

Canadian Missionary Link

XLVIII

WHITBY, JANUARY, 1927

No. 5

A New Year's Wish

Oh, to go back across the years long vanished
To have the words unsaid, the deeds undone,
The errors cancelled, the deep shadows banished,
In the glad sense of a new world begun;
To be a little child, whose page of story
Is yet undimmed, unblotted by a stain,
And in the sunrise of primeval glory
To know that life has had its start again!

I may go back across the years long vanished,
I may resume my childhood, Lord, in Thee,
When in the shadow of Thy cross are banished
All other shadows that encompass me:
And o'er the road that now is dark and dreary,
This soul, made buoyant by the strength of rest,
Shall walk untired, shall run and not be weary,
To hear the blessing that has made it blest.

—George Matheson.

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**" Build thee more stately mansions, O my soul,
As the swift seasons roll "**

1927

A Flower unblown; a Book unread,
A Tree with fruit unharvested;
A Path untrod; a House whose rooms
Lack yet the heart's divine perfumes;
A Landscape whose wide border lies
In silent shade 'neath silent skies,
A wondrous Fountain yet unsealed;
A Casket with its gifts concealed—
This is the Year that for you waits,
Beyond To-morrow's mystic gates.

—H. N. Powers.

—In Missionary Monthly.

THE KINGDOM OF CHRIST

We all believe that one of the choicest fruits of Christianity will be the growth of a bond of brotherhood and sisterhood so close among all nations, races and peoples, that we shall become truly kindred each to the other; and that great word Humanity, like a rolling wave of the ocean of God's love, shall wash out from the sands of time the words caste, creed, and even that good word patriotism; because we shall feel that the whole world is our country and all men are our kin. Every utterance of appreciation, affection and friendship; every token of mutual co-operation; every stroke of honest, hard work, undertaken side by side; every sincere prayer, helps forward this beautiful day that we call the coming of the Kingdom of Christ.

Frances E. Willard.

—Missionary Monthly.

A DAILY MOTTO FOR THE NEW YEAR

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God. And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name of his Son, Jesus Christ, and through the mystic and mighty energy of his Holy Spirit.—Bishop John H. Vincent.

—Missions.

CANADIAN GIRLS IN TRAINING

In the interest of a clear understanding about the relation of our Women's Foreign Mission Board to the Baptist C. G. I. T. groups. A word seems necessary.

It should be again stated that these groups are organically connected with the Sunday Schools and so with the Board of Religious Education. The C. G. I. T. group is a Sunday School class of teen-age girls, organized under a woman leader appointed by the Sunday School. The usual Sunday session is supplemented by a regular week-day meeting for a varied program of worship, study, play, service. Each group plans its own program, but all denominations urge their

groups to make one mid-week meeting a month a missionary meeting.

Through the courtesy of our Board of Religious Education we are allowed to suggest missionary study books, and other programs for the use of our Baptist groups in these monthly meetings.

Like the Mission Boards of the other churches we recognize the great importance of the C. G. I. T. movement, and we see the possibility of using the group as a link between our Mission Bands and the Young Women's Circles by enlisting their practical interest in our own mission work.

As a Board we have assumed no financial obligation in connection with the C. G. I. T. movement. Not a cent from our treasury has been paid out or will be paid out for C.G.I.T. needs. Each Sunday School is responsible financially for its own C. G. I. T. work.

On the other hand, many C. G. I. T. groups contribute both money and handiwork to the Missionary cause.

THE DAY OF PRAYER

The Interdenominational Women's Day of Prayer has been set for March 4th. It will be observed this year not only on this continent but in many places beyond the sea. The suggested program for Canadian women will appear in the February Link.

Readers of the Link will wish to join in this great chorus of united prayer for missionary endeavor in all lands.

SOME THINGS NOT SAID AT CONVENTION.

1. Are slips, folders, sample copies useful in getting more subscribers? If so, write for them.

2. If you do not wish the "Link," if you do not wish to renew and if the paper continues to find your address, please return it or notify your Agent or your Superintendent of Agents, taking care to write your name and address on the returned copy.

3. Glad to see the co-operation of the young women and girls of the C.G.I.T. Miss Perry sent sample copies. Shall expect many new subscriptions.

4. When a list is sent with receipt, please check over names, initials, address, amount credited. If corrections are to be made do it at once. If some are marked "in arrears," report on them at once.

5. In sending lists, place amount sent opposite each name. This will prevent sending too much or sending too little. Do not ask the Supt. of Agents to carry subscribers over on credit.

6. Is the objective set for Jubilee too much for the average Circle? If so, say so, but take some objective and determine to reach it.

7. Should the net gain be left for the Agent to struggle with alone? Decidedly not. Every subscriber in every Circle should assume the burden.

8. How to send money—not in 50c stamps, not in 10c stamps. In sending annual renewals a postal note or money order is best. In sending separate new subscriptions one-cent stamps may be used.

9. One Agent writes: "I do not know whether we are in arrears or not; have been away almost a year." A complete list had been sent her. Had an assistant been appointed in her absence, the work could have been carried on.

10. To arouse more interest in our paper, advertise it in your Circles by talking about it, referring to articles written in it, using material from it for the meetings. Subscribers should be readers. Appoint an Agent that will take, read and talk about the "Link," as our one and only magazine giving reports of our Women's Work in India and Bolivia. Since Convention, 18 Circles have appointed Agents who are not subscribers themselves.

11. To increase the circulation, every old subscriber must get or give One New Subscription. Every Circle must plan to have a substantial gain. Renewals must be attended to promptly. Every name should be reported on every Convention year.

Objective Reached for Jubilee

Oshawa—Objective set, 12; net gain reached, 15.

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

TREASURER'S CORNER.

Happy New Year! Best wishes for the happiest year yet in your Circle and Band work.

This is our Jubilee year. The word "Jubilee" means, to me, "Rejoicing." This then is our "Rejoicing Year," and we all hope to have, at our next Convention, a great many things about which to rejoice. When we meet together to lay at our Master's feet the results of the work done in our Jubilee year, we want to bring to Him many, many souls saved in our fields in India and Bolivia, and many, many women in our homeland awakened afresh to the great privilege of working with Him in the vineyard: converts on the foreign field, new Circle members here at home. We want to lay at our Master's feet for His use, too, our Jubilee Fund.

In this three-fold programme for our Jubilee Celebration, each Circle is anxious to have its share. In the task of securing more converts, our missionaries are devoting every energy, and we must as never before remember them at the Throne of Grace.

To help us in accomplishing the second task, that of securing new Circle members, Miss Elliot has written a beautiful article, on ways of extending our membership. I am sure you will receive real inspiration by reading it. It appears in this number of "The Link" on pages 185 and 186.

The third part of our three-fold programme interests us all, no less than the other two: the raising of our great Jubilee Fund. Many Circles already have asked us what their share would be. Mrs. Henderson, Secretary of Directors, has, I think, a splendid solution. There are ten thousand women in our churches who are contributing to our Women's Foreign Missions. Therefore, if each Circle should give a dollar a member (over and above the regular Circle giving) to the Jubilee Fund, the amount would be raised. But there are many of these ten thousand who for various reasons cannot give that much. In order, then, that our Fund will not fall short, some will need to give more. The women of Eastern Ontario and Quebec ended their "Jubilee Year" last Oc-

tober. When they brought in their gifts it was found that over and above their regular giving, the money for the "Jubilee" averaged five dollars a member. Truly they had a "Rejoicing Year," and have set for us a splendid example. Let our aim in every Circle be, then, not "a dollar a member" but "at least a dollar a member."

How are we going to raise that extra Jubilee "at-least-a-dollar-a-member"? That is for each Circle to plan for itself. One plan would not suit all Circles. Please write for "The Treasurer's Corner" how your Circle is setting about this task. It will help others.

Already I have heard how some Circles are doing it, and I gladly pass these suggestions on. Some wish to use the "Might and Mercy" boxes. These can be obtained by writing to Miss Dale, 66 Bloor St. W., Toronto, who at the same time will give directions how to use them. Of course, your Circle will prefer to pay the small cost of these boxes, but if you cannot, send for the boxes anyway. Miss Dale will be glad to furnish them free of cost.

One Circle is solving the problem by having a golden bank (gold in color, at least) passed at each meeting, the contents being for the Golden Jubilee. They report a splendid response.

I haven't heard of any Circle having a special Jubilee Meeting, to which Jubilee gifts could be brought. Perhaps this meeting could take the form of a Tea, or social gathering at the home of a member. The new members could be the "guests of honor," and during the afternoon someone could give a little talk about the wonderful things this Jubilee money is going to do: she could welcome formally the new members; could enumerate enthusiastically but briefly the good points about the Circle, and the work undertaken and could offer an earnest prayer for those of our number who are working in India and Bolivia as missionaries.

Walmer Road Circle has approached the problem of raising this extra money, by appointing a "Jubilee woman," Mrs. D. D. McIntosh. She is going to lead her Circle in their endeavors, and the Circle is strongly

behind her. If your Circle should care to follow this plan, and appoint a "Jubilee woman," she could be sure of the help and sympathy of every one in her Circle, and if she wished further advice, she could write to her Director, or to Mrs. W. R. Henderson, 42 Heath St. W., Toronto.

Our regular funds are holding their own, quite well. The month of November is not our best month as far as receipts are concerned. Between October 15 and December 1 we have received, from Circles: \$1,182.41; Young Women's Circles, \$229.02; Bands, \$123.31; from other sources, \$1255.00. The life members added during this period are: Circles—Mrs. P. C. Reid, Port Arthur; Mrs. Joseph Evans, Claremont; Miss Janet Holmes, Toronto, Central Y.W.; Miss Hettie M. Wil-

ton and Miss Louise Busch, London, Talbot St.; Bands—Miss Amelia Clark, Aylmer "Sunshine" Band; Miss Alice Booker, Hamilton, James St. Band.

Mrs. W. H. Piersol, M. B. Piersol.

35 Dunvegan Rd., Toronto 5.

ERROR

In my Annual Statement the sum of \$46.50 which was credited to New Hamburg Y. W. Circle (see Dec. "Link," p. 142) should have been credited to Hanover Y.W. Circle. This brings the total of Hanover Y.W. Circle to \$70.00. Will the Hanover girls please accept my most sincere apology for making this mistake.

M. B. Piersol

Treasurer.

An Opportunity For All The Women And Girls Of Our Churches

Fifty years ago comparatively few Baptist women in Ontario had the power to dispose of money, and in our Missionary Societies the emphasis was placed on the value of small sums given frequently, intelligently, and prayerfully, to provide for **additional work** in the spreading of the Gospel, while keeping up their giving through the churches to the General Boards. The ideal is that every woman and girl shall have a share in this privilege.

At the Convention of the Women's Baptist Home and Foreign Mission Societies of Ontario (West) held November 9-11, 1926, we were challenged by the reports: (a) the thousands in our Province who are not enrolled in these societies; (b) the condition of the work under our care, with enlarged opportunities; (c) the state of the treasuries, showing a shortage of regular receipts to support the work already undertaken. After the Convention both boards decided that it was not right to "Sound the Retreat." A fortnight later a number of our Circles withdrew from both Societies, and we therefore face a greater problem.

This may be one of God's ways of arousing His children to the fact that His churches are organized for **missionary work!**

We are in groups that we may learn from each other, be helped ourselves in teaching others, have the encouragement of companionship, that what one lacks may be supplied to the abundance of another, and, **greatest of all**, that by united prayer we may learn to ask the things that shall please our Father, be prepared to receive His blessings, and to be good stewards of those graces which He allows us to use in His service. How many of our "material things" may become a "means of grace" if our spirits are awake to the opportunity!

Chances For Promotion.

"It is always easier to march to music."—and in close formation.

1. For those who feel that Missions have no particular claim upon them. Matthew 28: 18-20. Acts 1: 8.

In the centuries since that command was given, the highways have been prepared, the money has been entrusted to His disciples, the Word has been written and translated, and printed in a marvellous way, and the need of each human heart is the same in every age: **Why do you tarry? Will you join our Women's Mission Circle?**

2. For those who think they give what they can, but do not keep account of their

giving: that proves that they do not keep records. Even a little child can put the first portion in a separate place for the Lord, and feel the joy of partnership with the Saviour in placing that offering in the Lord's treasury. **The firstfruits are His.**

3. For those who give the "same as others," but have not considered that the mathematical tenth is not the same in God's eyes. The legitimate claims on the nine-tenths are known to Him. Many, many more could be promoted from the "one-tenth" class if they were willing.

4. For those whose incomes are decreasing to hold to their former standard may be a great advance.

5. For those whose circumstances absolutely require a reduction in their accustomed gifts: let them still make their offering with **thanksgiving**. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not" (2 Cor. 8:12). Our Father knows.

6. For those who have no money they can give: Some other members might take those names and give in their stead. If you are willing, please hand your name to our President.

7. For those who for various reasons cannot attend our meetings, and most assuredly for all who do: this challenge to devotion comes in a verse from our Foreign Mission Secretary's Annual Report:

"And if thou canst not go,—yet bring
An offering of a willing heart,
Then, though thou tarriest at home,
Thy God shall give thee, too, thy part.
The messengers of peace appear
In ceaseless and prevailing prayer"

At our December Circle meeting we were given this valuable prescription to obtain a beautiful face: "Every time we do a really good deed or sacrifice (I don't mean do without some luxury) I mean **sacrifice**—the Lord draws a line upon our faces, and as the years go by we grow more beautiful." "We love because He first loved us"—we give because He first gave to us—the measure of our ability to give is the measure of our likeness to our Father.

"And let the beauty of the Lord our God be upon us;

And establish thou the work of our hands upon us:

Yea, the work of our hands establish thou it." Psalm 90:17.

—Violet Elliot.

Note—This article, written for one Circle, will be equally helpful to any Circle.—Editor.

BOLIVIA BOX REPORT 1926

There were six packing cases sent to Bolivia with Mr. Bennett. The wholesale value of contents was \$381.00.

Parcels came from Prince Rupert in the west to New Brunswick in the east.

Cash received	\$201.17
Gave Mr. Bennett \$	184.00
Expenses: Stationery, Cart- age, boxes, etc	10.66
Balance on hand	6.51

\$201.17 \$201.17

—Frances MacLean

PRINCE RAMA

This wonderfully attractive book will be excellent for Young Women's Circles. It is the old story, so well known in India's homes, of Prince Rama, and his devoted bride, Sita, charmingly told by Miss Kilpatrick. This is what the Rev. Mr. Stillwell says, (and who is more capable of judging than he) in the Canadian Baptist:

"Then send your friend a copy of this beautifully bound, beautifully illustrated book on India by one of the brightest, most observant and devoted of India's missionaries. In forty glowing pages is told the old, old story of Rama, fearless and true, and of Sita, his wife, loving and devoted—the two ideal characters of India's myriad peoples. Then follow other sections entitled, Sita's Successors, A Casket of Indian Gems, and Signs and Symbols. Through all these last three chapters there shines out the work of Christ in Indian hearts in such a way that the reader's faith kindles as he reads. The introduction is by the well-known authoress, Marian Keith."

If we knew any other adjectives to apply, we would certainly use them all. The book is worthy. TRY IT, GIRLS, and Mothers.

It is for sale at the Literature Department, 66 Bloor West, for 85c.

SLIDES TO RENT

The slides for the Hymns "O Zion Haste" and "Jesus, the Children are calling," which were used at the Jubilee Convention, may be rented from The Literature Department at 75c for the first and 25c for the second, the borrower paying the carriage. In case of any breakage 85c per slide will be asked for the damage.

These slides are splendid, and add greatly to the interest of a meeting.

KEEPING NEAR THE POWER HOUSE

In reading the report of the first meeting of the National Christian Council of India (formerly the National Missionary Council) held at Waltair last November, this significant action was noted: "On the motion of the Executive it was decided that Thursday, the 6th of November, be devoted entirely to meditation and prayer under direction of the chairman." Accordingly, the three sessions of that first day, 9.30 to 1, 2.30 to 4, and 6.30 to 8, were given to spiritual preparation, refreshment and invigoration. In other words the members of this important Council realized the privilege and necessity of keeping near the power house. Moreover, there was a meeting for worship each morning before breakfast, and a period of intercession during the morning session each day. No wonder that the meeting was marked by discussions of value and findings of moment to the cause of Christian missions in India. In setting aside this entire day for meditation and prayer the Council in India set an example worthy to be heeded by councils and conferences in America. Only by keeping close to the power house and drawing upon the divine power held there for release is it possible for the human agents to transact the King's business wisely and successfully. Meditation means more in India than in our country, where it is an almost lost art. Well will it be for us also when this art shall be cultivated among us, together with the spirit of reverence. It is for the speaking of the "still, small voice" that we need to listen in these days of din and storm and quake.

LIGHTED TO LIGHTEN

The Motto of the Women's Christian College Madras, India.

In the spacious grounds of Madras Women's College, enclosed by a garden of singular charm, stands a little building which is recognized to be the most beautiful church in India. There is a small square pond near by, fed by trickling water which flows under the deep shade of drooping acacias between maidenhair ferns. Walks of gravel with eight seats of wonderful design invite the visitor to inspect the surroundings, admire the beds of many-colored flowers, and at last lead to the pillared doors of the Chapel itself. Its perfect simplicity, its quiet dignity, a white dream of marble among the foliage of the trees, make it indeed a place where worship and prayer is the natural expression of the heart.

The seventeen doors stand always open. At the beginning of the day the bell rings for morning prayers, and from all sides the worshippers stream in, each taking up a little straw mat as she enters. They sit on the gleaming floor of white marble and polished black slate, and the fresh soft wind blows through from door to door. One sentence of prayer begins the service, and they all remain in silent meditation for five or six minutes trying "to lift up the heart to the Lord."

At dusk the large brass lamp is lighted, and a soft golden glow falls upon the heads of the silent worshippers below. For the place is seldom empty. This, says Miss McDougall, the principal, is the real centre of the college life, uniting all the students in daily worship, and showing them that Christianity is neither the property nor the product of the West, but the dear possession of all men and women who yearn for God.

The Women's Christian College, Madras, came into being in that momentous year 1914-15. For some time the need of an educated womanhood for India had been increasingly recognized, and the Mission Council of the United Free Church of Scotland invited the co-operation of other missionary societies in the undertaking. Twelve societies accepted the responsibility, and Miss McDougall, who

has been a welcome visitor lately in Toronto, became the first principal. The first staff was a demonstration of co-operation in churches and nations, and the students were representative of many elements in the life of South India. There were seven Hindus of various castes, three Anglo-Indians, a Canarese girl, three Syrian Christians, several Telugus and a majority of Tamil students.

Very wonderful has been the response for gifts to carry on the work, for, true to a promise made at the outset, the staff has never appealed to the mission boards for anything beyond their annual grants, but has depended for all extension work on private offerings. When the first building became too small the staff was told of an interesting group of fine old buildings near the river, which had stood for more than a hundred years, and had housed many a British judge or high official, perhaps a rajah, in its prime. Two of the teachers went to see it, and as they wandered through the rooms they saw already the place alive with girlish figures, and claimed it in imagination as their own. It was war-time, and only a small part of the price was at hand, but that very night their unflinching friend, Mrs. Peabody, of Boston, wrote a gift of \$25,000 from a private fund, and in due time the building was secured! It was through Mrs. Peabody that the \$10,000 for the building of the chapel was sent by an unknown friend.

The tenth year of the college was marked by the erection of the beautiful Science Hall which made possible a B.A. course in mathematics. A large college hall is in the centre dividing the building in two great squares, each two stories high, enclosing an empty court which will be a garden later. Over the entrance is an inscription in plain letters, **The Whole Earth Is Full Of His Glory**, to remind the students that the invisible things of God are discerned in His works everywhere.

The life of these girls in the college grows more and more rich and varied as the years go by, and the hope of Miss McDougall is that, year after year, graduates from the college will be appointed to assist on the staff. For this purpose a new junior post has been created so that the girls can help, especially in the Department of Science, for a year or two

before teaching High School work. The Principal points out at the close of her report of the ten years' work that, although they are now well provided with buildings and equipment, their income has not increased in proportion to their growth, and she earnestly urges the co-operation of other missionary societies.—The Missionary Monthly.

A WORLD-WIDE DAY OF PRAYER

Scientists are continually discovering new facts and forces related to the universe in which we live. The x-ray, the cathode ray, radio activity, radium, the structure of the atom, have been in existence for ages. The facts and forces are not new, but they are new to us and men have not known enough to be able to make use of them for useful purposes. At times, we wonder how the work of the world was ever successfully carried on without the aid of these new discoveries. Now that we are familiar with them and their laws of operation, we can accomplish many things that before seemed impossible. By their aid more wonders of God's world are made visible; new sounds are audible; new and wonderful chemical forces are made available. Man, with a larger understanding of God's material world, has become more powerful than the fabled magicians were ever reputed to be.

Is it not possible that in the spiritual realm there are facts and forces that we are failing to recognize and use? The immeasurable resources of God's spiritual world might be available even more readily than those of the material world. Scientists are beginning to acknowledge that the wonders of the universe are beyond their comprehension and that the spiritual forces may be even greater. Glimpses of these spiritual forces appear in the work and words of Jesus Christ, the son of God. He revealed something of what is possible when a life is lived in harmony with the will of God. Moreover, He promised that still greater works might be wrought by His disciples working by the same power. That promise was, for a time at least, fulfilled. Almost unlimited wisdom and power are offered to those who know how to pray, the right things for which to pray and how to use wisely these spiritual resources.

How little we have used this privilege! How little we have understood the laws of prevailing prayer. One law that must be observed to release this power is harmony with the will of God; another is united petition by those who follow Christ; a third is faith—that God can and will grant the petition. What might not be wrought by means of the spiritual forces released in prayer if only we understood and used them; if only the Christians of the world would **unite** in believing intelligent prayer, in harmony with God and His program.

This is the purpose of the **World's Day of Prayer**, set for March 4th next, by the Federation of Women's Boards of Foreign Missions of North America and the Council of Women for Home Missions. On this day Christians all over the world—of every race and nation, of every name and class, high and low, rich and poor, young and old—are asked to unite in petition to Almighty God for new spiritual light and power to solve the great problems that are perplexing the world. In churches and halls, in homes and offices, and by the wayside, men and women are asked to gather and to dedicate themselves anew to God's service for the pulling down of strongholds that oppose His progress, praying that His sway may be extended over the hearts and lives of men.

Is it not worth while to join with Christians all over the world, in worship and praise, in confession and petition to God so that the greater works, promised by our Lord, may be performed in our day and in all lands? Already this plan has been enthusiastically received.

The committee of the International Missionary Council, at its meeting in Sweden last July passed the following resolution:

"Realizing the inadequacy of present efforts to meet the needs of the world, the members of the Committee are deeply convinced that only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled. They have been greatly encouraged by the account given by the Bishop of Salisbury of the movement of

prayer within the Church of England. Believing that the undertakings in which they desire to co-operate can be accomplished only as they are begun and continued in prayer, they resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate themselves anew to a life of which communion with God is the inspiring principle and to co-operate in every way possible in extending the fellowship of prayer."

Three conditions of effective prayer are mentioned by the Committee: (1) Receptiveness, the throwing open of the whole personality to the influence of God's Spirit; (2) Obedience, a genuine desire and purpose to do God's will as it is revealed and at any cost; (3) Definiteness, showing clear and consecrated comprehension as to what is needed in the world and what we desire of God.

The following objects for concentrated prayer are suggested by the Committee of the International Missionary Council:

1. **For a Missionary Spirit.**—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.
2. **For a Spirit of Prayer.**—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.
3. **For a Spirit of Sacrifice.**—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
4. **For a Spirit of Unity.**—That the whole Church of Christ may desire and experience a new unity in Christ.
5. **For the Gift of Interpretation.**—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.
6. **For Courageous Witness in Moral Questions.**—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. **For a Spirit of Service.**—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. **For the Completion of Our Own Conversion.**—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Shall not Friday, March 4, 1927, be set aside by Christians everywhere as a World-Wide Day of Prayer for Missions? There need not be a formal universal program adopted or any elaborate machinery set up, but, with a sense of need, a real faith in God and a devout waiting upon Him, this day may become memorable because of power released in answer to believing, intelligent, earnest prayer.—Missionary Review of the World.

THE S'ORAS

By Miss A. C. Munro

(Reprinted from the Madras Christian College Magazine.)

So often the Anthropologist has, as one might say, to walk backwards to reach the desired starting point. Civilization throws shadows; Time piles silt, and Culture erases many a quaintly patterned custom that even years of research cannot correctly recast. But almost no one would quarrel with Progress insofar as the study of S'Oro-ology is concerned for it would seem that the S'Oras of the Eastern Ghats are pretty much as they must have been a thousand years ago, with the exception that they are now under authority, where once they were a law only to themselves.

There are said to be about three hundred thousand of these wild aboriginals dwelling in the hills of the agency districts of Ganjam and Vizagapatam. Whence they came and when is a mystery and may perhaps ever remain so, for all their legend and their lore is passed from generation to generation by word of mouth and the country of their first cradling has long since been forgotten. They have however been variously identified with the Sauri of Pliny and the Sabarai of Ptolomy, while the Aitariya Brahmana of the Rigveda makes them out to be the descendants of the ten sons of Visvamitra, and the

Ramayana describes them as having emanated from the body of Vasishtha's cow to fight against that same sage Visvamitra. Their origin has as yet to be definitely ascertained. Personally, I would subscribe my belief to the theory that they are the descendants of Visvamitra's sons, for one can read this into, or out of the fresco to be found in the house of the Gomang (tribal magistrate) and the Boya (tribal priest) of each village. In over a hundred villages that I have visited I have not found this fresco to vary, there are always the ten men, each with arms outstretched and touching the shoulder of the brother next to him. There are two besides, who are enthroned, who would correspond with the progenitors of the ten. The sun and moon are depicted, but their significance is obscure, for I do not find them to be objects of worship. There are warriors on horses, which would indicate that they had belonged to a horse country. Elephants also belong to the equipage, according to the fresco.

The S'Oras have as neighbours, in the same extension of hills and to the West, the Konds, a much taller race; while to the North are the Juangs of Orissa who until comparatively recent years used only stone implements and wore only a frill of leaves, on full dress occasions. S'Ora villages are all built on the same plan, viz. two or more parallel rows of attached, thatched, mud houses, with a veranda two or three feet above ground running the entire length of the village and divided off by the built-in steps leading to the front and only door of each house. The family pig sleeps in security and comfort in the built-in sty under the veranda. Sunrise finds it off rooting its breakfast out of Mother Earth. A feature of nearly every S'Ora village is its clean clear water-spring and the stately sago palms plumed high and green-gray above the jack-fruit trees. There is usually good drainage for they build on the mountain sides and on the whole their villages are much cleaner than those of their Oriya overlords. There is little standing room within their huts, as a loft built about four feet above the mud floor occupies about two-thirds of the space. Underneath, at the

back, over an earthen fire-place the food is cooked, and here in the cold and the rainy season the family sleep. Everything, grain, plows, pots, weapons, liquor, honey, ropes, etc., is stored on this loft and a great variety of knives and spears are stuck about in the rafters, while drums and odd musical instruments hang here and there on the walls, and pumpkins, ears of corn and other grains and bunches of medicinal herbs or roots are suspended from the cross-beams.

I've never elsewhere come across a more industrious and systematic people. There are no idlers or beggars among them. Everyone works—even the children of four and five years. The S'oras are primarily tillers of the soil. In the mountain valleys they produce two crops of paddy a year but unfortunately they profit little by their industry, largely on account of the perpetual debts held against them by the Oriyas. In times of sickness the S'oras know no other help than to sacrifice certain animals in order to appease the wrath of the Spirit who has, as they suppose, caused the suffering. They go for the sacrifice—goat, pig, buffalo as the case may be; the trader with an eye to gain knows that the S'ora is in a strait and sets a price usually about twice the value of the animal for which he will take but part payment in cash and the balance in a cent per cent recurring annual debt. It is an iniquitous system, but the S'ora is up against it.

A woman's life is held as sacred and of greater value to the race by virtue of her motherhood. According to their own penal code, bodily hurt to a man carries a fine of seven buffaloes but to a woman eight. Polygamy is commonly practised for economic as well as social reasons. I ask a S'ora, "How many wives have you?" His answer will be "One, two or three." I have never found them to have more than three. I ask, "Why three?" Answer, "Because one cannot do all the work. There must be one to do the cooking and mind the children; one to help in the fields; one to bring wood from the forest." There are no child marriages, but every girl is married by the time she is fifteen or sixteen. Widows remarry. Should a wife tire of her husband and run away to another

man in a different village, their code provides that the injured husband may precipitate himself upon the village to which the apple of his eye has betaken herself, and shoot with intent to kill the first animal he comes upon. This is his legal indemnity, and from henceforth good friendship is restored and everyone lives happily ever afterwards. Marriage arrangements occupy about a year's time and are at some stages quite spectacular. As a preliminary the bridegroom goes with a pot of liquor to the home of the girl he wishes to marry. He leaves this at the door and an arrow in the thatch. If her father or brothers refuse to see him or partake of the liquor his suit is doubtful; but if they abuse him and drink his liquor the indications are favorable. He goes again at a later date with more liquor and they have a parley and he presents an arrow to the girl's father and eldest brother. After a month or so comes what might be termed the announcement. For this the bridegroom's party brings twenty pots of liquor, a cloth and brass bangles for the bride's mother and head cloth for her father and brother. Her father gives a large pot of liquor to the bridegroom's party. I shall describe this phase as I saw it one day last year—I heard a joyful noise just as I had finished breakfast and went out to investigate. A whole S'ora village was passing—I knew them. There was Addia, the Gomag's (Chief's) son leading the procession with a match-lock—where on earth did he resurrect it? Behind him followed Sanku, Selingoy, Mongodo, Laboo, Daboo, Dalima and twenty stalwarts, in magnificent turbans, topped with coques of wild cock's feathers and wearing nice new long-tailed loin cloths for they were "lombo lanjo loco" as the Oriyas call them, that is "long-tailed S'oras." "Lemtam, banga pong?" I greeted them (I salute you, are you happy?) "Lemtam: lemtam, banga!" they returned. "Where are you going?"—"To Kitungba." "I will go too," I said. Being clad as I was, in civilized superfluity and therefore not sufficiently picturesque to join the pageant, I brought up the rear. There was only the narrowest foot-path leading up the mountain side, through the "burnings," by the brook, under the

tamarinds, around the boulders, but oh, how beautiful! and the drums beguiled the climb, . . . Bushh . . . sto— bang! bang!! sang the matchlocks and the rocks re-echoed bang O' O'o! That's the way they rang the door-bell. The S'oras don't "say it with flowers." They said "Come in" however, with soft drinks,—very, very soft, so soft indeed that the foam stood inches high on the top. These refreshments, provided as I noted above, by the bridegroom's party, were dispensed by the maiden's father, and I soliloquized—Oh, simplicity, here are the charms I have heard sages sing in thy praises; a leaf is a cup; a gourd is a ladle! squat where you are, the earth is a table. Bushh'sto bang-bang!! Another village heard from . . . bring more cups.

The "Come in" over, dancing began. Four villages participated viz., Karrigoda, Kitungba, Kotam and Patemul. At first they danced up and down the long lane fronting the little mountain-side hamlet; then, all on a sudden, Karrigoda had leaped the revetment and was dancing on the terrace; Kitungba, sure and swift as antelope, had overleaped the second; Kotam and Patemul the third and fourth revetments. What a setting! Terraced Gardens in a mountain glen, and Children of the Wilds at play. Whistling, shrilling, whirling, snapping; turbans bobbing up and down, huge ones, yellow blue and red; flourishing their matchlocks, brandishing battle-axes, bows and arrows; plumes of peacock's feathers waving; up and down, round and round, drums and whistles keeping time, they danced with the grace of nymphs and the strength of demons. At intervals of about ten minutes each village discharged two guns. The sun was high and hot but the dancing never flagged. The reputation of each party was at stake. Later three buffaloes were sacrificed and a great feast made. The announcement was made on this wise by the girl's father, "Boya (priest), we have drunk of this man's liquor. We like him and are pleased to give our daughter to him, but we don't know what she wishes,—ask her." The Boya asks her if she will marry this man. She replies, "I am a S'ora; he is a S'ora; my people have drunk his liquor, why should I not marry

him?" A year later he will come for her and bring her to his own village.

In olden days when S'oras used to make war upon each other, the women followed them to battle—no hurt could be done to them as their bodies were inviolate. If the battle were going hard with the men, the women of the opposing parties, at a given signal among themselves, would rush into the midst and throw clods into the air—before they had fallen to the earth the engagement must have ceased.

Every S'ora is named for the day of the week on which he is born, there being a masculine and feminine form for each day. The name is given on the eighth day, when if it is a male child, its head is shaved and a silver ring put in the right nostril; if a girl, a silver ring is placed in each nostril and in the septum. At the Guar or annual festival for the dead, seven shafts of stone are raised as a memorial. Because of this economy in names, seven stones represent any number who may have died. Last year at one centre I saw the priest who had been making oblations and invoking the spirits suddenly become unconscious and rigid in a sitting posture. He remained so for twenty minutes, then a tremor seized him and he began to mutter. A group of people were waiting almost breathlessly about him in rapt attention. Now they began each in his turn to ask, "What does Mangada's spirit ask for?—What does Lakkia's spirit want?" As he named their various requests, the articles,—beads, tobacco, rice, cloths, etc., were presented. They told me that the spirits of four of their dead had possessed him. Two strong men lifted him up but he was rigid as a board. They bent his limbs,—he rubbed his eyes and looked stupified but there was no remembrance of what had occurred. An arrow was shot into the air and they all moved away from the abode of the dead for the S'oras believe that the spirits of their departed ones dwell in a community in the vicinity of their graves.

When a death occurs, matchlocks are at once discharged to frighten the spirits back lest they snatch others from among the living. Attracted by these intermittent reports,

I went one morning to a S'ora village and found the burning just over and the grave a-digging. When it was ready the priest, having placed a leaf cup of charred remains, another of grass and eggshell, and a third containing rice and a baby's ring on top, at the grave-side besought the spirits to be satisfied and take no more babies. Then with one-sweep of a bamboo wand held low behind him, he consigned earth to earth, ashes to ashes, dust to dust, together with these other accompaniments. Afterwards when all was filled in and stones laid and a thatch on which were arranged eight pairs of leaves, representing the bones (so they said), the Kudang (priest) and the child's father, sacrificed a fowl in the presence of the relatives who stood by with bowed heads and then committed the spirit of the baby girl to the watchful care of its ancestral spirits in these words—"We give her to you, our baby girl. She's just a little thing. Be kind to her. Don't send her anywhere alone, always go with her. See that no harm comes to her." There was love and tenderness in it all. It was touching. An arrow was shot into the air and they all left. I asked, "Why the eight pairs for bones?" "So the spirits will know a woman's spirit has joined them. Had it been a boy we should have put just seven." "Why an extra pair for a woman?" "Our custom" they said. I should say it conveyed their thought that a woman's life represented her own and another potentially.

I have failed to discover among them any expectation of or thought of a future life in another sphere. It would seem as if they expect this earth to remain in perpetuity and their bodies will die, but their spirits will hover about in the air. They dread the thought in life that they may be forgotten in death, and to obviate such a possibility fowls are frequently sacrificed to the memory of their departed in the home circle. Shall we attribute this to the ignorance and superstition of the S'oras when we remember that the Greeks with their learning, remembered those whom they loved and respected in life, by similar memorials after death,—recall "Crito we owe a cock to Aesculapius: discharge the debt and by no means omit it," the

last words of Socrates to his friend Crito, on the eve of his death. What of our cenotaphs and rose-wreaths? . . . Does their grace and fragrance render them a more sacred or tender tribute to hallowed memories?

The S'oras are full of music. Going or coming on their jungle paths their flutes almost deceive the birds and the shepherd boy watching his flocks pipes love-lilts and lullabies and drinks in beauty the day long; if minding goats is hum-drum, he doesn't know it. As is usually the case with primitive peoples their language is highly onomatopoeitic. They can reproduce almost any of the sounds of Nature. Their folk songs are quaint and fascinating. In a later instalment I shall give some translations.

Annie Catherine Munro.

HOW CHRIST SURROUNDS US

Beneath Us.—The Eternal God is thy refuge—and underneath are the everlasting arms.—Deut. 33:27.

Behind Us.—For ye shall not go out with haste, nor go by flight; for the Lord will go before you and the God of Israel shall be your reward.—Isaiah 52:12.

Before Us.—When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.—John 10:4.

Beside Us.—I have set the Lord always before me: because he is at my right hand, I shall not be moved. Psalm 16:8.

Around Us.—As the mountains are round about Jerusalem, so the Lord is round about his people. Psalm 125:2.

Within Us.—I am crucified with Christ, never-the-less I live; yet not I, but Christ liveth in me. Galatians, 2:20.

—Con.

MISS BASKERVILLE

Notice Miss Baskerville's picture on page 195. Miss Baskerville first went to India in 1888. In the Autumn she returned for her fifth term of service. A biographical sketch of this beloved missionary may be obtained from the Literature Department.

Our Work Abroad

A MISSIONARY PRAYER

Thou Light and Desire of all nations, watch over Thy messengers both by land and sea. Prosper the endeavors of all Thy servants to spread Thy gospel among all nations. Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power. Bless our and all Christian congregations gathered from among the heathen. Keep them as the apple of Thine eye. Give to Thy people open doors to preach the Gospel and set them to Thy praise on earth. Hear us, gracious Lord and God. Amen.—Missions.

FROM MRS. JOSHEE

Enclosing the following clipping from
"The Madras Mail"

October 19th, 1926.

Dear Editor,—I am enclosing an extract from "Madras Mail" telling of the festivities we had here last week when Miss Hatch completed forty years of service for India.

I would like to add one thing which has not been mentioned in the paper, namely, that the church had been flagged in honour of Miss Hatch, who was more pleased with it than any present she received that day. Four years ago when welcoming Dr. and Mrs. J. R. Stillwell back from furlough, the church floor inside was flagged and now the verandahs also are completed.

With regards to self and to the Board who sent us Miss Hatch,

Sincerely yours,
Grace Joshee.

CANADIAN BAPTIST MISSION Miss S. I. Hatch

(From a Correspondent)

A large number of her friends gathered at Ramachandrapuram on Tuesday in honour of Miss S. I. Hatch, of the Canadian Baptist Mission. Forty years ago she began her service of love for India, thirty-one of which have been spent in her present work. Coming to this place in 1895, she saw the necessity of doing something for the lepers in this district and due to her efforts in 1900 a home was opened, when 25 patients were admitted. Under

her capable management the accommodation has been greatly increased and the welfare of the patients is well looked after by Dr. D. L. Joshee. In recognition of the service done for the lepers Miss Hatch has received both the silver and the gold K.I.H. medals.

In the afternoon a large meeting was held in the chapel. Miss Hatch was presented with an address in the form of a book. This was followed by the presentation of a very fine Bible and gold chain and locket and the unveiling of her portrait.

Friends were present from many outside places and it was a pleasure to have the presence of the Zemindar of Doddampet who, with the Rajah of Ramachandrapuram, gave a feast to the Christians in the evening. Mention must also be made of the feast to the lepers given by Mr. Pratapurao the D.P.W. Overseer.

Many were the congratulatory messages received and it was a cause of rejoicing that Miss Hatch is still carrying on her work with such energy, keenly interested in all forms of service with a number of plans for further development of the work.

Another pleasing event of the afternoon was the turning of the first sod for the new home of the Superintendent of the Leper Asylum. This was done by Mrs. J. McLaurin, who first came to India in 1869 as a missionary. The money for the new home was provided as a special gift by Miss Hendrie who for so many years has been a most liberal supporter of the leper work.—The Madras Mail.

MISS HATCH'S FORTIETH ANNIVERSARY

A week ago Tuesday, that is October 12th, we had a very interesting day. On October 12th, 1886, Miss Hatch left her home to come to India. Most of these forty years she has spent on the Ramachandrapuram field. The love and gratitude of the people was shown in many ways. All was planned and done by the people themselves. Mrs. Joshee wrote me while I was still in Ooty telling me something about their plans and asking me if I would help entertain any mission-



MISS A. E. BASKERVILLE

aries who might come. They also had Mr. Timpany ready to help in this, and also to preside over some church repairs, and the Jubilee meeting. The Telugu people themselves formed committees, wrote letters to absent friends, visited their friends, also the grateful patients of the Bell Hospital, those interested in the leper work, old students and friends of Miss Hatch, and received from all and sundry subscriptions large and small. For months they were preparing, and by the time the eventful day arrived they had received a goodly amount and also expended it. In honor of Miss Hatch the church verandahs were paved with stone slabs, thus completing what had been begun in honor of Dr. Stillwell on his last return from furlough. The church roof had been repaired, the walls white-washed, Bible lesson pictures neatly nailed here and there, and decorations of paper chains added to give it a gala appearance. On the outside and at the bungalow gates were welcome signs, and decorations of coconut leaves and other leaves.

During the carrying out of the programme

in the crowded church a portrait of Miss Hatch was unveiled by Dr. Joshee, an English Bible was presented on behalf of the inmates of the Leper Homes, a very pretty gold necklace with a gold pendant in the shape of a heart was put on Miss Hatch's neck, and unusually pretty garlands were given to her. She not alone, but all the missionaries present were garlanded. We had with us for the afternoon and evening Mrs. McLaurin, Senr., Mr. John McLaurin, Mr. and Mrs. Dixon Smith and little Rhoda, Dr. and Mrs. Wolverton, Misses Pratt, McGill, Farnell and for a few minutes, Miss Brothers. There were also Telugu Christians from Cocanada, the Dodambetta Zemindar, the worker and several Christians from the different churches on the Ramachandrapuram field, a large group of little folks from the Caste girls' school, and every one of us from the town who are Christians. Through the gifts mentioned above, the leper people had a good meal at noon, and the rest of us a good meal in the evening.

The programme was quite worth-while, two of our workers singing some original verses about Miss Hatch and her work, and others reading a Telugu booklet which had been printed giving an account of these forty years spent so whole-heartedly and lovingly for India by the one in whose honor we met. Miss Hatch in her reply spoke of the joy she had experienced in this service, of the friends she had received in fulfillment of the Master's promise to those who for Christ's sake leave loved ones, and gave as a text for all Rom. 5:5, emphasizing especially the love of God which is poured forth in our hearts by the Holy Spirit which has been given us.

After the meeting closed and a photograph was taken, the first sod of the Superintendent's Home provided in memory of Mrs. Hendrie Thompson, was turned by Mrs. McLaurin. The happy day closed as we partook together of our meal of "Pilau." To seat the guests our bungalow verandahs back and front, my bed-room and for the children, part of the teachers' house were necessary.

L. M. Jones.

OOTACAMUND

While I do not wish any of you illness to make it necessary I could wish all of you were enjoying the wonderful weather we have been having here these past five weeks. It has been much like our Canadian October weather, with an occasional dreary November day thrown. God willing I hope to leave here on September 14th. I want to thank you for all your letters and messages of sympathy in this to me, very new experience. It has not been easy to remain away from the work so long. Looking back on the time now, it does not seem possible that I have been away from the Ramachandrapuram field for almost six months. I have enjoyed the expository sermons by Pastor Theobald and the small but earnest prayer-meetings on Friday evenings.

I trust I have learned some needed lessons in this time of enforced rest, among them that time spent in fellowship with God is more worth while than service in one's own strength. I have learned too that Ramachandrapuram has been able to hold together even without my assistance. Perhaps I shall remember that, and occasionally be able to take time when there for some letter-writing and visits to other stations. Please pray that I may resume my work in the fulness of the blessing of the Gospel of Christ. Pray too that Miss Hatch may not suffer physically from having had to bear the double burden so long.

S. M. Jones, "Field News"

**REPORT OF WORK AMONG THE
WOMEN IN TUNI, CARRIED ON BY
MRS. SCOTT DURING MISS PRIEST'S
ABSENCE ON FURLOUGH**

These three months are not practicable for touring work. One may pay rent in a Traveller's Bungalow, twelve annas per day from that precious touring fund, and find oneself a prisoner to mud and rain most of the time. Besides long lines of cooly women, swaying gently to and fro to the rhythm of the song they are singing as they thrust the tiny rice plants into the muddy rice beds, bespeak of the empty villages in the outcaste quarters; and the closed doors of the caste houses, to

keep out the dampness which they so dislike, keep us out too. So we must content ourselves with settling down in the station—there's lots to do even there and when the sun shines through the showers we slip out to some of our friends' homes here in Tunj where we are welcomed heartily in spite of damp and mud.

However we did manage to get in three short tours in Sept. when transplanting was over and the people had little to do but watch the miracle of growth on every hand as the tender rice shoots grew apace and the fields grew greener day by day. With this marvel of the resurrection power in nature all about us it was a glorious thing to stand on the bank of the large tank and witness the testimony of the greater miracle of a resurrection in the souls of men and women as they followed their Lord in baptism. There were the Evangelistic school children, more than a dozen this quarter who had come to years of understanding and had stepped out for Him. Husband and wife coming out together into this new life, and wives of men already baptized, and men from new villages paving the way for others of their more timid brothers there. Coming, coming, yes they ARE! God help us to help them to grow as these rice plants are growing, straight and strong and fruitbearing, even to an hundred fold. It can't be done in their own strength. It CAN be done in His strength and they CAN be strengthened by our prayers and sympathy and love.

Last scene of all before the monthly meetings was the hurried exit from Kotanandur where we had been camping in the school-house. The rain descended and the floods came and the river which had been a harmless little stream when we had crossed it to come in became a swift moving torrent of muddy water from the hills above. There was a hasty packing up of wherewithals, a precarious ride across the river on an up-turned country cot borne on the shoulders of four, and the distribution of bukshiesh, which never does meet the expectation of the recipients who cease their gesticulations and remonstrances only when they behold the empty purse with their own eyes, and then



TELUGU BAPTIST CHURCH, COCANADA

they leave us, salaaming mournfully and imploring us to come again soon.

H. E. Scott.

The following extracts were taken from a letter written by a young Indian to his Missionary.

"Dear Reverend Sir,—With great regret and sorrow, I compulsorily inform to your kind honour regarding T;... a young boy who apparently and evidently showed a very displeasing and disgraceful character against me in all,—to say he great mindedly exercised his legs upon my head, and look like he robbed my ring, costs Rupees 21, and still challenging me to box and fight with him, furthermore using his tongue very abominably. All this is unthankfulness and a disgraceful sight towards me amongst many people who notice me. On my criticizing him for his behaviour in church, he so much rebelled against me and even his own father also joined him kicking on my head. All this can be expounded here well on your arrival. As I have not only lost my reputation by a useless boy, further being kicked on my head and losing my ring is a very serious and de-

famous thing. If further trouble occurs I am sure the matter may be consulted with Dr. — and taking his advice I should like to see him filed in the Indian Penal Code. I trust and request that you would kindly take up this matter. Please peruse his beastliness and do the needful.

E... is begging me to write a petition to you. He says he once requested you about his boys as he has no means for bringing up his children at home providing them with food and clothes, as he gets only Rupees 6 per month and his wife bakes a little lace of her stomach, hence their grievances. His Rs. 6, to my guesure (guess?) is not enough for his single stomach besides four daughters on his neck, without anything of assistance for them. Furthermore I find him taking little loans here and there to fight the livelihood of his children without killing them. I always find him melancholly full of the above said grievances. Hence I request you on his behalf to sympathize with him. I hope and am confident that you are generous enough to see the poor people who need help of your powers."

(Continued on page 210)

Among The Circles

A PRAYER FOR THE NEW YEAR

Through this New Year I pray Thee give to me

A heart of joy that can sing songs to Thee,
E'en in the night, or when life's tedious ways
Seem to press heavily through all the days:
Joy that will lie far deeper than the tears
That rise unbidden at unuttered fears;
Or, like a fathomless abyss, is still
And silent, wrapt in a more perfect will,
Which suffers not a lesser need to break
The peace which God alone can give or take.
Give me this inward joy, that I may pour
On other hearts, from out my golden store,
The gladness of a heart made one with Thee,
And radiant with a calm serenity;
So that no loss, or sorrow, or distress,
Has power to mar the greater blessedness.
Most fervently I pray Thee give to me
A singing heart for others and for Thee.

—G. M.

—Missionary Monthly.

THE ENVELOPE SYSTEM

Dear Circle Members,—

I feel I would like to write a letter to every Circle of our Convention and tell them of the success we have had in changing our system of giving.

Our executive were not satisfied with the amount we raised for Missions and felt our giving was not what it should be. We thought we could and should do better. Are there not other Circles who feel the same, if so, let me tell you of our plan.

Upon making inquiries we found the monthly envelope system was being used with great success in several Circles, so we decided to try it, and I am sure you will be interested to know the results.

Each member was provided with 12 pink duplex envelopes, one half Foreign Missions and the other Home Missions, this color chosen so they could be distinguished from other envelopes used by the church. These envelopes are brought in monthly to our regular Circle meetings, and any who cannot attend place them on the collection plate on Sunday.

We also decided to send a special invitation by post to every member, for our Thank-offering meeting enclosing a small envelope

for the gift. This we found very successful as it brought the largest Thankoffering we have ever had. Many who could not attend the meeting sent their gift envelopes in later.

Our increase this year due to Monthly and Thankoffering envelopes is \$226.05 over last year, or 13.8% of our entire giving. Dear reader, don't you think you would like to try this method in your Circle? If this were adopted by all the Circles of our Convention I am confident our Boards would not have to face a deficit at the end of the year, at the same time I do not think any of your members would find this increased giving a burden, owing to the small amount contributed each month.

I am quite sure if every Circle could increase their giving in this or any other way it would be a great help to the Board, and probably they would not need to borrow any money from the Bank in order to meet their budget for the coming year.

(Mrs. David) C. L. Moyle.

83 Asquith Ave.,

Toronto 5.

Treasurer Bloor St.

Baptist Mission Circle.

STRATHROY

The Strathroy Mission Circle mourns the loss of a devoted member in the passing of Miss Ivah Hambly, daughter of the late Deacon John Hambly and Mrs. Hambly of Strathroy.

The members miss her inspiration and consistent zeal since she gave much of her time and talent to all departments of missionary activity. From childhood Miss Hambly was a consecrated member of the Baptist church and for some years had charge of the Primary work in the Sabbath School. In all her manifold efforts, she carried with her the true missionary spirit which found expression in many local charities as well as prompting her to constant self-sacrifice. May those who carry on be led to follow her noble example.

"Precious in the sight of the Lord is the death of His saints."

—Com.

MAITLAND STREET, LONDON

During the past year the Mission Circle of Maitland Street Baptist Church, London, has been steadily going ahead, adding several new members and having most interesting meetings. At Christmas two boxes of clothing and gifts were sent to Northern Ontario.

In April Mr. E. Therrien, Secretary of Grand Ligne gave an illustrated address on "Grand Ligne Mission." A special meeting was arranged in May to hear Miss Laura Allyn, missionary in India. A shower of toys and collection was taken to assist in her work there.

Our esteemed Honorary President, Mrs. Robt. Haverstock, associated for a number of years with missionary activities, passed away in June, a great loss to our Circle.

In October a box of hospital supplies was sent to Bolivia. October 28th was the date set for the Union meeting held in Maitland street church, with Rev. Johnson Turnbull, speaker, giving an illustrated talk on Bolivia. Mrs. L. Camp is our president, and very able leader.—Com.

HOPE BAPTIST CHURCH, LONDON

The October meeting of the Circle was held too late to send the report in time to be published in the November number so it was thought advisable to combine the two together. The Honorary members conducted the October meeting and the leaders were Mr. R. Mills and Mr. C. Tiffin. They put on a good program and had our Directress, Mrs. Baldwin, whom we all enjoy hearing as often as possible, address us. Her subject was taken from Genesis twelfth chapter, verses one and two, and Hebrews, Chapter one, and the eleventh verse; God's Promises to Abraham. She divided it into five points and said that if our early missionaries had not had all these qualities, fifty and twenty-five years ago, we would not now have the fields in India and Bolivia that we have to work in. The qualities she referred to were first, Assurance; second, Boldness; third, Courage; fourth, Devotion and fifth, Endurance.

The November meeting was our Thank-offering meeting and we invited Mrs. Lipin-

ski from Hamilton. She gave a wonderful message and outline of her work in Hamilton among the Polish people, and was dressed in the Polish costume and also showed lantern slides. They certainly do wonderful work for the Lord and may they continue to prosper and win souls. We had a good gathering and a good collection, which amounted to over \$17.00. Our program consisted of prayers, solos and instrumentals besides Mrs. Lipinski's address.

Mrs. George Jervis, Sec.

LETTER FROM A "LADIES' AID" WHICH CONTRIBUTES TO MISSIONS**Albrough Plains**

This has been a very successful year in our society and we feel real proud of it. Our society was organized four years this coming April. Our meetings were held the first Wednesday of each month. This year we have bought two new stoves for our church, new matting for the isles and twenty-five new hymn books. We have also sent flowers and fruit to the sick and shut ins. On Sept. 22 we had a birthday party to raise money for missionary work. Invitations were written and sent out, asking each one that came to bring as many cents as they were years old and if their age exceeded twenty-five years twenty-five cents was plenty. We raised twenty dollars and Mrs. (Rev.) James of West Lorne, gave a splendid talk on missions. We also had readings, instrumental and vocal music. At the close of our meeting lunch was served. We contributed to the missions as follows: Foreign missions, \$7; Home missions, \$6; Grand Ligne missions \$4; Western \$3. This month is the election of officers and we trust the coming year will be as successful as the past.

Mrs. Rilla Patterson, Sec. Treas.

TO THE CIRCLES

Let us hear from more of you!

Tell us what methods you are using to secure new members, how you are planning to raise your Jubilee portion, anything about your work.—Editor.

The Young Women

HITHERTO HATH THE LORD HELPED US (I. Sam. 7-12.)

Lord, Thou hast helped us hitherto
Our hearts are filled with praise.
As all Thy mercies we review
A joyful song we raise;
We bless Thee for Thy faithfulness
In every trying hour
And in Thy strength would forward press
Kept by Thy mighty power.

—L. C. C.

HOW CAN I HELP?

I wish that every young woman in our Mission Circles would ask herself this question and then resolve to answer it.

Two months of our Convention year will have passed when this reaches you and we heard at Convention that our young women's circles were falling behind in their giving, so we must begin right away to help fill the treasury. Will you look up your September "Link" and read on page seven an article entitled "A little argument with myself."

Let us re-examine our habits and practices with reference to the use of time, money, strength, opportunities, influence, in their bearing on the world program of Jesus Christ.

Let us reconsider our own life-work plans in the light of the new visions we received while attending Convention.

Another year is before us, girls, look at our lists of mission fields, and think of the work there is to do! Will you, will I, be one of those who will make our Young Women's Circles this year one hundred per cent. efficient?

Let us resolve to put our time, our money, all that we are, at the disposal of Jesus Christ.

May those of us who were delegates, consider in the most practical and courageous manner how we may best communicate the many ideas we received at Convention to the other members of our Circle; that our young women may have a larger part in extending the limits of Christ's kingdom.

If you are the President of your Circle, impress upon every member that we are de-

pending upon her to surpass the record of last year in our giving.

May God's spirit help us to see ourselves as He sees us in the New Year upon which we have entered, is the wish and prayer of your Secretary.

Ada Veals.

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

FROM PALKONDA

A new school for caste girls has been opened on the compound. The old horse stable with freshened walls and floor and a new blackboard buzzes daily with the sound of fifteen little voices crooning the Telugu alphabet and singing Telugu numbers. How long the attendance will continue remains to be seen. In the past, attempts have been made to start schools nearby, but the people were quite uninterested. This location seems to be surprisingly popular and the response is promising. If we can only keep it going such a school should do much toward softening the flinty heart of old Palkonda and should help to draw it Mission-ward. As it is near at hand, there will be no difficulty about the religious instruction. This school, of course, has not been included in the estimates, but it looks too good an opportunity to miss.

There has been considerable illness among the workers this quarter. Much of the time all the Bible women, Telugu and Oriya were on the sick list. This, together with the monsoon, has made village work very slow. Probably with the cool weather working conditions will brighten.

A. Pearl Scott.

HER ONE RESOLVE

It was the last night of the old year, and the woman was alone in the room, alone in the house. Rain was driving furiously against the window. The tall Mayflower clock that had measured the lives of the woman's ancestors, solemnly swung its great pendulum with the sound of eternity in its great rhythm. A log on the androns gave

forth a sudden glow of leaping flames and then fell back into the ashes in a shapeless mass. The woman sat with closed eyes, leaning back in a Morris chair, but her face showed that her thoughts were not pleasant.

She became aware that some one had entered very noiselessly, and she started up nervously and beheld an angel holding two books in his hand.

He laid them down silently on the table beneath the soft light of the shaded reading lamp. One was bound in white vellum, with the title in blue and gold, as if wrought by cloistered hands of the Middle Ages; the other was enclosed in soiled covers of some cheap dull cloth. Each bore the title, "The Life of Anna Phoenix," Vol. XXXV. The woman gazed at her name and up into the calm, sad eyes of the angel. She remembered that she had been born on New Year's Day, thirty-five years before.

"My life for 1924" she queried, with a strange, shivering fear in her voice. The heavenly visitor gravely inclined his head. "But why two books?" said she.

"This," replied the angel, touching the white book gently, "is your record as God would have had it, but that," indicating the other volume, "is what you yourself have written."

She drew the two books toward her and opened them side by side on the wide mahogany table. There were three hundred and sixty-five pages in each, and many photographs.

"As God would have had it," she said aloud, turning the leaves of the white book. They seemed to exhale a delicious, refreshing fragrance, healing and uplifting.

"Prayer," said the angel. "You remember that in the golden bowls John saw, the incense was the prayers of the saints. The book has much prayer in it."

The woman flushed and slowly turned the pages. She saw that every day had a little time alone with God, a waiting in his presence until the divine touch had soothed and strengthened and revived her spirit. She saw that in this lay the secret of the golden stars that blazed on every page, for the stars stood for little victories over temper and

tongue, over selfishness and meanness. She saw much gratitude blossoming in lilies, sweet to God, and sacrifices of praise that had brought her soul into fellowship with the pure spirits who praise him beyond the veil.

There were several photographs of people whom she knew very well; two girls in her Sunday School class, a neighbor across the way, her husband's bookkeeper, a lonely fellow who sometimes came to dinner, the seamstress who worked for her by the day, the boy who brought the groceries.

"Why, what are all these?" she exclaimed. "People who would have come to Christ during the year if you had asked them," answered the angel.

There was a group photograph of strangers and foreigners, a throng of women in white chuddars, whose dark, luminous eyes were full of suffering and despair.

"What does this mean?" she questioned.

"Look at the second book," said the angel, "on the same date, April twenty-seven." The woman turned to the right page and read her own entry there: "To-day I have bought the diamond pin I have wanted so long. Cousin May, who is a rabid foreign missionary worker, says that the price of it would support two Bible women in India for two years, but I don't know that that is anything to me."

"Souls to whom you might have sent light and peace," said the angel.

"But they were so far away," said the woman doubtfully.

"Not too far to have been reached by love and sacrifices," was the reply.

The white book recorded burdens many, but marvelous help; disappointments, but sweet rest in the Father's will. She had asked God to direct her reading, and she was surprised at the list of great and noble and immortal books that she had found time to read. They had nourished and quickened her brain and elevated her spirit. She noted that every day she had absorbed something from the Book of books. No paper or magazine or novel had been touched before that.

She was astonished to find how little sentences in her letters had helped people,

for she remembered that it was said of Wordsworth that he never failed to lift up the heart to holy things, whether he discoursed on man or nature. The white book was the story of a spiritual asset, sometimes toilsome, occasionally dipping down into some little valley, but always merging on the far side, and ever moving upward. There had been mistakes, but they were overruled for good, and sins erased by the pitying, pardoning love of God. The book was full of peace that coursed like a deep, quiet river from cover to cover.

She turned, her heart filled with pain, from this potential record to the actual history that she herself had penned. Her eyes were bent so that she did not see the look of infinite compassion and love on the face of her visitor.

She saw photographs of the good resolves she had made last New Year's Day. They were a company of halt, blind, and impotent folk. She observed how her pocketbook had turned inside out at the bargain counter. She saw her closed Bible lying alongside of the long list of best sellers charged to her account at the circulating library.

There was a snapshot of her face when John tore his new sweater, and when the maid broke a new cut-glass carafe. There were some remarks to her husband on various occasions that did not look well written out word for word, even if he had forgotten to order the coal or mail her letter. There were pictures of the people for whom she made extra work on Sundays, thereby robbing them of their divine right of rest and a chance to go to church. This group included the milkman, who at least might have one day in seven; the news man, the ice cream delivery man, the cook, who prepares the biggest dinner of the week, and the telephone girl.

"I have never thought of them," she said, "and it wouldn't have made any real difference if I had."

"But you are partly responsible," was the reply, "and God thinks of them all."

There were some stars in the book, for the days were not altogether without kind words and good deeds. Once, when she had been

tempted to repeat the story of somebody's mistake, she had refrained, and the hurtful thing had died in silence. Once she had given up an afternoon tea to sing for a shut-in. That page was bright with the smile of the sick girl. But, at the best, the book was a heart-breaking record of human weakness, written in crooked lines with many a blur and blot. She bowed her head upon it in a passion of shame and regret.

"Tell me," she said to the angel, "what most has made it so?"

"Neglect of prayer and the Word," said said he. "Neglect because of hurry. The evil one has no better aide de camp in this generation than hurry. You cannot treat your God as a passing acquaintance dismissed by a nod. You cannot starve your soul and choke it off from quiet communion with him and hope to write an autobiography fit for the library of heaven. The old year is passing, but the new stands at the door. It is not too late."

The woman awoke. There was no angel. There were no strange books on the table. The fire on the hearth had gone out. The clock struck twelve. "My Savior!" she cried. "I can only leave the old record with thee."

She walked to the window. The storm had ceased and the stars were bright with hope and promise.

"I can only make one resolve for the new year," she said solemnly, "and that is to take time to be holy."—Exchange.

"Farewell, Old Year, with goodness crowned,
A hand divine hath set thy bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear."

—Palm Branch.

YOUNG WOMEN'S CIRCLES

We would like to hear from more of you.

What new methods are you using to add interest to your meetings, to secure new members, to raise money? Ask your secretary to write us an informal letter.—Editor.

Canadian Girls in Training

CONFERENCE SONG

Master, we are ready,
May we hear Thy call
To the task Thou sendest
Be it great or small.
Be it near or distant,
Saviour, we will be
Underneath Thy flaming cross,
Dedicate to Thee!

This song was first sung by a group of camp girls at Wilson College conference, and it became the prize song of the year.—Missionary Monthly.

AN AFTER-CAMP SOLOQUY

Oh! Leader's Camp was wonderful; I loved it all so and learned so much!... I can hardly wait for our reorganization meeting. I seem to have an entirely new idea of the C.G.I.T. programme, and of my place as a leader. I suppose in my theory I believed in adult guidance and girl initiative, but I certainly did not practice it. It seems logical to say that it's the girl who counts and not the programme, but I must confess I have often worked it the other way around.... I know too that to my girls recognition was an end in itself rather than a means to an end, but that will not happen again; the new recognition requirements make that practically impossible.... I have not let the girls do nearly enough; we have had too many talks and too little activity, I see that now.

And missions! The very name has been a bugbear to my girls—my fault, I'm afraid. I had no very clear idea of the "why" of missions myself and let other things crowd them out. I'm keen to try out some of the new ideas we got from our course. I am not going to force it on the girls. They are certainly interested in something or somebody connected with other countries and peoples. We will start there, and gradually work up a service activity, or a study course which the girls themselves want. I am so glad the whole Church is studying India this year. Few girls can withstand the fascination of India.

I must remember, though, that this after-camp enthusiasm will not carry me all the way.... At camp it always seems that one

can, at one bound, reach the summit of successful leadership.... I should know from past experience how impossible that is! It is going to take endless love and patience, a genuine interest in my girls and our group life together.... more reading and study than I have ever done before. It is going to mean more than that. At camp God seemed very near, and **Jesus' Way of Life** the only Way for me:.... Now that I am home I must continue to have quiet times for prayer and meditation.... I must study that I may know Jesus whom to know is life eternal.... How can I help my girls to live abundantly unless I myself have learned from Him the secret of life?—Bona Mills.

—The Missionary Monthly.

FROM THE C.G.I.T. SECTION OF THE MISSIONARY MONTHLY

Dear Canadian Girls in Training! How we older women delight in your splendid possibilities and your magnificent opportunities! How we love you and thank God for you! And how we pray that this new year may bring to you growth in body, mind, soul, and service. Do not, any one of you, allow yourself to "slump" on any one of these four sides of your life. Remember that "the people that do know their God shall be strong and do exploits." Remember, too, that, in other lands, where our Saviour is not known, there are sweet, attractive, "teen-age" girls, who are bought and sold like cattle, who cannot read a word, who have no hope of a future life, yet who have as much right to the Gospel as you have, since Christ also died for them.

Will you share with them this year? We believe you will—give them a share of your love, your time, your enthusiasm, your pocket-money, your prayers. "Who giveth himself with his gift feeds three—himself, his hungry neighbour and Me."—M.G.M.J.

TO C. G. I. T. LEADERS

We should be glad to hear something about the missionary activities of your groups.

If you are sending something for missionary boxes, tell us about it or about your missionary programs.—Editor.

Our Mission Bands

OUR MISSION BANDS

"I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute,
But eternity is in it."

FROM THE SUPERINTENDENT.

In this series of programmes, it is our purpose to present our Baptist Mission work in India, as supported by our Circles, Young Women's Circles and Bands. The first programme is introductory.

A large outline map of India, drawn with charcoal on a sheet and fastened to a frame (a quilting frame would serve the purpose) is required.

The boundaries of our Mission should be drawn. As the study progresses, the stations should be marked—Medical Stations in red, Educational in blue, Evangelistic in gold.

Further information may be found in *The Enterprise* by Rev. M. L. Orchard and Miss K. S. McLaurin. On the inside cover of this book is a very splendid map of the Telugu country. The latest edition of "Among the Telugus" is full of interesting facts. It may be secured from Miss Dale, our Secretary of Literature.

THE WORK OF CHRIST'S KINGDOM IN INDIA

Programme No- 1

1. Hymn, Onward Christian Soldiers. Two verses.
2. Prayer. Give thanks to God for opening India to our Missionaries.
3. Business.
Secretary's Report, Treasurer's Report, Announcements. New Business.
4. Our Gifts
 - (a) Offering taken by ushers.
 - (b) Hymn, God loveth a cheerful giver.
(Junior Hymns and Carols)
 - (c) Recitation—The Dimes.
5. Devotional Period.

(a) Scripture Lesson. Missionary Messages from the Bible. By Senior Member and nine others.

Psalm 98, 1-3.

Matt. 24-14.

Matt. 28-19, 20

Mark 13-10.

Mark 16-15

1 Chr. 16-23, 24

Psa. 18-49.

Psa. 96-3

Psa. 96, 10-13

(b) Prayer—That we do our part in sending the Gospel to others.

(c) Hymn — From Greenland's icy Mountain. One verse.

6. How the Spirit of Missions is developed at home. By Leader and six members.

7. Study Period. (a) Introducing India. By Leader of Study.

(b) The Beginning of Baptist Mission Work in India. A member.

(c) The Departments of Our Work. 3 members.

(1) Evangelistic.

(2) Medical

(3) Educational

(d) An Indian Story. By six younger members.

8. Prayer. (a) For the Telugu boys and girls.

(b) For our Missionaries.

9. God Bless our Band.

10. Benediction.

NOTES ON PROGRAMME

4. (c) **Ten Dimes**

Ten beautiful, shining dimes!

Bright and silver and new!

Don't tell me about the heathen.

I want them myself, I do.

I've been saving them such a long time,

And worked ever so hard! Dear me!

Why should I give my dimes to the heathen

Who live 'way over the sea?

But then—(Pause) What if I were a heathen

With no precious Bible, to tell

The story of Jesus our Saviour,

Who loved little children so well?

For Jesus, some day, will be asking

This question of you and of me;

"Did you send My love to your brothers
And sisters, 'way over the sea?"

(Pause again)

I guess you'd better send my dimes
Perhaps in **some** way they will grow;
For little brooks **do** grow to rivers,
And **dimes** make **Dollars** you know.

I'm not very wise, but there's one thing
I think must be certainly true;
If girls and boys should give **dimes**,
Big folks should give **Dollars**, don't you?

5. (a) The Leader will read Psa. 98, 1-3, and then call upon the others in order to recite their verses from memory. Close with Psa. 96, 10-13.

Leader. 6. How the spirit of Missions is developed at home.

Spirit of Missions, We are here to-day to show you that in the Home Guard we have a large army of workers. Some of our number are in training; others are well trained and lined up for active service; while others are getting ready to answer to the call for recruits.

Most of these workers are giving time, money and labor to the work. The prayers of this vast host are continually being made for the Soldiers of Christ on the Foreign Mission Field.

Junior Union.—We are the Juniors. We want to do our part in the cause of Missions.

B.Y.P.U.—It is from the young people that recruits for the Mission Field are drawn.

Sunday School.—We are a strong army of workers willing to have a share in the great task of giving to others the wonderful story of Jesus.

Young Women's Mission Circle.—The young women are banded together for study and prayer. Some day they will take the places of those in the Senior Circle.

Women's Mission Circle.—The Women's Mission Circles of our land feel that their part in this work is to give of their money and time, and to pray for the advancement of God's Kingdom. We call the Women's Mission Circle the mother of the Mission Band.

Mission Bands.—We come last on the list but we are not the least. We are anxious to do our part in sending the Gospel message to places, at home and abroad, where the name of Jesus is not known. This is one way we have of helping our Missionaries. We drop our money in our Gift Boxes like this (put money in box) and say "God bless all the missionaries all over the world, and make us willing helpers, for Jesus sake." There is another way we have of helping our Missionaries. In our busy work meetings we make articles for our Home and Foreign Missionaries to use as gifts or rewards in their work. Each representative should wear his name-strip.

7. (a). Introducing India. By Leader of Study.

India is like a continent rather than a single country, because there are in it many districts, races of men, speaking languages that are quite different from each other. At present we are concerned only with the Telugus.

(Use map.) The Telugu country lies largely in the Madras Presidency. Beginning a few miles north of Madras, it extends 600 miles up the coast. The Telugus number 20 millions. The Madras Presidency is divided for Government purposes into districts.

Good roads connect the main centres of population. Some of our missionaries have motors and are thus able to accomplish more work with less fatigue. But many villages are not fortunate enough to be on the good roads.

A large proportion of the people of India live by agriculture. This accounts for the terrible effects produced by the failure of rains because numbers of people are thrown out of work. The British Government has spent large sums of money on irrigating the land. This is a great help to the crops. Part of our Mission is fortunate in having irrigation.

Why should the British Government spend money on India? Because India, like Canada, is under British rule. They have built railroads, established post office and telegraph systems. They have also constructed extensive waterworks systems, canals and bridges.

It is difficult to appreciate the extreme heat of India unless one has lived there. During eight months of the year the wind in the day-time is like the breath of a furnace.

The sun has always a power that affects the white man if its rays strike his head. It is the custom to wear a hat made of pith, and beside this some people find it wise to carry an umbrella with a white cover.

Back of all the efforts of the missionary the one great instrument is kindness. People in India are like people anywhere else. They may not always understand spoken words but the meaning of loving deeds they never miss. They wonder at the unselfishness so evident in the lives of the native Christians and the missionaries and are drawn to them and through them to the God of Love.

7 (b)

The beginnings of Baptist work in India must be traced back to the time of Carey.

William Carey was a Baptist local preacher in England, and while making shoes for a living, preached the gospel as the main interest in his life. After a time, he felt he must go to India as a missionary, and he and his wife sailed for that country.

Beside his regular work of preaching and translating, this great missionary pioneer helped to start almost every kind of work carried on to-day by the missionaries, so that Carey is often called "The father of the modern missionary enterprise."

The story of how God led the Baptists of Ontario to the Telugu field comes through the story of Thomas Gabriel.

He was born in a humble outcast home in India, and when a boy he went to mission schools, became a Christian, and later a Baptist.

While living in Cocanada, Gabriel preached the great message of salvation, started a mission, but, owing to lack of financial support, could not carry on the work alone.

After much prayer, he started out for help, and after many delays was rewarded by having the work taken up by the Baptists of Ontario and Ouebec, on March 12th, 1874, with the Rev. John and Mrs. McLaurin as their missionaries.

The Departments of our Work

7. (c) **Evangelistic Work.** In the work of evangelization, the missionaries and their associates are carrying out the great commission of our Lord. Seeking to win idolatrous people to the worship of the true God; thus helping to win India for Christ and His Kingdom.

All people are reached: the learned Brahman hears of the Good Shepherd; the fisherman, of Jesus and His fishermen disciples; the outcast hears that they who are 'not a people' may become the people of God.

7. (c) **Medical Missions.**

(2) We have in India a regiment of doctors and nurses who are in the thickest of the fight, and the Great Physician is with them always.

When God sent His Son into the world, He sent Him as a preacher, teacher and physician. He healed the body and soul as well.

In our Telugu Mission, we have followed the great example, for Medical Missions have had, for many years, an increasingly large place in our efforts to establish the Kingdom of God in India. In 1893 Dr. Everett Smith went out as our pioneer doctor, and with him his wife who was a trained nurse.

People who come to the hospitals hear the gospel, often for the first time, and when they go home, they tell everything to their family and friends, so that, without knowing it, almost every sick person becomes a missionary.

7. (c) (3). **Educational Work.**

There are schools of all kinds in our mission in India.

"The elementary schools are the seed bed of the churches." When Hindus desire to hinder the work, they attack the schools and try to destroy them.

Evangelistic schools, which correspond to our Bible Schools, are held any day in the week, at any time, and in any place, according to the convenience of the particular group. In some stations, a regular worker is set aside for these schools, and several are organized under his or her supervision. The older boys and girls in the boarding schools render service in this way. Scripture texts,

hymns and stories from the life of Christ are taught, and these will take the place of the hideous stories and songs of their heathen gods.

From the village schools, the pupils pass on to the boarding schools. In these schools, the missionary on tour look for pupils who show ability to become future leaders, and these they inspire and encourage in a score of ways, until after going through High Schools, Normal Schools and Seminaries, they finally become efficient workers. At one of the Jubilee meetings held in India recently, a request was made for those who had studied in our boarding schools to rise, and nearly the whole audience stood up. Five of the women had attended the boarding school opened by Mrs. McLaurin nearly fifty years ago.

7. (d) "An Indian Story"

1. **This** is the **MISSIONARY SCHOOL** in India.

2. **This** is the **CHILD** that went to the missionary school in India.

3. **This** is the **MOTHER** won by the child, that went to the missionary school in India.

4. **This** is the **HOME**, heathen no more, because of the mother won by the child, that went to the missionary school in India.

5. **This** is the **STREET**, filled with neighbors galore, who watched the home, heathen no more, because of the mother won by the child, that went to the missionary school in India.

6. **This** is the **CHURCH**, filled with the throng, to hear the story in scripture and song, who came from the street, filled with neighbors galore, who watched the home, heathen no more, because of the mother won by the child that went to the missionary school in India.

Be sure that each speaker has either a picture or an object for his part.

9. **God Bless Our Band**

Lord, in this glorious land,

Firmly we take our stand,

Our Mission Band.

O may we work for Thee,

Till hosts of evil flee,

Grant us the victory,

God bless our Band.

S. O. S. CALL

If any Band worker or anybody, has a copy of the story book called **THE SINGING MUD HUT**, which they would be willing to part with, the Literature Department would be very glad to have it. This book was for sale in this Department a few years ago, and is now out of print, but a few copies are very much needed.

Have you read the new book, written especially for girls, but interesting for everybody, **Prince Rama**, by Miss Kilpatrick? Send to the Literature Department for it. (85c).

Has any person got a copy of **THE SINGING MUD HUT**, which she would be willing to return to the Literature Department? We would be so glad to have it.

PENIEL HALL FARM SCHOOL

Dear Boys and Girls:

Vacation time will soon be here for you. Won't it be fun to pack your books away and never think of them again till next September? Did you ever stop to think that there might be boys and girls in the world who did not have vacation time when you did? Well the children of Bolivia go to school all through the months of July and August, but it isn't hot here then as it is in Canada. They are having winter then. Then when you are enjoying skating, snow-shoeing and skiing they are having summer. You say "Isn't that funny, they do things backwards in Bolivia." The Bolivian children say, "Isn't it queer, they have the seasons backwards in Canada."

Shall we visit in imagination today our Station, Peniel Hall Farm, and see the little Indian children in their school? It is 10.30 in the morning. It is recess time, "recccc" they call it, meaning recreation. Their teacher, Mr. Ruiz, is playing games with them. They like to play foot-ball very much. As yet they do not know how to play many games but Mr. Ruiz will teach them a great many.

You would never guess that that white school building was made of mud, would you? The Indians mix straw and water together into bricks, called "Adobes". Then they let them dry in the sun. After they

make the school house of the adobes, they put on a coat of white wash.

Let us go inside now. "These desks are just like ours in the north you say," "Yes, they came from Canada I expect some Mission Band boys and girls helped to buy them with their pennies.

Mr. Ruiz is ringing the bell now, so we shall stay and see what their lessons are like. "Why the boys don't take off their funny caps do they?" (Show here the picture of the Indian boy.) No. They keep these caps called Gorras, on all the time, asleep or awake. In fact they keep all their clothes on when they sleep. These cape-like affairs the boys wear are called Ponchos. Their mothers weave them in two pieces from sheep's wool. When she sews the two pieces together she laves a slit through which they put their head.

The little girls dress differently. They wear a sort of scarf over the head instead of a hat, and they wear a shawl around the shoulders. The hair is not bobbed as it is in Canada, but worn in two braids. "I don't see any girls dressed like that this morning. These girls look just like Canadians if their skin weren't so dark, did you say? I will tell about the girls later. Mr. Ruiz has asked you to sing "Jesus loves Me" with these children. Miss Booker, our missionary on furlough, taught them to sing this hymn in English. Yes they do pronounce the words funny, but I am afraid we would sound funny too if we tried to pronounce their language, Ay-mara.

Oh yes, they know a good many songs, some in their own language and others in Spanish. They are also taught Bible stories, Reading, Writing, Spelling, Geography, History and Arithmetic.

These children do not come to school in the afternoon as they have to work then. They have to look after the sheep, pigs, cows or donkeys; or go fishing with their fathers in beautiful Lake Titicaca. Did you know that this Lake Titicaca, along which our farm stretches, is the very highest lake in the world? Then other children pack fish in salt, ready for market.

Many children have to work all morning too. That is why we have just 35 at our morning school. Since so many have to work it has been decided to have morning and night school. Over 80 attend the night school both big and little. We find some Indians girls.

The girls have to work all day, taking care of their baby brothers or sisters whom they carry around on their back, and helping their mothers in other ways. The Indians do not think a girl needs to learn to read and write. Isn't that terrible?

Now for those two little girls dressed like Canadians. The biggest one is a Bolivian orphan, called Angelica Ochea, whom Miss Palmer (one of our missionaries at the farm) is looking after and the smaller one is Isabela (Isabell) Valverde, the daughter of our native director of the farm. She plays with Angelica so her mother tries to dress her like her playmate.

Mr. and Mrs. Plummer and Miss Palmer have invited us to a picnic with the Indian school children, down on the shore of the lake, so we shall go down and play with them giving them a happy time before they go to their afternoon tasks.

Wishing you a happy time in your Band work.

Laura P. Tingley.

—Tidings.

"Three hundred and sixty-five happy and useful days will make a happy and useful year. Let January 1 be the first of them for 1927."

THE UPWARD ROAD

I will follow the upward road today,
 I will keep my face to the light,
 I will think high thoughts as I go my way,
 I will do what I know is right.
 I will look for the flowers by the side of the
 road,
 I will laugh and love and be strong,
 I will try to lighten another's load,
 This day as I fare along.

—The Girls' Own Book.

The Eastern Society

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

ESTIMATES 1926-1927

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

Akidu Medical:—

Assistants	\$ 752.00
Medicines	150.00
Diets	48.00
	\$ 950.00

Miss Hinman:—

Salary, 9 months	\$ 525.00
Work	660.00
	\$ 1,185.00

Yellamanchili:—

Miss McLeish's Work ..	812.00
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Narsapatnam:—

Miss Murray, salary, 15 months ..	\$ 875.00
Work	96.00
Miss Mason's Work	632.00
	\$ 1603.00

Vuyyuru:—

Dr. Hulet's Work	\$ 576.00
Miss Lockhart's Work	1624.00
	\$ 2,200.00

Avanigadda:—

Miss Myers' Work	372.00
Tuni, Bible Women's Training School	125.66
Hostel, Waltair, Miss Kenyon	113.34
Vellore Medical School	100.00
National Christian Council	10.00
Rescue Work	16.66
Training School for Mistresses	33.34
Bolivia	200.00
Administration	200.00
Passages to India: Miss Murray	\$ 550.00
Passage from India: Miss Hinman ..	550.00
	\$ 1,100.00
Exchange	625.00

Total \$ 9,646.00

A WORLD-WIDE DAY OF PRAYER

The Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions have set Friday, March 4th, 1927, to be observed by Christians everywhere as a **World-Wide Day of Prayer for Missions.**

"In churches and halls, in homes and offices, and by the wayside, men and women are asked to gather and unite in prayer that the greater works promised by our Lord may be performed in our day and in all lands." It is most earnestly desired that all our Circles will plan to meet on that day and join with Christians all over the world, in worship and praise, in confession and petition to God, in a real faith that power will be released in answer to earnest prayer.

Note: The next Link will contain the program suggested for the meetings to be held all over Canada on March 4th.

ARRIVAL OF CHRISTMAS BOXES IN INDIA

A letter has been recently received from Mrs. Dixon Smith, Cocanada, announcing that the boxes had all arrived in **perfect** condition. The early arrival was greatly appreciated. All the cases will reach the various stations in ample time to arrange for the distribution at Christmas. Further letters will be received from our missionaries and reports will be given in due course. It is hoped that the Circles are already at work for the 1927 consignment. White Cross supplies for the hospitals, S.S. rolls and picture cards, useful articles, and toys, etc., are all among the needs of our missionaries. Any information will be gladly supplied by Miss E. Bentley, 910 St. Catherine St. West, Montreal.

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EXTRACTS FROM LETTERS

(Continued from page 197)

"My dear Sir, It is yesterday the signal for approach of the rainy season has just approached, just as a signal for the distant sighted Mail train appears on the Platform, by one break in clouds of 'Migra Sira Varte,' the first showers for the coming rainy season, and thus from yesterday evening, there is somewhat a bit of cool change in the atmosphere. Before that a week or so, breeze stopped, Sun's rays and Sultriness, hopelessly horrible. We natives even suffered quite unbearable and dangerous resulting in deaths of some persons and some birds at some forlorn places. This 'Raktashi' year (1924-25) rains are predicted to pour down mingled with lightnings and thunderbolts, causing dangers to lives. As for instance, very recently here T.....V..... (Land Proprietors) building being somewhat high and for want of lightning conductor, and some high trees outside too were destructively subjected to the shocks of thunderbolts and lightnings with loss of human lives as well.

The outpatients of your hospital have been, as I already submitted in my first letter, increasingly well, and some patients for some consultations for operations or otherwise, having been looking for you. Miss and her brothers and your favorite Poppy (puppy) are all doing well. As the signs for the rainy season are nearby, we the people here, expect the time of your coming down from hills would be nearby for us to expect you to grace the place here by your presence with Rev. Madam and children, but we are at a loss to know when we can expect you.

Please excuse me for the trouble I have given you to peruse this petty script from a grateful acquaintance of you."

Canadian Missionary Link

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"I AM THE DOOR"

We pause beside this door—
Thy year, O God, how shall we enter in?
How shall we thence Thy hidden treasures win?

Shall we return in beggary as before,
When Thou art near at hand with infinite wealth,

Wisdom and heavenly health?

The footsteps of a Child
Sound close beside us. Listen, He will speak.
His birthday bells have hardly rung a week,

Yet has He trod the world's press undefiled,

"Enter through Me," "nor wander more,
For lo! I am the Door."

—Lucy Larcom. —Missions.

The world stands out on either side
No wider than the heart is wide.
Above the world is stretched the sky,
No higher than the soul is high.

The heart can push the sea and land
Farther away on either hand.
The soul can split the sky in two
And let the face of God shine through.

But East and West will pinch the heart
That cannot keep them pushed apart,
And he whose soul is flat, the sky
Will cave in on him by and by.

Edna St. Vincent Millay,

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