

Canadian Missionary Link

37-2

XLVI

WHITBY, MARCH, 1924

No. 7



MRS. GEORGE CHURCHILL, M.A.

One of our pioneer missionaries now retired and living in Toronto with her daughter, Mrs. H. E. Stillwell

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We are glad to give our readers this month a picture of Mrs. Churchill, one of our pioneer missionaries who is still with us. Among the Baptists of the Maritime Provinces Mrs. Churchill's name has been a household word for fifty years. In Ontario she became well known a few years ago as the author of "Letters From My Home in India," which was sold in large numbers among our Circles.

Mrs. Churchill, whose maiden name was Matilda Faulkner, was born in Nova Scotia. She graduated at the Truro Normal School and was a High School teacher before going to India. In preparation for her work she also took some medical training in a hospital in the United States.

She was one of the "Serving Seven" who were sent to Siam by the Maritime Baptists in 1873. In 1875 these seven went to India to co-operate with Ontario Baptists in their Mission to the Telugus, and in 1878 the Bobbili field was assigned to Mr. and Mrs. Churchill. There they did heroic, able and fruitful pioneer work. Mrs. Churchill founded and for a long time superintended the Caste Girls' School and the Girls' Boarding-School at Bobbili.

After Mr. Churchill's death in 1908 she, with her daughter's help, carried on the work for six and a half years. In 1914 they came home on furlough, and Mrs. Churchill's friends thought she had earned the right to permanent rest in the home land. Not so thought she. Her heart was set on another term in India and in 1916, when seventy-six years old, she took the long journey back to Bobbili. There "up to the beginning of 1921, when she left for Canada accompanied by her daughter, she devoted herself with indefatigable zeal to the work of evangelism on the Bobbili field. The Victrola was a wonderful help in attracting the crowds

and each year about 150 preaching services were held, many thousands of Gospels sold and every year 15,000 or 20,000 people had the message of eternal life preached to them in their own villages."

Several months before leaving India for the last time Mrs. Churchill celebrated her eightieth birthday. A delightful account of this celebration was given in the Link of March, 1921.

Beacon Lights says of this pioneer Missionary: "A pioneer of outstanding ability, Mrs. Churchill has been great in faith and constant in prayer, abundant in labors, generous in her gifts, and unreserved in her devotion to India. After almost fifty years of service she now lives with her daughter, Mrs. H. E. Stillwell, in Toronto.

Sad News From Bolivia

The Canadian Baptist Foreign Mission Board is in receipt of an unusually distressing message in two cablegrams from Rev. H. E. Wintemute, La Paz, Bolivia. The first, received at noon on Feb. 1, read: "Vickerson critically ill. Doctors give no hope. Pray." The second, which was received on the morning of Feb. 2, bore out the fears of the doctors and read: "Vickerson died Feb. 1st, Peritonitis." As the Board had not had the slightest hint of any indisposition on the part of Mr. Vickerson, the news has come as a very sorrowful surprise.

Mr. L. N. Vickerson, whose home is at Vernon River, Prince Edward Island, had completed two years of the agricultural course at the Truro Experimental Farm, Nova Scotia, and had finished the course at the Ontario Agricultural College, in May last. In September he married Miss Ruth Ziemann, the daughter of well-known members of the First Baptist Church, Guelph, and a very devoted and capable church worker. On Sept. 29 they,

with others, were farewelled in Century Baptist Church, Toronto, and left the next day for New York, from which port they sailed for Africa, Chile, on Oct. 4, arriving at La Paz about twenty days later.

Their appointment was to the Peniel Hall Indian Farm, which is on the shore of Lake Titicaca and where Miss Wilson and Miss Booker have been doing such splendid service. The last letter from Mr. Vickerson is dated Jan. 4, and among other things, says that he and Mrs. Vickerson were very happy and that they were devoting themselves assiduously to the acquirement of Spanish in preparation for their life work. The only other message received are the two cablegrams. Until further word comes to hand, it will not be known how Mr. Vickerson took peritonitis.

The Foreign Mission Board sent a cablegram of sympathy to the bereaved wife in La Paz, Bolivia, and has performed its sorrowful duty of passing on to the near relatives at home the heavy message. The Board is assured that throughout its Dominion-wide constituency there will be much prayer that the bereaved wife in Bolivia, and the father, brother and two sisters at Vernon River, Prince Edward Island, and the bereft wife's family in Guelph, as well as other near relatives, may be sustained under the reception of news which can scarcely fail to come to them with a great shock. Further obituary must await information by letter from the missionaries in Bolivia, whose hearts will be very much saddened by the passing of Mr. Vickerson, who is the second missionary to die in Bolivia during the 25 years of its missionary history, Mr. C. N. Mitchell, the first one, having passed away at Oruro in the Christmas season of 1917.

H. E. Stillwell,

From the Canadian Baptist

Contributions for the Link should be in the Editor's hands by the 6th of the month if they are to appear in the next issue.

FOREIGN MISSION JUBILEE

DATES—The Jubilee of Canadian Baptists in Independent Foreign Mission work among the Telugus, and the Semi-Jubilee of work in Bolivia, is to be celebrated in Massey Hall, Toronto, on Monday, Tuesday and Wednesday, April 7, 8 and 9.

PROGRAM—Monday evening will be Thanksgiving Night; Tuesday evening, the Night of Story and Pageant; and Wednesday evening, Coronation Night. Tuesday and Wednesday forenoon meetings will be especially for ministers and Mission workers of both sexes. Tuesday afternoon will be devoted to a Missionary meeting with missionary speakers only; while Thursday afternoon there will be a great Women's Rally.

SPEAKERS—Dr. Francis, of Los Angeles; Dr. J. L. Campbell, of Jefferson City, Tennessee; Mrs. Helen Barrett Montgomery, of Rochester, N.Y.; Dr. D. L. Joshee and Dr. Eva D'Prager, of India, and Missionaries John McLaurin, Timpany, Dr. Corey, Tedford, Buck, Miss L. E. Wilson, Miss Pratt and others.

ENTERTAINMENT—This will be on the Harvard Plan. Visitors and delegates requiring entertainment should write to the Chairman of the Billetting Committee, Mr. V. J. Towers, 107 Fulton Ave., Toronto.

INVITATION—All Baptists and their friends are invited. Do not miss it. You will scarcely see another Jubilee.—H.E.S.

YOUR MISSIONARY SHELF

Have you a missionary shelf in your home? And on it have you those wonderfully fascinating stories of Carey, Judson, and Morrison, of Livingstone, and Moffat, and John G. Paton, of Ann of Ava, and Mary Slessor of Calabar?

In a recent number of "The Baptist," the organ of the American Northern Baptist Convention, Homer F. Yale gives a list of about forty missionary heroes that every Christian should know about, arrang-

ed by countries and dates, with a few names of noted native heroes, who have been transformed by Christianity. He suggests that it would be a good plan to cut out this list and keep it in the Bible for a bookmark until all the names and countries are learned by heart.

At the end of this note we will give this list for the benefit of our readers, with thanks to Mr. Yale. But first we would call attention to the fact that we shall soon need quite a section of a shelf for the rapidly accumulating literature of our own mission work. Within about two years our Boards have given us "Canadian Baptists at Work in India" by Mr. Orchard; "Canadian Baptists in Bolivia" by Mr. Stillwell; "Glimpses and Gleams of India and Bolivia" by Miss Archibald and Mrs. Mitchell; our beautiful Jubilee volume, "The Enterprise," by Mr. Orchard and Miss McLaurin and, just now, "Telugu Trophies" by a number of our missionaries.

Before that we had Mr. Craig's "Forty Years Among the Telugus" and Mrs. Churchill's "Letters from My Home in India;" a set of books of which we may well be proud and which should be in all Canadian Baptist homes.

—E. M. T.

Mr. Yale's List of Missionary Heroes India

William Carey, 1793-1833
Adoniram Judson, 1813-1850
Dr. John Seudder, 1819-1855
Eliza Agnew (Ceylon) 1850-1883
J. E. Clough, 1864-1906
Dr. Clara Swain, 1869-1896
Mary Reed, 1884
Pandita Ramabai
Chundra Lela
Lilavati Singh

Africa

Theodosius Vanderkemp, 1799-1811
Robert Moffat, 1817-1870
David Livingstone, 1840-1874
Francis Coillard, 1857-1904
Alexander Mackay, 1876-1890
Mary Slessor, 1876-1915
Bishop James Hannington, 1882-1885

China

Robert Morrison, 1807-1834
J. Hudson Taylor, 1853-1905
Mary Morrill, 1889-1900
General Feng

Pacific Islands

John Williams, 1816-1839
Titus Coan, 1835-1882
John Coleridge Patterson, 1856-1871
John G. Paton, 1858-1907
James Chalmers, 1839-1873

Turkey

William Goodell, 1822-1865
Elias Riggs, 1832-1901
Cyrus Hamlin, 1839-1873

Japan

Dr. J. C. Hepburn, 1859-1911
Guido F. Verbeek, 1859-1899
G. L. Mackay, (Formosa) 1872-1895
Joseph Hardy Neesima, 1874-1890

Korea

J. G. Underwood, 1885-1916

Home Missions

Roger Williams, 1628-1683
John Eliot, 1645-1690
David Brainerd, 1742-1747
Marcus Whitman, 1836-1847
Sheldon Jackson, 1858-1909
Booker T. Washington, 1881-1915
W. T. Grenfell, 1892
Frank Higgins, 1895-1915

I am preparing short stories of these great heroes, of just a few sentences, to be learned by the children in Sunday school.

Homer F. Yale.

ABOUT THE LINK HONORABLE MENTION FOR PROMPT RENEWALS

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

Calgary, Alta. (Women's Union Cresc. Hts.) 15
Campbellford 22
Caledonia 10
Cobourg 18
Dalkeith 10
Daywood and Leith 10

Delta 22
 Farrans Pt. 16
 Hamilton (James Y. W.) 18
 Meaford 16
 Ormond 15
 Parkhill 2
 Peterboro (Murray) 41
 Stouffville and 1st Markham 28
 St. Catharines 45
 Shedden 4
 St. Thomas (King's Herald, Centre St.) 6
 Walkerville 8
 Wingham 15

Monthly Report

Increase 331
 Discontinued 266

Gain 65

Re Arrearages

833 in arrears at Convention, Nov. 1923
 179 have paid.
 If 654 do not pay loss of 654 at 50c is \$327.

Re Labels

THE LABELS ARE CHANGED NO LONGER.

Word from a Kitchener Agent

"The paper is certainly growing better and better in every way. It is a pleasure to solicit for it."

A Vancouver Subscriber Says:

"Please find fifty cents being my renewal to your valued paper. Might I venture to say that each copy of the "Link" is increasingly interesting and helpful and it certainly brings one into vital touch with our missionaries. It is a welcome visitor to my home."

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

THE FOREIGN MISSION CONFERENCE OF NORTH AMERICA.

The Foreign Mission Conference of North America is an advisory body of Foreign Mission board members and secretaries, and missionaries, ministers and others accredited by such boards, which meets annually for the discussion of problems of world-wide missionary significance and for corporate action in such things as may be of common benefit to the boards. For ex-

ample, this Conference a few years ago arranged a difficult matter of passports for missionaries in such a way that any foreign mission board, accredited by the Conference Secretary, was put on the approved list by the British Government. Because of this certificate, the General Secretary of the Canadian Baptist Foreign Mission Board secures without difficulty from Ottawa the necessary passports for its missionaries to India and Bolivia. Also through the good offices of this Conference, certificates needed for residence in India have been provided for the Canadian Baptist Board's one hundred missionaries there.

Probably the most interesting session was the evening one, in which three well-educated nationals of oriental lands, one from China, one from India, and one from Japan, spoke on the large and ever enlarging place Christ has in the mind of the Orient; while one scarcely less interesting was that in regard to missionary information. The Conference makes available to mission boards through its published reports an invaluable consensus of thought and opinion on the missionary situation in all lands.

This year the Conference met from January 8-11, at Atlantic City in the Vernon Room of the Hotel Chalfonte, and was attended by 207 board members and secretaries, who constituted the voting section of the assembly, and 147 accredited missionaries, ministers and others whose participation was limited to discussion of the subjects under consideration. These 354 delegates and "corresponding members" represented 56 foreign mission boards and societies in the United States and Canada, with mission work in almost every continent and country in the world.

It was a great inspiration to have Christ as the Saviour of mankind given the pre-eminence in address, prayer and hymn. There could be no doubt whatever as to the loyalty of the delegates and corresponding members to the "Faith of Their Fathers." And it was very enheartening to learn from incidental statements during the discussion on the present financial problems of mis-

sions that the great foreign mission boards, whose constituency has been divided by doctrinal differences, have not suffered in income but are better off than last year at this time. From all sources came the report that probably never before have non-Christian nations been so willing to listen to the Gospel as now.

The General Secretary of the Canadian Baptist Board, in view of its consideration of the advisability of undertaking mission work in Africa, availed himself of the very helpful privilege of attending the Conference of Boards having work in the Congo; and, as one who represented Missions in South America, of being present at the afternoon and evening sessions of one of the largest, most alive and efficient committee of the whole Foreign Mission Conference, namely, the Committee on Co-operation in Latin America. The advance being made in the Southern Continent is such as to rejoice the heart of every lover of missions.

The weather at Atlantic City was so mild that one could take a stroll on the famous board walk, running along the edge of the sea, without an overcoat; but, as the Canadian Baptist Secretary was a member of the Business Committee, to which resolutions and other measures were referred to before action was taken, he had only scant leisure to enjoy such strolls. This was true also in the case of the other Canadian Baptist delegate, Rev. H. C. Priest, whose efficiency in conference affairs was recognized by his re-appointment this year as Recording Secretary of the Conference.

H. E. STILLWELL.

PREPARE TO CELEBRATE

Prepare for the Jubilee celebration in April by reading "The Enterprise" and "Telugu Trophies."

Have these books around where the young people will see and read them. They will quicken interest in our mission work and give you the spirit of Jubilee.

WORLD MISSIONS CONFERENCE IN MONTREAL

No type of Missionary gathering that has yet been held has aroused a larger enthusiasm or carried greater promise than the World Missions Conferences that are being planned at the present time in a number of important centers by the Mission Boards of the various Churches co-operating through the Missionary Education Movement.

The first of these Conferences, held in London in November, aroused wide interest and was characterized by most remarkable success. The second was held in Montreal January 25th to 28th. With the exception of the Laymen's Banquet, all sessions of the Conference at Montreal were held in the Emmanuel Congregational Church.

The thorough and splendid work of the local committee, with Mr. W. H. Goodwin, of Goodwin's Limited, as Chairman and Rev. T. W. Jones, Pastor of Calvary Congregational Church, as Secretary, assured the success of the gathering. The aim of the Conference was to arouse and challenge the church life of the city with the present missionary situation not in any one department but in all the departments of the congregation.

A rousing Mass Meeting on Friday evening, with a stirring address from Prof. Yohan Masih, one of the strong national Christian leaders of India, who has been brought to this country by the Canadian Presbyterian Board, and Rev. Dr. Endicott, the eloquent Foreign Mission Secretary of the Methodist Church, opened the Conference.

On Saturday afternoon, notwithstanding a winter storm and a temperature outside that registered 16 below, the ground floor of the spacious auditorium was crowded to the doors with children from the various Sunday Schools of the city, with their teachers, who followed with intense interest the stories told by missionaries of child life in mission lands.

Saturday evening was given over to a Laymen's Banquet with Mr. Robert P. Wilder, of New York, General Secretary

of the Student Volunteer Movement of North America, and Mr. Geo. Warburton, of Toronto, as the speakers. Two hundred and fifty was the limit of accommodation. This number had been carefully allotted to the different congregations of the city and the representatives were all there. Seldom have we known a banquet meeting to reach as high a level. At the close, the men expressed themselves in a resolution pledging their individual loyalty to the missionary enterprise and their effort to promote the missionary life of their respective congregations.

Sunday was a missionary field day in the city with missionaries and mission secretaries of the various Boards speaking at the church services.

Monday morning was devoted to a Ministerial Conference on the important theme: "Pastoral Leadership in the Missionary Enterprise." In the afternoon, the Ladies' Committee demonstrated that they were not one whit behind any of the committees in charge of the other sessions by the splendid audience that gathered to listen to addresses from Miss Loretta Shaw, of Japan, and Mrs. J. T. Taylor, of Central India.

The crowning session of the Conference however, was the Young People's Mass meeting on Monday evening, when the large auditorium of Emmanuel Church, ground floor and gallery, was crowded to the doors. Very real and very conscious was the Master's presence as the World Call was given by representatives from both the foreign and the home fields and the challenge presented to the large audience of young people to definitely link up their lives with Jesus Christ. In the solemn hush that marked the close, when with bowed heads they gave to Him their answer, many young men and women pledged their life and service in whatever way would enable them to share most largely in the extension of His Kingdom. To follow up these splendid Conference sessions is now the task of the leaders, a task that after all must rest mainly with the leaders in the local congregations.

Similar Conferences have been arranged for Hamilton, February 22nd to 25th, and Peterboro March 21st to 24th, while plans are under way for a number of other centers.

SPECIAL SESSIONS CANADIAN SCHOOL OF MISSIONS

By Dr. J. Lovell Murray

The Canadian School of Missions has entered upon a Six Weeks' Session which is being attended by upwards of sixty furloughed missionaries and missionary candidates, representing eight Canadian Foreign Mission Boards. Evidently the success of this session in the past two years has become widely known, as several missionaries and candidates have come to Toronto to attend it from British Columbia, Manitoba, Quebec, New Brunswick, Nova Scotia and Kentucky, as well as from various points in Ontario.

The courses being given include Public Health, Personal Hygiene, Nursing (for women missionaries), Present Conditions in the Mission Fields, Theory and Practice of Missions, Moral Hygiene, Buddhism, Hinduism and Chinese Religions, and two theological courses on "Religion and Biblical Criticism" and "The Heart of the Christian Message." The subjects of the courses were decided by vote of the missionaries and candidates themselves. The staff consists of a score of instructors drawn from the faculties of the University of Toronto, the theological colleges of the city, the Toronto General Hospital, city physicians, Board Secretaries and missionaries on furlough.

The Session was pleasantly inaugurated on the afternoon of January 21, when the Methodist National Training School, of which Miss Winnifred Thomas is Principal, entertained the School of Missions. The gathering was attended, in spite of inclement weather, by over one hundred and fifty missionaries and candidates, Secretaries and members of co-operating Boards, members of faculty of the co-operating theological colleges, and members of the teaching staff of the Session. The

guests were received by Miss Thomas, the Director and Mrs. J. Lovell Murray and Rev. Dr. James Endicott, Chairman of the Council. During the afternoon the courses were explained and enrolments taken. The occasion was marked by the same spirit of friendliness and comradeship which has characterized the work of the school from the beginning.

Prior to the gathering, there was a meeting of the Council at which plans were laid for two short additional sessions to be held later in the spring.

The Courses for Candidates, which began in October, will continue until the end of March. The same is true of the special theological courses for medical candidates in which over thirty students are enrolled.

A DESCRIPTION OF DAVID LIVINGSTONE

By Henry Morton Stanley

Henry Morton Stanley, who found and relieved Livingstone, after many weary marches, many hardships, privations and sickness, was a very remarkable man. His description of Livingstone is the finest I have ever seen and I will give it here.

"Dr. Livingstone," he says, "is about sixty years old. His hair has a brownish color, but here and there streaked with grey lines over the temples. His beard and mustache are very grey. His eyes which are hazel, are remarkably bright: he has a sight keen as a hawk's. His frame is a little over the ordinary height; when walking, he has a firm but heavy tread, like that of an over-worked or fatigued man. I never observed any spleen or misanthropy about him. He has a fund of quiet humor, which he exhibits at all times when he is among friends. During the four months I was with him I noticed him every evening making most careful notes. His maps evince great care and industry. He is sensitive on the point of being doubted or criticised. His gentleness never forsakes him, his hopefulness never deserts him; no harassing anxiety or distraction of mind, though separated from home and kindred, can

make him complain. He thinks all will come out right at last, he has such faith in the goodness of Providence. Another thing which especially attracted my attention was his wonderfully retentive memory. His religion is not the theoretical kind, but it is constant, earnest, sincere, practical; it is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. In him religion exhibits its loveliest features; it governs his conduct not only towards his servants, but towards the natives. I observed that universal respect was paid him; even the Mahomedans never passed his house without calling to pay their compliments and to say: 'The blessing of God rests on you!' Every Sunday morning he gathers his little flock around him, and reads prayers and a chapter from the Bible in a natural, unaffected, and sincere tone, and afterwards delivers a short address in the Kiswahili language, about the subject read to them, which is listened to with evident interest and attention.

"His consistent energy is native to him and his race. He is a very fine example of the perseverance, doggedness and tenacity which characterizes the Anglo-Saxon spirit. His ability to withstand the climate is due not only to the happy constitution with which he was born but to the strictly temperate life he has ever led.

"It is a principle with him to do well what he undertakes to do, and, in the consciousness that he is doing it, despite the yearnings for his home, which is sometimes overpowering, he finds to a certain extent contentment, if not happiness.

"He can be charmed with the primitive simplicity of Ethiopia's dusky children, with whom he has spent so many years of his life. He has a sturdy faith in their capability—sees virtue in them, where others see nothing but savagery; and wherever he has gone among them, he has sought to ameliorate the condition of a people who are apparently forgotten of God and Christian men."

In another place Stanley says: "Livingstone followed the dictates of duty. Never was such a willing slave to that

abstract virtue. His inclinations impel him home, the fascinations of which it requires the sternest resolution to resist. With every foot of new ground he traveled over he forged a chain of sympathy which should hereafter bind the Christian nations in bonds of love and charity to the heathen of the African tropics. If he were able to complete this chain of love by actual discovery, and, by a description of them, to embody such people and nations as still live in darkness, so as to attract the good and charitable of his own land to bestir themselves for their redemption and salvation, this, Livingstone would consider, an ample reward.

"Surely, as the sun shines on both Christian and infidel, civilized and pagan, the day of enlightenment will come; and though the apostle to Africa may not behold it himself nor we younger men, nor yet our children, the hereafter will see it, and posterity will recognize the daring pioneer of its civilization."

Taken from the book "African Travelers," published in 1890. H. A. S.—The Missionary Monthly.

THE TWO MERCHANTS

By Morgan L. Williams

The rumble of the train lulled my senses, and suddenly I was again amid the bustle of a great store. By my side stood the merchant prince graciously saying to me: "We take delight in showing you our business. Here are counters of costly goods, and clerks trained to sell them to the public. Every article is carefully priced. In fact we never demonstrate or display our goods without advertising the price; and we say nothing of prices unless we lay the goods before our customers."

We advanced upstairs, and this merchant continued his conversation. "Our advertising is constant and educational. The buying public must be led to appreciative values. Unless we set forth the worth of our goods in terms of the dollar sign, we couldn't do enough business to keep open. Did you overhear the conversation of those women?" he asked as I mark-

ed his keen appreciation of his business. "One shopper said 'I refuse to buy a suit for less than \$40, and the other woman replied: 'You are foolish, I can get the best quality for less.' The first woman represents our buying public generally. The price of a gown marks its value for her. She is more concerned with the dollar sign than with the quality of the goods. And we try to educate such people in trusting our judgment as indicated in our prices."

Suddenly the merchant vanished, and I found myself in a great building with beautiful stained glass windows amid an atmosphere of quiet and reverence. Instead of counters of goods in the great store, it seemed as though a strange merchant with his arms full of precious things was passing down the aisles and among the many people in the pews trying to distribute them. Most of his customers silently took what he handed them, and a bit later I saw some well-dressed gentlemen pass to all a little basket in which were dropped, as I suppose, pieces of money. And I thought, "This is a queer business! I must talk with this merchant."

"You are doing quite a business here," I ventured to remark as this man plainly dressed in a long coat cordially shook my hand.

"I should like to do a bigger business if I had the chance," said he.

"But haven't you the chance?" I questioned.

"My friend," he replied earnestly, "we are greatly handicapped for money. We can hardly pay running expenses, and moreover we are behind right now in paying maintenance bills and salaries."

"But why is your business in such a bad way?" I ventured. "You offer the people the best goods surely."

"Yes, I do that as God knows, yet the multitudes do not often come to this place and the gifts of those who do come are hardly adequate." He explained, "Yes, you have guessed aright, we set no price on our goods. My father who was in this work before me, offered untold values without money and without price. The

people are free to show their appreciation by such gifts as they choose to bring."

"Certainly then the success of your enterprise depends on the appreciation of the public; and what are you doing in training the public to appreciate the splendid goods you offer them?" I queried. "Are you thoughtful and persistent in reaching the public by use of the press? Are you telling them what they should know?"

"Well, hardly," he replied with a slight tremble of the lip. "I have hoped that the goods would advertise themselves, or that the good people would pass the word around. Perhaps this side of our problem has been neglected."

My interest was intense as I asked further, "What are you doing among the children who may become your best customers in the future? Can you teach them to value this enterprise and eventually give in return for what is done for them in such amounts as shall finance the work at least?"

A smile played over the kind merchant's face. "Come with me. I'll show you what we have been doing" said he, as he led the way down to a room where many children were gathered around earnest teachers. We watched the school for a few minutes, and I could not repress this question: "What appreciation do the parents show for this splendid work?"

"Oh, it is hard to say," he answered, "I hope very much; but they seldom visit the school, and their gifts would not keep the work going."

"And what value are the children led to place on this work and this institution?" I asked impatiently. His reply was a request that we wait and observe the ceremony as the children gave their gifts.

It was a pretty sight, many little folk marching around the room past an offering basket where each placed a penny or more as they sang, "Hear the pennies dropping." Yet I could restrain myself no longer, and I prayed "O, Lord, open this man's eyes that he may see." And it seemed as though I rushed out of the

place smitten with the conviction that while the outside world demands dimes and dollars for its service, this institution is content that children give paltry gifts passed to them from their parents—gifts which every little child knows are not adequate to buy a stick of candy or a package of gum. Is it little wonder that children grow up with penny notions of the value of this work?

As I rushed out into the busy street a bell in the tower seemed to be ringing and I knew that I had been in a church; but I do not recall the place or the name of the preacher, for the trainman rudely shouted my station and aroused me to other realities.

United Day of Prayer for Missions

Remember the United Day of Prayer for Missions, **March 7th.**

Speaking of this day, one of our Exchanges, the *Missionary Messenger*, well says:

"**The Power of Prayer** is unquestionably the greatest power on earth. When we call our women throughout Canada to unite in prayer, as we do on March 7th, it is because we realize that prayer will release more energy for the world's help than any other agency known to us. We read of Christ, our Example, that "He went into a mountain to pray, and continued all night in prayer to God," but after He had prayed all night, when it was day, He came down and stood in the plain and healed the people. He knew the source of spiritual strength; and every Christian who would serve the world successfully must not only learn the power of prayer, but practise it.

In the days that lie between now and the seventh of March, may we "keep the channels open between the Heavenly Throne of Grace and the earthly place of supplication so that the Spirit of Prayer may have unhindered entrance and complete possession," when we gather at our intercessory service."

(Continued on page 196)

Our Work Abroad

Coming on Furlough.

Mr. and Mrs. McLaurin sail from Bombay the middle of February, accompanied by Dr. Joshee, who is coming to Canada to participate in the meetings arranged in commemoration of the Jubilee.

Sailing at the same time, are Miss Lockhart, who has spent most of her first term in Vuyuru, and Miss Meyers, who cared for Miss Jones' work in Ramachandrapuram while she was on furlough last year.

About April 1st, Mr. and Mrs. Gullison, of Bimlipatam, with son and daughter, turn their faces toward the homeland.

With this party will sail Miss Farnell, who is planning to attend a convention in Edinburgh, and will reach Canada in July.

From Bolivia will come Mr. and Mrs. Buck, of Oruro, (unless plans are changed) and Miss Wilson, who has been identified, these past years, with the Peniel Hall Farm. They sail March 4.

Let us remember, in our prayers, all these friends during the days of their journey from the far away lands where they have been laboring so faithfully.

Telugu Examinations.

It is with pleasure we have received the report from India, that Miss Kenyon passed her first-year examinations in the Telugu language last November. At the same time Miss Hellyer passed her second, thus completing the two compulsory examinations. She has been appointed to the work on the Bimlipatam field.

Gardens

Friends often inquire concerning everyday details of the lives of our Missionaries,—for instance, “what do they get to eat?—are the native vegetables all they have?” At nearly every Station, there is a garden, in which (with greater or less labor,—the degree varying with the kind of soil and the purity of the water available,) some of our home vegetables can be raised. Tomatoes are really easily grown, and are found in nearly every garden. A letter from Miss Folsom, Tuni, shows

what one garden can produce. “The intense heat killed all of Miss Priest's rose trees and many other beautiful plants, but she has replaced some of them. Her vegetable garden is doing finely. It has furnished us several varieties of Indian vegetables, and now we are enjoying sweet corn, beans, beets, chard and cress, and have fine large tomatoes. Carrots, lettuce radishes and other kinds will be ready a little later.”

Besides the work connected with the Caste Girls' School, and the Bible Classes she teaches there, Miss Baskerville does a great deal of visiting in the houses of Canada and its vicinity. She writes of many interesting experiences which she has, as she goes among the homes of the non-Christian women,—149 of such visits were reported in one Quarter of last year. A few of these experiences will be passed on to Link readers.

“A Little Child Shall Lead”

“Our first visit (after the hot season) among the people of the Hindu community was in the home of Kamakshamma, our little school girl who died at the age of eight, some years ago. She had been a real little missionary in her home, and to this day, her influence is felt. Her mother and grandmother are both interested and intelligent, and it was through the little child that they were first led to think of spiritual things. So many people in India are filled with anxiety concerning the needs of the body,—what shall we eat and what shall we drink and wherewithal shall we be clothed?—that they have no time to think about their souls' welfare.”

Need of Comfort

Again she writes:—“We visited a sweet-faced, white-haired old lady who seems to find comfort and help in the message of the Saviour's story. Her story is a very sad one as she told it to me that day: Some years ago her son was hanged on the evidence of his mistress, on whose account, no doubt, the deed was done that brought him to the gallows. Her husband, overcome by grief and shame, unable to face the disgrace, shot

himself while the trial was going on. Some time later, a young grandson, from 15 to 20 years of age, was drowned in a bathing festival. It did seem as if more than her share of tragedy had come into her life."

Various Hindrances

"It is remarkable the number of ways in which Satan can hinder our work. At times when we are at the most interesting part of the story, some outsider comes along and begins to talk of other matters. Or an Indian band, with its bang, bang, whang, whang, passes along the street; or two dogs begin to fight, or two neighbors start a quarrel, or some spoiled child begins to tease for something. One afternoon we were actually obliged to give up trying to get a hearing and pass on to another house because a little girl was raising such a row that no one could listen."

Not only do our Missionaries make many visits,—they themselves receive many. Often the visitors will come in groups of three or more—sometimes a whole family will come together,—and during a festival, when the village folk are doing the sights of the larger town, they come in crowds to the Mission-house "to see." Everything is so very wonderful to their eyes,—the chairs, the tables, the dishes,—while the beds with their springs, (oh, yes, of course they have to feel them) are marvels beyond their wildest imagination. But the visitors whom the Missionary rejoices most to welcome are those who slip in alone or with some intimate, trusty friend before whom she does not fear to speak freely. Miss Priest writes of some of these.

Callers

"It is interesting to recall the many who have come to my home, thus giving many opportunities for personal work. How I wish you could meet some of them. You would all love Sooramma, my dear little Bengalee friend, who ought to be another Ramabai. Although her husband gets a good salary, jewelry and fine clothes have no attraction for her, but her heart longs for the deeper things of God. She

has not come yet to the place of accepting Jesus as the one and only Saviour, and needs our prayer help. Then there is the Doctor's wife, a bright capable woman who often reminds me of Martha. She and Sooramma met one day at my home, and as we talked, the conversation turned to the higher education of girls, and it was interesting to hear them argue this question Sooramma taking the advanced position, saying that because our forefathers did and thought in very conservative fashion was no reason for us to deny our girls the enlarged opportunities of today. Another day Veeramma brought Appayama who had been at death's door, and she told me what a comfort Veeramma had been to her and how God had answered prayer in her behalf. She needs Jesus so much and I hope she will come right out into the Light. One morning an old Brahmin widow came. Her nephew is one of my special boys, and I was so glad to see her. Just after she came, she informed me that she had nothing to hurry her home and had come to spend the morning! She was suffering much with toothache, and Isaac pulled one of several, but even so, she sat down to listen to the Gospel story as long as I could talk with her. We have been encouraged by the deeper interest manifest in some of the homes, and the work among the children is full of promise. The harvest time will come."

The Missionaries on the great Field of Akidu, with its hundreds of Christians, find that each day,—yes each hour—brings it's duty of some kind. Miss Selman goes up and down the canals in her house-boat, visiting the many villages where Christians live,—examining the children, instructing the new Christians, encouraging the Biblewomen. A quotation from her last Report will be of interest.

A New Church

"The first day of November found me back in Akidu for workers' meetings and the organization of a new Church in Chukavada, two miles away. This new Church is being helped by our Women's Society,

and the Bible-women and I were glad to attend. The Church begins its work with a membership of 205. After the service was over, all had a happy social time together and a rice and curry breakfast."

Thronging Duties

This meeting and a tour on the Kolair Lake,—first ten days with Mr. and Mrs. Chute, then ten days with my Biblewomen,—were the principal events of November. I wished many times that the Home people could visit the villages. We were thronged from morning until night. Children were to be examined, candidates for baptism also. Mr. Chute had to examine church books and attend to some cases of discipline. Mrs. Chute had many patients. At times we were all three working in different parts of the village at the same time. S. S. Rallies could not be held but over one hundred children were examined and some prizes given."

In thinking of, and reading about, the varied activities of these our Missionaries, let us not neglect to pray for them and for their helpers. While they, out there, are praying and working for the 5,000 converts as a Jubilee thank-offering to the Lord, let us here be very careful to help them with our faithful prayers.

B. C. Stillwell.

CHRIST IN INDIA'S HOSPITALS

The wide, deep influence of medical and other evangelism in India was well expressed by a learned Brahmin when he said recently to Dr. West: "You must not judge your work solely by the number of converts you get. Christianity is revolutionizing the whole fabric of Indian society." And the good old man, like many another, is quite happy at the prospect.

The hospital at Sompert was reopened when Dr. Zella Clark returned from furlough, and patients are coming in ever-increasing numbers. The dispensary built at Jalandra some years ago is also being re-opened, and the Caste Girls' School there has been reorganized with an efficient teacher in charge and 14 bright-faced girls in attendance. Efforts are being made to secure a site at Baruva for a dis-

pensary, and plans are afoot for a roadside clinic at a market place seven miles distant. The new Ford car is making these plans feasible. One reads Dr. Clark's report with a happy feeling that everything is moving and living again under her capable, devoted supervision. Two of the problems Dr. West faces are hookworm, which 34 out of 36 people investigated were found to have, and infant mortality; families being unable to rear a single child. At the new dispensary at Parla-Kimedi 5,000 patients have been treated.

In the large priest-ridden market-town of Draksharam a foothold had often been sought. Now the Christian British official has given a very favorable site for a medical hall, and the foundation stone has been laid. There is space enough for a school also, and behind the lot sufficient for a garden. It is a fine opening, where the Gospel may be preached without hindrance.

Because Dr. Hulet saved the life of the wife of a contractor, he secured stone and lime for the new hospital building and enabled her to proceed with its erection at Vuyyuru. The corner-stone was laid by the chief English Government official in the Kistna District, the presence of whom was evidence of the wide recognition our lady doctor's beneficent work is receiving. The hospital has been named "Bethel" an "assurance of a gracious Presence that should never be withdrawn as long as the need exists." The cure of a son's tubercular hip has resulted in the son and his father being converted, and the recovery from pneumonia of a man has led to the conversion of his father and mother and himself. When one remembers that a hospital is building under her supervision, one wonders how Dr. Hulet treated this year 21,180 cases, or 60 a day, with only three experienced assistants and three in training. In-patients numbered 845, and maternity cases 155.

Mrs. Chute has been very busy and happy in her new and so conveniently arranged hospital at Akidu. She says: "In less than three months there were more

than 650 new patients, besides many who came back for more medicine or further treatment, and also 55 in-patients. One of these was a little Brahmin woman, only 20 years old, yet the mother of five children. For many days we thought she was her husband's daughter."

Concerning the Leper Asylum at Ramachandrapuram, Miss Hatch reports that the inmates number 107, and that 11 were baptized. "Our great joy is in finding the new treatment helpful. So many seem to be recovering. We, however, lost one of our most efficient and spiritually-minded teachers, Pandi Solomon, who has been with us for many years. Dr. and Mrs. Joshee, as usual, have been co-partners in the work."

Ten years have passed since the Asylum at Vizianagram was opened with Miss Flora Clark in charge. "We have now five large substantial wards of three rooms each, a large thatched-roofed building for services, and two very nice houses for the compounder and the evangelistic helper, and three good wells. Our helpers are a sub-assistant surgeon, an evangelistic helper, a compounder, a waterman and other servants. During these ten years hundreds of lepers have passed through the home, a large number of whom have given themselves to Christ, been baptized and received into the church. All castes are represented, from the lowly outcaste to the proud Brahmin. At Christmas time all unite and have their meal together. The work is financed by the Leper Mission, with the assistance of a government grant and local donations. Our accommodation is overcrowded and more buildings are necessary."—H.E.S. in Canadian Baptist.

MORE ABOUT THE CYCLONE AND FLOOD IN INDIA

The fatalistic Hindu regards all disaster as the fun of the gods. The idea did not seem so very strange as one beheld the beautiful sunset, the brilliant rainbow and the calm moon gazing down on the scene of disaster which the forces of nature had wrought a few hours before.

The daily papers had announced the presence of a cyclone in the Bay of Bengal and it was expected to cross the coast 100 miles north of Madras. Instead of that, it went further north, struck the coast near Vizagapatam and swept with fury over the two districts of Vizagapatam and Ganjam for 200 miles on the 17th and 18th of November. There is a plain from 10 to 30 miles wide lying between the shore and the Eastern Ghats. Torrents of rain drenched the plain and the hill sides. The water rushed from the hills to the big reservoirs which quickly filled and with a great roar burst their banks. This immense volume of water swept all before it,—cart roads, railroads, masonry and steel bridges,—in its irresistible march to the sea. The streams and rivers overflowed their banks and flooded the country for miles, spreading destruction and consternation. To save their homes villagers sometimes cut the banks of the reservoirs and thus sent havoc hurrying on to another village. The mud walls of the houses melted and collapsed. Flocks and herds were surrounded and swept away.

When the walls of the houses were well soaked and the soil was soft under the trees, a furious gale swept the country for twelve hours, completing the destruction of the flood, striking houses flat and burying the people in the ruins, hurling immense trees across the roads, tearing up groves of fruit trees by the roots, breaking and overturning telegraph poles. Then, as is the custom of the cyclone, it turned right about face and hurled itself from the other direction upon what had resisted its fury.

Vizagapatam city suffered more than any other one place. The contour of the country enabled flood and cyclone to concentrate on that one spot. One hundred bodies have been found already. But the greatest damage to the country as a whole was done in Ganjam district on the Chica-cole, Palkonda, Parlakimedi, Tekkali and Sompel fields. The roads are impassable, the bridges are torn out, the rails hang high in the air where bridges and embank-

ments were washed from beneath them.

For ten days now the stations named have been completely isolated. I worked through yesterday on a bicycle from Tekali to Vizianagram, 70 miles—where the bicycle couldn't carry me I carried the bicycle. The whole countryside is laid waste. Rail communications cannot be restored for a month at least. The telegraph wires are almost all up. New mail routes by runners are being arranged, so letters will go soon.

But the Hindu is an inveterate traveler and will not be held back by trifles. Yesterday the roads were thronged with little groups of messengers, merchants, pilgrims, wedding parties and others. The villager has settled patiently down to the task of reconstruction. The heaviest burden will be the restoration of the reservoirs on which the country is so dependent.

The property loss to the mission is heavy, probably between five and ten thousand dollars. The Vizagapatam School suffered most, but on every field in the two districts, schools, chapels and preachers' houses are in ruins. We are thankful that no deaths have been reported yet among the Christians or the missionaries, though some of them had narrow escapes.

Gordon P. Barss,
Maritime Baptist.

EXTRACTS FROM A PRIVATE LETTER FROM MISS HINMAN

November 11th, 1923.

Take it from me, if any sacrifice is being made, it is the people who are staying out of this job who are making it—not those who are in it. I admit there are sorrows, anxieties, and great disappointments but there are compensations. Already this term—since August 1st, over forty children have come to me for the purpose of confessing sin and being directed to Christ. Night before last when I was dealing with one such his friend was waiting on the verandah. They had just gone a minute or two when I heard cry-

ing. I fully expected one or the other had been stung with a scorpion. They came back and the first boy said, "Andrew says he can't walk his legs are shaking so." "I wondered what could have so suddenly happened the boy. He was trembling all over and crying so he could hardly speak. The first boy said, "I told him what peace I had in my heart since I confessed my sin, and now he is afraid because of his sin." Turning to Andrew, he said, "Confess your sins like I did and then you'll get peace. Andrew said "Since the other day when you were explaining to us about Christ separating the wheat and chaff I have been very much troubled. If I should die, I know I should go to everlasting punishment. He confessed all kinds of sin and we prayed together. Not long after they went off—as our Indian boys often do—with arms about each other, and with very happy hearts. Where's the sacrifice in an experience like that? Thursday eve a boy called Aaron was talking with me. He crossed his hands across his bosom and said, "I have been holding in my sins for a long time but now (spreading apart his hands) they have got to come out." One after another they came, and they were pretty terrible too, but he confessed them to Christ and went away a really changed boy, I do believe.

This term I have 73 girls and 116 boys. Some boys are up to eighteen years of age. If they so willed what a life they could lead me! They have a great measure of self-government, and do not worry me much.

Friday evening is play night but this week I heard their bell ring about 7 p.m. and it was nearly ten when they came out of their meeting. They were settling quarrels and deciding cases that had come up.

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—Johnson.

Among The Circles

Petrolea:—

On Tuesday, January 15th twelve young ladies of the Petrolea Baptist church met at the home of Mrs. (Rev.) Wm. Raithly for the purpose of organizing a Young Women's Mission Circle. The meeting opened with a short devotional service led by Mrs. Raithly, after which the following officers were elected: Honorary President, Mrs. Raithly; President, Mrs. Wm. Bygrove; Vice-President, Miss Beulah Scott; Secretary, Miss Edith Scott; Treasurer, Miss Annie Drope; Program Committee, Miss Katherine Pratt, convener, and Miss Verna Clark and Merle Neely. A very interesting and helpful program followed. A dainty lunch was served by our hostess after the program.

Edith Scott, Secretary.

Oxford St., Woodstock:—

The Women's Mission Circle of Oxford St. Baptist Church, Woodstock, held their first meeting of the year on January 17th, at the home of the Honorary President, Mrs. Craig. Mrs. Bebensee, the energetic President for the past two years, presided at the meeting. The usual routine of business was transacted and as is our custom the Programme Committee tendered their report for the year's work. Each meeting was given a Convener, with the subject and material for same. Russia was not forgotten as specified at the recent convention. The efficient treasurer, Mrs. Everett, gave her annual report, and we were encouraged to note the sum of \$143.62 had been realized, which shows we are still going forward. This meeting was mainly set apart for "Consecration" and Mrs. Craig gave us a most inspiring and helpful talk on this theme. A time of earnest heart searching and prayers followed. The Lord was with us in mighty power, and we are looking forward to a year of great spiritual blessing, we realize our weakness, but much can be accomplished through Christ who strengtheneth us. Two new subscribers to the Link rejoiced our hearts and we expect more.

Beatrice M. Williacy, Secretary.

Dufferin St., Toronto:—

In January we made twenty-one calls re "Missionary Campaign." At our February meeting we had a large attendance. We had announced we would have a consecration meeting, and the Spirit of God was manifest, many taking part in prayer.

We go forward in 1924 trusting in our Master, and relying on his promise "Lo I am with you alway."

Murray Street, Peterboro:—

Our Circle carried on a visiting campaign as outlined in the Missionary Link for the week from January 14 to 22, closing with a social on Friday evening, January 25, when every woman in the church was invited to be present. A bright impromptu program of music and readings was given, also a short missionary address by our President and dainty refreshments were served.

Sixty ladies attended and more would have if the weather had not been so very cold and stormy.

All felt well repaid when the visitors reported nine new members.

The letters from the open Board meetings and special messages we have received from time to time have all been very much appreciated by the members of our Circle.

Mary E. Breyfogle, Secy.

WHEN YOU PRAY

Remember the Evangelists' Campaign in India.

Pray for the Missionaries as they plan the work.

Pray for the Native Preachers and Bible Women.

UNITED DAY OF PRAYER FOR MISSIONS

(Continued from page 190)

A suggested program for these services has already been published in the February Link. It is hoped that our Baptist women all over Canada will do their part in making March 7th a day of great blessing and power.

TREASURER'S REPORT

From Circles—Toronto, St. John's, \$3.75; Toronto, Parkdale, \$50.25; Toronto, Dufferin, (Biblewoman) \$12.50; Galt, (Th. Off. \$16.25) \$21.00; Burford, \$15.50; Peterboro, Murray St. (Th. Off. \$38.94) \$47.14; Mitchell Square (Th. Off. \$12.50) \$17.00; Whitby, \$5.00; St. Thomas Memorial (Th. Off.) \$15.00 \$19.15; London Egerton \$17.50; Brantford Immanuel \$6.80; Mt. Forest \$3.52; Hamilton Victoria (Th. Off. \$25.55) \$40.80; Perry Station, 99c; New Hamburg (for student) \$20.00; Walkerville, \$2.72; Durham \$6.00; London, Maitland, (Th. Off. \$13.00) \$19.00; Brantford Park (estate Mrs. L. Chapin) \$150.00; St. Thomas Centre, \$12.75; Toronto, Immanuel \$11.50; Toronto, Central (Elliot) \$88.53; Toronto, Century (Th. off. \$28.33) \$54.62; Toronto, Immanuel (Personal Miss Priest) \$20.00; Burk's Falls, \$8.95; Guelph (Th. Off. \$33.00) \$39.00; Toronto, Walmer Rd., \$11.80; Toronto, Boon Ave., \$7.09; Toronto, Dovercourt \$13.65; Sault Ste Marie, Wellington \$7.50; Clarendon (Life membership Mrs. Harry Found) \$25.00; Flamboro Centre (for Biblewoman Training School) \$2.00; Colborne \$5.00; Toronto, Indian Rd. (Biblewoman \$2.25, Venkiah \$3.00) \$8.37; St. Williams \$7.50; Toronto, Danforth \$18.13; North Bay \$4.80; Westover (Biblewoman) \$35.00; Sarnia Central (Th. Off. \$22.26) \$35.26; Toronto, Christie, \$5.00; Toronto, Pape, \$7.00; Toronto, Annette, \$7.25; East Oxford, \$10.00; Owen Sound, \$9.30; Kenora, \$11.00; Cheltenham, \$10.00; Harrow, \$8.00; Midland \$7.20; London, Adelaide \$25.00; Burtch \$10.00; Kitchener Benton, (\$25.00, Bolivia; \$35.00 Biblewoman; \$37.00 per Miss A. Boehmer for Biblewoman) \$97.00; Campbellford \$6.63; Scotland, (Th. Off. \$20.75) \$30.70; Toronto, Castlefield, \$5.00; Hespeler \$17.87; Tilkonburg, \$3.70; Barrie, (Th. Off. \$13.50) \$20.00; Hamilton, James, \$10.30; Toronto, Jarvis, \$10.15; Fort William \$6.10; Daywood and Leith \$22.50; Vittoria, \$6.00; Niagara Falls, Main, \$5.00; Collingwood (Life Membership Mrs. Mary Staboy) \$25.00; Springfield \$10.78; St. Catharines, \$17.00; New Dundee (Biblewoman \$14.00; Toronto, First, \$7.00; Toronto, Beverley, \$9.65; Picton, \$2.00; Port Rowan, \$10.00; Toronto, Parkdale, \$17.87; Wingham, \$8.00; Aurora \$7.20; Chatham \$19.00; Weston \$3.00; York Mills, (L. M. Mrs. D. N. Cameron) \$25.00; Fenelon Falls (per Misses Isabella and

Maude Abbott, life membership Mrs. Mary E. Kelly) \$25.00; Grimsby, \$5.00; Wilkesport, \$3.00; Eberts \$15.00; Kenilworth, \$8.00; Caledonia, \$6.00; Haldimand \$5.00; Toronto, Central (Elliot) \$44.22; Lakeview (Th. Off. \$25.00; Clarendon (L.M. Mrs. Morgan Pugh) \$25.00; Stayner, \$20.00; Toronto, Beverley, \$25.00.

Y. W. Circles—St. Catharines, \$5.60; Leamington (Life membership, Mrs. Robert Penfold) \$25.90; Leamington, \$150.00; Guelph \$6.78; Toronto, Danforth, \$10.00; Toronto, Century, \$5.00; Toronto, Indian Rd., \$19.65; Toronto, Bloor (Pearl Scott \$10.00; Th. Off. \$41.05) \$90.05; Tillsonburg \$7.00; Leamington \$10.00; Port Colborne \$15.00; Fonthill (Pearl Scott 8.00) 15.00; Owen Sound \$17.55; Galt, (Ste. Cachers) \$40.00; Toronto, Olivet, \$3.00; Toronto, Dufferin, \$1.34; Stratford, Ontario, "McLaurin" (sent in December and credited by error to Senior Circle) \$3.00.

From Bands—Barrie, \$8.25; Paris "Cheer-bringers" \$13.50; Peterboro, Park (to complete L. M. Mrs. Robert S. Wright) \$5.00; New Liskeard \$2.50; Brantford Immanuel \$9.00; Cobalt \$5.20; Orangeville \$3.00; Walkerton (student) \$20.00; Windsor "Willing Workers, L. M. Donald Fry) \$10.00; Binbrook \$4.00; Ridgetown, "Sunshine" (L. M. Mrs. O. K. Watson) \$14.00; Hagersville (L. M. Miss Irene Winger) \$17.00; Blind River, \$16.22; St. Mary's, "Little Gleaners" \$2.00; Timmins, \$6.58; Stratford Memorial (L. M. Mrs. F. Baggett) \$10.00; Brant, Calvary, \$10.00; Lakeview, (L. M. Rev. A. A. Panjoy) \$2.50; Wallaceburg "Sunshine" \$4.25; Paisley \$1.75; Walkerville (Life Membership Miss L. E. Horne, Africa; Mr. Prakash, Chaudra, Mahindra, Mr. Wm. C. Bunt), \$34.69; Southampton \$4.00; St. Williams \$3.00.

From other sources—Miss Jennie M. Beaupre (for B. Minnie) \$35.00; Mrs. H. Firstbrook (Canadian School of Missions) \$10.00; Port Hope B.Y.P.U. for Biblewoman, \$35.00; Toronto, Parkdale (Phil. Class student) \$18.00; Toronto, Bloor St. Primary \$10.00; Commercial Cable \$10.00; Wm. A. Rogers, stock, \$8.75; Miss Howell (Biblewoman) \$35.00; Bank Interest \$51.35; Dr. M. F. Langton (Biblewoman \$35.00; student \$20.00) \$55.00; Brant Park "Good Will" Cl. (K. Bagamma) \$25.00; A Link Reader \$25.00.

M. C. Campbell, Treasurer.

The Young Women

A BIT OF GOOD NEWS

For a long time the Young Women, through their executive, have been telling of their desire for a Secretary. They have felt the need of someone to give them a little impetus in the already existing Circles, and to encourage others who are of two minds whether or not to start a Circle.

Longfellow once said, "All things come to those who do but wait" but that is surely poetic license of a kind. For we must not only patiently wait, but must often be very alert and energetic as well. So the Young Women's executive and representatives of the Women's Boards have been keeping their eyes open, and praying that if it was best someone might be found to act as secretary.

One day they had a happy thought, and passed it on to the Boards, with the result that the happy thought has grown into a reality, and Miss Lida Pratt is our Young Women's Secretary.

None of you need to be introduced to her, she is one of our loved lady missionaries who has not been able, on account of illness in the home, to return to India. She was head of the girls' boarding school in Cocanada, you remember.

But Miss Pratt will need you to introduce yourselves to her, and let her know your problems and tell her if you think she can help any other Circle you know of.

You will hear from her some times on this page. Perhaps it will turn into a question box such as they have in some magazines for those who wish advice on how to behave under certain conditions or how to keep their complexions, etc. No, not a question box like that, but one as eagerly read and of much more value.

Now you are to think of Miss Pratt as your Secretary and your Circle as one of a group of Circles all trying to help each other, and all organized for the most worth-while of all objectives, the spread of the gospel.

Maud Matthews.

YOUNG WOMEN'S CIRCLES

It is interesting to discover that for many years there have been Young Women's Circles in a few of our churches, but it was about ten years ago that this work took a forward move under the enthusiastic leadership of Miss Ellis (now Mrs. Levering). Many new Circles were organized, and those already formed took on new life. It was very encouraging to both the Home and Foreign Boards to have this new force added, this young life and enthusiasm ready to do its part to spread the gospel throughout our own land and to the regions beyond.

The years have seen a steady increase in the number of Circles, membership and offerings. But who can say we are satisfied yet? There is still a great work to be done which means a call to all the young women of our churches. Think of our city missions through which we may reach the New Canadians flocking to our land; think of the need on the lonely Home Mission fields of the far north. Think also of the call for help from India and Bolivia where as never before people are ready to listen to the Gospel.

This is our time of opportunity. Great things are expected of us. What shall be our response?

There is still much "unused energy" in our churches. Can we not link it up with our work by forming new Y. W. Circles. At last Convention 55 Y. W. Circles reported. How many more can we have before next Convention? Let us celebrate Jubilee year by organizing (or re-organizing some which have disbanded) **Fifty Circles.**

Kindly report to me any Y. W. Circles newly organized or re-organized since last convention. I shall be pleased be of any service to any Y. W. Circle and hope to visit as many as I can before summer. Let me hear from you with any suggestions which may be helpful to other Circles, or with any problems which I may be able to help you solve.

Lida Pratt,

Box 148, Petrolea, Ont.

A SUGGESTED PROGRAM To Introduce "The Enterprise"

Note—Have at hand a copy of the book, a map of Canada and a map of our mission stations in India. A good-sized atlas map of Canada will do if the group is not very large.

I. Show the book. Tell what it is—a jubilee history of our work in India. Speak of the beauty of its make up—the charming color and the texture of its binding, the good paper, the numerous illustrations. Point out that in these respects as well as because of its valuable contents it is a book of which Canadian Baptists have a right to be proud.

II. Name and show pictures of the authors. Tell something about them or get from the Circle some facts about them.

III. Ask with what two countries this book deals. Show map of Canada. Explain briefly how missionary interests sprang up first in the Maritime provinces, then in Ontario, and later in the Western provinces. Turn to map of India. Refer to the early work of American Baptists among the Telugus in which Canadian Baptists helped for a time.

Tell briefly about the beginning of our independent work in India, started by Ontario Baptists in 1874, re-inforced in 1875 by the co-operation of the Maritime Baptists. Point out on the map the early Mission Fields—Cocanada, Bimlipatam, Chicacole, Bobbili, Tuni, Akidu.

IV. Point out the three divisions of the book, corresponding to the development of the work in Canada.

V. Show some of the pictures that will be most interesting to the particular group of hearers—to an Ontario group those priceless pictures at pages 148 and 164 and others of those best known.

VI. Read as many interesting selections as time will permit, to give the flavour of the book. "The Pioneer" and "The Volunteer" contain some fascinating pages.

VII. Press home the great value of this book, a value which will increase with the years. Bacon may be aptly quoted. "Some books are to be tasted, others to be swallowed, and some few to be chewed

and digested; that is, some books are to be read only in part; others to be read but not curiously; and some few to be read wholly and with diligence and attention."

This is a book "to be read wholly and with diligence and attention," a book "to be chewed and digested."

VIII. The leader who attempts a lesson like this should make herself very familiar with the book. She need not do it all herself. Two of the members might give the map exercises on Canada and India. Another who reads well might read the selections. Another might tell about the authors.

This outline is only meant to be suggestive. It may be greatly varied.

Such a talk has been successfully given to a Young Woman's Circle in Toronto. It might be used to advantage in any Mission Circle.

E. M. T.

BY MURIEL BREWSTER.

We are the thing we love, therefore 'tis wise

To choose with care the objects of desire,
For as we choose we go from low to higher,
And on to highest, till we touch the skies.
But if we set our hearts on things below,
The image is reflected in our brows,
So that men shun the shadow that they
rouse

When eye meets eye. For always as we go
We scatter forth the perfume of our souls
On those we meet, and we must guard this
stream,

To keep it crystal clear—our best controls
Lie in the things that we desire and dream.

—Selected.

Look on page 196 for the report of a Young Women's Circle organized in Petrolea.

Our decision as to the field and nature of our life work is relatively unimportant compared with the fundamental decision to yield our wills to the dominance of God.

John R. Mott.

Our Mission Bands

A Mission Band in every Church in our Convention in three years.

THE MISSIONARY EDUCATION OF CHILDREN

By Sophia Lyon Fahs, New York

How closely is the child's missionary education related to religious education? Is missionary education something to be added in order to promote an enterprise, or is it an essential part of religious training? Should our controlling purpose be the child's religious growth, or should it be the raising of money for a cause? Should missionary societies decide first how much and to what object they wish children to give, and then tell the children facts which will stir them to give, or should they first ask what kind of information concerning missions will yield the richest results in character building, and then study how they may direct the child's resulting natural desire for activity so that it will really count for good in this world of need?

Personally, I am ready to defend the proposition that missionary information should never be given to children with the primary object of raising money. I realize that it is easier for a camel to go through a needle's eye than for a missionary society to forego the money aim in its dealing with children. For the sake of the Kingdom of God in which impossible things are done, however, I believe that the religious educational aim should control. My reasons are as follows:

1. If at the outset we decide how much and to what we think our children should give, then by the narrowness of our aim we limit the character and the amount of the instruction we may give the children. The material we choose may not contain the facts which would most interest them, or which would give them what would result in the greatest contribution to their spiritual growth. By the narrowness of our aim, we also lose the opportunity of putting missionary teaching directly into the curriculum of the Sunday School. It must forever remain as an extra to be introduced incidentally.

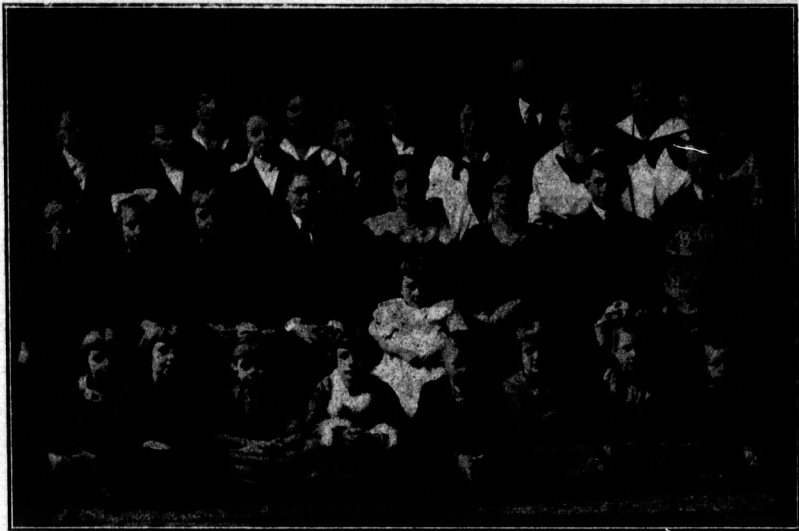
2. My second reason for believing that

the educational, rather than the money aim should control is that the financial resources of children are small. If money be the object of our work, the same amount of energy devoted to adults would yield far larger financial returns. We may not entirely disregard the contributions of the children, since in one denomination alone the Sunday Schools give yearly about one million dollars to missions, although a small proportion of those gifts come from children under twelve or fourteen, out of their own allowance or their own earnings. Much of the money given is handed over to the children from their parents. If we were to insist that all the money given by children under fourteen must come out of their allowances or earnings, the results would no doubt be comparatively small.

3. If our purpose is to promote the habit of giving, then our aim is educational, and the amount of money raised must be held as insignificant. We must concern ourselves primarily with the motives, the spirit that prompts the giving. So long as we bring pressure to bear upon teachers of Sunday School classes and upon leaders of Mission Bands to raise a given amount of money, there is almost certain to be a disregard of the methods by which the money is raised and a careless attitude toward the place from which the money comes.

If we really wish to develop the habit of generosity in children, the first acts of giving must not only be genuine, they must also be enjoyed. It is a psychological law that the first acts in the habit forming process must be accomplished with pleasure. The family horse runs faster when driven homeward than when driven away from home because the homeward journey is associated with the pleasure of rest, shelter and food.

There are parents who, having compelled their children to attend church when young, thinking that thus they would develop the habit of regular church attendance, are disappointed because



"Star" Mission Band of the Wheatley Baptist Church, 27 members with Mrs. J. D. McGregor, Organizer, and Mrs. Charles McClellan, Leader. This Band gave last years \$5.47 per capita and so heads the Honor List of 12 Bands, each making a per capita gift of over \$3.00.

when their children reached the age of independence they never entered a church. The mistake lies in not knowing that a child's enjoyment of church is essential if going to church is to become a habit.

In developing in children the habit of giving, they must be made to enjoy their first experiences in giving. How then may this be accomplished?

1. Giving is enjoyed by children when it results spontaneously, when they have vividly pictured concrete situations until they feel them for themselves. This is frequently done through a series of related stories which are discussed and dramatized by the children or presented through various forms of hand work on the sand table. After such intimate acquaintance with a concrete situation, giving comes as a relief to the child's feeling of sympathy and he enjoys it.

2. The child enjoys feeling that his giv-

ing is the result of his own choice. If a given cause for which he himself does not particularly care has been imposed upon him, he feels that he has been over urged, or must give because other are doing so, and he is robbed of the joy of giving.

3. If the child can follow his gifts and see that the results have been good, he experiences joy. Let us provide a means of contact between the giver and the recipient of the gift. This is one phase of what it really means to subordinate a money aim to an educational aim in our missionary education.

In brief outline let me suggest three important ways in which missionary material may contribute to the development of religious and Christian character in our children.

1. A study of missionary material tends to enlarge the child's sympathies and his appreciation of other human folks. The

child's experiences with other people are very limited. Missionary material may give him something akin to what travel might do. A wider acquaintance with folks softens prejudice, and develops a brotherly spirit. This broader stretch of the sympathies also tends to develop a sense of varied needs and creates the desire to help.

2. The stories of missionary heroes, native and foreign, by the power of example, leads the child to live a life of greater unselfishness, to undergo hardship and to persevere in difficult undertakings for the sake of service; to have greater faith in God's protection and a keener sense of obedience to duty. Through presenting strong virtues in vivid and concrete form in the lives of real heroes, missionary stories inspire the child to imitate the good.

3. Missionary stories, especially those that present contrasting pictures of the results of non-Christian faiths, and the transformations which Christianity brings, enrich the child's appreciation of a loving God, of Jesus and of His teachings. The child appreciates Jesus far better when he learns what human folks have been and done who have never known Him.

If we set before ourselves such worthy aims as these, and free ourselves of the money motives, then we make possible co-operation. We can all work together upon the essentials and leave the less important denominational phases of the enterprise to be taught when the children have reached their later teens. The juvenile mission books are of an inter-denominational character. We should advance, however, still farther and make all our literature for children, our books, our pamphlets, and our magazines for the use of all the churches. It will mean greater economy and greater efficiency.

It is of no concern to the child whether a given missionary hero be a Baptist or a Presbyterian. It is neither democratic nor Christian to teach him only or even mainly of the heroes of one branch of the Church. Nor should he be deprived of

learning about the work in Turkey and Egypt simply because he may not happen to be a Congregationalist or a United Presbyterian. If in our work with children we surrender the purpose to extend denominational propaganda, we are then free to choose the best material that is available in the work of all denominations.

No large missionary program of education can be promoted without the closest co-operation between the Sunday School and the missionary societies. This is part of the work of the Church's school of religious education, which is called the Sunday School. Hitherto, missionary education has almost entirely been a thing incidental to the work of the Sunday School. We must make it a vital part of the child's religious education, carried on by that organization which should be worthy of its name.—Missionary Review of the World.

LESSON STORY FOR THE JUNIORS

By Priscilla M. Tedford

It was a hot day in India, a very hot day, the sun had sent down its scorching rays until the earth cracked open and the leaves of the trees hung limply as if calling for water. Not a sound is to be heard outside and very little inside save the creak, creak, of the punka (fan) as it moved to and fro to keep the air in motion for to keep it cool was an impossibility.

"It is just three o'clock" said the lady missionary, "I fear that I shall not get to my classes today unless there is some change in the weather."

"I think we are going to have a thunder shower," said a young Indian girl at her side, "for I see a dark cloud coming up over there," pointing towards the north. "If it should come it will cool the air and perhaps we can get out after all." This young girl loved to go to town with her beloved Missamagaru, and as this was vacation time there was nothing to hinder her from going; and some day she hoped to be a Bible woman.

While they were talking the sky darkened up. When it had passed over they made ready to go to the town.

"Will you please carry the picture-roll Mariamma, while I carry the books and picture cards," said the missionary as they started out, "and we shall call for the Bible woman on our way. I shall wear my big topee and carry my umbrella for the sun is coming out again."

They passed down the street until they came to a house a little larger than some of the others with a yard in front of it in which was a cow shed. This yard was very dirty with heaps of refuse here and there and the steaming pools of water from the recent rain sent up some disagreeable odors. A little Indian girl was sitting on the doorstep of the house and, seeing them, she jumped up with delight saying, "Here they come, here they come! Now we shall have a story, a song perhaps, two songs, and we shall see some pictures also. I must go and call the other children!" And away she went like the wind. In a short time she returned with eight or ten children about her own age. Some others had come in the meantime and so they began their lesson.

They did not enter the house as it was too hot inside but went to the cow-shed which had no walls to keep out the air and the grass roof afforded some protection from the sun. The lesson was the story of the Good Samaritan and how eagerly those little brown children listened as they were told how he cared for the man who had fallen among thieves! One little girl about ten years of age said, "I think I should do as the good Samaritan did and take care of the poor sick man."

Another girl somewhat older said, "But we may not touch anyone of a lower caste. If we did we would be defiled."

Then they were told the story of Jesus and of how He touched even the leper in order to help him, and that they must be like Him loving and helping one another in every way possible.

After singing some hymns, in which the children joined, heartily, and giving picture cards to those who were able to re-

peat the Golden Text correctly, they moved on to another class in a different street.

Now you have heard before how the children learn about Jesus in school and this is the way those in the street, who do not go to school, hear the story of His love. These little Indian boys and girls are our brothers and sisters and God loves them just as much as He loves you and He has told us in His word to go and tell them of Him.

There is more than one way of helping. We may never be able to go to them but we can help with our giving, our loving and with our prayers. We are never too young to begin to do any of these three things.

"But now abideth faith, hope, love, these three, but the greatest of these is love." Cor. 13: 13.

Questions:

1. What kind of a day is it in India?
2. What cools the air?
3. How are the children called to an Evangelistic class?
4. What is the yard in front of the house like?
- Why?
5. What is the lesson taught them?
6. What do the two girls say about helping the sick man?
7. How can we help these children of India?

—Tidings.

WHAT CHRISTIAN EDUCATION MEANS FOR WOMEN AND GIRLS IN INDIA!

A missionary writes: "One of our teachers was sent to the station missionary's office with a message. She is a high school graduate and trained teacher, and a fine example of what Christianity has already done for the women of India. When she entered the office there was a Hindu man in the room. After she left he said, 'Oh, the joy, the joy!' Her dignified bearing, her utter lack of self-consciousness in the presence of the two men, and above all her happy face were a witness for Christianity that evidently made a deep impression upon the Hindu."—Sel.

Bobby's Prayer

Dear Father, there's the other boy tonight
Who's praying to a god that's made of
wood.

He asks it to take care of him till light,
And love him—but it won't do him any
good.

He is so far I cannot make him hear;
I'd call to him and tell him if I could,
That You'll take care of him, that You are
near
And love him—for his god is made of
wood.

I know he'd ask You if he only knew,
I know he'd love to know You if he could.
Dear God, take care of him and love him
too—

The other boy, whose god is made of wood.
—Selected.

Colchester:—

The "Sunshine" Mission Band of the Colchester Baptist church had an entertainment on November 2nd which was a decided success. The weather was fine, the house was well filled, the children acted their parts well. The program consisted of choruses, recitations and exercises which were instructive and entertaining. The thought of missions was carried throughout the program. A free-will offering was taken amounting to \$22.50. One feature of the evening which was interesting was the reading of letters received from old friends who once attended church here but have moved away. These letters came in response to the following verses which were sent to them:

The Baptist Church at Colchester
Has a "Sunshine" Mission Band
Who are helping to send the Gospel
To every heathen land.
We are calling on all the old friends
Who e'er this church did attend
To send us a little message
Just as a friend to a friend.
Then count the years since you left us
Now don't you think 'twould be fine
To send us a penny for every year

For the sake of "Auld Lang Syne."
Perhaps the years have been many
Or perhaps they have been few
What ever you send we will thankful be
And have happy thoughts of you.

Money received from old friends by letter amounted to \$34.00. Lunch was served.

Grace Laramie, Secretary.

Programme No. 3.

MEDICAL MISSIONS

1. Opening Hymn—We Thank Thee, (Page 9)
2. Prayer—by Leader.
3. Roll Call—To be responded to by a Bible verse beginning with the first letter of the member's first name: Alice Smith—"All things work together for good to them that love God."
4. Prayer—Several to lead to thank the Heavenly Father (1) For the Bible with its precious verses; (2) For the members of the Band and interest shown; (3) For allowing us a part in His great world Missionary Program.
5. Scripture Lesson—Mark 1: 29-35—to be recited or read by older boy member.
6. Prayer Introduction—"The Lord's Prayer Amended"—the Leader.
7. The Lord's Prayer—in unison.
8. Hymn Offering—Glad Offerings (Page 4).
9. Minutes of preceding meeting.
10. Business.
11. Hymn "Jesus Loves the Children"—First Stanza (Page 2).
12. Study—Medical Missions in India—No. 3.
 1. Brief Review of Study No. 2 by Leader.
 2. Akidu, by girl member.
 3. Hymn, "Jesus Loves the Children"—second stanza.
 4. Chicacole, by boy member.
 5. Hymn "Jesus Loves the Children"—third stanza.
 6. Sompetta—by girl member.
13. Chorus—"Whisper Song"—by all girls 10 years and under (Page 10)
14. Missionary Exercise, "Wanted" by six young members.

15. The Story—"The Foolish Little Skipping Sari" (No. 3—"Sari Stories and Turban Tales—Lit. Dept.)

16. Hymn, "Little Workers".

17. Closing Prayer.

Dear Leader:—If you want your Mission Band Meeting to be full of interest and attractive to live boys and girls your programme must be planned in good time before hand. Give the parts out **two weeks or more** before the meeting. They will need two weeks to prepare for No. 3 on this programme. **Do not** have scripture verses or other material read. It is better to have a shorter programme full of enthusiasm than to have a longer one given out just before meeting begins. Have a poster made telling the name of the story and who is to tell it and the date of the meeting—the name "The Foolish Little Skipping Sari" is sure to arouse some interest. If you have a lantern have a slide made to advertise your meeting, emphasizing some special feature. For this programme have pictures of missionaries and buildings of Akidu, Chicacole and Sompetta as was suggested in Programme No. 2. If the flags are pinned on fresh in reviewing it will help the members to remember them. Have your review lively—it is just as important as the new material. If after we have had a study it is not retained in the memory the effort has been in vain. The hymns for this programme are taken from "Missionary Songs and Hymns for Junior." (Miss Dale has it in the Literature Department, page 15c.)

Material for Programme No. 3

The Lord's Prayer Amended.

Have the Lord's Prayer copied on the black board in large letters. If we did not believe in Missions show how much we could not rightly use. Beginning with "Our Father" cross out the phrases that are missionary, explaining how these are a plea for missions. "Me" and "my" may be written above the crossed-out "us" and "our." This may be explained very effectively and the Lord's Prayer may mean more to the boys and girls than ever

before. (Adapted from "Five Missionary Minutes" by Trull).

The Study

The Study—Akidu

Twenty eight years seems a long time ago to some of us, doesn't it? What year would that be? Yes, 1896. That was the year in which the first medical missionary arrived in Akidu. Her name is Dr. Pearl Chute and she is still the missionary Doctor at Akidu. Two years after the Doctor went to Akidu a small Hospital was built and it was named "**The Star of Hope Hospital**". The accommodation was very meagre and the equipment very poor but our Doctor laboured bravely on. During an epidemic of "flu" she had so many patients that they had to lie on the table and on the verandahs, in her own sitting room as well as out under the trees, and just think as many as 3000 patients have been treated in one year. For twenty long years the little "Star of Hope" hospital was in use and then came a glad day when a fine new hospital was opened. The new hospital was built by the Harris family in memory of their mother and father and is called the "**Harris Memorial Hospital**." All the sand, stone and gravel for this new building had to be brought 50 miles by canal boats. The new hospital was opened during Dr. Chute's last furlough while Dr. and Mrs. Eaton were in charge and oh, how pleased she was with the new building with so much room and fresh air and many conveniences. In ten weeks after her return there were more than 650 **new patients** besides those who came back for more medicine or further treatment. There were also 55 in-patients, Dr. Chute tells that one day while going her rounds she found that one patient had brought her god with her and placed him on the window near her bed. It was the elephant headed god with four arms and four legs. Yet the poor thing had to be propped up. The Doctor said "Can he see?" "No." "Can he speak?" "No." "Can he talk?" "No." "Can he use his hands?" "No". Then the Doctor told her of Jesus and the woman said "Show us

your God." She had never heard of Him before. Dr. Chute goes out on tour too, to reach those who do not come to the Hospital where they may hear the Gospel story. Miss Mary Selman who is a trained nurse uses her medical skill as she tours and preaches and teaches the people on the Akidu field. We must not forget to mention that Miss Selman uses a boat called "The Glad Tidings" to get about the fields by the canals. You remember who was the first man doctor sent to India, then let us be sure to remember that Dr. Pearl Chute was the **first Lady doctor** and let us be very thankful that she has been given health and strength to carry on this great work through all these years.

Questions which may be asked by the leader:—1. Who was the first lady doctor sent to India by Canadian Baptists? 2. How long is it since she first arrived in Akidu? 3. What was the name of the first Hospital? 4. How long was it in use? 5. What is the name of the new Hospital? 6. Who gave the money with which it was built? 7. Who is the trained Nurse who is on the Akidu Field? 8. How does she do some of her touring? 9. What is the name of her boat?

Chicacole

Nobody ever wanted to be ill just to be able to go to a hospital, but a great many have been ill and have wished that there was a hospital near enough to go to but just imagine being ill and wanting to go to a hospital and a hospital near at hand but still not going in to it because it was closed up tight and why? You would be sure to ask. Because there was no one to take charge. Well now, doesn't that seem to be a serious state of affairs? It does indeed and yet that is just what has happened at Chicacole and more than once too. It was in 1899 that the "Good Samaritan" Hospital" was first opened at Chicacole with a lady apothecary in charge. However the arrangement was not a good one and the hospital was closed for a year. Then Miss D'Silva was secured and for three years she was in charge and these were very successful

years. Because of the splendid superintendent many patients went to the hospital and many high caste homes were opened through medical work, so the missionaries could visit them. Miss D'Silva retired and once more the hospital was compelled to close its doors to the suffering ones. In 1903 Dr. Zella Clark became the Doctor in charge. She remained three years and at the end of that period was relieved by Miss Ivy Gibson. After two years' service Miss Gibson left to be married. Although the hospital was repaired and greatly improved in 1914 it was not re-opened until the next year when Dr. Clark returned and stayed two years. Then Dr. Chute had the supervision for a few months until Miss Alley, an Indian Christian sub-assistant surgeon was placed in charge. She remained until 1919 when Dr. Marjorie Cameron became superintendent. Dr. Cameron had been in India 3 years, the first was spent in Cocanada and the other two at Pithapuram relieving Dr. Allyn. In 1918 a new hospital was opened, a large part of the cost having been met by the King family of New Brunswick it is called the "King Memorial Hospital." With a splendid new hospital and a capable new Doctor the work progressed in a marvellous way. Dr. Cameron worked at top speed and she was able to do a tremendous amount of work. Miss Hannah Day, a trained nurse just learning the language, was her assistant. For two years Dr. Cameron worked steadily without a holiday and then she was persuaded to take a month's vacation. She studied and rested and visited, making plans for all she hoped to do on her return but God had other plans for this brilliant young woman. One Saturday afternoon as she walked along with a missionary friend He called her Home to Himself. Again the Hospital was closed. Miss Day continued on the field doing all she could to relieve pain and distress as she toured about preaching and teaching the Old, Old Story which is ever new until her resignation as she left to become the wife of Rev. A. A. Scott.

The Hospital doors remained closed and

its windows darkened for a long time. The Christians at home were asked to pray very earnestly for a Doctor and at length God sent Dr. and Mrs. Eaton. Mrs. Eaton is a trained nurse who had considerable hospital experience during the Great War and Dr. and Mrs. Eaton had served at Sompetta and at Akidu before going to Chicacole. We will all follow with interest the progress made by the "King Memorial Hospital," I am sure, and shall we not all pray that never again will it be found necessary to close the doors on account of there being no one to take charge.

Question—What was the name of the first hospital at Chicacole? 2. What is the name of the new one? 3. Who gave a large portion of the money necessary for its erection? 4. Why has the hospital been closed so often? 5. Who was the young Doctor who did such a successful work but was called very suddenly to her heavenly home? 6. Who was the trained nurse who assisted Dr. Cameron? 7. Who are now in charge of the "King Memorial Hospital" at Chicacole?

Sompetta

Away up at the top of our map we found Sompetta—easy to find, isn't it? Not a very difficult name to remember either. Of course we are glad to know that there is a hospital at Sompetta. It is a six-roomed building with accommodation for six patients and there is another building in connection used as a home for nurses and compounders. This home was built with money Dr. Zella Clark, who is the superintendent, received for attending the Rani of Parlakimedi. We heard of Dr. Clark in connection with the Chicacole Hospital where she had charge at different times. For awhile Dr. Clark and her sister, Miss Martha Clark, had to use the hospital as both living house and hospital, but now they have a nice cosy bungalow in which to live. Dr. Clark has another dispensary at Jallantrae, 4½ miles distant and now that there is a Ford car at her disposal is planning to have another at Baruva, a town 7½ miles distant. Besides all her medical work Dr. Clark does considerable evangelistic work. She

has a weekly Bible class for men, another for boys besides seizing every opportunity to preach the Gospel as she goes to help the sick and suffering ones. We wonder how our Missionary Doctors are able to work so hard but we think we know that it is because they are depending upon God and He is able to supply them with physical as well as spiritual strength. Dr. Clark tells in her last report about being called out to a village across the fields towards the sea shore where the sand was so deep that the first pair of oxen were played out after three miles; then they had to get another pair which only took them one mile further and once more in the blazing sun she was compelled to change carts. At last when she did arrive she found a very ill patient with a tiny baby 4 days old. She gave the sick woman the treatment and instruction necessary and then called the village people together and had a very interesting meeting for an hour. After that she hastened to the cart and made the long journey home. Later the woman and her whole family came to the hospital for a week and went home well and grateful. Dr. Clark says that sometimes they feel discouraged that the workers are so few and the work so great. That is something we must remember in prayer—that more workers may be sent to India and the money given with which to send them.

Questions—1. Who is the lady Doctor at Sompetta? 2. How many rooms in the hospital? 3. Does the Doctor do any work other than in the hospital? 4. Who gave the money for the home for nurses and compounders? 5. What makes the Doctor sometimes feel discouraged?

Barbara May Gosnell.

Caste women in India have until very recently been permitted to suffer and die rather than be treated by men physicians. Christianity is beginning to break down this prejudice, and although the Gosha or "curtained" women are still carried to the hospitals in curtained conveyances, they do not always insist upon treatment by women physicians.—Sel.

The Eastern Society

A TIMELY



How do we stand financially at the end of the first four months of our Convention Year? (Oct., Nov., Dec., Jan.)

Our treasurer's report to February 1, is anything but encouraging and far from what we would like it to be. A shortage of \$1100.00 in four months is rather a startling statement!

What shall we do about it, **Circle Treasurers?**

Gather in all the money available as speedily as possible and relieve the situation by making large returns **this month.**

May we remind you that with our increased estimate this year the amount needed **each month** is \$588.00.

This is our responsibility!

Let us therefore **work and pray and send** so that we may be able to overtake this shortage and also meet our regular monthly payments.

"The King's business requireth haste!"

TO THE YOUNG WOMEN'S CIRCLES

My dear girls:—

Your letters to me this year have been most encouraging and keep my faith in you bright and true. I just know our increased budget will be met if you continue as you are doing.

But why not more items of news in our papers? They prove very helpful to other Circles and we all need suggestions. Please store up your good things.

As you know this is Jubilee year and many Circles are planning to do something special on that account. Montreal Circles will have an opportunity to see and hear Dr. L. Joshee, our Indian doctor, and Mr. John McLaurin. It would be wonderful if some of our girls could at-

tend the Jubilee meetings in Toronto in April. My great plan for Jubilee lies in the hope that our Convention will contribute several more Young Women's Circles. Surely this would be a gift most acceptable, the linking up of many more dear young women to the present devoted bands of women and girls. Who will be the first to hear this plea and organize a "Jubilee" Young Women's Circle? Highland Park, Sherbrooke, Cornwall, Coaticook, Quebec, wouldn't you like to be the first? Dear Circle members, pray earnestly that our objective of three new Circles in 1924 may be reached and He Who hears and answers prayer will not turn unto us a deaf ear.

Very sincerely,
Myrtle Blackadar,

MARCH MEETINGS AND A JUBILEE PROGRAMME

Our Circle members are reminded of the suggestion of our President in the January issue of the Link that the meeting in March be devoted to the Indian Jubilee. There is an abundance of material to be obtained from our Literature department to form interesting programmes on our heroic pioneer missionaries—our missionary growth, our fields and their present-day needs, our visions of our future tasks. Let us concentrate our thoughts and our prayers during the month on this topic. This will create a spirit of eager expectancy which will prepare us for the Jubilee meetings to be held in all the larger centres in April. Let each member **learn** and **give** and **pray**.

SEMI-ANNUAL DAY OF PRAYER OF THE WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN ONTARIO AND QUEBEC

Circles are reminded of the Day of Prayer for Missions at home and abroad to be observed on Thursday, April 3rd. Let us all unite at the Throne of Grace to present the prevailing prayer of faith. Especially we would join with our missionaries in the prayer for the conversion of **at least 5000** converts in India in 1924. Many are secret disciples in India and as we uphold them in the arms of our faith the impulse of the Holy Spirit may enable them to take final steps and come to the point of decision. The hour should be all too short for the many needs at home and abroad.

A CANADIAN MOTHER TO HER BABY GIRL—NOVEMBER 16, 1923

Little hands, and little feet,
Little eyes and mouth so sweet,
You have come to those who love you
From the sky so blue above you.
Tho' mysterious is this passage
You've arrived—and here's my message.

Little hands soon grow to carry
Other's loads while here they tarry.
Little feet go hither, thither,
Only God knows whither, whither,
Baby eyes and lips soon after
Mingle tears with smiles and laughter.

But the joy of life is this—
We've a God who calls us His!
Every day He watches o'er us,
Knows what lies behind, before us,
Gently, by the hand He leads us,
Strengthens, comforts, clothes, and feeds
us.

Little Baby Mary Preston
Here's a pillow sweet to rest on—
You have come to God, who'll love you
"True blue" as the sky above you.
Happy is the life before you
With this Father watching o'er you.

A MOTHER IN INDIA TO HER BABY GIRL—SAME DATE.

Little babe, with eyes of brown,
Well your little brow may frown.
Cursed is the one who bore you
From some sinful life before you
Entered this!—and sad the omen
For you're **nothing but a woman**.

Little ones soon grow to carry
Heavy loads while here they tarry.
Many sorrows hither, thither,
Ever chase—none knoweth whither,
And escape them we can never
Till the cord of life shall sever.

And the worst of all is this—
Here no Love-God calls us His.
Evil idols watching o'er us,
Make us fear behind, before us.
Fate, and caste, and custom lead us,
And no power can help or heed us.

Inexperienced little feet
Starting up life's winding street
Tread with fear.—The unknown morrow
May unfold the widow's sorrow.
Curs'd the day your mother named you!
Blest the day when death has claimed you.

A. Helen Findlay.

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Kenmore:—

In August, 1923, the Women's Circle at Kenmore held an open meeting. We were very fortunate and much delighted to have with us as the speaker of the evening Miss Kate McLaurin. The weather conditions were very poor hence we did not have a large congregation. This was rather disappointing but those present enjoyed an address from our missionary. We also had present Mrs. Richards, our Directress. She gave a talk about our women's work. The offering for the evening amounted to twelve dollars.

Mrs. N. Clarkner, Secretary.

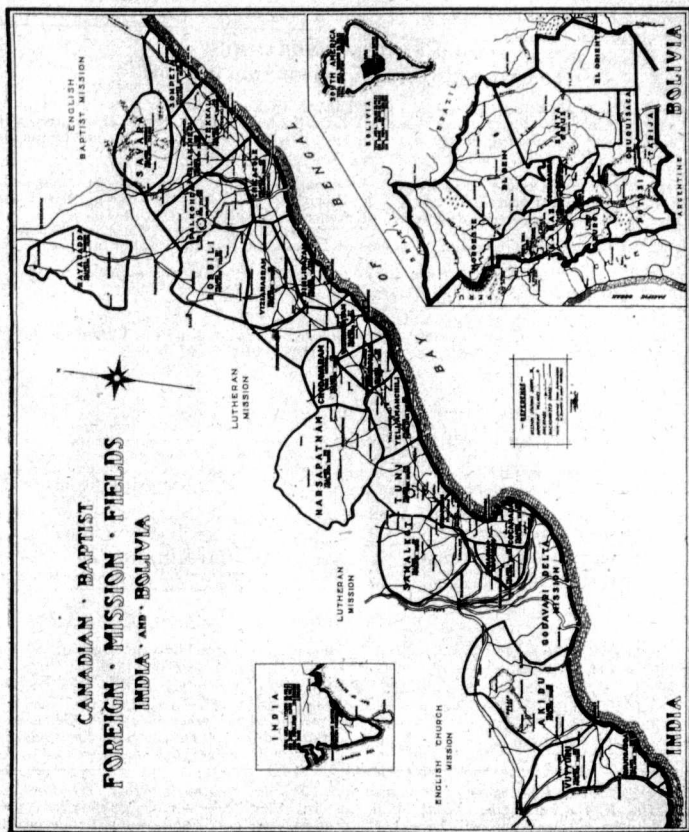
MY THANK-OFFERING.

If I can bring but a little coin, the most and the best that love can offer, it will glow as gold in the light of the face of Jesus Christ. If I bring a reluctant gift, disproportionate to what I spend upon myself, it will look almost a counterfeit coin in the light of His face.

It is the face of a Saviour; the face of a Judge; the face of a King.

Beyond all else it matters how my Thank-Offering looks in the light of THAT FACE.—Sel.

Prepare to attend the Foreign Mission Jubilee on April 7, 8 and 9. See page 183.



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