

Tilly.

Canadian Missionary Link

XLVIII

WHITBY, FEBRUARY, 1926

No. 6

CIRCLES of ONTARIO WEST!

Remember our Foreign Mission Objective for 1926

See Estimates on Page 3

Study the last Report from our Treasurer, p. 188

HOW SHALL WE REACH OUR OBJECTIVE ?

**By Earnest and Constant Prayer
By Generous and Sacrificial Giving
By Broadcasting Persistently the needs of our Work**

"Ask God—Tell the People" — Will YOU do your part ?

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NEW YEAR BLESSINGS

We have special reason for being glad as a society, this new year. For a long time we have been without a Young Women's Secretary, and a Secretary for Bands. Often we wondered when one might be sent to us. Nor did we stop at wondering nor at prayer, we called upon and asked several ladies if they felt they could undertake these offices. Some felt it would be a real privilege but circumstances or health prevented them. You can imagine, then, what a true pleasure it is for me to introduce to our Convention ladies and girls and boys our new **Secretary of Bands**, Mrs. O. C. J. Withrow. For some time Mrs. Withrow has been an active member of the Home Mission Board; she has also been in close touch with the wonderful Walmer Rd. Band and has high ideals for Bands. We of the Foreign Board welcome Mrs. Withrow very warmly to our Board and as a leader in whom we have great confidence.

But this New Year, blessings have not come single handed. I have also the further pleasure of introducing to you Mrs. H. F. Veals, of Hamilton, as our new **Young Women's Secretary**. Mrs. Veals has been on the Foreign Board for some years, she is one of our outside members who are usually at Board meeting, and we appreciate it. This partly accounts for Mrs. Veals being willing and able to take this new responsibility; for board meetings are "line upon line" until after a time we find ourselves well versed in, and very earnest about, all our mission work. Mrs. Veals has had experience in working among young women, indeed it is not long since she was one of them herself. She has gone to some of our Summer Camps and in different ways joined in young women's interests.

Though we have had a long wait for a Young Women's and a Band Secretary, we feel now that Mrs. Veals and Mrs. Withrow have come to us, it has been worth while

waiting and we want to help them in every way we can. May God grant them health and wisdom, and in this work may they experience real satisfaction and many a time of refreshing to their own souls.

Maud Matthews.

The Link gives most hearty welcome to our two new secretaries, Mrs. Withrow and Mrs. Veals, introduced by Mrs. Matthews. The work of the Young Women's Circles and of the Bands will be greatly strengthened by their oversight and by their messages in our papers.

Be sure to read very carefully the word from our Treasurer. It is a somewhat depressing word, but should serve as an immediate and effective challenge to more persistent and earnest prayer, more generous giving, and more constant broadcasting of our work and its needs.

Surely we should pray constantly for wisdom, guidance and help, and then by every means possible we should keep open the channels through which help may come. We believe it is our business, as far as possible, to let those responsible and interested know all facts and circumstances connected with our missionary enterprises so that all may pray and act together. Let us not ask nor expect God to do what He has given us power to do ourselves.

Study carefully our estimates for this year, given again on page 3, every item so significant and necessary. It is our responsibility and obligation to match these estimates with our gifts.

Remember February 19th, the Women's Day of United Prayer for Missions. The January Link, pages 161, 162, contains a message about this day from The Interim Committee and a suggested programme for the meetings.

ESTIMATES FOR 1925 - 1926

Salaries:—

Misses Allyn, Baskerville, Craig, Folsom, Farnell, Hatch, Hellyer, Jones, Kenyon, McGill, McLeish, Munro, Pratt, Priest, Robinson, Scott, Selman, Booker, Holmes, Palmer, Dr. Hulet, Dr. Cook \$ 15,225.00

Passages to India:—

Misses Robinson, Baskerville, Allyn, Craig and Selman.

From India: Misses Priest and Munro

From Bolivia: Miss Booker. 4,275.00

Incidental Expenses in India: (Munshi, Council fees, repairs, taxes, etc.) 586.00

Work:—

Medical—

Marjorie Cameron Scholarship at Vellore 400.00

Schools—

Cocanada Boarding School 3300.00

Cocanada Caste Girls' School 440.00

Rama Caste Girls' School 444.00

Biblewoman's Training School 612.50

Vizag. Hostel 709.00

5505.50

Additional Evangelization:

Miss McLaurin's Assistant 200.00

Salaries of Biblewomen 1986.00

Touring in India (ox carts, tents, etc.) . 1150.00

Books and Tracts 81.00

Miss Hatch's Evangelist 40.00

\$ 3457.00

Total \$29,448.50

TREASURER'S CORNER

Life Memberships:

Circles: Mrs. Jos. R. Mann, Gilmour Memorial; Mrs. Charles Drinkwater, Brampton; Mrs. Ellis Laramie, Colchester; Mrs. Claribel McGolrick, Port Arthur; Mrs. John Hutton, and Mrs. Walter Gleason, East Nissouri.

Bands: Miss Ida Clarke, Kitchener, King; Mr. Charles Hume Wilkins, Hespeler.

How Our Treasury Stands:

We are behind where we were this time last year, about eight per cent. Just why, I can't understand. At Convention everybody seemed so enthusiastic about undertaking the increased estimates, and it seemed to me that everybody went home determined to put the needs before the Circles and Bands. From October fifteenth to January first the Circles have sent only \$2848.99 as against \$3635.22 last year. The Young Women's Circles have in this period, sent just half as much as they did last year. The Bands however are only \$37.07 behind last year total. The giving from other sources is a bit ahead, owing to a generous cheque of three hundred dollars from one lady. Last month, in our "Corner" I remarked that we had never been in debt. We have never during my term of office been so near the end of our resources as we are at this very minute. We started the year with our working balance much less than was safe, and with the decreased rate of giving, that balance has dwindled to just about nothing at all. I feel that I should share the acute anxiety I feel, not only with the Board but with every Circle member. Let us pray about this matter. But don't let us simply pray that the Lord will fill our Treasury. That seems to me the handing back to God the job he has given us to do. But let us pray that He will give us the ability to plan out how we are going to do this thing: that He will give us steadfastness of purpose to enable us to carry out these plans to the end: that He will give us grace to make all sacrifices necessary: and that through it all He will keep us true and sweet and sane.

This statement of our financial condition, serious though it is, should not discourage us. God has given the Circles and Bands this

special work to do for Him. It is the right of every Circle to know every need; and the privilege of each Circle to share in meeting these needs. So far a full and frank explanation of the financial situation has brought always an adequate response. I believe it will do so again at this critical time. Remember: Our Board has never been in debt to the Bank; to the General Board; to any missionary. We have been able to pay our bills on the day they were due; and no missionary has ever had to wait a single day for her salary.

Re Letters:

It is an amazing thing that with thousands of letters coming addressed to me annually, few go astray. Even those (and there are even yet a goodly number) addressed to "Mrs. Campbell" reach me promptly. In September six in one morning's mail were delayed and reached me two months late. Where they were for those two months the Postal authorities cannot find out. In the interim the Post Office Dept. at Ottawa cheerfully and promptly made good all the money orders that were in this delayed mail. One letter in October, containing cash, unregistered, went astray and has not been recovered to date. That letter, I think, is the only one that has ever failed to reach me. The moral is very plain. Do not send cash in unregistered letters and the other moral is that should a letter go astray, probably money in the form of Post Office Money Order is the easiest to recover.

M. B. Piersol.

LINK REPORT FOR DECEMBER

Our objective 10,000 subscribers
Our mailing list, Dec. 31, '25 7851 subscribers
Required for Jubilee 2149 More Subscribers
Who Helped:

A list was sent to an Agent on Nov. 20, 1925, with four marked in arrears. On Dec. 8, 1925, the debt was paid off. These prompt replies are appreciated.

St. Catharines Agent returns her slip with a new subscription.

By Dec. 15, 1925, Mrs. Galt, of Oshawa, had secured 15 new subscriptions along with

her 6 renewals. She is not only Agent for the 'Link' but is leader of a newly-organized Mission Band about which we read in the Oshawa paper "Baptist Church Mission Band re-organizes with complete list of officers".

Bobcaygeon had only 2 subscribers. An objective of 5 was set. There is a net gain to date of 8.

"I should like some information as to how and when the 'Link' began—something suitable for opening remarks on the programme where the 'Link' is the topic." First Church Montreal, Que.

Since Sept., 1925, Olivet Church, Toronto, has secured 24 new subscribers. Have all our Toronto churches done as well?

Westmount, Que., sends in 62 renewals and 6 new subscriptions. They have relinquished several in favor of Circles recently organized in St. Lambert and St. Henri.

Congress, Sask: "Having organized a Mission Circle in connection with the Baptist Church, we are sending 8 new subscriptions. A few sample copies would be acceptable."

Kitchener (King St.) reports through Mrs Lang, who sends in 61 subscriptions: "We are thankful to say 12 new names have been added. We hope for still more. More than half of the increase is due to the slips sent out by Mrs. Zavitz."

Who Hindered:

"You cannot compel people to take the 'Link.' Certainly not, but you can urge your old subscribers to give or get one new subscription.

"Please discontinue Mrs. Smith. She has left Canada." But we send the "Link" all over the world and Mrs. Smith is paid a year in advance. She should be getting her paper but we must cancel the name as we do not know her new address. A loss instead of a gain

An agent sends in her list and asks that her own name be taken off. How can an agent do good work, and not be a subscriber herself?

"The ladies of our church are quite busy with other activities as well as canvassing for the 'Link.'" We know very well how much there is to do in every progressive church and as a rule how few there are to assume the responsibility, but the 'Link' is not asking you

to set aside your other tasks. We just ask that each old subscriber get or give one new subscription. This does not require canvassing. You can do this in your own home. This act will help you do your other work all the better, instead of being an added burden.

Grace L. Stone Doherty.

(Supt. Agents Link).

"LET US PRAY"

In the last annual report of the General Foreign Mission Board the earnest desire is expressed "for a greatly deepened sense of accountability to God on the part of all Canadian Baptists for the furtherance of their divinely appointed task in India and Bolivia."

Then the Board believes there is "a vast deficit in prayer" and urges that it be made good.

Also it craves that there be "ever-widening sacrificial giving."

These three things are interwoven with one another to a large extent and there are some among us we believe whose lives exhibit them all. But they are all too few; so let us pray earnestly and unceasingly that the Holy Spirit will pour upon all of us the spirit of prayer and the grace of supplication, that He will give us a deeper sense of our responsibility to God for the work He has given us to do, and that His love may so fill our hearts that our giving may be sacrificial and joyful.

In this connection some words of Dr. Hudson Taylor's are very appropriate. He said "The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge, "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not."

A personal letter from Cochabamba contains the following: "There is great need of more workers, and many are asking for someone to be sent to them and there are none ready. Oh, that the eyes of all were more upon the Lord to thrust out the laborers and supply the needs of the work."

"Please ask the people to pray that the Holy Spirit will break the power of the Romish Church over the people and make them willing to accept Christ."

Several of our missionaries are sick. Let us remember them at the Throne of Grace.

Mrs. Wintemute in Bolivia is laid aside and has to take a complete rest. In India, Mr. Cross has been ill at Pithapuram for some months, at last account was a very little better and must come home when he is able to travel.

Miss E. Eaton, Principal of the Women's Bible School, is under Dr. Wolverton's care. And Dr. Smith who is in Florida reports very little improvement, still there is a little.

Let us ask that health be restored so that they can resume the work so dear to them and to which they seem so necessary, but whatever God's will concerning them, may His peace abide in their hearts.

—E. F.

SALARIES PAID IN RUPEES

A Standard Set

Some twenty-five years ago One Hundred Dollars Canadian purchased for a time Rupees 375. As missionaries in India were at that time paid in dollars, they received that amount per \$100. Then in a few years exchange dropped to slightly over Rupees 300 per \$100. So great were the fluctuations in the comparative values of rupees and dollars that, at the request of the missionaries and following the example of other Foreign Mission Societies, the Canadian Baptist Foreign Mission Board set a definite standard of payment in rupees. This was based on the par value of 15 rupees to a pound sterling and worked out at Rupees 308 per 100 Canadian dollars, or about 32½ cents per rupee. Salaries of Canadian Baptist missionaries in India have been paid ever since at this standard. Sometimes exchange has exceeded this and then the Board has profited. At other times it has been lower and then the Board has lost.

War-Time Exchange

It will be remembered that for a year or so during the war the silver rupee rose to an unprecedented value, so that \$100 Canadian

brought only about Rupees 200—a loss to the Board of about 60 per cent! In that emergency the Forward Movement Fund receipts carried the Board safely through. Following that great access of value, the rupee gradually returned to normal and there remained until about a year ago, the Board neither losing nor gaining appreciably.

The Present Reign of the Rupee

About a year ago, as already stated, silver began to rise gradually and has kept on rising until today, after various fluctuations, it is practically steady at Rupees 270 per \$100 Canadian, or about 37 cents per rupee, instead of the old par value of Rupees 308 or 32½ cents per rupee. This is a loss of Rupees 38 or 12½ per cent. This means that to pay the standard value of \$100 in rupees \$112½ must be forwarded to India. Otherwise the missionaries' salaries would have to be reduced by one-eighth, low as they now are.

The Foreign Mission Dilemma

Missionaries' salaries in India and Bolivia total about \$80,000, of which about \$10,000 is for Bolivia where the Canadian dollar though lower in its value in Bolivia than for some time is still slightly above par so that no problem has arisen concerning the salaries of Bolivian missionaries except that of the Board's inability to increase them in that country of very high prices. Native Bolivian workers, however, are paid at Bolivians 300 per \$100 whereas \$100 Canadian now brings only Bolivians 279. The amount of about \$70,000 India missionaries' salaries is worth in India only seven-eighths of that amount. In such circumstances what was the duty of the Board? It dare not reduce India stipends which are designated "maintenance" in the Board's Manual rather than salaries. That "maintenance," which must bear the expense of trips to the cool hills in the fierce Indian hot season, is already down at the water-line. There was only one thing to do, namely, undertake the additional \$9,000 and pay the stipulated rupees 308 per \$100 Canadian. Anything else would be a breach of contract. Of course, in addition to this there had to be met the extra amount for exchange on work in India about which something may be said in a later issue.

Cannot Reduce the Staff

It was not possible to ask missionaries who had just arrived in Canada on furlough, weary and ill, to undertake home pastorates and thus relieve the Board, although, during the war when the Board was hard pressed, a number of missionaries at the end of their year of furlough were asked to take pastorates for a year or more until the Board's finances were such as permitted returning them to the fields where they were so much needed. However, at its meeting in November, the Board unanimously was unfavourable to any such action at the present time. Further, it would cost as much or more to pay the passages home of families in India as it would to maintain them on the field. So the Board, even if the inadequate field staffs had permitted, cannot act as business firms or home-boards may do and reduce expenses by reducing its working staff.

There is only one way to help the Board in an emergency brought about by world-causes which do not operate in the case of any purely home-boards. If every church, every Sunday School, every B.Y.P.U. and every individual will remit to the Board's Treasurer one-eighth more than last year, it will go far to meet the need. But, as all may not do this, some will need to increase their contribution by one-fourth or more to make up the balance. The Board's Treasurer is Mr. R. D. Warren, 223 Church St., Toronto. —Sel.

IMPORTANT NOTICE ABOUT PARCELS TO INDIA

Will Circle Presidents and Band Leaders and all who wish to send parcels to India please take notice!

This year all these parcels must be sent to Mrs. C. W. Dengate, 508 Markham St., Toronto 4, before the end of June.

Full instructions for sending parcels were given last year in the following Links:

February, 1925, pages 206, 207.

March, 1925, pages 224, 225, 236, 237.

April, 1925, page 269.

May, 1925, page 291.

The boxes will be packed and shipped at the end of June.

THE IMPORTANCE OF STEWARDSHIP IN THE DEVELOPMENT OF THE CHRISTIAN LIFE.

By "Christian Life" we mean, or should mean, not merely a life that imitates Christ, having our great Example at a distance from us, but the life that is Christ—such a life as Paul meant when he wrote, "To me to live is Christ," and "I live, yet not I, but Christ liveth in me"; and that our Master described in the words, "Abide in Me and I in you." How did the Lord Jesus live His earthly life? In the power of the Holy Spirit, and the usefulness, the joy and the peace of every disciple will be in proportion to his being led and controlled by the Holy Spirit.

Acceptance of the terms "steward" and "stewardship" recognizes the fact that we are not independent agents, but that there is one for whom we act, and to whom we shall have to report our doings, not with our own possessions, but with his goods which have been entrusted to us to "occupy" with. What are some of the features that enter into this life of acting for another?

1. *Carefulness to know the mind of this other, in order to carry out his wishes.* So we have our guide-book, filled with instructions and with illustrations. When Moses received from God, in the mount, instructions for the making of the Tabernacle, how careful he was to carry them out exactly. He was a steward. So, if we would be good stewards, we must study our guide-book, and beware of the temptation to think that we can improve upon its directions.

But a knowledge of our instructions will not do us much good unless we are able to carry them out, so the second thing we need is

2. *The authority of our Principal or Owner.* He says "Tarry . . . and then go." There will be nothing but disaster if we attempt to reverse this order, or if we become so busy with the "going" that we omit the "tarrying." "Christ Jesus is made unto us wisdom," but this wisdom is given only to those who "ask of God." How varied, how difficult sometimes, how delicate at others, are the missions on which He would send the

of our insufficiency will drive us to the sufficiency of God. And because it is impossible for us to store up an indefinite supply of power, we shall need to be constantly in communication with the source of supply. This must result in

3. *A blessed sense of fellowship.* Oh, the thrill of feeling, I am in the place of Christ: I am doing what He would do if He were here. His own word is "I in them." What for? To help the distressed; to show God to men who do not know Him; to comfort the sorrowing; to encourage the weak; to love the children; to teach the ignorant; in short to "glorify God in our bodies and our spirits which are His."

And then this fellowship will lead to heart-searching, and

4. *We shall follow on to know the Lord.* He has more and more riches of grace to reveal to those who obey the leading already given.

"If on our daily course our mind be set to hallow all we find,

New treasures still of countless price, God will provide for sacrifice."

And the sacrifice will not be a burden and a tax, but an offering of homage, of adoration, of grateful love.

"Who then is willing to consecrate his service this day unto the Lord?"

Note—This is a talk given at Convention by Mrs. Kingdon.—Ed.

Think what a change has taken place in the last century. One hundred years ago there were only about one hundred Protestant foreign missionaries in the world. Today there is an army of thirty thousand, the Bible in over six hundred languages. Then there was not a hospital or medical missionary in Asia; today more than a thousand missionary physicians with their hospitals and dispensaries, carrying healing of body and soul into the homes of rich and poor. Then there was a little handful of small mission schools, while today there are fifty thousand colleges and schools in the non-Christian world, training two and a half million future leaders in every department of thought and life for Africa and Asia.—Sherwood Eddy in *Missionary Review of the World*.

THE BIBLE AND WOMEN

Mrs. Henry W. Peabody

The Bible carries in itself the proofs that it is no mere human document or mass of traditions. It is the only authoritative record of the direct revelation of God to man and of man to himself. It is our one source of knowledge of God's plan as revealed in His son, Jesus Christ. Without this record our light becomes darkness.

Again and again we women find ourselves in this book; and as we are, so are all the women who have lived in the world. Humble or great, unlettered or learned, tempted, suffering, they find in the Bible their hope; special promises for them, and teachings which all can understand and teach and live. It is the universal book of womanhood. There is little difference in the hearts of women; some have wider opportunities, but the same types have persisted from the beginning. Eve has not passed off the stage, she is the familiar type of woman who to-day reaches out for forbidden things, often losing Paradise thereby.

Mothers of America and Scotland, India and China, recognize Hannah, the mother who could even let her little lad go away from her that he might have his religious education which she could not give. And we know Miriam, one of the great protective army of older sisters who have become the women teachers of the world, second not even to mothers in the great gift they are making to childhood and youth in every land.

Read the daily papers in London and Washington. Note the women of power and influence and wealth of almost royal prerogative, and find too seldom a queenly Esther not carried away by gaiety and glamour but true to God and to her needy people and race. And back in the old scriptures, stands out with startling clearness, the figure of the most advanced type of woman of the present day, the woman elected by the people to be judge over Israel.

Between the old and the new, we hear an interlude of song, the clear voice of a young girl singing to God and to all generations who call her blessed. Women of every nation thrill to that song. And when Christ members of His body! So the consciousness

came, born of this woman, he understood all women, as no other teacher ever understood.

"Christ praised another Mary whom the saints rebuked for wastefulness;

For He understood them well, all Marys of His day,

Yes, and of to-day, Mary staid and caring, Marys wild and home-loving—it was His way.

Martha and Lazarus talked with Christ at suppertime,

Martha and Lazarus, of crops and folk and wars;

But while the food was cleared away, low in the doorstep

It was Mary spoke to Him where there were stars;

Not of crops and gossip, not of work and neighbors,

Christ and Mary talked about the wishing to be good

And of easy falling, and the new beginnings,
And the way the moon looked, low above the wood."

We need our friend, St. Paul, we women of the world. Some have interpreted him as critic and hinderer of womankind. He says modestly that he speaks sometimes without inspiration. He invariably spoke with good sense. A progressive woman in Boston told me she had become a Buddhist, as she did not find freedom for woman in the Christian faith. Further conversation disclosed little knowledge of the Christian faith and none at all of Buddhism, except in the denatured form imported for American women. The Bible never limited women. Read that lovely appreciation of Paul's in the sixteenth chapter of the Epistle to the Romans, where Paul especially remembers those women who were his friends. It might have been written by any modern missionary to any little group in any part of the world, India, Africa, Kansas, Scotland, Germany or France.

These types are not obsolete. These women walk with us day by day. They are doing the work of the world. Show us any wider field of service, any greater opportunity for the exercise of talents and powers than God provided for women in His plan. There are women who have not measured up to His

teachings, women who are capable of wonderful things, but have lost their way looking for a wider sphere, when all the time the opportunities included in the plan of God were within their grasp to be developed and used to the fullest extent.

The divinely appointed main lines of service for women are laid out in the Book of God. There are many avenues leading out from them, and in following these, women need not walk in narrow paths. As a mother she holds the balance of power for the Kingdom of God. As a teacher she moulds plastic minds and shapes the thoughts and ideals of a nation. As nurse and doctor, she may exert an influence far beyond family and community service, for she may bring healing to a world of women and children who suffer and die without care. As writer and speaker, women may lead in reforms or may offer quiet comfort and guidance to those who lead. As religious worker, missionary or missionary executive she may help to organize the spiritual forces of the church . . .

Women dare not let the Bible go, nor any part of it. It makes the world safe for women and children. They see Him with the child in His arms, their child. They see the tiny gift which was "all her living," changed by His appreciation into a memorial. That contribution was not "in the budget" and was over and above the apportionment.

Women stood on the edge of the throng and listened to Him with that thrill we feel when the sermon touches us. He spoke of the woman in the kitchen like the one He knew in Nazareth, putting in the leaven and thinking of the Kingdom of God; or the woman who had lost the piece of silver, and the woman who lost something finer and in her shame found mercy and forgiveness. We think of the little daughter raised from the dead, of the restoration of the demoniac boy, of the faith and fear of one who touched the hem of His garment and women in every part of the world are lifted up and transformed in the vision of the work He has left to be done. Women do not need a new religion of a new philosophy. It is all in their Word of God. They need only accept it and practice it.

I knew a woman long ago, in the hill country of India. As I walked one morning she offered me an apple from her tree, a wonderful sight to an American woman who had not seen an apple for four years. Her husband was a fruit contractor who had come from the plains. She was far from home. We sat on the doorstep of the little mud-house and talked. I knew her language and no one else in that strange country could talk to her. She was so happy to talk with a woman. She invited me into her home, but one glimpse of the interior decorations made me feel safer outside! I told her the story of Mary and Martha and Jesus, and explained that Martha was a particularly good house-keeper. She took the hint, as I gave it in detail. I was only there for a few weeks, but as we met daily she eagerly listened to the stories of Oriental women who live in the Bible and of their Friend. She had little mind and no training, but was able to learn a hymn with constant repetition, "Come to Jesus, come to Jesus, He will save you, He will save you just now," in her own tongue. She learned with some effort a prayer such as you might teach to a child of five, and then we separated never to meet again.

Some six years later, I received a letter from a woman missionary who was taking her vacation at that place. She wrote as follows: "This morning as I sat by the window at this lovely spot, a woman passed with her water pot on her head singing in Telugu 'Come to Jesus, come to Jesus, just now.' I sprang to the door and greeted her. She set down the water jar. I asked her if she were a Christian, and she said, 'No.'

"Where did you learn to sing that hymn?" I asked.

"Oh!" she said, 'I know something more,' and bending her head she reverently said the prayer; and then, lifting her radiant face she told me the story of your visit.

"I will write her that I have seen you,' I said, 'Have you any word to send?'"

"Yes, tell her I have sung the hymn every day, and I pray the prayer, and I am trying to keep my house clean!"

That is the applied gospel. We rejoice in a universal Saviour, and in a universal Book for the universal woman.—Convention at Washington.

—The Missionary Monthly.

CHRISTIAN MISSIONS AND WORLD PEACE

By the Hon. Newton W. Rowell, K.C.,
Toronto, Canada

Representative of Canada in the League of Nations Assembly.

There can be no permanent peace unless the spirit of peace finds an abiding place in the hearts of men. The movement among governments must be inspired and sustained by a great growth of the spirit of peace among the masses of mankind; not the peace of stagnation or of oppression, but the peace of justice.

Christianity is not nationalistic but universal in its outlook, and it was in the proclamation of this world-wide Gospel that the Church won her great triumphs in the early centuries of the Christian faith. While the Roman Empire, which was the visible symbol of a united humanity, was breaking up, this new power making for unity was rapidly extending its sway over the minds and hearts of men.

It is the missionary movement which has brought the Church back to the conception and the spirit of St. Augustine, a conception and a spirit which he derived from the New Testament, and which transcend all national boundaries, and recognize as brothers the men of every race and color.

It is only the world-wide acceptance of this conception of the solidarity of the race that can provide a sure and enduring basis for World Peace. Important and influential as may be the governments of the Great Powers, and the League of Nations, in preserving peace in the world, the Church, because of her universal appeal to the human spirit, should be still more influential.

Difficult, and in some aspects menacing, is the racial problem to the peace of the world.

That problem can never be solved by civil power alone, but toward its solution the modern missionary movement has made one of its greatest contributions. What other movement during the past century has done so much toward breaking down racial barriers between East and West? So much that is unworthy and ignoble in our Western civilization finds its way to the East that, were it not for the work of Christian missionaries, the racial prejudices which exist today would have been greatly intensified. The missionary has gone to Africa, China, Japan and India, with hospitals for the care and treatment of the sick, with schools for the education of the children and the youth, with printing presses for the distribution of literature, and with a spirit of unselfish altruism which has mitigated if it has not altogether counterbalanced the evil effects of the contact of other phases of our Western civilization, and has given back to the East that great conception of human brotherhood which Jesus of Nazareth, that son of the Semitic race, gave to our humanity.—Missionary Review of the World.

SATISFACTION IN STEWARDSHIP

Not long ago a Christian man of strong convictions and deeply interested in the wide extension of the Kingdom of God made some observations that greatly impressed me. He had just heard of a man who had given a substantial sum to missions and had promised additional gifts for important work which could not be carried forward without special help.

"That certainly is good news," said my friend. "These missionaries who are working in lonely places are noble people whom we should all help to support." Then he added with a glow in his face: "A cousin of mine is just such a man. He is working with deep devotion in one of the hardest places, among people who have been downtrodden and who are not highly beloved by most Americans. He is a noble fellow who, fortunately, does not have to worry about his support and has money given to him to help

some of these poor people in the crises of their lives."

I guessed that this man furnished the support of his cousin. And what this man is doing thousands of others would do if they realized the opportunity and the satisfaction. Many families or individuals could well take on the regular support of a missionary without interfering with contributions to the regular offerings through their churches.

Once before when I met this friend I had said to him: "Of course you have thought of what you are going to do with your fortune?" "Yes," he replied. "I have given that very careful consideration and everything is settled. Among other things my last will and testament will set up a memorial for my mother that will perpetuate her influence and her consecrated life."

Thousands of Christian men and women ought to establish memorials to mother, or father, or wife, or to brother, or sister, or other relatives, or to some noble minister or teacher whose life has been a blessing to them and whose Christian influence may thus be perpetuated.

—Missionary Review of the World.

WHY CARRY ON FOREIGN MISSIONS

Dear Tidings,—Today I was reading a list of answers to the question, "Why carry on foreign missions?" and the thought occurred to me, "after four years in India, what is my answer to that question?" And at once the answer came, "Are not these boys and girls here in Vuyyuru Boarding School a quite sufficient answer to the question—"Why send money and men and women to the foreign field?" I know that they are all the reason that I need for being in India. Let me explain somewhat of my meaning.

Here they are, 123 of them, 61 girls and 62 boys. Day by day they go about their tasks with smiling faces and cheerful songs, studying their lessons, playing games, digging in their gardens, carrying water, washing their clothes, sweeping their houses, pounding the rice. Morning by morning, ere the sun is up, I hear their hymn arise, and each evening, soon after sunset comes, the even-

song, music sweet to the ears of a missionary, because it is the sweet story of Jesus sung in the native tongue of these little brothers and sisters.

For a year and a half I saw and heard all this, and yet the reality of it did not grip me. But during the past few months I have been a part of this life, these 123 boys and girls have come to me with their joys and their sorrows, their hopes and their fears, and it is through this intimate contact with them that I have learned what, for me, is the answer to the question, the why of foreign missions.

At first it seemed as if their requests would never end. There was always someone needing a finger tied up, or a paper cover for his book, or a needle to sew his clothes, or some salve for a wounded foot, half a cent's worth of ink tablets, or a one cent post card. But I soon learned that through these small but necessary ministrations I was becoming acquainted with these boys and girls. Soon, individuals among them began to stand out. There is that sweet faced girl in the 7th class, whose name means "A gift of grace." She always has a smile for me, and no matter how early I go to the Boarding Department in the morning, she is always neatly dressed, and has her black hair brushed so smooth and pretty. There is "Mercy" in the 8th class, who is always ready with the S.S. stories and texts, and just as ready to help in every necessary work.

Among the boys, there is one whom I should like to name "Nathaniel, the guileless one." Over two years ago he was suspected of having that awful disease, leprosy, and was sent to Ramachandrapuram for treatment. The suspected sore healed up, and after several months he was permitted to return to his home and to school. Just recently we have had him examined again, but no trace of the disease is to be found. When the result of the examination was told me, I called the lad, and said to him, "God has taken away all the disease, and has given you good health and strength. You must always use this health and strength for Jesus." And the clear brown eyes, brimming with tears of thankfulness, smiled into mine, and he said, "Indeed, Madam, I always will."

Then there is a lad who is just at the stage where "the brook and river meet." He heard that his sister-in-law was sick, and asked leave to go and see her. That was on Saturday. We were having special services for the boys and girls, to finish on Sunday, so I persuaded him to wait till the next Friday or Saturday. He submitted, but, as I saw, unwillingly. The next Wednesday at noon he came to me again, telling me that another message had come from home saying that his sister-in-law was very ill indeed. He is a very manly chap, and I found him so faithful in every way, that I saw that he was really very sorrowful. I tried to persuade him to wait till Friday, and not miss time from school, but at last I reluctantly consented to his going that day. Something of the sorrow in his face smote my heart, and just as he was turning to go away I said, in English, "I hope you find her better." At once his face softened; he looked down for a moment, and then, throwing back his handsome head, and looking me full in the face, he said, "May we not have prayer before I go?" Needless to say I agreed. That request cost that boy something. There were other boys standing near, some of whom were just as ready to laugh at such a request as some boys at home would be. But the glance from those brown eyes was a challenge to me. It seemed to say, "I believe in prayer: now is a chance to show my colors; I don't care what the others think. I know you have sympathy for me." I have been praying for a chance to win that boy's confidence, and I knew that I had won it.

Then there is little Samuel. He is in the 8th class, but very small for his age. He is so small that I suppose no one ever thought that he was old enough to understand the meaning of salvation or of baptism. But after our special services I noticed that he was looking very, very sober. I called him, and asked him what he had learned in the meetings. He said, "I have learned that I am a sinner in God's sight. When the preacher talked to us about 'Boyhood's sins' my own faults appeared to me." And into those big brown eyes there crept such an appeal of concentrated misery and sadness that it almost startled me. I asked him what he

Our Missionaries' Birthday Corner

"The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."—Num. 6 : 24-26.

"The threefold blessing Israel heard
Three thousand years ago,
God grant it may on thee, today,
In power and fulness flow;
That Light and Peace, in grand increase,
All through the year may glow."

—Frances Ridley Havergal.

February	2—Rev. H. Dixon Smith
"	2—Rev. E. J. Church
"	3—Mrs. H. A. Wolverton
"	3—Miss Lucy M. Jones
"	6—Dr. H. A. Wolverton
"	6—Rev. H. E. Wintemute
"	7—Miss E. A. Folsom
"	8—Miss Lottie A. Sanford
"	10—Rev. G. P. Bars
"	13—Rev. H. Y. Corey
"	15—Rev. J. C. Hardy
"	18—Miss L. A. Bain
"	25—Rev. John Hart

thought he ought to do about it. He understood what he ought to do, all right, but when it came to open confession of faith, he said he was afraid of what the other boys would say. For two long weeks the struggle went on. Day by day I saw the sad little face, with its burden of thoughtfulness, go back and forth to school. But at last he got courage to come out openly in meeting and ever since his face and eyes have been wreathed in smiles.

Oh! there are so many more about whom I could tell you. There is Ishmael, the youngest boy in a large family. His father and mother are Christians, but all the rest of the family are still heathens. In vacation time he earns enough to pay for fees and clothes and books, and also helps his parents. He is truly a "sweet singer in Israel," and how good

it is to know that his fine voice has been captured for the songs of the Kingdom.

Have I told you enough? No, you would just have to come and live and work among them to understand all that I mean. But don't ever let anyone try to persuade you that the people of India have "a religion good enough of their own." Nothing but Jesus' religion of purity and love is good enough for these sweet-faced boys and girls whom I am coming to know and love during these few months. The Why of Foreign Missions has been answered for me in the expressive brown eyes of Kistna's lovable sons and daughters.

Laura A. Bain.

Vuyyuru, India, October 26, 1925.

—Tidings.

Our Work Abroad

FROM MISS FARNELL

Colombo, Nov. 7, 1927

We disembarked this morning from the "City of Simla" about 10 o'clock, in the midst of pouring rain—a real monsoon. "We" means Mr. and Mrs. Church, Mr. and Mrs. Quirk and myself.

We are safe and well and have had a delightful voyage though it has been very hot since we entered the Red Sea about a week or ten days ago. Last night was the climax as far as heat is concerned. I planned to sleep in my chair so that I'd get a good long night's sleep in preparation for the long journey by train. But I have never felt worse heat. So I carried my bed out on deck. We slept comfortably there by the hatch, over a dozen of us, until some time this morning when suddenly down came the rain. How it can rain in India and in the Indian Ocean! Soon beds were wet and water running in streams and rivulets all over the deck. Two of us were more fortunate than the others in being on a spot where it took the water longer to reach us. When, at length, we were forced to move we carried our beds to the lounge where I was fortunate enough to get under an electric fan. But at six this morning the boys came in. I mean the Indian servants, and switched the lights all full on which was a gentle hint that we were all to fold our tents like the Arabs and silently steal away. We accordingly vanished.

We landed in a pouring rain on shore and here we are, quite unmelted and able to smile.

Mesdames Church and Quirk are laughing at funny sights seen, from upper windows of various firms, upon the streets beneath. I am writing this while the two gentlemen are arranging for the tickets up the coast. So we are in Messrs Thos. Cooks and Sons' office.

We had such lovely letters from a number of missionary friends which came to the boat this morning.

We'll be at our stations by Wednesday the eleventh if all is well. The new folk are fine. I hope to land them safely. Already they have learned to wear their topees.

Pray all of you for us that we may all be used to the uttermost. Pray especially for the new folk as they begin the language.

Lovingly yours,

Edna E. Farnell.

THE EVA ROSE YORK TRAINING SCHOOL OPENED

Dear Link,—The long looked for day came at last! Do you ask what day? Listen in and you will hear a message from over the seas telling you that the opening of the classrooms of the Eva Rose York Training School for Women took place in Tuni on October 12th.

As you know this School has been carried on for the past three years in temporary quarters in Palkonda by our capable, much loved Principal, Miss W. Eaton. When Tuni was decided on as the permanent home of the School, although it meant leaving the field to which she had given such efficient service, the call of this work with its wide possibilities for our Telugu women was so strong that she accepted Conference's decision and moved to Tuni, and was here to welcome the students when they came for the opening of the School year on August 1. As there had been much delay in getting the necessary consent for the building of the class-rooms on the site most suitable, they were not ready, but our Telugu church met this need for the time being.

The unusually heavy, continuous rains this year caused the contractor much trouble and made it hard to set the opening date, but our confidence was in Him and in due time we had the joy of seeing these fine class rooms finished. Such busy days followed, sending out invitations to our friends and getting ready for them to come and share our joy in the opening of this building and dedicating it to Him Whose Word is to be the theme of study in it. Although the rain poured down those days, no one grouched, everyone was ready to run and help between downpours. How we hoped it would clear and the skies be favorable on Monday. Although the weather was enough to damp anyone's enthusiasm, along came all our friends and

among them dear Mrs. McLaurin. It was a great joy to have her to preside, (but I am taking you inside before the door is opened). I am sure you will all agree that it was most fitting that our dear Miss Hatch should have this privilege, both on account of her long, close friendship with Mrs. York and also her keen interest in the work of our Bible women. The silver key was handed to her by little Margaret, daughter of one of the students, and with a few precious words concerning the purpose of this building she opened the door and as we entered it was evident how well adapted it was for a good sized gathering. On the right sat a group of our Hindu friends, on the left a group of pastors, Bible women and others who had come at our call. The students and other Christian women were another group and the missionaries made up the rest of the gathering. In her opening remarks Mrs. McLaurin told us it was a joy to preside over this gathering on this day which was the anniversary of her wedding 50 years ago. And it was also the anniversary of the day Miss Hatch said goodbye to her mother and left her home to come to India the first time.

Now we are ready for the programme—Mrs. Dr. Joshee read in Telugu a vivid sketch of the life of Mrs. York, Miss Manikyam gave the Bible messages she had sent from Canada, and Mrs. Sunthosham led in prayer. Miss Priest gave a sketch of the Bible training work of the Mission up to the present and Miss Eaton outlined her present and future plans, which include instruction in the Old and New Testaments, Church History, Christian Ministry, Hygiene, and so on, an ideal curriculum. The students recited in unison a Bible portion and sang with great acceptance several Telugu lyrics. The meeting closed with a word of appreciation from the chairman for the money gifts and interest of the friends in Canada which had made this work possible and also for the gift of our capable Principal. You can imagine the interest taken in the School by our Missionaries when I tell you there were 20 present in that meeting. The trains were very convenient for them to come and go but some stayed over and helped extend the influence of the

occasion. On Tuesday morning Misses McLaurin and Blackadar had a meeting with the students and in the afternoon they spoke to a number of Hindu women who did not feel free to come on Monday.

So now you can think of the School as settled in Tuni and the students not only busy studying the various subjects above mentioned, but also learning to do practical work by going out with the Bible women, the Training class on Fridays, and the Preparatory class on Mondays, into Tuni and the surrounding villages. We commend this school and all its interests to your prayerful sympathy and ask you to make special request for Miss Eaton who is not at all well at present.

Yours in His service,

Ellen Priest.

Tuni, India, Nov. 9, 1925.

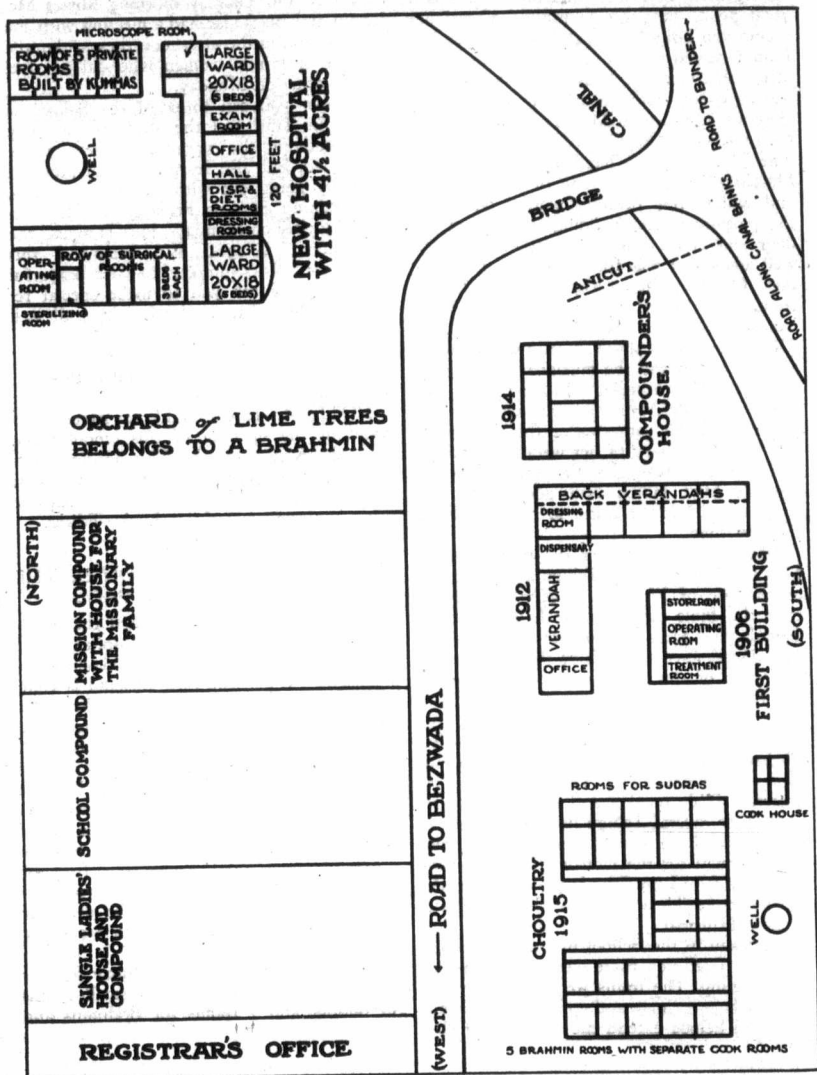
NOTE.—In January Link we gave an account of the opening of this school taken from the Madras Mail. This account adds some items of interest and the repetition of the story will help to impress us with the great importance of this school.—Editor.

DR. HULET'S EXPLANATION OF THE SKETCH ON NEXT PAGE

"I have very roughly sketched the buildings in connection with the hospital. You will see that our old buildings, 1906 and 1912, are small. When the new hospital is completed, we will still use these buildings for out-door patients, and the rooms which have small cook-rooms attached, (back-verandah rooms), and are now used for Christian and outcaste patients, may still have to be thus used, as there are no cooking accommodations on the new hospital grounds. These rooms are really too small. I hope in time to have a row of rooms on the new site for our Christians and boarding-school children. Perhaps, then, these rooms could be used for septic cases, as we now have no accommodation for such.

We have been using the choultry for our caste patients—8 large and 8 small rooms for Sudras, and 5 rooms for Brahmins and Komatis.

PLAN OF DR. HULET'S NEW HOS PITAL AT VUYURU



In the new hospital, there are two large wards, 20 ft. by 18 ft. each; two small rooms (dressing and examining rooms) that can take 2 or 3 patients; and the surgical rooms, which will take 3 beds each, making room for 25 or 28 patients,—and then there are the 6 private rooms built by Kummas.

The sketch does not show the extent of the new site, which is $4\frac{1}{2}$ acres. We want to put up, as I mentioned above, a row of rooms for our Christians and children, and besides these, a row of maternity rooms (these latter having been promised as a memorial).

We have put an upper story on the front for T.B. patients, and rooms for the operating and sterilizing rooms for our L.M.P. (Licensed Medical Practitioner) and two nurses, but we will need accommodation for our nurses who are now occupying the Bible women's house.

The money given with interest was Rs. 21,000. The upper story rooms are costing nearly Rs. 4,000, and there had to be Rs. 3,000 extra on the main building. This extra has come out of sums given by individuals and out of general funds. We put up our Compounder's house (Rs. 2,100) and the 1912 building (Rs. 4800) out of the general funds. Our Goomavaram Rajah has promised two Goshia rooms."

VUYURU

We are having very happy days lately in Vuyyuru Boarding School. On Sept. 25th Mr. and Mrs. Gordon and baby Jean came from Ramapatnam, bringing with them Mr. B. Benjamin, one of the teachers in the Seminary. From September 26th to October 4th Mr. Benjamin conducted special services for the school boys and girls, and on three days for the field workers also. All of these meetings were of a very highly spiritual tone. The evangelistic message was presented with simplicity and power. The beauty of the truly Christian life was brought before the boys and girls in winning words of love. The call of Christ for complete consecration of life and talents to His service was presented with compelling force.

Just at first the effect of the meetings was not very apparent. When the invitation for direct decisions for Christ was given on the last night, only one boy responded. But I could discern a deep thoughtfulness on the faces of many others. Now, after a month has elapsed, the results are far more apparent. For one week before the services began, all the nine Christian teachers and the Pastor met daily for half an hour of prayer for the meetings and for the children. Since the meetings, this prayer circle has been continued, once a week, and every Thursday, just at the close of school, the voice of every teacher is lifted in earnest prayer for these boys and girls under their care. Among the elder professing Christian children I can see a deepened seriousness; they have a very clear idea of what it means to be a Christian. So many of them have said to me, "Mr. Benjamin talked to us about Model Boyhood. I am not like that, but I want to be." Since the special services, we have made each Wednesday night prayer meeting an opportunity for the children to express themselves. So far, six boys have expressed a desire to receive baptism, and when I have questioned them, I have seen very real signs that they do understand what they are about. These last few weeks I have played the part of Father (or, rather, Mother!) Confessor to these children, and I can tell you it is a rare precious privilege. Among the girls, the break was longer in coming, and when it did come, it came as I thought it would come, "en masse". On Monday, the 26th at noon, two girls came to me, saying that they desired baptism, and that same evening, nine more came to me. Among these latter, two are rather too young to understand fully, so we are asking them to wait, but the remaining nine show every evidence of a real change of heart. We are still praying, and I believe there are still more, among both boys and girls, who are almost ready for the decision.

I know that many of you have been praying for these meetings, and I want to let you know of the blessing we have received.

Laura A. Bain, Field News



The many Canadian friends of Mrs. Evelyn Smith Armstrong will be interested in this picture of her and her baby boy, Wyman Everett Armstrong, 10 months old. He is dressed as a High Caste Indian lad.

FROM "THESE TWELVE MONTHS AMONG THE TELUGUS"

The Savara Field is one of the youngest of our twenty-two fields in India, but there are already five churches and their members are increasing so rapidly that all the church buildings are being enlarged. During the year 283 were baptized upon this field. Miss Munro recounts how the Savaras lovingly but pathetically commit the spirit of a baby girl to its ancestral spirits, saying, "We give her to you, our baby girl, she is just a little thing. Be kind to her, don't send her anywhere alone,

always go with her. See that no harm comes to her."

Sompetta: The "Clark Sisters" report that hundreds of Hindus are buying the Gospels and studying the life of Christ. A Hindu teacher, who left her employ to work for a heathen master offering a much higher wage, soon after wrote in this fashion, asking to be taken back: "May I know how I can have peace and salvation. Can I have salvation if I pray and obey him? I doubt it because my obedience to my Saviour cannot be fulfilled unless I show my obedience in baptism, of which I am deeply thinking. . . . I cannot be satisfied, even if I am paid 100 Rupees a month, without my Saviour."

Parlakimedi: A new church has been organized on this field with seventy-one members. Contributions of the membership have increased five-fold in three years. Their spirit of sacrifice is well illustrated by this incident in the Akulatampara Church, which is the oldest on the field and one of the oldest in our Mission: The home mission field of Chodavaram was under discussion and its needs stressed. An old Christian was much moved. He arose, slowly took from his person an ancient watch and presented it as an offering, saying, "My father never owned a watch, so I can do without mine." Another man arose, took off an alpaca coat and added that also to the contribution.

Waiting for a Preacher: Rev. John Hart, of Bimlipatam writes that at one village he found several hundreds sitting in a large semi-circle. "Why are you gathered thus? Who is coming?" he asked. Came the answer: "We knew you were in the district and that one night you would come to our village. For ten nights we have been meeting and waiting like this for you. Now tell us about your Jesus" Thirty-two have been baptized on this field, a number never exceeded in the history of Bimlipatam.

God has conferred no greater honor upon our churches than by giving us this great opportunity. No Missionary Society has been more continuously and more richly blessed of God than ours.—Western Baptists.

Among The Circles

THE SAVIOUR CALLS FOR SERVICE

O woman hearts that keep the days of old
In living memory, can you stand back
When Christ calls? Shall the Heavenly
Master lack
The serving love which is your life's fine
gold?

Do you forget the hand which placed the
crown

Of happy freedom upon the woman's head
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who made the morning break
And snapped the fetters of the iron years?
The Saviour calls for service; from your
fears

Rise, girl with faith, and work for His dear
sake.

And He will touch the trembling lips with
fire;

O let us hasten, lest we come too late!
And all shall work; if some "must stand
and wait,"

Be theirs that wrestling prayer that will not
tire!

—Selected.

LUXURY OR LIBATION

Government tax lists show perfumes as a luxury. There is an old story which reveals a secret of marvelous alchemy which changes a luxury into a libation.

"There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

"But when his disciples saw it, they had indignation, saying, to what purpose is this waste?

"When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me. . . . Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

The alabaster box kept and hoarded, or lavished upon herself, was a luxury. Poured out in love on the head of the Lord it ceased

to be a luxury and became a libation.

"The alabaster box was not in the budget," says Mrs. Henry W. Peabody.

It was one of the extra offerings over and above all the pledges.

Any financial plan that assures men and women that they will not be called on for additional gifts is unworthy. Who shall limit the marvelous mercies of the Lord that call anew for our thanksgiving and our thank-offering?

Gratitude finds its highest expression in giving. Thanksgiving is but a prelude to thank-offering.

Plan a November missionary thank-offering meeting for your church. Let us not drift from one year into another with only a subconscious realization of many blessings for which we are thankful. There is nothing which so crystallizes indeterminate impulses of gratitude as does a determinate thank-offering.

Announce the missionary thank-offering meeting widely and well. Suggest that each member spend thirty minutes on receipt of the invitation in deciding whether or not to accept it, by sitting down quietly at home, in the car, in the office—anywhere—to count blessings, forgetting (for thirty minutes) troubles and trials and disappointments, except as they have been blessings.

Through a letter of invitation, through the parish bulletin, from the pulpit, and by various other announcements, let it be known that at this meeting thank-offerings will be received as an expression of thanksgiving for blessings and privileges.

Announce that one of the features of the program will be the reading of unsigned testimonies to the goodness of God. Ask each member to write a testimony and place it on the basket as the thank-offerings are gathered.

Better than any printed program materials are testimonies similar to the following given by individuals of varying ages and conditions:

"Out of the gratitude of my heart for the restoration of my daughter's health I make this thankoffering of \$25.00!"

"We have celebrated our golden wedding anniversary during the year. In recognition of the goodness of God throughout a half century we make a thankoffering of \$1,000 to establish a scholarship for a Japanese girl in a Christian school."

"God gave me a loving daughter, and then He took her to Himself. I give Him thanks for the glorious hope of the resurrection."

"As my only son has finished his college and professional training and is now self-supporting, I have decided to make a thank-offering to help some other boy through college."

"A student makes a thankoffering for the privilege of attending high school. It isn't much but it is all I have."

"My thankoffering is for losses instead of gains. Several years ago I grew rich and counted riches a blessing although I did not give God thanks. I was too busy to have any time for the Church. My children became careless and indifferent and all of us were very near forgetting God. Recently I have had heavy losses. Then I remembered God. My children and I are back at our places in the Church and I thank God for the losses that called us back to Him."

"A mother gives thanks for motherhood in a Christian land and brings her thank-offering to give the blessings of Christianity to other mothers."

In churches in which such missionary thank-offering services are held each year members soon learn the happy art of counting their blessings.

The thanksgiving testimonies of Bible days furnish a Bible study of thrilling human interest, and with our wealth of hymns of praise leaders should have no difficulty in arranging their thank-offering program.

—Missionary Review of the World

AILSA CRAIG

On Tuesday evening, November 24th, the ladies of the Baptist Mission Circle, Ailsa Craig, Ont., held the annual thankoffering meeting. A large company were in attendance and greatly enjoyed the interesting programme given.

Mrs. Charles Morton, Miss R. Henderson and the male voice quartette rendered acceptable and beautiful selections.

The speaker of the evening was Miss Baskerville, Baptist missionary on the Telugu field, India, who is home on furlough. She gave an interesting lecture on the conditions of life in that vast country, especially contrasting the difference in the conditions under which women live in India with those of this land. Her address was highly instructive and greatly appreciated.

A Thankoffering of \$40 was made and the ladies of the Circle served a dainty lunch to all in attendance.

Annie Wylie, President.

WALMER ROAD

The Walmer Road Baptist Women's Missionary Society, under the presidency of Mrs. R. J. Marshall, held a memorable meeting recently, when about 250 women met to hear about and plan for missions. Dr. John McNeil gave a message on "The Outlook for 1926," and Mrs. J. T. Marshall, Vice-President of the Home Missionary Society, and Mrs. Albert Matthews, President of the Foreign Missionary Society of Ontario, spoke. Mrs. Zavitz, new President of the Home Board, was introduced. Mrs. Vera Maclean Somerville sang. Tea was served, during which Miss Mabel Oake was at the piano.

HOPE BAPTIST CHURCH, LONDON

A new circle has been organized at Hope Baptist Church, with Mrs. James Baldwin, director of Circles for Middlesex and Lambton Associations, presiding. The following were appointed as the first executive: President, Mrs. T. Bingham; Vice-President, Mrs. R. Mills; Secretary, Mrs. G. Jervis; Treasurer, Mrs. C. North; Pianist, Miss Lena Morris; Agent for Link, Mrs. R. Mills.

We have thirteen members and five honorary members. We are planning a busy season in the interests of Missions both at home and abroad and are most enthusiastic in beginning the work.

Mrs. Geo. Jervis, Secretary.

The Young Women

The Young Women's Circles are to be congratulated on the appointment of Mrs. H. F. Veals, 33 Strathcona Ave. south, Hamilton, Ontario, as their Secretary. We shall hope to have a message from her frequently in this department.

SUCH AS THESE

If Jesus of Nazareth came to India these days, I think he would spend most of his time, not in the big cities, but going about doing good in the little Indian villages. Grouped together in the immense fields of rice, the thatched mud huts, which form the village, look like huge haystacks with stately palms and feathery bamboos growing in their midst.

It was getting dusk when the missionary and his helpers, after weary miles of hot and dusty road, and more miles over the rough stubble of harvested rice fields, reached one of these villages. It was a low caste village where the people made a very poor living by raising rice on poor and insufficient land. A little tent was soon pitched and the native cook under a nearby tree was preparing the evening meal. Heaping up a few stones to set the black pots of baked clay on them, he made a fire of twigs underneath and soon a delicious odor of curry and rice filled the air. Attracted by the smell, a little dark boy of about six, peeped out from behind the hedge of prickly pear and began to edge nearer and nearer. Presently he darted out, snatched a plantain from the cook's box of supplies and disappeared in the velvet darkness.

"Child of Satan," yelled the cook, "Dost thou dare steal from the white Sahib? He will surely catch thee and put thee in gaol."

The cook did not dare to leave his pots to chase the culprit, who could easily evade him in the labyrinth of hedges and narrow, dusty lanes.

An hour later when the missionary was having his supper in the door of his tent by the light of the moon and a smoky lantern, the cook appeared dragging a struggling boy by the arm. He was naked except for a dirty rag about his loins. The dust of all the

years since his birth seemed to have adhered to his little body and filled every pore. Through the dirt could be seen a number of round scars caused by applying hot coins to cure spleen. One eyelid had a slight droop caused by using a hot coin to cure headache. Trembling and frightened this picture of dirt and ignorance faced his judge.

"He stole your food, your Honour, and was sneaking around to steal more," accused the cook. "Thief, you should eat a beating for this."

The easterners eat chastisement as they eat joy and sorrow and fresh air.

The missionary gazed at the little sinner. For a divine minute he saw the child as His Master saw him, He who came to seek and to save that which was lost. "Such as these," he murmured. "Such as these."

"Cause him to sit by me, cook," he said, "and bring him a big leaf plate of curry and rice."

The boy understood. When he had eaten such a meal as he never had before in his life, he was given a mat inside the tent door and told he might stay there for the night. Evidently the Sahib did not intend to beat him yet. Who knows he might be given another meal and with visions of meals and more meals—a glorious, unclouded future—he curled up and went to sleep.

In the morning enquiries were made about him. His name was Lallu. He had a little sister, Doya. His mother was a widow with no way of support except an occasional day's work from the villagers, almost as poor as herself. She lived in a hut so small she had to crawl in on her hands and knees. The boy kept himself from starving by singing and begging from door to door. If the women would not give him anything he threw mud and dust, used bad language and ran away before he could be punished. He was fast becoming a village nuisance.

It was not easy for the mother, though an outcast and starving, to part with her children, but finally she said, "Take them, teach them to read, teach them of your God, I cannot keep them from starvation."

She was urged to go with them but she refused and finally went the way of too many young widows, left alone and poor.

"I've brought you another son," said the missionary a few weeks later, presenting the dirty, naked child to his wife.

"That makes thirty-seven," she said. "I hope there will be enough to feed and clothe them all. This is the dirtiest one you have brought yet." But her mother-heart warmed to the pathetic little waif with the drooping eyelid and so Lallu was added to the family of the Boys' Orphanage and his sister Doya, to the Girls' about a mile away.

It took daily scrubbings for some time with brush, soap and hot water to find the child was not black, but a soft, velvet brown.

Shortly after, Lallu developed fever. A corner of the verandah was curtained off for him and day and night he was tenderly cared for. Before he was considered able to leave the verandah the cook reported "that sick boy has gone in the cook house and eaten a whole platter of raw mutton tallow." He recovered, nevertheless, and was a sweet tempered, lovable little fellow. He would sit by the missionary and pat her feet and say, "Mamma, you saved my life." But it took long months of patient training to cure him of lying and stealing and using bad language. He developed into an intelligent young man and was graduated from the Christian High School. It was then, with his future still undecided, that he paid his first visit to his native village. Many of the villagers had become Christians but many were still living in dirt, ignorance and idolatry. The young man was deeply impressed by the contrast between what he was and what he might have been. A prayer meeting was held one night in the long, low, mud school house. The Master was there in the midst, it seemed to Lallu, sorrowing for his lost sheep. In a vision he saw the crown of thorns, the pierced hands and feet, and a voice whispered "It was for such as these I suffered."

There was a struggle before he could say, "I give Thee back the life I owe," but the surrender was made and now Lallu is one of the many of India's sons who goes from vil-

lage to village preaching Christ. The dirty, outcast child has become a man of God, turning many to righteousness.

Mrs. C. I. Sunder, Tidings.

QUESTIONS

Answers to be found in this Link.

1. By what three means shall we reach our Foreign Mission objective?
2. Who is the new Secretary of Bands?
3. Who is our new Young Women's Secretary?
4. What is the date of the Women's Day of United Prayer for Missions?
5. Who of our missionaries will be coming on furlough this year?
6. What is the total of our Estimates?
7. In what form is it best to send money to the Treasurer?
8. How does our Treasury now stand?
9. How many New Subscribers to the Link are needed for our Jubilee objective?
10. When must parcels for India reach Mrs. Dengate?
11. Where is the Eva Rose York Training School for Women?
12. Who is its principal and when was it opened?

The leading Brahmin of India, knighted by the British Government and made a British judge, has in his bedroom the picture of Christ crucified on the cross, that he may see it night and morning. Every night he reads the Bible, and has read it again and again. His favorite passages are John's Gospel and Paul's Epistle to the Corinthians. Every morning from six to seven, though not a Christian in name, he spends in meditation and prayer. He draws his inspiration from Jesus Christ. He is not baptized, not on the records of the Christian Church, but he believes and worships Christ. The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society. There are thousands of secret followers of Jesus Christ outside the range of the Christian Church in India.—Sherwood Eddy, in *Missionary Review of the World*.

Canadian Girls in Training

GIVING

From a Girl's Viewpoint

When this subject was assigned to me, I had no convictions regarding it nor any ideas, and I was ashamed to find that I, Helen Carter, almost seventeen years old, must begin at the very beginning.

A few days after our last meeting, I was in the city, and going along one of the main streets, I saw two small girls standing on the sidewalk, the older one holding a baby in her arms. Just as I reached them, a lady passed them with a beautiful bunch of lilacs in her hand. Both children gazed in admiration, then the "Little Mother" said to the girl beside her, "If that lady had given those flowers to me, I would have given half of them to you."

Wasn't that beautiful? That poor child had nothing to give her friend except a generous thought, and I, with a yard full of lilacs, had never thought of giving a cluster of them away. How small and unworthy I felt beside that little girl.

When I got home I went out to the yard and stood beside our lilac bushes, and they never looked so beautiful to me before. I picked a cluster of them and took them next morning to Martha Holt. Her mother does our washing. You know Martha has hip disease. Well, she was so pleased that again I felt ashamed that I had never thought of such a small service before. When she limped out of the room to get some water I noticed a missionary mite-box on the little table beside her crochet work. "Martha Holt," a poor crippled girl, whose mother takes in washing to support herself, has a mite-box!" I said to myself, "Helen Carter, get out your pocket-book quick before she comes back, and put every dime and nickel you possess into it." I wished for the moment that it was a thousand dollars, but it was all that I had left of my month's allowance. There was another little box beside the other, with just Malachi 3:10, on the cover, and when Martha came back I said, regardless of politeness, "Martha, what have you in that little box?"

Martha blushed a bit and said, "Oh! that's my tithing box. When I get any pay for my crochet, I put a tenth of it in that box."

When I reached home that morning I did some thinking. I got my Bible and read Malachi 3:10.

"Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Then I got a box and wrote that whole verse on the cover. There is nothing in it yet, because I haven't a penny to my name, but there will be some soon. I wondered why I had not thought of it before.

Two weeks later, I received a letter from my cousin Adele. Every sentence spoke of happiness, and I knew that something good had come to her. At the close of the letter she wrote simply "Dear Helen, I have given myself to the service of Jesus Christ."

A panorama of all that might involve flashed before my vision. Then suddenly a new light dawned upon me. I not only saw Adele with that motto but I felt it was the right one for everyone. I was a professing Christian. Why should I not give myself to the Master for service?

"Giving: from a Girl's Viewpoint!" I have evolved three viewpoints.

First—To give thought for the good and happiness of others.

Second—To give one tenth of all my money to the Lord.

Third—To give myself for service."

No discussion came after Helen's paper, but a hush fell upon the little company, and in the prayer that followed, the leader thanked God for the experience that had come to Helen Carter, and besought Him that as rich an experience might come into the lives of all the girls who had listened to her words of consecration.

When the roll call gave opportunity for each to respond, the first girl who spoke, moved that giving from the standpoint of Helen Carter be recommended for every member of the "Learn To Do Well Society," and the motion was unanimously adopted.

—Adapted from "Giving" by Janette Hill Knox.—The Missionary Monthly.

Our Mission Bands

FROM MRS. WITHROW

38 Albany Ave., Toronto 4.

Dear Family of Mission Band Workers,—

When I decided to accept the position of Secretary to Mission Bands, I had no idea that the family I was joining was such a large one. At the Convention held in Peterboro three years ago I heard Mrs. Nathaniel Mills announce the slogan "A Mission Band in Every Church in the Convention." As I look over the list of Bands, with their Leaders, I realize how well Mrs. Mills and her helpers must have builded. For our family, as nearly as I can compute, numbers one hundred and ninety-four children. Some Associations have their full quota. Others have few blanks. This represents much constructive, consecrated work.

One hundred and ninety-four is a large family. The Foreign Mission Board realizes the value of family life in a community and frequently pleads for families with which to man their stations. Hence our large family will surely exercise a great influence on the community represented by our Convention.

But it is of our duties within the family that I wish to write just now. We do not all know each other. So we must become acquainted. This must, to a great extent, be accomplished by writing to each other and to the Band Secretary. If we are diligent in this we shall open the way for a very happy relationship, by the time we next meet at Convention. And we shall plan to make that a period of great inspiration.

In becoming acquainted, we shall wish to carry the spirit of helpfulness to each other. Are you discouraged? Does some one thing present a great problem that almost overwhelms? Some one may have just the word of encouragement you need. Some one may have been able to solve your difficulty. And of course, you will wish to share all your good things.

Your Secretary is very young in her position, just a few days old. She needs your support and your prayers to help her carry through all she has on her heart. Very soon after this little message is broadcasted by the

Link, she will expect to hear from the Mission Band Family all over the Convention.

Yours most sincerely,

Maud H. Withrow.

Will each Mission Band Leader in Toronto please let me have by telephone (Trinity 1802) during the next week, information as to the day of the month and time of meeting of her Band.

M. H. W.

STUDY ON BOLIVIA

Programme Number 2.

1. Hymn 64 (Songs and Solos 1200) "Seeking to Save."
2. Scripture Reading. John 10: 1-16. "The Good Shepherd."
3. Prayer (by several if desired).
4. Minutes.
5. Roll Call and Offering.
6. Business.
7. Hymn 1164 (Songs and Solos 1200) "Saviour Like a Shepherd Lead Us."
8. "The Ninety and Nine" (sung as a solo or told as a story).
9. A brief talk on the Bible Study.
10. Recitation, "The Faithful Shepherd."
11. Hymn, "Jesus Loves the Little Children" by a group of children, taken from "Missionary Songs and Hymns for children," procurable at Foreign Bureau of Literature.
12. A trip to Bolivia, by Leader.
13. A description of Bolivia, by a boy representing Mr. Wintemute.
14. Announcement for next meeting.
15. Hymn 753. (Songs and Solos 1200) "Bring Them In."
16. Lord's Prayer in unison.

Suggestions for Talk on Bible Study

Part 9

Tell briefly how sheep are cared for in Eastern countries by a shepherd, David being a good example. Help them to see that every little child who loves and trusts Jesus is one of His little lambs, for whom he specially cares (Isa. 40:11). Tell how the hired shepherd does not love the sheep, and so lets the wolf catch them, then show how

the Good Shepherd watches them and keeps them safe, if they follow Him.

The story is told of a wee boy, whose mother taught him to say the twenty-third Psalm, and to repeat the first sentence—The Lord is my Shepherd—on his fingers. When he came to the word *my*, he clasped firmly his fourth finger, thus impressing upon his childish mind the fact that the Lord was his shepherd. One day he went out and became lost in a snow storm. When he was found, he was lying with his fourth finger firmly clasped in his other hand. He had died, remembering that Jesus was his Shepherd.

Ques. Ask what the Good Shepherd gave for his sheep.

Ques. Are we the only ones for whom He gave His life?

Ans. Have a child repeat verse 16 of the lesson.

Ques. Can anyone name where some of these sheep live, who have not yet learned to follow our Good Shepherd?

Ans. In India, Bolivia, China, Africa, and even in our own Canada.

Leader. Yes, there are many sheep, and many, many little lambs who follow no kind shepherd, and to-day we are going to visit the country where some of these sheep live.

Part 10.

The Faithful Shepherd

A little lamb went straying,
Among the hills one day,
Leaving its faithful shepherd,
Because it loved to stray:
But night came quickly over,
The hollow breezes blew,
The lamb was far from shelter,
And fold, and shepherd, too.

But, ah! the faithful shepherd
Soon missed the little thing;
He searched o'er field and hillside,
And home again did bring.
Jesus, our faithful Shepherd,
Misses His wandering sheep,
He brings them back in safety,
And in His fold doth keep.

Jesus, the faithful Shepherd,
Has other sheep as well,
So we, the Gospel message
To them must try to tell;
They live in far off places,
And bow to idols, grim;
We'll help, till all these races
Shall bow the knee to Him.

Part 12.

I am so glad to see you are all here on time for our trip! Our cars will soon be here to take us to the station. (If Band is in a town or near a railway station the "cars" may be omitted, and the children told that the train is nearly due. Pictures of autos or taxis cut from advertisements, and shown at this point, also a train, would interest and help the little tots to imagine their journey.) Here we are at the station, and here is our train. (Show picture of train.) All aboard! My! what a rush, but we are all here safely. (Leader must use the names of local stations, etc., and can describe the nearest way to New York, using the map, of course, and tracing the way, naming any little points of interest, such as mentioning Niagara Falls, if route lies by way of Buffalo. On arriving at New York, note the big city, the great high buildings (skyscrapers) then show a picture of a steamship, on which we all embark for the trip down the Atlantic coast to Colon, at the entrance of the Panama Canal.

Here we enter upon one of the wonders of the world. About ten years ago we would have been obliged to leave our lovely steamer and cross this little piece of land by train.

Ques. Who can tell me what this narrow strip of land is called?

Ans. The Isthmus of Panama.

Ques. How long is it?

Ans. Forty-six miles.

Ques. How do we cross it now if not by train?

Ans. By the Panama Canal.

Yes, and the story of the canal is wonderful. Now, we are starting through it. Just see the great walls on each side of us. What a lot of earth they must have dug out, did you say? Why, they dug enough earth out

of this canal to fill so many railway trucks, that they would pass nearly four times around our earth, if they were put in a straight line. Did I hear someone saying, look how high the walls are now? Well, this is the great Culebra Cut, and you can't imagine how big it is. Just think of cutting a path, wide enough for our big boat, right through a mountain nine miles long! What city is this to which we are coming? (pointing to Panama). Yes, it is Panama, and now we are out again in a beautiful ocean.

Ques. Who can give me its name?

Ans. Pacific Ocean.

Yes, and does it not appear just like its name? Pacific means peaceful, and see how quiet it is! Oh, dear, how bare those mountains appear! Not a tree to be seen! What funny little towns there are along the shore! I wonder what port this is, at which we are pausing? Why it is Mollendo, pronounced Mol-yen-do, where the man about whom we were told last month, landed.

Ques. What was his name?

Ans. Mr. Reekie.

I wonder if he had such a hard task to get ashore as those people are having? Aren't you glad we don't get off here? Just see that wee boat down there, waiting for a big wave to bring it close to our big steamer.

There is that lady with the baby waiting to step in. See the boatman catch the baby. Now another big wave comes, and in goes baby's mother. I'm afraid some of us would tumble into the water, if we attempted to land here.

At last we are at Arica, in Chili. My, what a nice place this is to leave our steamer, and how good it feels to stand on the ground once more, after 16 days spent on the water. How pleasant it is to see the green grass and the trees again. Here we take a train for the long climb up the mountains to Bolivia. Have you any idea how high we go? Be sure and dress warmly, as it is very cold up there, for we climb 14,000 feet above the sea. How long it takes, nearly twenty-four hours, and how queer we feel the higher we go. That queer feeling is because of the thin air we breathe at such a great height and is called mountain sickness. What place is this at

which we are stopping? It is called Alto, or the station on the heights. Look down in that great bowl in the mountains. Do you see those pretty red tiled roofs, and green trees, and bright flowers? That is La Paz, lying 1,300 feet below us, at the bottom of the bowl. How plainly we can see the streets! Just like a map. But how shall we ever reach the bottom safely, the sides appear so very straight? We take an electric engine instead of our train engine, and crawl slowly round and round the sides of the bowl till at last we reach the bottom in safety. And now we have arrived, in La Paz, "the city of Peace" so let us take a rest after our long journey, and perhaps while resting, learn what we can about the country we have entered. Another day we can go sight-seeing about the city.

Mr. Wintemute, our missionary here, I am sure will gladly tell us about Bolivia, and save us much travel through the country.

Part 13.

Boy, representing Mr. Wintemute (if no boy is available, this part can be given to a girl, and called Mrs. Wintemute).

Speaker. As you have found out by your journey here, Bolivia has no sea coast, but she has several rivers, and the highest lake in the world, Lake Titicaca, which is very beautiful. There are many mountains, and some parts are very cold, while others are like Summers. You children will be interested in the animals which we have, especially the monkeys which live in the forests. We have an occasional bear, a few wild cats, and other wild animals, but our most important animals are the llama and alpaca.

The llama, like the camel, carries heavy loads, and can go a long time without food or water.

The alpaca is used for its fine wool to make clothes.

We have some large birds, one of which is the stork.

We grow sugar, rice, and a great many fruits, but some day you shall go to the market and see all these.

Our country is very rich in silver and tin, and the rubber tree grows here, and from its juice a great deal of rubber is made.

Our Bolivian people raise a lot of sheep, but they do not know that they, themselves, are sheep without a shepherd. Who'll tell them of Jesus the Good Shepherd?

Part 14.

Leader. Announce that the next meeting we will visit LaPaz, and take a trip to Peniel Hall Farm, where we shall see the Indians.

BANDS ATTENTION!

Remember our Offer of Prizes.

The Link offers four prizes: two for boys for the best essays on the subject "**What our Mission is doing for boys in India**"; two for girls for the best essays on the subject "**What our Mission is doing for girls in India**."

The first prizes will be \$5.00 each, the second \$3.00 each.

The essays must be written by boys and girls not over fifteen.

They must contain not less than 500 and not more than 800 words.

They should be type-written if possible, but if not, written legibly on one side of good-sized paper.

Each essay should be signed by a pen name, and in the envelope with the essay there should be a smaller sealed envelope containing the writer's own name, the pen name, and a note from the Band Leader saying that he or she is a Band member.

Essays must be in the Editor's office by March 1st, 1926.

All the essays received will be the property of the Link. The best will be published.

Material may be obtained anywhere, but the writing of the essays should be done by the boys and girls without help.

Editor.

"If this whole world followed you—
Followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;

Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?"

HOW DORA KILLED THE BAND

"No, I won't be secretary or president or anything else. I'm not going to the Band any more. Why? Well, Ida Pettibone, I should think you could see for yourself! I'm too old. I've got my dresses way down to the tops of my boots, and mamma says I'm tall enough to be a young lady. I shall be fifteen my next birthday, and do you think I want to stay in a society with little kids seven or eight years old? Just because I can cut out patchwork and make fancy things and help when there is an entertainment, Miss Forrest thinks I ought to work always, I suppose; but I think I've done my part. Some of the high school girls saw me in the street with the children after last meeting and wanted to know if I went to a baby school. Just think of it! Do you think I would go after that? It doesn't need to make any difference to the rest of you; perhaps you don't care what people say, but I do. I'm too old for the Band, and I know it, and I shan't go any more," and Dora indignantly walked away.

What Ida Said

"I've just been to see Dora, mamma, and she isn't going to the Band any more. She says she is too old. 'Gray hair?' Why no! You're making fun. But she'll be fifteen next winter. I am past fourteen, and if she's too old I am too old. And so are Maud and Lou. They are every bit as old as Dora. I just know they won't go near the meetings if she don't. Oh, isn't she mean? We've had such good times! Oh, dear! I can't help crying. Miss Forrest will feel awfully and Dora is certainly to blame for all the trouble."

What Miss Forrest Said

"Yes, Dora went first, then my three best girls. The twelve-year old went next and then the little girls got discouraged. Dora stopped because she thought she was too old to be in a Mission Band. I told her we would call it something else, but she said it was just the same. I'm afraid she never felt she was really working for Jesus. But Dora got interested in her new clothes and forgot the little girl in India they were supporting. Now I must write that we cannot support her any longer."

(Continued on page 214)

The Eastern Society

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

Rockcliffe, Ottawa

My dear "Young Women"—

How many of you have had an article in the *Link* since Convention last October? Your private letters report all sorts of interesting doings—so write them up for all to share.

Our program for this year is very ambitious and calls for consecrated work and prayer—and a widening of memberships.

The Foreign Board felt that they must advance about \$1300.00 to meet the heavy demands laid upon them. How much of that is your share? At our Round Table Conference in Ottawa we decided to increase our giving to Dr. Chute's work and also give \$121.00 for the Waltair Hostel for Miss Grace Kenyon, who, you know, was once a member of our Vankleek Hill Y. W. Circle. Our full giving for Foreign Missions last year was \$1264.65, and I know we are going to go beyond that in 1926. Your response to Jubilee Fund is **splendid**—do keep on—and let us reach the \$1000 mark. Five or six Circles have not yet reported to me about their Jubilee pledges. Are you one of these?

Nearly half our year is gone now—so swiftly do the weeks fly—so it behooves us to be up and doing for our Master—night and day.

And, girls, **pray** for new Circles. We need them so, and the girls need the training our work can give them. We gained **three** last year and now have 369 members in 21 Circles. How I long for 25 more before Convention 1926! Who will be the first this year to enlist in this wonderful work? "Let us work and pray together, until His Kingdom come."

Yours sincerely,
Myrtle Blackadar.

Narsapatnam, India, Nov. 19th, 1925.

From a letter from Miss Clara Mason recently received by a member of the Westmount Baptist Church, the following items are taken which may interest our readers.

"That wonderful box arrived some weeks ago. We are quite sure the customs officials

never opened it or touched it. Indeed it would be a big task. Two of my servants spent some hours getting the nails out. Everything was in perfect condition, just as it had left the dear loving hands of the ladies in Montreal. I am just awfully proud of the quilt which Westmount Circle sent me. It is a thing of beauty. It is too nice to take out on tour with me but that is where I need it. The red and green and brown one which Westmount sent will go to one of my women. The quilts which Olivet sent me are most useful for touring for my women. It is so cool on this field in the cool season of the year and on tour when in tent. The flannellette petticoats will be great for that purpose too. Miss Murray has already given one to a Christian woman, mother of Denamma, one of my High School girls, who, we fear, is in a decline.

I have given my faithful servant Jockey one of the quilts. He always goes before and pitches the tent and gets things ready for me. He is not very brilliant but dependable and gives a very good witness for Christ to the many who come around the tent. The scarves will all be so useful and help to keep some of our people alive and witnessing to the truth.

Of course we shall give the toys away at Christmas and I know we will have a great time.

The work in Kursulipudi is going on nicely. There are now about 16 or 17 Christians there. It is a joy to hear them singing the hymns which Venkamma teaches them. It is not all victory though. I want to tell you about Appollo, my chauffeur. He is so dear to me, for he is just growing in spiritual things all the time. I lent him money so that he could marry Ratnamma, the girl of his choice, a trained teacher from Tuni. They were married three weeks ago to-day, and he was overjoyed to have me there. When they came back we had an Indian meal of delicious rice and curry, served on my dining room floor on leaf plates. We ate with our fingers. Sixteen guests sat down. After-

(Continued on page 214)

The Golden Jubilee News

Published by the Women's Baptist Foreign Missionary Society of E. Ont. & Que.

Our Motto: "And ye shall hallow the Fiftieth Year; it shall be a Jubilee unto you."

Cost per copy: Three minutes of your time to read it.

LATEST NEWS OF THE FUND

The report of the fund for the first five months, on the whole, is encouraging. Out of eighty-four Circles (and Young Women's Circles) forty-six have reported.

Five Bands have also sent in returns.

The total amount received from the 34 Circles, 12 Women's Circles, and 5 Bands, is \$1732.00.

WHAT ABOUT THE 38?

We are looking confidently to the Circles that have not yet been heard from. Does yours happen to be among these? Encourage your Jubilee Woman and your Associational Directress by your promptness.

Even if you haven't started yet it is not too late. Begin now! Your efforts are essential to the success of this Jubilee enterprise for our Master.

SECOND PERIOD ENDING

The end of the second period of the Building Programme draws near. March 1st is the date on which payments on this second instalment are due. A little more promptness in making payments will prevent overlapping into the third period. Won't you please co-operate in this?

PERSONAL

Fellow Circle Member, are you a Builder? We are thinking now not in terms of Circles but of individuals. A family celebration is not com-

plete with even one member missing. Our Jubilee celebration will be lacking its fullest measure of joy and service if one member misses the joy of this Jubilee Building. Are you at work yet?

BAND DEPARTMENT

CROSS-WORD PUZZLE

How many of your Band members are working out the Cross-Word Puzzle?

How many have completed the puzzle and know what it means?

Do you realize, Band members, what this effort on your part will mean to the School Children at Vuyuru?

Read again the extract from the story "No Room," on the back of the Puzzle Folder, and you will understand better, perhaps, the benefit they will derive from your work as a Builder. Many, we feel sure, will gladly do their best in this special way for the school buildings at Vuyuru.

ARE YOU "KEEPING TIME"?

Mrs. Ramsay, your Superintendent, sent out in May four hundred Puzzle Folders, and since then has been expecting reports from you. To date five Bands have sent in word.

February is the month in which returns should all be in. Do not delay! Early remittances will be greatly appreciated. You will do your part, won't you?

FOR LEADERS

Band Leaders, we ask your usual hearty co-operation in this important task.

BUILDERS WANTED

—To Gain Our Objective:

\$5000,00 -- \$100.00 for each year of service in India.

—To Realize Our Slogan:

Every woman a worker
Every woman a builder

Canadian Missionary Link

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

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EASTERN SOCIETY

(Continued from page 212)

wards we played musical chairs and had a real good time and it did us all good. Then Miss Murray asked each one to sing a song and each one to testify. The Lord was with us and we had a blessed time. Appollo's testimony was so sweet to me of his waywardness and the Lord bringing him back, and of the privilege of working for me and of the Word which I had taught him and he had been built up and of my love which spoke to him of God's grace. He has been ill ever since with malaria and we have been anxious. His wife is a dear girl. Will you pray that this young couple may be wholly given to the Lord for His service?

We have only had five or six baptisms since July for which we are sorry but trust that many may be saved in the near future.

Yours sister in Christ,

Clara A. Mason.

CHRISTMAS BOXES FOR INDIA, 1926

As our readers are doubtless aware, boxes containing the much appreciated supplies for the work of our missionaries in India will be forwarded in June. There will be three centres this year to which contributions may be sent—Montreal, for the Eastern Association; Ottawa, for the Ottawa Association; Brockville for the Canada Central Association. Further details regarding these boxes will be given from month to month in the pages of the Link. Readers are requested to look for information regarding these supplies to the February, March, April numbers of the "Link" for 1925.

If these issues are not on hand Miss E. Bentley, 910 St. Catherine Street, Montreal, will forward any information requested.

It is most important that no time be lost in starting this work. Six months of our convention year have already passed and the time is all too short for the work to be accomplished.

As Mrs. F. H. Findlay is at present in England, Miss E. Bentley, 910 St. Catherine St., Montreal, has been appointed Sec. Treas. to the Committee for supplies and all correspondence and money must be addressed to her.

HOW DORA KILLED THE BAND

(Continued from page 211)

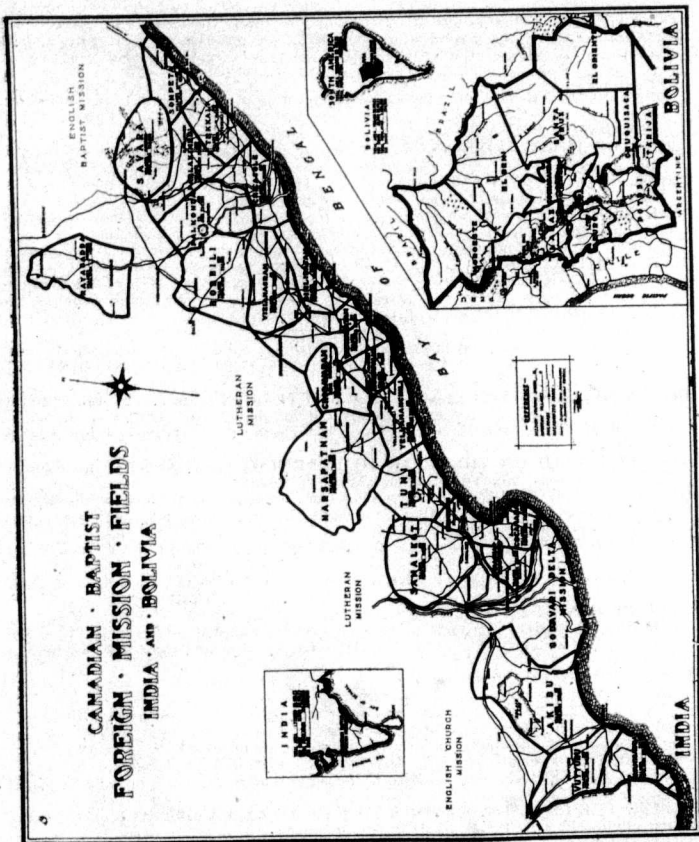
What the Missionary Said

"Little Munni's school days are ended, I fear, for the secretary writes me that the Band which has supported her is dead. I don't suppose the girls themselves are all dead, but they must have a very good reason for giving up such work as this. Poor little Munni! She is doing so well that I cannot bear to send her back to her wretched home. But other Bands are dead, too, I guess, for the secretary writes the receipts are falling off: I wish those bright girls in America could know what it means when they let a society die. If they could only see little Munni's eyes. And I must send her home all because Dora would not go to the Band."—Mrs. Jacob A. Nagle.

—Sel.

The Ongole Baptist Mission in South India has baptized two hundred and fifty thousand converts in fifty years. Yet this is the mission that at one time was about to be given up by the Baptists of the Northern States because success seemed impossible!

—Sel.



From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F

This month we are listing our Mission Band Playettes, Dialogues, etc. It is a well known fact that the children receive much more by eye gate than by ear gate, and the Missionary Play or Presentation is much more likely to be remembered than a reading, or even some morally taught lessons. Try it. Here is a list.

AN EVENING WITH THE HINDUS is a programme of songs, recitations and a dialogue. This will take a whole evening, but parts of it can be used effectively. 7c.
AN EASTERTIDE EVENING, programme for Easter for children, (7c.)

***A TALE OF THREE BOXES** (5c.), for three big girls. It is an impersonation representing a flower, candy and mite boxes.

CHILDREN OF MANY LANDS (25c.), is an effective presentation of the needs of children of other countries, also several hymns with music.

COLOR BLIND (15c.), will require about as many children as one wishes to use, but only one speaking part for them, and also 3 adults. It is showing that our God is the God for the poor and foreign children, too, as well as English and Canadian.

***DOUBTS DISPELLED** (15c.) is a new one, requiring ten boys and girls and an older one who is a missionary spirit, and a Canadian missionary. The children take a "cruise on a magic carpet" and learn some things about foreign lands, and thereby become convinced of the need of Missionaries to these lands. Less than ten could be used.

GO YE is a perfectly splendid missionary exercise for children and a leader. It needs the Missionary Hymn **GO YE** found in **A LITTLE STUDY IN MISSIONS**. The exercise is 1c. The book is 15c.

FOREIGN MISSIONARY DOLLAR AND WHAT IT DOES is for 10 children and costs 4c. and is very good. It can be illustrated by the use of pictures, a dollar bill about 6 feet long, and some tinsel dimes. These can be borrowed for postage. Usually 25c.

JOHN ZECARIAH ON THE ROAD TO LEARNING (7c.). Scene, India. Requires 10 boys and girls, men and women. Time, 20 minutes.

LIGHT OF THE WORLD (1c.), a charming little exercise for 15 small children. This would be good to use for smaller ones while the older ones took some other parts of the programme.

LITTLE LIGHTS (3c.), is an exercise for about 20 small children and is regarded as very good.

LITTLE HEART AND HOW IT GREW (2c.) is a typed motion exercise for small children.

LITTLE BROWN BULB is a pretty springtime exercise for two children. Free.

M. T. O. B.'s EXPERIENCE (1c.) is a typed exercise adapted to our work from Miss Scott's "A Missionary Convention" by Miss Laine. Splendid for a gift box opening meeting.

***MITES AND MILLIONS** with music (10c.), for 3 boys and 3 girls, more if wanted. Time, one hour. For Senior Band members.

***NO ROOM** (6c.). This is new and wonderfully good. About the overcrowding of a school in India, where some of the scholars had to be sent home. Requires three adults and about as many children as wanted. Requires 25 or 30 minutes.

PROVE IT (10c.) Specially good for boys. About worthiness of missions.

STUDY OF PALESTINE (6c.) by Miss Laine. For Bands. Good, especially at Christmas.

SENDING THE CHRISTMAS SPIRIT TO FAR AWAY LANDS, for 8 or more girls and adults. This is 3c. in quantities or 5c. singly.

THREE SCENES IN A HINDU GIRL'S LIFE (5c.) by Mrs. King, of Walkerton. For three girls and two mothers.

THE BIBLE AND MISSIONS (20c.), is a whole evening's programme, but is a perfect treasury, because it can be taken in parts as well. Sharing God's Word, makes an especially effective short exercise for girls.

WANTED is an especially good exercise for boys (2c.).

Those marked with an asterisk (*) are new. Please preserve for future reference.