends is your crusade in its inmost workings. Here, the little madiga girl of four years first learns the name of the wonderful Jesus. Every day, without fail, she comes to school. When she is five her name is written on the list. "I do not want you to write a heathen name, give me a Christian name." And she is entered by that name most beloved of all names, I think you will agree. Mary. "Why are you not a Christian?" I asked her mother. "Well, I am going to be one. See that son of mine. He believes in your Jesus, because Mary is always talking about Him. My brother over there in that house—he was baptized last Sunday, all through Mary. She is always singing and praying. Yes, I am coming too. Every Sunday without fail, little five year old Mary brings her copper collection. Last week, she was recovering from an illness and she brought her mother by the hand and gave a half a rupee thank offering. Little crusader only five years old. "Can anything good come out of"—the madiga outcaste? "Come and see."

Here is another crusader. "I am always telling my parents to be Christians. I know all about Jesus. I wouldn't be just a mala or a madiga for anything." He is leading me through the devious foot-paths of the Indian rice fields, with an air of elegance and importance. His front tuft of hair shines with coconut oil. His shoulder blades and elbows keep time with his feet. His twine string garment flaps in front in time with his shoulder blades, and the precious New Testament that he has earned for "knowing everything" is tucked under his arm. Between his teaming from behind and his running on ahead, he finds time for a flow of Telugu truly remarkable in one so young. But the burden of it all is "Please come to my house and talk to my parents. I preach to them all the time, and they seem interested. Tell

them to the Christians and give us all new names. And, Oh, Ammah, do you think that if my parents were Christians, the doragaru (Mr. Gordon) would take me into the boarding school? And do you think that sometime I could be a teacher too?"

In the mass movement area, we have the custom of giving new names to the converts. It is a fitting and a magnificent thing. "I will write a new name." "Dirt heap" becomes "Jewel." "Crazy Fellow" becomes "Joyful Wisdom." "A hateful goddess" is turned into "Smile of God." No wonder the children's cry is "Give us a new name." We sometimes wish for more signs of the new birth, that is true. The children of this crusade are but children and even the grown ups have not become much more than little ones in the Kingdom. Yet Christ said "I came that they might have life and that they might have it more abundantly." If the life of the Christian in the outcast hamlet is not "more abundant" than the life of his heathen relative, the sharp eyes of the children would not fail to detect it. We never hear a Christian child say, "Give me a heathen name." No. The crusaders ever press on toward the light, and there is no fooling the children. They press into the Kingdom. They take it by force. They break the bonds of an age long servitude to man and to devils. Their banner is the name of Jesus, and they know not the word retreat. They have leaped over the bounds of space. They have outleaped the March of Time. God Himself has written their names in the Book of His Eternity.—Tidings.

On the back page of this paper you will find a list of missionary books that can be borrowed from the Literature Department for reading this Summer. But better still, you can buy THE ENTERPRISE (\$1.50), Telugu Trophies (25c), Pioneering in Bolivia (40c.). You can read them in the Summer, and you can pass them on, for you will certainly want to, they are so interesting. They can be gotten at 66 Bloor St. W., Toronto.

## The Eastern Society

Miss Barker, 4136 Dorchester Street,  
Westmount, Quebec.

On Friday evening, June 6th, in the First Baptist Church, Montreal, a farewell meeting was held to wish Godspeed to Dr. D'Prazer and Miss Lottie Sanford, who left this port on Saturday, June 7th on the S. S. Marlock. The Rev. Chas. Smith presided, and the devotional exercises were led by Rev. Mr. Linton and Rev. Geo. Gilmour. Dr. Gordon introduced Miss Sanford as the dear daughter of his beloved friend Dr. Sanford.

In sweet, simple words Miss Sanford spoke of the joy and privilege of being able to return to India, the land of her birth, where she hopes to continue in the medical work which is such a mighty factor in the work of evangelism. As we know Miss Sanford is assisting Dr. Smith in Pithapuram, the large hospital centre of our field. She told how they are seeking to train Hindoo helpers to minister to their own people in hospitals and dispensaries and of the wonderful opportunity they have to reach the minds and bodies of people of all castes as they go into their homes with their ministry of healing.

Dr. Eva D'Prazer then gave a solemn and beautiful address which thrilled all hearts. She told of the stimulus she had received in her visit to Canada and in touching words thanked the Baptists for all they had done for her people in the past fifty years and how she rejoiced to know that our love and interest were not abated. This would be told by herself and Dr. Joshee as they returned to their own people. She told of the little prayer circle that had been formed among her friends in India, pledged to pray for her every Thursday that she might be made a great blessing as she went from city to city in this dominion of ours and she thanked God that many had testified that their faith had been strengthened and a determination to serve God as never before been created in their hearts. She said many had pledged themselves to train for service in foreign lands and thus as she returned to her own land to carry

on her ministry of healing to the afflicted in mind and body of her own people it was in a spirit of deep gratitude to God for the wonderful experiences in this land. She assured us that many in the palaces and zenanas of the wealthy in India were true followers of Christ, though secret disciples. She left us a legacy of prayer begging us to intercede for a Maharajah who had been the object of prayer for many years and who is no doubt a Christian, but has not been able to face all that a public decision would involve. He is fighting a great battle and if he can only renounce the faith of his fathers and come out on the Lord's side it is certain that thousands of his subjects would express a desire to be taught Christianity. She also pleaded for our prayers that the English government might be induced to pass a law insisting on the segregation of lepers. "You will hold the ropes strong and fast in the Home land will you not"? were the impassioned closing words of this wonderful woman, surely one of India's noblest daughters.

### THE JOY OF HARVEST

The following extracts are from letters recently received from Miss Murray. "The joy of the harvest" was the theme of the last quarter's report. Many baptisms during the last quarter of the year 1923 gladdened our hearts. A number were Kondiah's relatives and friends and nearly all were from that side of the field, which singularly enough was the section of this part of the country most seriously threatened by the flood which accompanied the cyclone. It certainly was trying to watch from our bungalow the rising water obliterate the familiar land marks and be powerless to help the people whose lives might be in jeopardy and to be unable for several days even to learn of their fate. The fields are white and now Dr. Wolverton has come, so strong, sympathetic and enthusiastic and Miss McLeish remains so capable, with the interest of the field at heart and a **good reaper, for the reaping time has come.** One feels like saying like Simeon of old—

"Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

We have indications not a few that as Rahab said of the people of Jericho—"We have heard. . . . and as soon as we heard our hearts did melt. . . . for the Lord your God, He is God in heaven above and in earth beneath."

Oh! what a mistake to retrench in this day of wonderful opportunity for which the **past fifty years have been the preparation**. It has been my prayer for months that the Jubilee year might mark an epoch in the history of our Mission in the enlisting of sufficient forces, both in Canada and India to "**Finish our Task**."

"Hats off to the Past!

Coats off to the Future!"

Should the missionary family remain in Yellamanchili (and oh, if only Dr. Wolverton could be left in continued residence for several years what great things we might see); a bungalow for the single women missionaries will be an **absolute** necessity. The procuring of a site may not be easy but I mention this need that it may be included in the subjects for prayer.

On not all of our fields have even the outcastes been evangelized, let alone the **great middle classes** and the Brahmins and other high castes.

The neglected condition of the bright-eyed little children of the Scavenger Hamlet had long troubled me and I had tried to coax them to attend Ruth's School but without success. To invite them into the Caste Girls' School would have been to ruin the school. I decided to venture to have them come into the same compound and erected a comfortable leaf-shed beside the chapel and installed Miriamma, a dainty, clean, little bride from the Tuni field as teacher, and it has worked **beautifully**. The keen little scavengers came, six at least; and several others of the same class who sell fruit—several toddy-drawer children, some mat-weavers, a couple of dear little shoemaker children and others making in all an attendance of sometimes thirty, and usually from ten to fifteen.

God's blessing seems to have rested upon this school from the beginning. They quite frankly express their desire to become Christians.

One Sunday evening a number of us went to a street in Ruth's hamlet which has been so **very hard** for so long and held an evening meeting and were most encouraged when nearly twenty held up their hands, expressing a desire to become Christians and the last I heard of them they were requesting our people to come and pray with them. We have been able also to get some days as many as fifteen of their children to attend Miriamma's school. I have no doubt the tide is turning there, and that some of Ruth's former pupils will become Christians. Please pray on.

Eight or nine years ago as Miss McLeish and I were returning from tour, it seems—and so the lad says, we halted at a village five miles from Yellamanchili and did a little work—sang a hymn, distributed the leaflets containing it, probably spoke a few words, and resumed our journey. That hymn, "O Jesus my King, wilt Thou not come" remained in the heart of a little Mala boy, servant to an Eyot. Thus for years this outcaste lad used to sing the words of this hymn. Later he went to Rangoon where this tiny flame of interest in things eternal was fed by a young man from these parts who had heard the gospel from Kondiah, our recent Theological Graduate. In this way the determination to become a Christian was fostered and withal a determination to learn to read begotten, so that when he returned to India last August, Timothy, as we have named him, was not only fully decided to follow Christ but was able to read slowly but accurately. He was soon after baptized and with his little brother, whose heart easily responded to the gospel, became the "first fruits" in their village and immediate vicinity. Timothy, whose grasp of the Word and simplicity of faith and power in prayer are striking, has grown in grace and witnessed a good confession in his native village, so good

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