

Canadian Missionary Link

Please, Mrs. E.

XLVII

WHITBY, MAY, 1925

No. 9

Thank God You Can Give

Have we thought to do that? We thank God for His "benefits toward us," His care and love. Do we ever thank him for our ability and opportunity to give? How that point of view would change things! No more Church Treasurers dreading to plead for unpaid pledges. No more pastors trying to work up interest in giving. No more "cuts" in our mission work.

Thank God You Can Give

"Bring ye all the tithes into the storehouse"

"The Lord loveth a cheerful giver"

—Sel.

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PAST—PRESENT—FUTURE.

Our Jubilee year is now past, and our gifts of commemoration have been brought in. We have had joy in these gifts. The "might and mercy boxes" were mostly the medium, though some gave who had no box. In March at the Board's open meeting, the final reports came from Circles and Associations. When the total was counted we waited breathlessly, not daring to hope we had reached the objective. But the Lord's faithful women had not been forgetting, and the little "might's" and recorded mercies had mounted up to nearly \$4800 — and some yet to hear from. It meant our objective would be reached. It made a lump of happy emotion rise into our throats, for it seemed as if the hundreds of women who had a share in this were present in their gifts—and we realized that the Lord was through them supplying the needs of the work in India.

Now, a word as to the present situation. While we rejoiced over our Jubilee report, a word of warning came regarding our regular funds. They of course are most important of all. It really is the paying of an incurred debt. The salaries and work developed by our missionaries must be carried on—that is our permanent work. So we face a serious situation, unless our gifts, during the remaining months of this year, are considerably more than our gifts during those months last year.

The Young Women's Circles have done well. The greatest falling off is in the Bands. Will not the readers who have Bands in their church resolve now to lend a helpful interest to their leader? And pass the word on to the children that we are missing their gifts. If you have no band in your church, consider whether the Lord is calling you to start one.

Two reasons for larger expenses this year are—an unusual number of passages, and that old bugbear, exchange again.

Our dollar is not now worth one hundred cents in India. Indeed we must send \$1.10 (one dollar and ten cents) for every dollar promised. Will you not all try to do this?

Since I have known the women of the B. W. F. M. Soc., they have never failed to pay for work they authorized. It is well, however, to know where we stand. We are behind. Yet a little more from every one who can give it will bring us out even.

Now I am going to tell you of an added reason for wanting to make our estimates—and this brings us to our future plans.

If we are unable to make our present budget, we may hesitate to send out a new missionary—and we have a candidate whom we are particularly desirous of sending next fall or early winter.

Miss Janet Holmes has offered herself for Bolivia, and we feel she is truly fitted to be a missionary. Miss Holmes is a grand-daughter of the late Dr. Thomas. Her mother is on our foreign board. She told of her call at a Circle meeting at Central Church. It was a very appealing and sweet message, so human and natural, yet so anxious to fill whatever place the Master designed for her—and she is assured in her own heart that place is Bolivia. Miss Holmes is a university graduate (honor mathematics); she is gifted with a good mind and is no less endowed in heart and temperament. Above all, she has the spiritual qualities, without which the others would be useless in the work of the Kingdom of God.

There is need that some one be in Bolivia and have the language by the time Miss Clark comes home on furlough about two years from now. All this makes us anxious to assure Miss Holmes that we will send her.

Let us then give thanks for the blessings of the Jubilee Year, and watch unto prayer that in our present year we fail not in our obligations. Let us also decide to make it possible to send Miss Holmes as our new missionary, believing that God who has worked through our Society, will enable us to go forward.

Maud Matthews.

NOTE—As we go to press the full amount of our Jubilee Fund, \$5000, and something over, has been received by the treasurer.—Ed.

LINK REPORT FOR MARCH

Two Corrections

1. In April issue of the "Link" Toronto (Todmorden) should read York Mills as having reported on every name.

2. In the last edition of the "Baptist Year Book" the "Canadian Missionary Link" is quoted at 25c a year. This is a mistake. It should be 50c a year.

Good News from:

Reston, Man.:—5 renewals, 2 new, 3 reinstated.

Regina, Sask.:—34 renewals, 1 reinstated, 16 new (last year this same energetic Agent sent 43 new subscriptions).

Saskatoon, Sask.:—16 renewals, 9 new.

The Honour List (every name reported on for Convention, Nov. 1925): Balaclava 5, Beamsville 15, Binbrook 8, Brantford (Park) 62, Dryden 2, Dundas 21, Durham 8, Hamilton (Stanley Y. W.) 7, Lakefield 3, Lakeview 10, London (Adelaide) 56, Macleod, Alta., 2, Nelson, B.C., 7, Plum Hollow 4, Port Elgin 7, Port Hammond, B.C. 3, Reston, Man., 10, Ridgetown 20, Rockland 5, Saskatoon, Sask. 25, Scotland 13, Summerland, B.C., 17, Terra Cotta 9, Tiverton 10, Toronto (Annette) 23, Toronto (Danforth) 44, Toronto (Danforth Y.W.) 6, Wanstead Calvary 6, Wheatley 11, Whithy 9, Winnipeg, Man. (Emmanuel) 33.

SIX more NEW PLACES on the mailing list: We thank Port Hammond, B.C., and Sarria

We welcome our NEW AGENTS at Dryden and Vancouver, B.C.

Objective reached for NEW SUBSCRIPTIONS: Toronto (Runnymede), Reston, Man.

325 Lists sent to Agents

494 Sample copies sent

604 Agents heard from (26 Y.W.)

89 Individuals have sent in subscriptions.

20 Clubs have been heard from.

3710 Renewals have been received

255 paid arrears (1 yr.)

48 paid arrears (2 yrs.)

186 Reinstated

601 New Subscriptions

480 Discontinued

NET GAIN 307

Our OBJECTIVE 10,000 subscriptions
Number on mailing list 7607.

WHERE ARE THE 2393?

Do YOU know of one who does not take the "Link"? Subscribe NOW.

Supt. Agents Link.

REMEMBER OUR MISSION HOMES

Our Society is responsible for the care of our two Homes in Toronto, in which Mr. and Mrs. McLaurin and Mr. and Mrs. Buck are now living, and for the Muskoka Rest Home, so invaluable to our missionaries as a summer resting place.

It has been customary for a number of our Circles to take up a collection once a year for the upkeep of these Homes. If all the circles would adopt this custom it would greatly facilitate the work of the Committee in charge of the Homes, and enable them to provide more adequately for the comfort of our missionaries who occupy them.

COME YE APART.

Mark 6:31.

"Have you and I to-day
Stood silent as with Christ, apart from joy
or fear—

Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

—Selected.

WHITBY MISSIONARY CONFERENCE. July 2-9, 1925.

To those who have ever been at the Whitby Missionary Conference the announcement of another annual gathering will call up delightful and inspiring memories.

Those eight wonderful days of widening world-vision, of training for more effective Kingdom-service in our home congregations, of rare comradeship with missionaries, leaders and other delegates, and above all that deep sense of the Master's presence! And then those afternoons of play, the tournaments, the tennis, the sports day and the picnic at the lake! Eight days filled with a marvelous combination of profit and pleasure!

The Conference this year promises to be of very exceptional interest. The full list of leaders cannot at this date be given, but will include, in addition to outstanding representatives of our various churches, missionaries from India, China, Japan, Africa and the home land.

"Whitby" makes no apology for being distinctively missionary. That is the reason for its existence. That is what distinguishes it from all other Summer Schools. It aims to inspire and train leaders and prospective leaders in developing the missionary life in all departments of the congregation. In addition to a splendid list of graded courses in Missions and Bible Study and an inspiring series of addresses covering the various phases of Mission Work in many lands, special courses under expert leadership have been arranged for Sunday School workers, Young People, leaders in Junior organizations, Women's Societies and other groups.

The dates of the Conference are July 2-9. The rates are the same as last year—for entertainment for the entire period \$12, Registration Fee \$3.

Every Young People's Society, Sunday School, Young Women's Circle, Mission Circle, Mission Band, and other missionary organizations of the congregations should be represented. Applications for registrations and for further information should be sent to Rev. H. E. Stillwell, 223 Church St., Toronto.

VIEWS OF THE WASHINGTON CONVENTION

A Missionary's Impression—Christ at Washington

The great convention at Washington reminded me somewhat of a gathering of Shadhaliya dervishes which I once attended in Bagdad. They were seated in a large circle and seeking communion with God and absorption in His supreme greatness. They knelt and repeated incessantly in solemn chorus the Arabic pronoun, "He, He"—no other word, or sound, or thought—the weird reverence of Islamic mysticism.

The apostle, Paul, in the first chapter of Colossians, is so absorbed in contemplating the glory of Christ that he does not even mention His name but only uses the pronoun He.

The convention at Washington was Christo-centric. In its preparation, its personnel, its program, its addresses, its worship of prayer and praise from first to last, from President Coolidge to Robert E. Speer, Christ Jesus our Lord was not only prominent but He was pre-eminent. All topics on the program pointed to Christ. He was held up as the solution of the world's problems. He only has the message needed for the individual, for society and for nations. His name is already in India, the Name above every name. He is winning hearts in Africa among primitive peoples and in the provinces of China. The growing native churches find their center and pivot not in Western ecclesiastical systems but in the Universal Christ.

One of the most impressive things of the convention was the constant emphasis on what has been called "factual Christianity". Early in the sessions one speaker asserted, "The Bible gave us our Christ and Christ gave us our Bible." Who can forget the devotional hours, as when Dr. Douglas Mackenzie, of Hartford, referred to the facts of Calvary, with the phrase, "See from His head, His hands and feet, sorrow and love flow mingling down"—and asked the dramatic question, "whose sorrow and whose love?" One caught a new glimpse of the cost of the Atonement to the heart of God.

(Continued on page 303)

Our Work Abroad

FROM MISS MURRAY

Some of her experiences during the last quarter of 1924.

The Evangelistic Campaign with which the quarter began was characterized by the number of large public meetings conducted in the various quarters of the town and in some of the surrounding villages. The interest shown in the gospel by all classes was noticeable, many of both caste and non-caste indicating a desire for salvation.

Some definite decisions were made and the baptisms for the quarter were largely for this field. Concerning some we were particularly happy, two candidates being children, bearing Christian names, from a sadly backslidden family.

'Twas under a banyan tree in the Malapilli that Adam's heart was touched. Tears filled his eyes as Miss Mason spoke of the sufferings of Christ. He knew then that he was a sinner. He was living in idleness at the time but has been attending school ever since and making himself helpful and claims to have dedicated his life to the service of Christ. His sister, Mariamma, is a fine, steady girl who had studied up to the Third Class in other days and we hope to send her on to school. She is at present reviewing in our little class on the Mission House verandah. The mother and elder brother, once a pupil in our High School, have expressed a desire to be restored to church fellowship. Please pray that this whole family of a one-time prosperous Christian hide merchant in this town may be restored to fellowship with God and the church.

My special protegee, the child-wife of my servant Timothy who came to us from sheer heathenism last July, was baptized with Adam and Mariamma, and others on the first Sunday in October. She was the baby in her home and had had a happy and an innocent childhood (i.e. for an Indian childhood). She loves to recall the rollicking times she used to have with "the girls of her age" as she says so often, and of different castes. "You sing while we transplant", they would say, so she would scat herself and sing while they transplanted "and they worked faster".

Though young she is well versed in Indian folk lore and often laughs at the foolish and distorted reasons taught her for the simplest natural phenomena. She and her playmates used to love to count the stars but they must not point at them with their fingers for fear of warts, so they used to count them with their mouths only.

She has fallen a prey to malaria and is in quite delicate health a good deal of the time. I keep her with me and she is both a care and a joy. She has a keen appreciation of spiritual truths. Her husband is also quite an invalid. Miss Mason finds him useful, however, in gospel work.

November opened dark and damp and chill, in contrast to sunny, balmy, beautiful October, as if to warn us of coming sorrow. The following weeks brought colds and the dread malaria among our people, culminating in the death of our Pastor's wife in the early hours of Friday, November 21st. A child of our Biblewoman, Kannamma, who is the widow of one of the caste converts of Mr. Barrow's time, and educated in our Boarding School in Cocanada, she had attained a degree of Christian culture and character which well qualified her for the position of pastor's wife and leader of the Women's Helpmeet Society of this place as well as the office of Vice-President of the Women's Societies of the Godavery Association. But it was in her home that she shone and her husband and eight young children are bereft indeed.

The funeral, which was conducted by Mr. Scott who came from Tuni in response to a wire, was impressive and we believe God was glorified before the crowds of Hindoos who came and went all that day to view the remains as they lay awaiting burial.

Our Pastor's wound is still fresh and only last Saturday night as he lay tossing upon his bed, unable to sleep until three in the morning, she seemed to come to him and, pointing to a date on the calendar, assured him that from that date, Nov. 19th, all death was past for her and that she was free from sorrow and suffering. He awoke refreshed and comforted and looking up the date on the calendar read the verse for that day and came to

the morning service perfectly radiant with this message from the Lord: "The name of the Lord is a strong tower. The righteous runneth into it and is safe."

Pastor Gabriel is a man of many gifts and God is teaching him.

Following this sad event and in spite of unfavorable weather and the physical infirmities of our helpers, we went and spent seven and a half days on the Home Mission Field. Making our headquarters in Madugula, we visited as many as possible of the surrounding villages, Miss Mason's burden being specially "the scattered sheep" of the old London Mission days. We came away impressed and oppressed and determined to do all in our power to increase confidence in the Home Mission Board and interest in the field which is most attractive and most needy and also threatened with Roman Catholic invasion. The Roman Catholics have purchased a property in Madugula and propose opening an industrial work there. This means a closed Bible and the people in the market fairly clamored for the gospel portions our people were selling.

Christmas in Vizianagram was restful and full of interest and preparation for the busy days of Conference. Since then the event that has filled our horizon has been the Godavery Association which met here from Feb. 6th-9th. Only once before has the Association met here, Narsapatnam being considered too inaccessible and the church too weak to attempt the entertainment. To these doubts were added this year the fear of infection from malaria and the dreadful fevers contracted in the Agency and brought here for treatment during the Rebellion. These doubts and fears, however, served the good purpose of thinning the attendance to our capacity for entertainment and bringing to us very largely those prepared to impart or receive a blessing.

Through the kindness of the Police Department we were granted for the use of our delegates a large bungalow with wide verandahs in the adjoining compound and used during the Rebellion as a ward for British Officers, so that in this and in our Christian homes they were comfortably housed. Dr.

and Mrs. Joshee occupied a tent in the Mission Compound and dined with us.

The changing season from the damp and chill to the warm, the bright moonlit nights, the proximity of the chapel, the well and the bazaar also contributed to the comfort and happiness of the visitors. According to custom the fuel, cooking-pots, lights and mats to lie upon, were provided from church funds, so that really the only discomfort was a little experience in getting in from the station.

The delegates numbered about one hundred with about twenty visitors. Fourteen missionaries dined together on Sunday evening, the largest number of missionaries ever gathered in Narsapatnam at one time.

Cars, bus, and country carts, all were in requisition.

The motto chosen for the Association was the text "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." That the Holy Spirit was in control was evident from the number of addresses and testimonies based on this text. Its applications were various. In fitting it to herself, one mother bereaved of many children said "Behind me all is sorrow and loss but I am going to look only at the glorious future."

To others the appeal was conveyed through the word "press", translated "running" in Telugu—"I am running". One energetic sister recalled the fact that in Government service the runners are those who carry the mail or the "news" (that is the way it reaches Narsapatnam) so we should run with the good news of salvation. Another speaker rejoiced that a bitter contention between himself and a fellow-worker had been left "behind" and we all rejoiced with him. One missionary has written since returning home, "I found the Spirit present leading into truer deeper fellowship with God and with one another." The various topics were, as a rule, helpfully treated.

A very searching and timely talk on temperance, illustrated by charts, and enlivened by the singing of temperance songs of local composition was given by our temperance advocate, Miss Priest. Considerable en-



Narsapatnam Road

enthusiasm was exhibited in connection with the work on the Home Mission Field, the total amount raised last year for this purpose being Rupees 6000. Of this amount Rupees 2000 were voted by the Convention meeting in Vuyyuru toward the Anakapalli Chapel Fund and the building will be proceeded with.

The women's meetings were warm and bright. The sisters rejoiced the hearts of the brethren by dedicating in all Rupees 190 to the cause of Home Missions. In the new President, Mrs. Massey Clement, niece by

marriage of Dr. Joshee, are combined culture and efficiency with humility and sweetness, while in Mrs. Jagganaikulu of Cocanada, (the Biblewoman "Mary") the Societies have found an officer (Treasurer) unexcelled in the Association for real prayerful interest and experience.

The evening devoted to the singing of "bhajans"—hymns accompanied by music from Indian instruments—was a great success, one of the leading musicians to our great astonishment being one of our own Narsapatnam schoolboys whom Miss Broth-

ers has had trained and brought with her, along with other "artists" thoughtfully chosen from the same "bunch" to help her in the conduct of the Sunday School hour on Sunday morning. This boy's skill in playing the two small drums at the same time was rather remarkable, fingers, palms, wrists and elbows all being employed. Long may Miss Brothers live to attend Associations, so helpful was she in this, so early in her career.

On the last afternoon it was my privilege to conduct a party of Indian sisters on a tour of inspection through the town, visiting first the grave of our "absent" Vice-President, Annamma.

The homes of our Christians, the remaining traces of military occupation, the disaffected hill country on in the distance with the road leading to it, the Government Caste Girls' School, one of our high caste Hindoo homes, the picturesque tank where we baptize with historic Balighattam in the distance, the market-place, the rather imposing Government Offices with the surrounding high wall giving something of the appearance of a fortification and enclosing a large compound in which were still standing some of the tents and huts until recently used by the police and the families of some of the rebel leaders—these were the principal points of interest. Walking quietly up the bazaar we turned into the Malapilli, called upon two interested families and finished our tour by passing in double rank singing through the Police Lines.

Great was the women's pleasure at viewing the long-heard-of and evidently much misrepresented Narsapatnam. They expected to have to walk on "stones and thorns" and had seen neither!

After a last little experience meeting, in which I believe there were no painful pauses, the Association closed in that old-fashioned way so dear to the heart of the Indian Christian delegate, with a feast of rice and curry—oh, so hot, and so abundant—the mutton curry already provided having been reinforced by two quarters of venison from "a deer called Sambur" shot by Mr. Bensen in the early morning in the hills eight miles distant.

Then under a brilliant moon the majority of the delegates trundled away singing to meet the morning trains at Narsapatnam Road, 18 miles away. Sunrise found a number of missionary friends seated in "the bus" ready to begin their journey home. I quote from letters and cards received later.

"Arrived home safely in good time. Had a glorious trip out in 'the bus'. They gave us a seat all to ourselves. The hills with the mist and the sun rising on them were wonderful. It has all been such a treat."

"I enjoyed every minute and Sunday was very helpful. We had such good helpful talk at both the morning and evening meetings. We had a most enjoyable ride in the bus. The scenery was glorious."

"Our folks gave such a good report of the Association yesterday. It was surely a record one. Praise Him!"

The missionaries present were Mr. and Mrs. Scott, Mr. and Mrs. Bensen, Mr. and Mrs. Smith, Misses Baskerville, Priest, McGill, North, Brothers and McLeish and ourselves.

It was good to see Dr. Joshee resume his place in the Association accompanied by his brave wife. The love shown Dr. Joshee in the homeland was reflected in his gracious, helpful bearing toward his Indian brethren whom he both entertained and edified by his accounts of his recent experiences.

In closing I would say that for pure satisfaction and joy we, of Narsapatnam, can recommend the entertainment of an Association.

A short memorial service was held on Sunday afternoon for Dr. J. R. Stillwell, so long the administrator of the funds of the Board to us all. Indian and Canadian paid tribute to Dr. Stillwell's worth and unflinching courtesy.

Much of value was missed because of unavoidable absences from the sessions but this may serve as a glimpse into the working of the Association.

Anna C. Murray.

NOTICE.

Be sure to read Mrs. Dengate's instructions about parcels on page 291.

ON TOUR, KANDRAKORTA, SAMALKOT FIELD, FEB. 18, 1925.

Dear Link:—

"Sometimes a light surprises
The Christian while she—"

(Well, I can't say, as the hymn says, "While she sings" for I wasn't singing. Far from it. For various reasons connected with the work and my own lamentable insufficiency I was doing anything but singing. But, anyhow, now a gleam of light comes and I can go on to say:—)

"It is the Lord"—

Two or three things, just little, little things, have happened in the last few days, since I came to Kandrakorta, to surprise me and make me take up the song. This is where R. Sujenamma, one of our best biblewomen, lives and works. Her husband is the pastor. Long years ago when I first came to India, and was stationed on the Yellamanchili field, next to Tuni you know, Miss Priest and I used to join forces and tour together sometimes. "Susie", as we called her, belonged to Tuni field and used to come with us. She was a dear girl, lovable, always laughing and making light of our difficulties. She gave promise, then, of what she is now—a mature, experienced Christian woman of superior intelligence, with a real message for the people. So when I came to Samalkot last March to take up work you may be sure I was glad to renew my friendship with Susie after all these years. Now she is the mother of several children, all grown, or growing up. But she is the same lovable, merry Susie—wise, tactful, able to win and hold an audience while she gives them the Gospel, straight from her warm heart.

Yesterday we had a day of it, speaking in two different villages and visiting the Christians in two others. We left the tent at 5.30 a.m. and were away twelve hours. And when I got home, washed and had my tea, another audience of school-boys and coolies coming home from work assailed me (no other word will do) wanting to hear the gramophone.

Now for the little things—the "light" that "surprised". In Warlava we had a meeting for the Christians and their friends, with the gramophone (of course!) And after our pro-

gram I asked the Christian women to sing for me. Amongst other things they sang a hymn—a sort of chant—telling of Christ's sufferings on the cross. As they sang it, so beautifully, I saw the tears trickle down the faces of one of the older women. And their leader had to wipe her own eyes with the end of her poor frayed quaka. "Why don't you sing, anna?" I said, to the older woman. But she only shook her head. She couldn't. I saw that. And I thought, "Oh, give me, too, a tender heart for the sufferings of my Lord!"

And the leader of the singing women? Just a poor outcaste woman, rescued from a life of sin by Susie, saved by the grace of our Lord Jesus Christ. Susie taught her to read, in odd moments. With difficulty she earns a meagre living by coolly work and a little sewing. But her real life is lived when she takes her worn old hymn book and her Luke's Gospel and goes to the caste homes in her town to tell the women there, with whom she has made friends, of her Saviour. And it is her pleasure to teach the illiterate Christian women many hymns. All without remuneration. Just for love.

Now, wasn't that a gleam?

When we went to a caste house, this woman showing us the way, for she often went, the women crowded round and a few listened so intently. I was trying to picture for them Christ's sacrifice for us. I spoke of his suffering, his pains and asked "Why, sisters, should he, great God, consent to suffer so?" And a dear old intent listener said "To heap up their sin and punishment!" Shocked, I said, "Oh, no, no, amma! Not to heap up anybody's sin but to take it away—to take away our sin, your's, and mine, and everybody's." And a little fair-faced woman, sitting close to the other who was older, pressed her arm and said in a low, eager tone—"Yes, yes, don't you know the hymn says—

"Thou, oh my God, for my sins
Didst thou bear these pains!"

Yes, she has heard the hymn, these words, at any rate, had stayed in her mind—and she understood. I think it was the rescued woman's work again. But it was a little light that surprised. And cheered. Then last night, after the gramophone audience had gone



Mrs. J. E. Chute, M.D.

home, and I had settled myself comfortably in my steamer-chair with a book, and a paper, and a sigh of content—"At last!"—a young caste man, and his mother came to ask me what they should do. They are believers but have not come out openly. They are joint-proprietors of the Temple of the village deity, Nokalamma, and the lands pertaining thereto. Every year a great festival is held in her honor and from this festival and the lands a rich harvest of rupees is reaped. Already this idolatry is so distasteful to the young man that he hires two men to take his place in connection with the rites. But questions are agitating his mind, and his mother's. If they are baptized, how about their living? Will his young wife refuse to cast in her lot with him? We had a long talk. They seemed sincere and really believing. I told them there was only one answer to all their questions and that was that Jesus had said we were not to be anxious about food and raiment and all the other where-withals, for our Heavenly Father knew we had need of such and had promised that they should all be added unto us: we to seek first His righteousness and Kingdom.

Also, I couldn't help putting it to him that

many caste people hereabouts are moved toward Christianity these days—but hesitate, for fear. What if God were leading him out to be a road breaker for them, and thereby a great blessing?

By this time the light that "surprises the Christian while she . . ." had really set me singing again. Sure enough "It is the Lord who rises, with healing in His wings!"

Lights, and shadows, make up our life. And next month I must move to Cocanada to take over her work from Miss Baskerville, who sails for home in April. Do remember me as I try to carry on her noble, wonderful work. I go with a hope that the year in Samalkot has not been in vain to a few others beside myself. I have learned things good for me to learn—and now for learning more!

"Harris Bungalow, Cocanada, Godavery Dist.," will be my address now, and mother's. We two, with Miss Pratt, will form the household there. And much more could I write, but I stay my hand for this is enough for now.

K. S. McLaurin.

PART OF A LETTER FROM DR. HULET TO THE DIRECTOR OF THE OXFORD- BRANT ASSOCIATION

Vuyyuru, Kistna Dist.,

Dear Mrs. Howson,—The box came to Madras by steamer in November last, but it was along in December before I got it here. You see we are not near Madras and I had to get steamship agents to take delivery and forward and how they did charge! For having the box carted from the steamer to their office over \$4, and the duty was almost one third of the cost of goods. I surely appreciated the kindness of the givers, but it grieved me to have to spend so much money on unscrupulous agents. It is really cheaper and less trouble to us if parcels are sent by post. So that in the future I would suggest that no heavy articles be sent, but sewn articles, and these marked "of no commercial value". The value of the labor I think ought not to be included in the cost and quilts made from pieces ought not to be dutiable. One wants to do the right thing no matter what it costs, but this does not prevent us from making the most out of our money.



People Coming for Medicine to the Hospital Dispensary at Akidu.

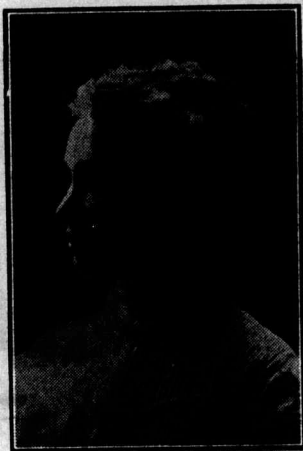
In the picture of the people coming for medicine to the hospital dispensary at Akidu, we see three styles of protection from the rain being used. Notice particularly the distinctly native type of umbrella made of straw and the tent-like raincoat that goes over the head and protects one except in front. The western umbrella with the white cover is the other style represented. Be sure to find the missionary doctor in the picture!

As I took out the articles I could fancy myself back in your midst and memories of happy hours spent with the different ones in the three places, came surging up in my mind, and you wouldn't blame me, I am sure, for the longing to be back in the home land among you all and especially would I have been near when mother was called "home." Her going was so unexpected and sudden, only about ten hours' illness. We had planned otherwise but surely God knows best. She was so good about writing, in all the years I have been out here not missing more than three times the weekly letter. Am glad I have my little adopted girlie, Esther, she is a great comfort. Her delightful prattle chases away many a lonely hour. She was telling some women the other day that her mama was the big doctor and that she was the small doctor. She plays at doctoring, makes the little Indian children act as patients, then she feels the pulse, looks at the tongue, examines the chest, etc., and the other day they were all performing an operation on a doll. If it is God's will for her I hope she may come to this country to follow in her Saviour's footsteps in a ministry of doing good and preaching the gospel of good tidings.

We have just had our Kistna Association meetings for the three fields, Akidu, Avani-gadda and Vuyyuru. Mr. Barss of Tekkali visited this Association for the first time and gave splendid addresses. We were sorry Mrs. Barss could not come. She has so much to do before they start home on furlough.

We are missing Mr. and Mrs. Gordon. The Conference has asked them to return to Ramapatam to be there until Mr. and Mrs. McLaurin return. We are sorry the Union Theological scheme between our mission and the A.B.M. is not going to be possible. The American Baptists Board are not sure when they can supply the funds necessary for their share of the plant and our Board does not want to wait.

In the absence of Mr. and Mrs. Gordon Miss Kenyon has charge of the Boarding School. Miss Bain is out on tour so Miss Kenyon and I are alone in the station. There is no one to superintend the field work. This may be an incentive to the pastors and teachers to shoulder more of the responsibility but



Dr. G. Hulet

whether they are ready for this remains to be seen.

I feel in the rush of work too often we lose sight of the object, are occupied by the detail rather than having a consuming passion for souls and using every opportunity to bring people to Christ. It is not lack of work we complain of, but we would that every opportunity might be used to the salvation of souls. You people at home must uphold us in prayer.

Well, I must close as it is late, the night is still save for an occasional bark of a dog or dogs, the tinkling of bells, the oxen going along the road and the proverbial cricket's chirping. Hope all are well. Please convey my thanks to the donors of the box.

Yours sincerely,
Gertrude Hulet.

Note—The box referred to in this letter was not sent by Mrs. Dengate but was an independent and evidently a very valuable box sent by the Oxford-Brant Bands.

In the case of the Board boxes Mrs. Dengate arranges that all the delivery charges shall be provided from this end.—Editor.

THE LORD'S WORK AT VUYURU

By Miss Laura Bain

The work of the quarter ending December 31st, 1924, has been characterized by variety rather than monotony. This is the season of the "latter rains", and, while we of the Kistna District suffered no such calamity as the cyclone which fell to the lot of our fellow-laborers in the Ganjam, yet the year which is just past gave us an exceptionally heavy and continued rainfall. Consequently, plans had to be altered several times, and new arrangements made, in order to complete as much work as possible, despite the rains of October and November and the busy harvest days of December.

Misses Mann and Kenyon Help

During the quarter I spent some two weeks helping in the station Boarding School, while Misses Mann and Kenyon took their second Telugu examination. Very fine work was done by these two new missionaries and great assistance rendered to the work of the Vuyuru field by their unstinted labors.

Evangelism

During the yearly Evangelistic Campaign my Bible-women and I worked in the caste homes during the day and in the evenings we co-operated with the pupils and teachers of the Boarding School in holding meetings in the surrounding villages. In several new out-caste hamlets a number signified their intention of becoming Christians, while in one caste village, in particular, the interest was very marked, and they begged us to teach their children and to "come again."

Caste Women Interested

During one of my tours, I was much gratified to find that a caste woman and her daughter are regularly attending prayers in one of our Christian schools. In another village a fine, intelligent high caste woman came to our woman's meeting, and in the home she and her husband are regularly reading the New Testament. In another church the pastor brought a thrill of joy to my heart by asking me if I was not coming to hear "our women" sing—meaning the high caste women of the village. Surely it shows true Christ-

ian grace for him to be able to speak thus of that class of people who, for uncounted generations, have looked down upon him and his kind as lower than the dust beneath their feet. Here is the hope of India, when our Christians, no matter of what class, realize their responsibility for the salvation of their fellow-countrymen of any and all classes.

Growing in Grace

It is a constant source of joy to visit our many Christian villages. While I am often pained by the signs of old customs and superstitions still clinging to some, the "grave-clothes" not yet completely cast off, yet they are growing and it is a joy and a privilege to be able to teach and help them. What fun it is to try to teach the children simple, healthful games, and how their faces light up in response!

Prayer Requested

Pray for our thousands of Christians, that the pastors and teachers may be true shepherds to their souls. Pray for the caste people that the break may come and the truly believing have courage to come out boldly. Pray for your missionary, that she herself may be what she longs to see these people become, and that she may be given wisdom and strength for all duties.

Dr. Jessie and Miss Laura Allyn have reached Edmonton for their furlough after another term in India. The Women's Hospital at Pithapuram has been built up by the devotion and tireless energy of Dr. Allyn, until it is one of the best missionary hospitals in the whole of India. Last year nearly ten thousand treatments were given to 788 in-patients and 5,247 out-patients. There were 659 operations performed and 264 calls were made to homes of patients.

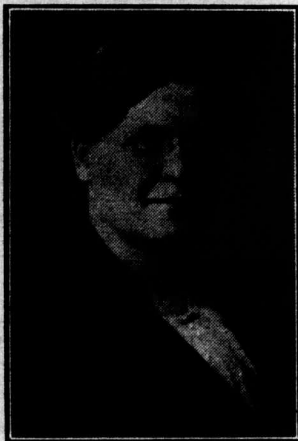
Miss Laura Allyn conducts a Nurses' Training School, which is affiliated with the South India Missionary Medical Association. The senior class has seven nurses-in-training this year.

Rev. H. E. Stillwell, our General Secretary for Foreign Missions, writes that both Dr. Jessie and Miss Laura Allyn were examined by the Board's physician in Toronto, and his orders are that both must have complete

rest for months to come. Much as we may wish to hear from these brave women, the Foreign Mission Board feels that we must do ourselves as well as our missionaries the justice of allowing them a complete rest before calling upon them for any deputation work whatever. —*Western Baptist.*

DR. ZELLA M. CLARK

In the fifty years of our Missionary Work in India, only one young woman has gone out from the Maritime Provinces as a trained Medical Missionary, Dr. Zella M. Clark of Prince Edward Island. She was graduated in Arts from Acadia University, and from Cor-



Dr. Zella M. Clark

nell in medicine, going to India in 1906. At different periods, Dr. Clark has had charge of the Hospital at Chicacole, but Sompeta has always been considered her permanent field. She and her sister were the first resident Missionaries on this field occupying it first in 1911, and they have built up a Missionary and Medical centre, far reaching and efficient.

The Mary Smith Anniversary bungalow is their home, and the hospital is a little distance away, in the centre of the town.

Since being provided with a car, Dr. Clark has opened two new dispensaries, one at Jallantru, four miles away, and one at Barava, a town of 5,000 people near the sea. Last year Dr. Clark gave 4,400 treatments and performed 68 operations. What a ray of light this medical centre must be, in this far away northern station of Sompeta.—Tidings.

FROM SOMPETTA

A Bit of Tragedy

On a very rainy windy day a summons came from the Rajah of Mandaaa, 14 miles away, to come at once to conduct a funeral ceremony for his Head-master, a nominal Christian who had very suddenly passed out the night before. It was a bad day but "our Henry" was good for it and soon 5 of us were hastening to the place. Arriving at 1.30 we found that nothing had been done. We did not want to spend the night there but try as we did we found that our efforts were in vain. The storm kept increasing and was so violent we had to give up going to the Cemetery and asked permission to stay in the Girls' School. There we awaited our boys and as we were soaked and had a very meagre supply of clothing we wrapped ourselves in sheets. When the boys came we also gave them each a sheet and a blanket to wrap themselves in for the night. My sister had put these in, in case of emergency. At 9 p.m. a very tasty meal was sent to us from the Palace which we shared with the boys. From that till morning we kept moving our benches from under the drop in hopes that we might keep a few things dry but all in vain. The storm had now become the worst cyclone I have experienced in India. We were indeed glad that we were in such a strongly built house. Even though it leaked everywhere, it did not fall. When morning came a roofless treeless village met our eyes and we thanked God for safety.

The boys got some sticks and built a fire in the middle of the floor and all 5 sat around it and tried to dry enough clothes to make a presentable appearance. As soon as the storm abated we packed up, made a little coffee over our fire and had to drink it clear, cranked Henry (quite a task that morning)

and set out only to find that our roads were blocked with trees and washed out by rivers in many places so back we had to go to our only shelter with no prospect of food. Our place of shelter had become a refuge for a Mohomedan servant of the Rajah and his family of about 12 mostly children—Enough said.

We lived on the promise of food till 7 p.m. and when it came it was not nearly so liberal or tasty as the night before but we were hungrier and ate it thankfully. The Headmaster had gotten a few oranges and shared with us at about 4.

Next morning at daylight we sent the boys off to reconnoitre. They came back and reported the road quite impassable for the car but that if we could wade the rivers and walk we could get to the Station and report said that the trains were running.

Our decision was soon made and we got ready. This time we were able to get a little milk so our Coffee was much more palatable. We drank hastily, bade "Henry" a sad farewell, took a Jutkha as far as we could and then walked.

Three rivers were still flowing across our road and they were very swift and quite deep in places. We took off our shoes and stockings and with the help of a man I got over with nothing worse than a patch of skin off my shin. As I looked back and saw my sister hanging on to the neck of the strongest man she could find and with a body guard on each side, the tragedy changed into a comedy for a brief space and I wished that I had a camera but perhaps it is as well only imagined.

Arriving at the Station we found no trains and no word of when one would come because the telegraph was all down to the North but we felt that even this was better than what we had left so sat on a bench, bought some curly crispy things to eat and were happy.

At 4 p.m. the mail stopped, and even though we knew that it was against its rules to stop at Sompetta we asked permission to get on. Our hungry dilapidated condition won the heart of the guard and we were brought home.

Home! well yes, but oh the change! All our plants that we had been proud of were utterly gone. Our trees too that we had worked over for years were ruined and when we came inside we were greeted with destruction on every hand. A picture had fallen, a toilet set and glass carafe had blown off the wash-stand in my sister's room, but why enumerate more, we found all our little band safe, not even one had been hurt, so amid the ruins we thanked God again for safety.

In my Hospital Compound a shed fell on two cows and buried them. This is quite a loss to my Compounder's father so we are planning to replace one of them. We ourselves lost a very good cow about a month previously. This year we spent Rs. 40 on seeds and plants and one Rose is still living but looks sick.

This storm came on the anniversary of last year's, Nov. 18th, and was much worse for us but not so extensive. The roads here are very bad and only this week, Dec. 9th, did we get our car home by the help of Coolies.

Followed by a bit of comedy.

Sunday, Nov. 30th, was a beautiful calm peaceful day and we decided to have a noon rest. We had not been resting long when the noise was so disturbing my sister got up to see. As she could not see any cause of the excitement she decided that the crowds of people were quarrelling. All the road was filled from the Town out and all were talking at once. When the boys came out to service at 3 p.m. they were laughing about the scare. It seems there was a long straight cloud over the Sea. They thought it was a great wall of Sea itself rolling in and so were running for their lives.

They were holding Court and it broke up in panic, the Munsiff and all the Pleaders fled in haste crying "Rama Rama".

One teacher said to his mother "You are old and cannot walk; what will I do, I cannot leave you and go I must." He solved the problem by taking her on his back and running with the burden. Another Teacher did not return till his fellow-teachers went and brought him back after their scare was over.

People were running with their few precious treasures in bundles. Others had nothing

1876 GOLDEN

of the Women's Baptist Foreign Missionary

“And ye shall hallow the fiftieth year:

\$5,000.00 - - -

As

HOW TO REACH OUR OBJECTIVE

By working and building—every woman a WORKER, every woman a BUILDER!—according to the following plan:

TIME TO GATHER IN THE FUND—FIFTEEN MONTHS. (May 1, 1925, to September 1, 1926).

TIME OF “ACTUAL BUILDING”—FIVE MONTHS. (That is, the total of “hours of work”—each hour being represented by ten cents—to be done for the Master in the above-mentioned period equals five months).

DIVISION OF “LABOUR”: (general)

Objective	\$5,000
Amount per month	\$1,000
Amount per week	\$ 250

DIVISION OF “LABOUR”: (individual)

One week's work (of fifty working hours) for one person	\$5.00
One hour's work (including materials) for one person10

BUILDERS!—How many hours will you take on the following schedule?

\$ 5.00	covers	50	hours equals	1	week
10.00	covers	100	hours equals	2	weeks
15.00	covers	150	hours equals	3	weeks
20.00	covers	200	hours equals	4	weeks
25.00	covers	250	hours equals	5	weeks
30.00	covers	300	hours equals	6	weeks
40.00	covers	400	hours equals	8	weeks
50.00	covers	500	hours equals	10	weeks

No ordinary event—a Golden Jubilee! Fifty years of loyal, loving Him who loved them and gave Himself for them . . . and for us and destiny! Oh, fellow-builder, can't you hear the Master Work

N JUBILEE 1926

ary Society of Eastern Ontario and Quebec
th year: it shall be a Jubilee unto you."

As a Jubilee Thank Offering

IMPORTANT PARAGRAPHS REGARDING PLAN

Does it look very formidable? It really isn't! The graded schedule of hours has been adopted in order that every woman may be able to have a part in the building. Some can do more than others. Some can do less than others. But **ALL ARE NEEDED**. Do you know what this graded schedule means over the fifteen-month period of gathering? Roughly speaking, from 8c. to 80c. a week, according to whether you are undertaking \$5.00 or \$50.00 worth of building! Not so formidable after all, is it?

Some may wish to pay in full in advance. Others may prefer our three-installment plan—October 1, 1925, April 1, 1926, and September 1, 1926. This, you see, will give us all our funds in hand for the **JUBILEE CONVENTION** in 1926.

Printed matter and other necessary details will be sent to each Circle President by the Associational Director, who will be in charge—with an associate—in each Association.

SPECIAL. The plan calls for the appointment of a "JUBILEE WOMAN" in each Circle, to secure "hours and weeks," and to take charge of fund, and report and remit to Associational Director, according to the dates on the coupons. Associational Directors will then remit to the Board Treasurer (Miss M. Clarke) every five months.

l, loving service for the women and girls of India, in the name of
d for us. Building not merely walls and dormitories—but character
er Workman calling you, calling us all to this new enterprise for Him?

but all were of one mind. The Post-master tried to wire our Port and getting no answer he thought that Baruva had all been swept away so he grabbed his little grand daughter and locked the Office and ran a mile beyond Town. The excitement was intense and not for hours could they believe that it was only a cloud.

It was most amusing the next day to hear the tales. Even those who ran were able to laugh about it

Several days have passed and we have just got word that Miss Patton arrives to-day so we are going down to welcome her. We had a very happy day yesterday in our church and received three for baptism. They are all from the Hindu Community and two of them are the first in their families so they will not have it easy. Please pray for them.

With love,
Zella Clarke.
—Tidings.

MARJORIE CAMERON DISPENSARY IN INDIA

In a letter from Dr. P. B. Eaton, medical missionary of the Canadian Baptist Foreign Mission Board at Chicacole, Ganjam District, India, is the following interesting paragraph concerning the Marjorie Cameron Dispensary at Chicacole Road Station, some nine miles from Chicacole Town:

"On December the 8th, after prayer, we marked out with small rope the foundations of the Marjorie Cameron Dispensary. The Pastor, the Doctor, Joseph, the contractor, and myself were present, and the lines went down without a hitch. A day or so later the digging began, and just about the regulation three feet they reached Konker (or hard red earth). Now the foundations are in and the basement up, and the earth filled in, and a local Department of Public Works man has pronounced the work well done. We are letting things settle, for a while, and gathering more material. Kruparow Choudhari, the doctor there, has been a very great help and by his influence and energy has carried the work on very smoothly, getting supplies in time, and seeing that the contractor got no more money than was coming to him, a new experience

in his case. We are also fortunate in that Joseph has done mason work, and, as petty supervisor, the contractor could put nothing over on us. It gave us a good deal of enjoyment to see him working under these two young taskmasters."

INDIA

A Thrilling Message

By Prof. J. J. Cornelius, Prof. of Philosophy,
Lucknow University.

Missions are overcome by the tremendous task of providing instruction for the missionary people. In some sections the increase has averaged 2,000 converts a week for thirty years.

The Christian missionaries through years of teaching had prepared the ground for Gandhi. Not only is Christianity winning converts, but it is exercising a tremendous influence on the social life and thought of the East. India, moving toward Christ, may make a spiritual contribution which the materialistic civilization of the West so woefully needs.

We are facing the most critical period in religious history. With the great world war, suffering and sorrow, bitterness and hatred, licentiousness and lawlessness, disbelief and moral unrest have increased throughout the world.

In India, along with these evils, came resentment and revolt against the oppressions of British rule. At this time, when political relations were greatly strained, Gandhi, the apostle of soul force, took into his hands the leadership of the nation and prevented bloodshed and chaos. How did he undertake such an important and superhuman task and bring about the desired result? He did it by spiritualizing the national consciousness.

His great contribution to the world is just here: he has shown to the world that Christ's principle of overcoming evil by good, by soul force, by spiritual strength, is practicable not only by the individual, but by a nation. He has given a new meaning to the gospel of vicarious suffering and has turned the eyes of thinking men to Christ upon the Cross. The result of it is that hundreds of educated Hindus and

(Continued on page 297)

Among The Circles

PARCELS FOR INDIA

All those who plan to send parcels to our missionaries in India in the boxes forwarded by Mrs. Chas. Dengate, 508 Markham St., Toronto, please read the following instructions carefully, and keep them for reference when forwarding parcels.

1. Look up the February and March numbers of the Link and read what is told of the postage rates on printed matter and find out which way will be cheaper for you to send your parcel.
2. Pack your parcel carefully and without leaving any spaces. Tie or sew it up in strong material and write the name of the missionary to whom the parcel is to go on the wrapper.
3. Address the parcel, c/o Mrs. Chas. Dengate, 508 Markham St., Toronto, Ont., and also write on the outside wrapper the name and address of sender. An individual's name is requested in order to identify the parcel with the letter which is written concerning it.
4. Send to the same name and address a letter containing a list of contents of parcel with the commercial value of all new articles; also a Postal Note or Money Order to cover the expense of sending the parcel and the duty on new articles.
5. Reckon the cost of freight at fifteen cents (15c) per pound and the duty at fifteen per cent (15%) of the commercial or wholesale value of new materials.
6. If the parcel is forwarded to me pre-paid and the letter with lists of contents and values and Money Order sent at the same time it simplifies the work here where so many parcels arrive in one day. Please try to do this to help, and last—
7. Be sure to have the parcels sent in to me by the middle of July at the latest.

FROM MRS. LLOYD

March 15th, 1925

My Dear Directors,—We have just returned from a delightful motor trip through Florida, and I want to tell you about it. After an early breakfast we were on the road. There were just four in the car and two hand

bags carried all our necessary things. Our destination was Fort Myers, about 170 miles South of St. Petersburg. The first excitement was passing over the great Gandy Bridge which was opened on Nov. 15, 1924, and spans the Bay of Tampa and connects the two cities, St. Petersburg and Tampa. It is a marvellous piece of work and was the realization of a dream that Gandy had for many years. The bridge itself is three miles long and with the approaching supports nearly double that length.

Tampa is quite a city and we saw many fine buildings there but noticed the work on the splendid Baptist church has ceased for lack of money to finish it.

Till this trip we had thought of Florida as being a flat country and were surprised to find that parts of it are quite elevated and rolling. Thousands of acres are filled with orange groves and laid out very symmetrically. You drive for miles through these heavily perfumed and waxen leaved trees loaded with luscious fruit. The grape fruit looked particularly fine. Little lakes interspersed the scenery and flowers were everywhere, even in the grass. At Lakeland the Phlox Drummondii had been sown lavishly and it was a pretty sight to see them in bloom. A bed of petunias at Lake Wales, where we spent one night, filled the air with perfume. They were holding a service in one of the churches here and we went in. We felt very much at home and found out afterwards it was a Baptist church and one of the prettiest in the town. It was built on a hill and the lights shining through the stained windows could be seen far and near. After 170 miles of driving we reached Fort Myers and the stately Royal Palms filled us with admiration. They are worthy of the name they bear. This is where Henry Ford and Thomas Edison have their winter homes. It was amusing to see a garage adjoining their residences with the sign "Lizzie's Winter Home." Nothing would do but the writer had to step out of the car and have her picture taken. You may receive one if they turn out well.

Values of property are soaring in Fort Myers and real estate men are very busy. They

are eager and wide awake for every opportunity to find a purchaser.

We returned home by another route and again feasted our eyes on an ever changing panorama. The little car took the curves safely, a lake appeared first on one side, then on the other, sloping hills covered with orange and grape fruit trees loaded with their luscious product, little bungalows covered with Bignonia vines with gorgeous flame colored flowers, something like our honeysuckle, truck gardens, and strawberry vines red with the ripening fruit. We soon reached our journey's end after a drive of four hundred miles.

I know from your letters you are hard at work planning for Associational gatherings. I do not forget you although we are separated for a season.

Our reservations are taken for May 1st but the friends with whom we took this trip would like us to motor all the way home to Toronto with them. They have been over the ground before and tell us there are some wonderful things and places to see. They mentioned one that appeals to us all, the peach trees in bloom. In Georgia State you drive through orchards of these. Truly God has given us many things to enjoy.

Yours sincerely,

L. Lloyd, Secretary.

ASSOCIATIONS.

Guelph:

Meets at New Hamburg, Tuesday, May 26, commencing at 10 o'clock a.m. Each Circle and Band is earnestly asked to have a good representation present. Interesting speakers will take part. Come and help make these meetings the best yet.

Florence C. Rogers, Director.

Western:

The annual meeting of the Circles and Bands of the Western Association will be held in Leamington on May 26th. The morning session opens at 10.30. Mrs. Boris Klochkoff of Toronto will tell of her work in that city, and Rev. J. B. McLaurin of India will represent foreign missions.

Ida Macgregor, Director.

Whitby-Lindsay:

The Circles and Bands of the Whitby-Lindsay Association will meet in Reaboro Baptist Church Thursday afternoon, June 11th. Mrs. Dengate will speak on Foreign Missions, and Mrs. Passmore on Home Missions. Plan to be there.

Sara E. Evans, Director.

WELLAND

A bright, happy gathering was held on March 5th, 1925, at the home of the Pastor of the Welland Baptist Church when twenty-eight young women organized themselves into a Y.W.M. Circle. Mrs. T. Bunt, the Pastor's wife, occupied the chair and after carefully reading and explaining the Y.W.M. Circle Constitution it was unanimously adopted by the charter members. The election of officers took place which resulted in the following:

Counsellor—Mrs. W. T. Bunt
 President—Miss Laura Ellsworth
 Vice-President—Miss Edith Hacker
 Secretary—Miss Alice Elurck
 Treasurer—Miss Jessie Bunt
 Committees—Programme, Literature, Membership, Finance.

Meetings are to be held the last Thursday of each month.

At the finish of the business a social time was spent, when the hostess served a dainty luncheon.

NORWICH

Looking back on our work for the past year we feel we have cause to be thankful. The monthly meetings which are held at members' homes were well attended. Our annual thank offering meeting was held in the church on March 23rd. Mrs. Jas. Stevens, president, presided and each item of the program was carried through with interest and profit. The speaker for the occasion was Mr. E. C. South, of McMaster University, who gave a most interesting review of Baptist Missions in India and Bolivia. An interesting feature of the program was the presentation to Mrs. Jane Murphy of a W.F.M.S. Life Membership certificate. We have also made our pastor's wife, Mrs. (Rev.) J. P.

McLennan, a life member of Home Missions.

A thank-offering of \$35.00 was taken.

During the year we had a special offering of \$21.65, which went towards the building fund for nurses' home in India.

The total receipts for the year were \$93.96.

We have fourteen members in our Circle, five of whom take the Link. I would not be without it.

Mrs. J. A. Stevens.

BRACEBRIDGE

We are having a very busy time in our Circle. We hold our regular meeting each month, and every two weeks we have one in the afternoon. We work at sewing and knitting. We also make quilts which we sell at very reasonable prices. We are trying to help to wipe off the debt on the church repairs. Our meetings have been well attended, and as we have still a lot to accomplish we intend to hold our work afternoon every week for a while. We also serve refreshments at those meetings.

We had a splendid thank-offering meeting in November.

In October we sent a parcel for the missionaries in India.

About thirty of our Circle members paid a visit to the Gravenhurst Circle in sleighing time and spent a very enjoyable evening.

Mrs. Benson Smith, Secretary.

PETROLEA

Notwithstanding the frowning countenance of the weatherman, a happy gathering was held Wednesday evening, March 18th, in the schoolroom of the Baptist Church, Petrolea, the occasion being a joint meeting of the Women's Mission Circle and the Young Women's Circle.

The President of the Young Women's Circle, Miss Verna Clark, had charge of the meeting and presided in her usual efficient and pleasing manner. The guest of honor was Mrs. Baldwin, of London, director of Circles and Bands of Middlesex and Lambton Association.

After a chorus by the Young Women's Circle the president called on Mrs. Baldwin

who gave an address on "The Source of Our Strength."

God is our only helper. David said "I will lift up mine eyes unto the hills" but he knew that back of the hills was God, who was his helper. We can attain power by coming into close contact with Him through prayer. Are we careful that nothing will interfere with the channel of our prayer life? We fall short because we do not take the time. Prayer is the heart's cry of need to our heavenly Father. We must be in perfect accord with God to keep the channel clear. We must give up many things, "everything to God, but His love far outweighs any earthly pleasure. God loves to see young people happy, and it is a wonderful thing to belong to Christ, especially in these days.

— Before Pentecost there were ten days of prayer. If we want power we must find the source of it in our heavenly Father. After prayer comes service. Are you and I ready for service as Isaiah was after his lips had been touched with the coal from the altar?

When you are asked to do something, do not say no lightly. Ask yourself, "does God need me, can I help?"

All have some talent. If we do what we can in our own way for the Master, he can use us.

It isn't the big things, but the everyday things God has given us. He will use them and multiply them. The source of our strength is in our Heavenly Father. He will take our gifts and use and multiply them if we will only give them willingly.

At the close of her address the young ladies presented Mrs. Baldwin with a bouquet of carnations.

Another pleasing feature of the evening was the presentation of a life membership certificate by the Senior Circle and a life membership pin and a bouquet by the Young Women's Circle, to our pastor's wife, Mrs. Raithby, as a token of the love and esteem in which she is held by both circles, and in honor of her birthday. On behalf of the Senior Circle an address was read by Secretary Mrs. John Scott, and the certificate presented by little Shirley Tantan, while Miss Bessie MacKay after a few suitable remarks

on behalf of the Young Women's Circle presented the life membership pin.

Replying in her own gracious way, although taken quite by surprise, Mrs. Raithby expressed her appreciation and thanks for what had been done, as it had been her desire for a long time to be the possessor of a life-membership certificate.

The meeting was brought to a close by the singing of "Home Sweet Home" after which the young women served a dainty lunch and a happy social hour was spent together.

(Miss) Bessie MacKay,

Secretary Petrolea Y.W. Circle.
Box 128, Petrolea, Ont.

W. R. F. M. S. ONTARIO WEST
RECEIPTS FOR MONTH OF MARCH, 1925

From Circles—Port Hope, \$44.95; Petrolea, \$5.58; Port Elgin, \$7.32; Durham, \$6; Tor., Dufferin, \$21.75; Essex, \$5.80; St. Catharines, \$20; Tillsonburg, \$6.05; Minesing, \$8.70; Burlington, \$5.45; New Hamburg, \$15; Markham 2nd, \$26.30; New Liskeard, \$6.50; Jerseyville, \$5; Strathroy, \$30; Petrolea, \$25; Listowel, \$5.70; Binbrook, \$5.68; Sault Ste., Wellington, \$6.65; Burks Falls, \$15; Stayner, \$25; Welland, \$37.40; Brampton, \$12; Wallaceburg, \$10; Chatham, \$1; Thamesville, \$15; Ingersoll, \$5; Brant, Immanuel, \$3.57; Marchmont, \$12.25; Burgessville, \$26.30; Tor., Calvary, \$22.90; Goshen, \$3.30; Beamsville, \$21; Paris, \$18.50; Tor., High Park, \$70.18; Bayview, \$7; Cobourg, \$4.25; Caledonia, \$5.53; Tor., Boon, \$7.84; Denfield, \$12; Ham., James, \$80; Tor., Parkdale, \$68.50; New Liskeard, \$7.50; Ridgeway, \$8.25; Tor., Immanuel, \$58.69; Norwood, \$25; Fenelon Falls, \$18.75; St. George, \$19.25; Hespeler, \$15.50; Boston, \$16; Strathroy, \$30; Kitchener, Benton, \$30.50; Bloomsburg, \$7; Whitevale, \$2.84; Shedden, \$5; Ham., Hughson, \$7; Vittoria, \$3.40; Blenheim, \$3.50; Midland, \$4.25; Wilkesport, \$2; Tor., College, \$85.96; St. Thomas, Centre, \$36.45; St. Thomas, Brod. Mem., \$13; Stouffville, \$6.50; Ham., Stanley, \$33; Tor., Central, \$115.95; Ailsa Craig, \$10; Tor., Danforth, \$41.50; Strathroy, \$18.41; Erin, \$8.16; Caledonia, 50c.; Lon., Maitland, \$14; Tor., Jordan, \$13; Capreol, \$6; Sault Ste. Marie, First, \$15.60; Birchcliff, \$7.50; Kitchener, King, \$71.87; Ingersoll, \$6.77; Port Rowan, \$12;

Wheatley, \$17; Tor., Indian Rd., \$15.42; Tor., Woodbine, \$6.25; Beachville, \$7.80; Stratford, Mem., \$31.19; Tor., Beverley, \$4.17; Lon., Egerton, \$17.93; Daywood & Leith, \$17.40; Paris, \$6.72; Durham, \$25; Aurora, \$2.85; Kingsville, \$29.75; Dundas, \$7.80; Brant, First, \$178.43; Fort William, \$10; Tor., Bethany, \$8; Dunnville, \$35.25; Mount Brydges, \$11.32; Hanover, \$4; Delhi, \$31.62; New Sarum, \$4.50; Walkerville, \$16.50; Arkona, \$1.30; Scotch Line, \$5; Wanstead, \$17.75; Brant, Immanuel, \$5.28; Gravenhurst, \$5.30; Bentinck, \$11.50; Tor., Dufferin, \$3.60; Tor., Ossington, \$19.72; Tor., Bedford Park, \$2; Belleville, \$53.50; Tor., St. John's, \$5.95; Clarendon, \$21.18; Galt, \$16.50; Tor., St. Clair, 10; Pet., Murray, \$25; Tor., Dufferin, \$3.20; Baker Hill, \$2.74; Langton, \$4.05; Tor., Walmer, \$87.05; Glenelg, Cen., \$5.25; Tor., Castlefield, \$15.15; Lon., Talbot, \$163.61; Meaford, \$9.95; Tor., Robinson St., \$2; Chatham, \$46.53; Fort William, \$6.35; Simcoe, \$25; Watford, \$6; Norwood, \$9; Mount Dennis, \$5; Thamesville, \$7.35; Ham., Immanuel, \$4.54; Colchester, \$10; Tor., Jarvis, \$24.65; Tor., First, \$54.70; Paisley, \$13.65; Cobourg, \$6.25; Whitevale, \$20; Sparta, \$10.53; Tor., Claverley, \$19.70; Tor., Olivet, \$10.27; Wyoming, \$2.80; Tor., College, \$5; Kincardine, \$15; Collingwood, \$10; Wingham, \$11.30; Yarmouth, First, \$13.50; Hillsburg, \$7; Villa Nova, \$12.06; Walkerton, \$5.10; Chatham, \$10.40; Whitby, \$7; Port Hope, \$27.03; Campbellford, \$22.28; Kingsville, \$6.49; Timmins, \$14.10; Lon., Wortley, \$20.40; Uxbridge, \$6; St. Mary's, \$16.30; Stayner, \$2; Tor., First, \$10.50; Delhi, \$1; Tor., Bloor, \$253.59; Tor., Woodbine, \$15.67; Hagersville, \$10.50; Lon., Talbot, \$4.40; Lon., Kensal Park, \$1; Woodstock, Oxford, \$24.22; St. Thomas, Brod. Mem., \$6.75; Aylmer, \$38; Tillsonburg, \$10.25; Lon., Kensal Park, \$3.05; Sault Ste. Marie, First, \$25; Mimico, \$31; Welland, \$6.18; Tor., Beverley, \$13.50; Tor., Memorial, \$1.50; Grimsby, \$25.30; Perry Station, \$2.25; St. George, \$10.50; Beachville, \$7; Malahide-Bayham, \$13.50; Ham., Wentworth, \$31.85.

From Y. W. Circles.—Brant, Shen. Mem., \$3; Ham., Stanley, \$5; St. Catharines, \$9.25; Leamington, \$143; Tor., Danforth, \$12; Tor.,

(Continued on page 302)

The Young Women

THE CALL

Oh, can't you hear them calling?
And don't you see the hands
Outstretched in eager pleading
From far-off India's strands?
The sad-eyed little children—
The sick,—the sore oppressed—
The souls in hopeless darkness
Who yearn, in vain, for rest?

Oh, can't you hear them calling?
Their voices full of pain—
And can you—dare you—spurn them,
Or let them call in vain?
To You they look entreating
For help—and guidance true,
Oh do not pass—unheeding—
The message is for You.

Oh, surely you remember
What Christ—for you—has done,
And surely you are anxious
To help a needy one.
Can you enjoy your jewels—
Fine raiment, pleasures, gold—
While those for whom Christ suffered
Are steeped in woes untold?

Say not—"I cannot aid them
I could not leave my home"—
That may be—there are many
He does not ask to roam.
But workers here are needed
And prayers, and money too,
You cannot say—"there's nothing
At all that I can do."

Oh pray—and pray unceasing,
And work—as ne'er before,
And give—and keep on giving
Till you can give no more.
For every prayer is needed,
And every service too,
Then give—of all you have to Him
Who gave—so much—for you.

A. H. L., Montreal.

Read Mrs. Dengate's instructions about parcels on page 291.

A GIRL'S AMBITION

Dr. Margaret McKeller, the missionary, came to Canada from the Highlands of Scotland as a very small child. Her father was a sea captain who had been going back and forth to India; when he came to Canada he plied his vessel on the Great Lakes.

Before Margaret was twelve years old her mother died. After that she spent much time on her father's boat and consequently was out of school much of the year. When she was fourteen years old and in one of the low grades she left school altogether.

Six years later when she was employed in a millinery shop she heard George Leslie Mackay, the missionary, tell of his experience in Formosa. Hearing of the beautiful island and the marvelous changes that the Gospel had wrought in the lives of the natives made her long to become a missionary. "But I cannot; I have no education," she thought. So she contributed money to the work.

Then she listened to Dr. Robertson of the New Hebrides, and again she heard the call to enter the service; but she said to herself, "Surely God would never ask me, for I have no education." And again she gave money.

The call was so insistent, however, that she finally offered herself. But owing to her lack of education the missionary board kindly declined her services.

Then Margaret decided she would get an education. A teacher gave her a list of books proper to fit her for the grammar school, but she could not study successfully by herself; so she went back to school with small boys and girls. She was then twenty-two years old, and she used to pray that the boys and girls would not laugh at her. In four years she passed matriculation. Then one happy day she entered Queen's University, Kingston, as a medical student and later took a post-graduate course in London. When she offered herself again as a missionary, in 1880, she was accepted and sent to India.

At first the natives called her "foreign devil" and threatened her, but now they worship her as a queen. In the city of Neemuch Margaret has cared for the sick and the plague-stricken. She has always lifted the soul as

she healed the body. Now, though she is old, she is still at work.

Women of Saskatchewan recently sent her a small automobile. In her letter of thanks she said now she can cover much more ground and go to many more villages in a day.

She has been feted and honored by kings and potentates. One of the honors of which she is justly proud is a medal that the King and Queen of England presented to her at the Durbar in Delhi in 1911 for distinguished service.

I once heard her say that the ninety-first Psalm was literally fulfilled in her life. She has trodden on the lion and the adder. Thousands have fallen at her side, with cholera, yet God has given her long life.

Port Elgin Times, Ontario, Can.

—The Missionary Monthly.

GUNGAMA'S SHEAF.

Ongole, in South India, is a station of the American Baptist Mission, and there some years ago was the largest Baptist Church in the world. The names of 26,000 Telugus were all written in the church books. When more missionaries came out thousands of these were dismissed to form new churches, but thousands are left, for hundreds are still being added to the Ongole Church year by year. When we lived there one of the members was a girl I will tell you about. Her name was Gungama, she being named for the Hindus' sacred river, Ganges. She was about fourteen years of age and nice looking, with black hair and eyes and nut brown complexion. Of course, she did not know how to read or sew, or to do anything scarcely, but to cook rice, cut grass for the buffalo cows and to work in the fields, transplanting "paddy"—as they call growing rice. She was the only Christian in her village. When the missionary came and preached about the true God and Jesus Christ the only Saviour, she alone of all the people there believed. Her mother was dead. Her father was not kind. After Gungama was baptized her father said she must marry a miserable heathen man to whom he had promised her. This man was quite old, besides being cross and

lazy. Gungama did not like him at all, and begged her father to let her stay with him, but it was no use. Just then the missionary was near that village again on a preaching tour, when the Christian teacher told him about poor Gungama who was going to be married to a man who would be sure to beat her if she did not worship idols. The missionary went to see about it and got to the place just in time to stop the wedding. He felt that something must be done to save the girl, so said to her father that if he would let her off he would take her to Ongole and put her in school. To this the father agreed, and Gungama was made very happy by being placed in the girls' school, where all hoped she would learn to read, sew, sing, keep herself nice and tidy and to conduct herself like a Christian generally.

But after a while we found that she was dreadfully stupid, although pleasing in many ways. The girls tried patiently but in vain to teach her even one verse for Sunday School. All the rest were learning one each day and said their seven perfectly. So with day school lessons. It seemed as if the mind was asleep and we could not wake it up. After some months, as things got no better, we thought we must send her home. It was not right to be supporting with mission money a school girl who could not learn. She did try. So next time the missionary went that way he took Gungama back to her village. But there the old trouble met them. The man who wanted her for a wife was there ready to claim her. Her father was of the same mind also. But the missionary saw one new thing. While, among the other Christian girls Gungama did not look strikingly nice or attractive in bearing, among the poor heathen women and girls about her he said "she looks like a queen," and he could see how much she had gained even if she had not learned reading. By this time we all loved her too much to leave her to such fate as awaited her in her father's hands, so again she was brought to Ongole—some plan must be made for her. She was given something to do in the mission home by which she could earn her support, and now she brightened up and when not

pressed to learn lessons she learned in spare hours more than when in school all day long. In every way she improved, becoming quite a pleasant, deft little maid. And here James, one of our good young teachers, appeared on the scene, and made modest but manly request that he might pay his addresses to Gungama, as she was the one alone who was just to his mind for a wife. He knew she was not a scholar, he said, but she had "a good nature and good sense, and he had very much mind towards her." So be it, we thought, her father having given her up entirely to us, and soon they were married and off to the village where James had a school. The first Sunday in each month the workers all gathered into Ongole to spend a few days together in Bible study meetings, reporting, etc. Gungama came too, looking well and happy. She had lessons in her husband's school and told how she was teaching a big girl there about Jesus, and that she was learning well. Each month she reported how her friend was progressing till at last one happy day she entered the mission house leading her along and crying out joyfully, "She's come! She's come!" Sure enough, here was the young woman our little maid had been working and praying for, determined to fear or serve idols no more, and trusting in our Saviour alone, and that's one way the light is spreading in India.

M. B. McLaurin.

Rangoon, Jan. 7, 1925.

INDIA.

(Continued from page 290)

Mohammedans are found sympathetically studying the Christ's way of life, which has through Mahatma Ghandi brought such new strength, vitality and unity to our people.

Non-Christian leaders are frequently making use of quotations from the Bible in support of their positions. India is now awakened spiritually. In her own tolerant way she is now moving toward Christ to see if His way of life would redeem her from her life of lethargy and help her to make her contribution in supplying the spiritual message she undoubtedly has, and of which the material-

istic civilization of the West is so woefully in need.

There is also a mass movement toward Christ in India. Thousands of illiterate people called the "untouchables" are also moving toward Christ. You can touch a dog, you can touch a cat, but these human beings cannot be touched—and we have sixty millions of them! It is a tragedy.

Through the work of Christian missionaries, thousands have already been redeemed and now the non-Christians themselves have come to realize their folly and are now working hard to remove untouchability. Christianity has thus not only redeemed many from the untouchables, but, more than that, has brought about a new consciousness of respect for the personality of the individual, be he poor or rich.

This work of love among the so-called untouchables has made such a profound impression that thousands are now moving toward Christ. To prove that there is such a mass movement of people toward Christ, may I give the following statistical record? In the C.M.S. missions the number of baptized persons increased as follows, between 1900 and 1923: in the Punjab from 6,000 to 30,000; in Western India from 3,000 to 10,500; in the Telugu country from 13,000 to 53,000. In other words, in the C.M.S. missions in India during the last twenty-three years there has been a growth of from 130,000 to 265,000. — *Missionary Outlook.*

TORONTO ASSOCIATION

The Toronto Association meets this year in Walmer Road Baptist Church, June 1st to 4th.

We are planning a very fine programme for Women's Day, Tuesday, June 2nd.

We expect to have presented exceptionally fine Home and Foreign Missionary addresses.

Dr. Myers, of London, England, will give the inspirational address at the evening meeting.

Morning session, 10.30 a.m.

Afternoon session, 2.00 p.m.

Evening session, 7.30 p.m.

(Mrs. N.L.) M. A. Crosby,
Director.

Our Mission Bands

A Mission Band in Every Church in Our Convention in Two Years.

"She forgot to come to the meeting
Of our dear Mission Band,
But remembered to go down street
For candy, I understand.
She forgot to put the pennies—
For she told me so herself—
The pennies for heathen children
In the mite box on the shelf.
She forgot to ask God's blessing
On the Missionaries, too."
Ah, she cares no more for Jesus
Than the heathen children do.—Sel .

GOING TO SCHOOL IN INDIA

Programme No. 4

OTHER SCHOOLS

1. Hymn, "The light of the world is Jesus"
2. Prayer
3. Hymn, "We've a story to tell' Bap. Hym-
nal No. 793.
4. Scripture reading, Psalm 13: 19-22.
5. Scripture verses by members as suggested
last meeting.
6. Business.
Minutes of last meeting.
Other business.
Treasurer's report.
7. Offering.
8. Band recitation of offering prayer, all
standing with heads bowed.
"Jesus bless these gifts we bring Thee,
Give them some sweet work to do,
May they help some one to love Thee,
Jesus, may we love Thee too."
9. Recitation "To give is to live," one of the
members.

10. STUDY PERIOD

1. Review of last lesson
2. Caste girls' School
3. "The stretchability of little Mr. In-
dia's Rubber (Sari Stories and Tur-
ban Tales, pg. 6, price 10c.)
4. High Schools
5. The Seminary.
6. The Industrial School
7. The Bible Women's Training
School.

11. Hymn, "Go ye" (in A little study of
missions, pg. 14 or Jr. Hymns and
Carols.)
12. Talk by leader about the educational
work.
13. Closing hymn
14. Prayer.

(Note to leader). You know by this time how necessary it is to make the reviews interesting. And they are very necessary. How would it do to form a class of your Band, with one of the older members for teacher, asking questions (prepared before if you like) on last lesson. Have the different numbers of the Study Period taken by different members. This is only a suggestion for your talk. "Something better" will doubtless occur to you, but be sure to have one. It is also suggested that the Leader give the suggested talk at the end of the lesson.

STUDY PERIOD

THE OTHER SCHOOLS

There are quite a number of other kinds of schools in our part of India and we will have to just take a hurried look at them to-day.

Caste Girls' School

There is one thing in India, a terrible thing it seems to us, that we have not talked about yet. That is, caste. Do you know what that means? We will not have time to tell the beginning of it, nor the reason of it to-day. We will just have to know that it is there and nothing but the knowledge of our Christ seems to be able to break it. What is it? Well all the people in India, in our part at any rate, belong to some caste or class of people, and one class dare not associate at all with another. Then there are those who are without caste, the very lowest of the low. They live outside the village and dare not let their shadow fall on one of the caste people. They do not come together at all. It is from these poor people that most of our Christians come, and from them most of our schools come. But the other people need to learn about Jesus too. And of course they

cannot go to school together. So there have been schools separate for the Caste girls. Now we have 18 of them. The first we had was at Vizagapatam, under Miss Blackadar. I do not think we will have the story of the whole 18, but we can put the stars on the map as I read the names: first Vizagapatam; Cocanada where they meet in the fine new building, under Miss Baskerville; at Ramachandrapuram, 3 at Vizianagram, 3 at Chica-cole, 1 at Bimlipatam, 1 at Palkonda, 2 at Tekkali and 2 at Vuyyuru. Miss Priest says that the Caste Girls' schools are very efficient agencies towards opening the homes of India to the Gospel. Before these schools the caste girls had nothing to do but to look over their clothes, jewels, and such like, but now they can read, and if they have been pupils at a Mission School the New Testament has a very large place in their lives.

The "Stretchability of Little Mr. India Rubber" in Sari Stories and Turban Tales will form an interesting story of the caste system.

High Schools

At the High Schools is where the students go for further study, for either preacher, teachers, or for the University. How do you suppose your teachers ever know how to teach you? They go to school and learn so that they in turn, may teach you. That is what these High Schools are for. One is at Vizagapatam, and two are at Cocanada, and one in connection with the Seminary, the McLaurin High School. Let us put these three stars on just for the sake of lighting up Cocanada some more.

The Seminary

The Seminary is also in Cocanada, but includes one of those of which we have already heard the McLaurin High School, the Bible Training School and the Normal Class.

The Industrial School

The Industrial School is just a little outside of Cocanada. It is a wonderful place. They are taught there all sorts of machine work, carpentry, and other forms of actual work. Then the students go to do evangelistic work in other parts of Cocanada. They are being taught that it does not spoil one to

work with one's hands, and to earn their living by honest toil. (Further material for this can be found in 1923-24 Among the Telegus. If you want to lengthen your programme this is most interesting especially for boys).

The Bible Training School for Women

This is in Palkonda now but buildings are being erected in Tuni where the schools will move this year. Miss Eaton is principal. There the women are being trained especially in the Bible, so they can go about the villages and towns telling the stories of Jesus and teaching the people. You see that is another difference between India and Canada. The women scarcely ever go out where the men do, and the teacher, or Bible women, have to go to their homes and teach them.

Suggestion for Leader's Talk

Were any of you boys and girls ever awake in time to see the dawning of the day? You need to be out in the woods to see and hear it properly. There, as soon as the faintest gray comes, you will hear the dawn wind coming ever so gently, touching the tree tops, waking the drowsy birds, and all this time the gray is turning to pink and gold. Then one thinks of Gen. 1:3.

Then the birds are awake and begin to chirp, then sing a welcome to the coming day, and one thinks of those lines in the beautiful McMaster hymn, "Then the tide of glory wakes the tide of song," for by this time great round red Mr. Sun has peeped over the hill tops and is turning the pink and gold into a rosy glow that fills the whole world around us. Isn't it great, here you are, another new day.

And to-day I have thought about the dawn and light in India as we have been studying this school work. Long years ago when Mr. McLaurin reported those four schools, it was just the beginning of the dawn. Now we see how the sun is rising, how light it is getting. And every one of those scholars who go to our Mission Schools must give some light to others, some more, some less. Look at Dr. Joshee for instance, the light he is giving. And he was one of the boys in Samalkot School. And there are many many others

too. Jesus is the Light of the world, you know, and when He once comes into the hearts of the boys and girls they must give light. Lots of the girls who have been at the Mission Schools have now got Christian homes of their own, and are teaching their own boys and girls to love Jesus, and they are teaching them to be clean and straight in their thinking too.

Now don't you want to help get this light further into India? How can we? Perhaps some day we can tell as we have sung, but now, the best way is to prepare, to pray, and to give. Prepare—our bodies and minds so we can go. Give, as we have been learning, cheerfully, gladly to help others in this work, and best of all, pray, intelligently and earnestly. Don't you think it would be a good idea to each select a school, and remember to pray for it and its principal every day, and the boys and girls? Find out all you can about that school, and then you will want to pray.

A CHINESE SCHOOL

The little boys in Chinese schools
Have very odd and curious rules.
To us it hardly would seem right
To turn our backs when we recite.
And fancy what a din and noise
A schoolroom full of little boys
All studying out loud would make!
O, how the teacher's head must ache!
Then too, how queer their books must be,
Written from back to front you see,
All up and down the page, instead
Of straight across, as ours are read!
How strange to use a paint brush too,
And not a pen as we all do!
They'd think us dunces there I fear,
Our lessons are so different here.—Sel.

WALKERVILLE MISSION BAND

On Sunday, March 15th, the Band took charge of the morning service, and all features of the programme were planned to present the plea of the mission field. The meeting was a success from all standpoints.

The meeting opened with two songs, "We are Members" and "Around the throne of

God". A scripture passage, John 10, 1-13, was read by Wallace Slimon, and Harold Powell, the Chairman, made a few remarks about the Band, speaking a few words of appreciation of its splendid leaders, Mrs. Tanton and Mrs. Falls, and thanking Mr. Slimon, the Pastor, for his co-operation through this and past seasons. After a word of prayer from Mr. Slimon, the Band sang a Missionary hymn, "Go Ye Among All Nations."

Miss Eileen Cook gave a reading on the mission work in Grande Ligne, and twenty-six members of the Band recited alphabetical Bible verses. Song, "We've a story to tell to the nations", and a reading "Deny your God" by Herbert Kemp. Addresses on Bolivia, before the advent of Baptist Missions and of the work at present being done, were given by Arthur West and Miss Madeline Hyland. This delightful meeting was brought to a close by singing "When He Cometh" and the benediction by the Pastor. The number of Band members present was sixty-five.

Yours for great service,

H. Kemp, Secretary.

At the June meeting of the Oxford-Brant Association a shower of hospital supplies was held for India, to which seven Bands contributed. The gifts were valued at \$87.50. Acknowledgment of these gifts have been received from Dr. Hulet and Dr. Allyn.

See Dr. Hulet's letter, page 282.

ACKNOWLEDGMENT OF BOX

In a letter from Dr. Allyn acknowledging the receipt of a box from the Bands of the Oxford-Brant Association, she says:

We will find use for everything you sent. Safety pins, bandages, (roller and triangular), cheese cloth, butter cloth (both of which we use for making sponges and surgical dressings) are things which we can receive in any quantity and find useful. You can send large pasteboard boxes by post up to 11 lbs. each and find it cheaper than sending by sea. Again very many thanks. Very gratefully,

Jessie Allyn.

The Eastern Society

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

Dear Band Leaders and Members:—

It has been a disappointment to note the treasurer's report for the past quarter, showing that Bands have not given for our great needs as much as they had given at this date last year.

I am also grieved that some Bands do not report to me, and even do not respond to my appeals to them for news.

Do you remember that next year, 1926, will be our Golden Jubilee, and we do want to celebrate along with the Circles. Our prayers, our service, our offerings must all go into the Treasury to make it a success.

We shall need some \$5,000 in order to help send nine Telugu children to school. At Vuyyuru, where we support the girls, there is no room for nine, while those already there are greatly crowded. We must have more class rooms, more sleeping space, and a larger yard for exercise. What shall we Bands do about it? What luxury, what unnecessary things can we give up that our own girls may hear the glad tidings of everlasting life. Surely we can raise at least \$50 more than we did last year, but, in order to do so, every Band, big and little, must do its best, and take its fair share.

Make a Life Member—do without candy, picture shows, and ice-cream; you won't miss them, except to feel better. Now Band leaders and members, a big pull together, and we can do it. No one of you would wish any other Band to do more than you can—that is, your very best—NOW is our time.

"God wants the boys, God wants the girls" to give Him loving service. A girls' club I know had for their motto "Joy"—J—Jesus, O—Others, Y—Yourself. Let Jesus come first in your loves, and the love for others will come before love for ourselves.

Your Band Superintendent,
Eastern Ontario & Quebec

DAY OF PRAYER.

The semi-annual Day of Prayer was observed in Montreal on April 2nd, in Olivet Church. Mrs. McCutcheon, of the First Church, presided, and the devotional exercises

were conducted by Mrs. Morris who gave a helpful talk on Guidance. At the close of the time allotted for prayer a union meeting of the Circles of Montreal was held. Brief reports of the work of the year were presented and then those present had the pleasure of hearing an address from Mrs. Reed, who before her marriage had been a missionary in India. She gave a most interesting account of the orphanage work done by Miss Harvey and of the hundreds of girls who had been saved, in many cases from the awful temple service. It was enlarging to our ideas to hear of the noble work done in other parts of India than that assigned to us. A social time was spent at the close of the meeting.

BAPTIST MISSION AND MESSAGE

This was the subject of an inspiring address given by Mr. John McLaurin on Monday evening, March 30th, in Westmount Baptist Church under the auspices of the Women's Foreign Mission Board of Eastern Ontario and Quebec. We were thrilled by his glowing words, and proud of our heritage as Baptists, and we trust quickened to greater enthusiasm and determination to carry the message entrusted to our people to the uttermost parts of the earth.

CANADA CENTRAL ASSOCIATION

The annual meeting of the Canada Central Association of Circles and Bands will be held at Brockville Tuesday, June 16th. Let every Circle and Band be represented as questions of vital interest to our work will be discussed. Plans for our Jubilee Year will be presented and explained.

We hope to have one of our returned missionaries address the evening meeting.

No Circle or Band can afford to miss the inspiration of this meeting.

B. MacD. Bryant,
Director.

LAST CALL FOR CHRISTMAS BOX

Please read again information contained in "Link" the last three months and also keep for future reference.

Parcels for enclosure in box must be sent to Mrs. R. H. Findlay, c/o Westmount Baptist Church, 411 Roslyn Ave., Westmount, P.Q., by June 1st.

Weigh parcel and send money order for 15 cents per lb., also an amount equal to one quarter of commercial value of contents to Mrs. R. H. Findlay, 53 Windsor Ave., Westmount, P.Q. This is for freight and customs duty.

Instructions for parcels in March "Link" are for sending direct to India by mail. As the Board has received a list from each missionary, stating definitely what articles and what quantities are needed, these lists can best be filled if Circles will be good enough to send their parcels to address given above without stipulating destination in India.

Some Circles have arranged to take a certain missionary or the entire needs of one field by arrangement with the Supt. of Supplies, but we are dependant for most of the fields upon the smaller gifts of different Circles and Bands. It will avoid overlapping if these gifts can be divided according to our lists. On acknowledging receipt of parcel in Westmount the Circle sending gifts will also be informed to whom and where the things are being sent in India. This is a statement of the case from the Board's point of view. If any one still wishes to designate their gifts we will follow instructions exactly. The Board will be responsible for packing for India all gifts sent to be allotted at their discretion. All particularly assigned parcels must be packed according to instructions in March "Link", ready for placing in freight box and forwarding by mail from ports in India, but instead of sending list and customs money direct to missionary send to Mrs. R. H. Findlay.

Remember—There are nearly 400 boys and girls in our two Boarding schools and Christmas is coming.

RECEIPTS FOR MONTH.

(Continued from page 294)

Central, \$48.06; Tor., Memorial, \$1; Tor., Parkdale, \$24; Stratford, Ont., \$45.30; Woodstock, First, \$7.50; Hanover, \$9.85; Paris, \$29.59; Tor., Walmer, \$71.50; Hanover, \$40; Kingsville, \$5; Tor., Bloor, \$48.76; Ingersoll, \$10.77; Ham., James, \$5; Tor., Immanuel, \$12; Tor., Bethany, \$4.20; Pet., Murray, \$14; Brant., Shen., Mem., \$7.52; Guelph, \$6.25; Tor., Olivet, \$22; Calton, \$20; Tor., First, \$4.50; Lorne Park, \$2.50; Moulton College, \$50; Woodstock, Oxford, \$6.34; Tor., Bloor, \$29.49; Tillsonburg, \$12.

From Bands—Parry Sound, \$8; Tor., Walmer, \$20; Brant., Shen. Mem., \$5; Stratford, Mem., \$12.50; Tor., College, \$5; Tor., Boon, \$8; Ridgetown, \$4; Dunnville, \$1.15; Tor., College, \$13.50; St. Mary's, \$2; Townsend Centre, \$24; Kingsville, \$11; Niagara Falls, Jepson, \$10; Brooke, \$7.70; St. Williams, \$2.40; Meaford, \$4; Leith, \$6.65; St. Thomas, Centre, \$75; Brant, Immanuel, \$6.50; Sarnia, Brock, \$36; Sheddin, \$4; Burks Falls, \$8.43; Timmins, \$3.91; Chatham, \$8.75; Markham, Second, \$3.90; Wingham, \$7; Grimsby, \$15; Listowel, \$1.

From Individuals—"A Friend," Chatham, \$25; Miss Violet Elliott, \$4; Mrs. E. T. Fox, \$10; Miss M. A. Bradshaw, \$8.90; Miss Elva Nicholson, \$1.50; Miss Olive Copp, \$100; "A Church Member", Tor., Waverley, \$24.

From O. O.—Brant. Park, Goodwill Class \$25; Lon., Talbot Builders' Class, \$17; Tor., Indian Rd. Bible Class, \$6.25; Poplar Hill Ladies' Aid, \$15.43; Brant., First, Women's Bible Class, \$30; Burks Falls B.Y.P.U., \$1.25.

M. B. Piersol, Treas.

Mrs. W. H. Piersol,
35 Dunvegan Rd.,
Toronto, Ont.

On pages 282, 284 and 286, notice pictures of our three "first" lady doctors: Dr. Chute, the first lady doctor in our mission; Dr. Hulet, the first lady doctor sent by the Women's Board of Ontario West; Dr. Clark, the first and only lady doctor from the Baptist women of the Maritime provinces.

Canadian Missionary Link

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Literature Department—Women's F. M. Board, 66 Bloor St. W., Toronto. Do not send cheques if you live outside of Toronto. Send money orders. Telephone Randolph 8577—F.

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VIEWS OF WASHINGTON CONVENTION.

(Continued from page 276)

In another hour of intercession Dr. J. Ross Stevenson, of Princeton, held the audience spellbound as he recited the great missionary passages of the New Testament, woven together into one narrative, ending with a new Hallelujah chorus of the Redeemed from every land and nation.

The Washington convention reminded one of the words of Count Zinzendorf. *Ich habe nur ein passion es ist er und er allein.* "I have only one passion, it is He and He alone." The chief strength of the Washington convention was that there Jesus Christ was given His rightful place of preeminence.

Samuel M. Zwemer, of Cairo.

—Missionary Review of the World.

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TO GIVE IS TO LIVE

To give is to live,
He is dead whose hand is not open wide
To help the need of a human brother,
He doubles the length of a life long ride,
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To give is to live.

J. R. Lowell.

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