

Canadian Missionary Link

XLVII

WHITBY, OCTOBER, 1924

No. 2

Woodstock !

**For Baptists an Historic City — The
Convention City for 1924**

**Tuesday, Nov. 11th, afternoon and
evening, Home Missions and Devo-
tional Services.**

Wednesday, Nov. 12, Foreign Missions.

**Thursday, Nov. 13, Home Missions and
Conferences.**

Friday, Nov. 14, Board Meetings.

**Plan now to send your full quota of
delegates. Send your pastor's wife.
Talk of the Convention at your Circle
meetings.**

Pray for the Convention every day.

Canadian Missionary Link

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WHITBY, OCTOBER, 1924

No. 2

Women's Convention of Ontario West

Woodstock, First Church

Foreign Mission Day, Wednesday, November 12th, 1924

Delegates

The Constitution of each Society allows the following:—

Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the society. That is, either life members or contributors of at least one dollar a year. Each Young Women's Circle is entitled to the same representation. Each Band has the right to send one delegate over fifteen years of age.

All are invited to attend the meetings and may take part in the discussions, but only delegates, officers, members of the Board and life members of the Society are entitled to vote.

The following members of the Board retire this year, but are eligible for re-election:—

Mrs. Thomas Urquhart, Mrs. James Ryrie, Mrs. R. C. Dancy, Miss J. M. Norton, Mrs. S. J. Moore, Mrs. Chas. Senior, Miss S. J. Webster.

Members who resigned during the year and whose places are to be filled:—Miss M. Grimshaw, in the class of 1924; Miss M. Rogers, in the class of 1927; Mrs. McLagan, in the class of 1927.

Nominations in writing may be sent to the Recording Secretary of the Board, also, opportunity will be given at the Convention meeting to make open nominations.

E. M. Inrig,

Recording Secretary.

PROGRAM

FOREIGN MISSION DAY

Wednesday, Nov. 12th, 1924

Keynote:—The Sword of the Spirit, which is the Word of God. Eph. 6, 17.

9.30—Devotional.

9.45—Address of Welcome and response.

9.55—Recording Secretary's report.

10.10—Director's report.

10.40—Report of Mission Homes and Muskoka Bungalow.

10.45—Bureau of Literature Report.

10.55—Report on Mission Boxes.

11.00—Publications report.

11.15—Meditation and prayer.

11.45—Election of Officers.

12.30—Benediction.

Afternoon Session

2.00—Hymn and prayer.

2.10—President's Address.

2.30—Minutes of the morning session.

2.40—Secretary's report on India and Bolivia—Mrs. H. E. Stillwell, assisted by lady missionaries.

3.50—Solo and collection.

4.00—Young Women's Session, conducted by Miss Pratt and Mrs. M. L. Gregg.

4.30—Treasurer's Report and Budget.

5.00—Hymn and Benediction.

Evening Session

7.45—Song service.

8.00—Devotional.

8.15—Address on Bolivia with views, by Mr. Buck.

8.55—Choir. Collection.

9.05—Address on India, by Mr. McLaurin.

9.45—Hymn and Benediction.

NOTE FOR DELEGATES

Don't accept hospitality as a delegate, and then spend your time visiting friends.

Don't go to parties at night and keep your hosts up late to let you in.

Don't forget that your hostess is very busy. Help her all you can by being considerate.

NOTE FOR SECRETARIES

Don't send in all the delegates' names to the Woodstock entertainment committee. Send only the names of those who INTEND to go.

TO OUR WOMEN MISSIONARIES

The Link is longing to give its readers some real live missionary stories, perhaps about real people. You have the material. Perhaps some of you can find time to meet our need. We will give you a little longer than we are giving the Young Women and the Band leaders because we know how busy you are. We are opening a story contest to be closed on May 1st, 1925. The rules are as follows:

1. Story must be typewritten and on one side of the paper only.
2. It must be at least two thousand words and up to seven thousand.
3. The writer's name may not be attached to the manuscript, but should be enclosed in a sealed envelope accompanying it. A fictitious name should be given on the outside of the envelope and at the end of the story.
4. All manuscripts submitted will be the property of the Link.
5. The prizes will be, First, \$15; Second, \$10, Third, \$5.
6. The authors' names will not appear with the stories when published, unless requested, but the fictitious name will be used.

A SUCCESSOR TO DR. MARJORIE CAMERON

We are glad to introduce to our readers this month Dr. Sarah Cook, who leaves Quebec for India on October 2nd. She goes as the long-awaited-for successor to Dr. Marjorie Cameron.

The Editor takes special pleasure in making this introduction as she has had



Dr. Cook, in her doctor's uniform.

the great privilege this summer of spending several weeks with Dr. Cook in the intimacy of camp-life. It is enough to say that wherever Dr. Cook goes she is certain to win the love and confidence of those with whom she may be associated.

Dr. Cook's history up to this time makes an interesting story. While a young girl she set herself to the great task of becom-

ing a medical missionary. She has held to this purpose and made her way in spite of obstacles and difficulties that would have daunted any but a very heroic soul.

For two years she has been the loved and trusted interne in St. John's Hospital, Toronto.

One of our Board members who was recently in that hospital for a time, speaks of the unbounded affection and confidence expressed by all connected with the hospital in relation to their doctor.

She goes in the strength and enthusiasm of her youth eager to give herself without reserve to her work and ours in India. Let us support her by much prayer as she journeys and especially during the difficult and trying months that must be spent in language study.

THE LINK

HONORABLE MENTION FOR PROMPT RENEWALS

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

Aurora 6; Belleville 30; Broadview, Sask., 2; Brockville 22; Burgessville 13; Burks Falls 11; Carleton Place 10; Castleton 7; Chiliwack, B.C., 20; Coaticook, Que., 17; Cobalt 3; Colborne 10; Dixville, Que., 6; Elmwood (Bentineck Ch.) 5; Goderich 6; Goodwood 2; Grafton 2; Guelph Y.W. 6; Hamilton (James St. 58; Hamilton (Stanley Ave.) 45; Hollyburn P.O. West Vancouver, B.C., 1; Ilderton 5; Kenton, Man. 3; Kerwood 1; Kitchener (King St.) 50; Lethbridge, Alta., 31; Lunenburg 1; Nanticoke 4; New Dundee 13; New Liskeard 14; Niagara Falls (Jepson St.) 44; Orillia 33; Otterville 9; Peachland, B.C. 3; Perry Station 3; Phillipsville 5; Pieton 7; Port Arthur 16; Port Colborne 18; Preston 18; Richdale, Alta., 1; Sault Ste Marie (First) 25; Scotland (Boston) 24; Smiths Falls 38; St. Henri Y. W., Que. 6; Stonewall, Man., 5; Sutton, Que., 3; Tillsonburg (Goshen) 5; Toronto (Birchcliff) 6; Toronto, (Christie St.) 12; Toronto (Danforth Y.W.) 4; Toronto (Immanuel

40; Toronto (Jordan) 4; Toronto (Memorial Inst. Y.W.) 6; Toronto (Mt. Pleasant Rd.) 12; Toronto (Oakwood) 9; Toronto (Walmer Y.W.) 15; Toronto (Waverley) 43; Union 8; Vancouver, B.C. (Ruth Morton Mem.) 7; Vernon, B.C. 3; Walkerville Y.W. 4; Waterford (West End, Villa Nova) 11; West Monkton 1; Westover 2; Westport 3; Weyburn, Sask., 12; Winnipeg, Man. (Tabernacle) 7.

Has YOUR CIRCLE been reported in these columns? If not, let us clear all lists in our next issue.

LINK—ing up with the CONVENTION at WOODSTOCK

1. Appoint your Link Agent as delegate.
2. Plan to be present all day Wednesday **November 12**.
3. Bring your list of subscribers and your difficulties.
4. Report on every name before our books close—**October 15**.
5. Make the number of new subscriptions the largest ever known.

Mrs. J. O. Doherty,
Supt. Agents Link.

LETTER FROM MRS. McLAURIN

Dear Link:

During the South African War there were two small boys at our home in Woodstock. They made and put in up their study a small map of the scene of action furnished with miniature flags, and as a point was won by either of the contending armies, the British or Boer flag was attached thereto. When a place fell to the enemy, with what doleful faces and mutterings their flag was fixed upon it. If victory came to the British how jubilantly the Union Jack was pinned upon the new point of vantage. Shall the soldiers of the King of kings be less concerned about the progress of His Kingdom? What about Burma? It is called a smiling land of sure and easy harvests, a people contented and cheerful. There are no famines here — nor caste — nor infant marriage,

hence no child widows. Women are on an equality with men. Besides the eight million Burmans and thousands of Chinese and other races, about one million Indians make their home, or at least earn a competence here, attracted by the better wages and salaries. The religion of Buddha is perhaps the purest and most kindly of the non-Christian faiths. Still it is a cold, depressing belief. By years of meditation and self-denial, Buddha claimed to have learned the way of peace. He pointed men to it and said "save thyself." On the steps of a pagoda a missionary asked a worshipper, "are you praying to Buddha?" "I am praying to no one." "For what then are you praying?" "I am praying for nothing," was the reply. And *nothingness* is the supreme goal of the Buddhist.

Ever since Judson pre-empted this land for Christ and the Baptists over one hundred years ago, our people have known something about mission work here. Since the beginning Baptists have led the way and there are more of them here now, missionaries and church members, than in all other missions in this country put together. In this city alone are fifty A. B. Missionaries and in their schools over three thousand students and pupils. This educational work is largely, in some cases altogether, financed by the Christians of the country who are keen for education and able to pay for it. The A. B. M. Press, with five Americans engaged, is entirely self-supporting aside from furlough expenses. Rangoon, ranking fourth among the seaports of the world and with a population of 345,000, is a city of many tongues. Baptist mission work is being done in ten languages just here. Our Telugu school near by has seven hundred pupils, Judson College three hundred students, with nine Americans on the staff. There are two theological seminaries for Burmans and Karens, and two Bible training schools for women.

It is with Judson College, dear Link, that some of your friends are connected. About two-thirds of the three hundred in attendance are Christians, about one-third

are girls. Six young women graduated last year with the degree of B.A. They are a fine, attractive lot of people, friendly, bright and keen. They are fair in colour with good physiques, well dressed, self-respecting. The Karens especially are fond of music and fine singers. The missionaries in charge feel it a great privilege and responsibility to have these young folk under their influence.

The college compound is a cheerful spot. Here are the homes of the missionaries and hostels for the students. One of our windows overlooks the sports field on which Judson boys have won the name in the local papers of playing a "clean" game. In full view of another is a National school for girls, where scores of little maidens make the air vocal with their sing-song lessons and games. Just beyond this, a peep of a big Chinese school house, and, in line but nearer, one of the hostels from which issue sounds of singing, violins, laughter, and other merry school boy noises. The first sentence in a Freshman's essay the other day was, "My first day in Judson College was the happiest day of my life"—happier perhaps than subsequent days have been! The Burman, like the Brahmin, is hard to win. But they are coming. By the preaching of the Cross and the lives of thousands of converts the Truth is being commended and the golden chain of miracles grows. And there is the promise: "He shall not fail nor be discouraged till he set judgment in the earth," "and the isles shall wait for his law."

M. B. McLaurin.

Rangoon, Burma.

PIONEER MARY JANE FRITH GOES HOME

At the home of her brother, Mr. J. P. Frith, of Winnipeg, after an extended illness that began with a stroke on February 28th last—her 73rd birthday—there passed to her heavenly home on August 5th, Miss Mary Jane Frith, the first single lady missionary to the Telugus in India from the Baptist constituency of Ontario

and Quebec. A few days later, when the long journey east had ended, she was laid to rest at her home village, Winchester, Ont., the Canadian Baptist Foreign Mission Board, as some slight expression of the thought of many of its supporters, sending a telegram of sympathy to be read on the thronged funeral occasion.

In November next 42 years will have passed since Miss Frith, after some years of evangelistic experience in mission endeavor among French Catholics, reached India and took up her residence in Co-canada. As soon as she had acquired sufficient knowledge of Telugu, she began her work with a class of young men and through their good will gained an entrance to the closely-guarded women in their homes. Early in 1884 she secured, through Rev. A. V. Timpany, the services of a Telugu Bible woman named Ellen. A few months later these two were joined by an Anglo-Indian Christian woman, Miss Charlotte Gibson, who remained in the mission employ until a few years ago. The work thus opened by these pioneers when the Canadian Baptist Mission in India was but ten years old, continued with much success until in 1887, after a term of five strenuous years, Miss Frith, on account of broken health, was obliged to return to the homeland, her place being taken by Miss S. I. Hatch, who had reached India the year before. Thus ended her brief but honored service among the Telugus of the Canadian Baptist Mission.

After a few years she recovered her health sufficiently to go to Assam, where, supported by a small group of steadfast Canadian friends, she has since continued, with intervals of longer or shorter furlough, to serve her Master in fruitful measure.

Only those who were most intimate with her know something of what she has endured in her labors among the hills of that far country; for her faith was of the cheerful kind that is undismayed by obstacles and that reck little of physical discomfort.

This simple announcement of her passing will quicken old memories in the hearts of not a few who can recall the tours of this bright, winsome missionary among the Ontario churches thirty years or so ago and will cause them to await with eager interest the story of her life, which, it is understood, is to be published later on. Suffice it here to add that never can there fade the glory of the honor of her having been the pioneer single lady missionary to India from Ontario and Quebec and thus the one who broke the road for the rest.—H. E. S.

MRS. GEORGE CHURCHILL

In the September Link brief mention was made of the Home-going of our veteran Missionary, Mrs. George Churchill.

A sketch of her life has since been published in our denominational papers. We are glad to reproduce this sketch so that all our readers may not only see it now but may have it in this convenient form for future reference.—Ed.

On August 12th, at the home in Toronto of her daughter, Mrs. Harry E. Stillwell, as if in gentle sleep, there passed to join the choir invisible, Matilda Faulkner, widow of the late Rev. George Churchill, missionary at Bobbili, India, from August, 1879, to March, 1908, when he was called to higher service.

Two days later, after a beautiful burial service at the house, conducted by Dr. S. S. Bates assisted by Rev. Wm. Pugsley, the worn and wearied body of this Mother in Israel, who had reached the ripe age of 84, all but two months, was laid to rest amid glorious sunshine, in lovely Mount Pleasant Cemetery, Toronto, only a short distance from the grave of her sister-missionary from Nova Scotia, Mrs. Hannah Maria Armstrong. There she awaits the resurrection call of Him whom she so devotedly loved and served for a full three-score years and ten.

Converted at Fourteen

Born at Stewiacke, near Truro, Nova Scotia, she was soundly converted at the

age of fourteen and was one of seven cousins who followed Christ in baptism on the same never-to-be-forgotten day. The burning story of Adoniram Judson's missionary sufferings in Burmah set the young girl's heart aglow with a desire to serve in foreign lands, but lacking encouragement from others, while biding the time for the way to open, she attended the Model and Normal School at Truro, to which the family had removed, and became one of the most capable High School teachers in the Province. Although contributing a full third of her salary for the support of a "substitute" native worker in India, she was not satisfied. Then, one Sunday as she sat in the Truro Church choir, she saw two colored men come up into the gallery. Someone seemed to say, "Who cares for their souls? You are longing to go to the heathen, but why not lead and save these people?" Characteristically she began a mission for them, first in her father's kitchen, and then, as the numbers grew, in the big dining room of the spacious Faulkner house which stood in the heart of Truro. In the church which was the outcome, and which still flourishes, there are a few aged colored folk who still remember the zeal of the brilliant young teacher who first thought of them in the long ago.

Two of Famous Seven

She was thirty-one before, through her betrothal to Missionary-Elect Rev. George Churchill, of Hebron, N.S., whom she had met as a fellow-student in Truro Normal School, the way opened for foreign service. They were married in September, 1873, and were two of the famous seven who were farewelled in Windsor, in the previous August, at a memorable meeting in which a deep sense of God's presence was upon all and the inspiration of which still abides. This group of seven, after vainly seeking a suitable field in Siam, crossed the Bay of Bengal at the invitation of the Ontario and Quebec Board, and took as their mission field all that vast stretch of Telugu territory which lay to the north of the Ontario Mission section

and which extends from Vizianagram to Sompeta. There, after a few years as co-workers with the Sanfords in Bimlipatam, the Churchills removed to Bobbili in August, 1879, and settled happily down in their tiny home to build first a bungalow in which to dwell, and then a station, with its converts, churches and schools. And there they were privileged to serve together for nearly twenty-nine full and fruitful years, during which converts continually grew in numbers, and ever more and more numerous and well-trained native assistants were raised up. Through all that long time, Mrs. Churchill maintained what was then the second Caste Girls' School, in all that region, and which later developed into the Boarding School, which still seeks to lead to Christ Telugu young girls to train them for His service.

As the years came and went, they brought sickness and sorrow in their train. As a result of constantly recurring fever, Mrs. Churchill was afflicted with that difficulty in hearing which troubled her in her last years. Then, while in Siam, of twin babies, a boy and a girl, the girl died at birth, during her husband's absence on distant tour through that lonely land. Her faith could say even then, "But He cannot be unkind and I must feel it is best." Then later, at Bobbili, in September, 1881, the boy, aged six years and seven months, died of fever. There are probably few more pathetic and deeply affecting passages in Christian literature than that in which, in her fine missionary book, "Letters from My Home in India," this woman, with her splendid literary gift, portrays so realistically her and her husband's experience in that stricken hour. As it strikingly reveals their unquestioning trust in God, their un murmuring resignation to His will, the Christian strength and fortitude that nothing could dismay, and that true missionary spirit which is invincible, it seems fitting to quote it in full even in such a brief narrative as this:

"As far as Christian friends were concerned we were all alone in this great

town. I had myself to dress my boy for burial. So Mr. Churchill and I went into the night to our garden to choose his burial place. It was such beautiful moonlight, only a few white clouds over the deep blue, not a stir to break the silence. All through this and the other events a wonderful strange calm had possessed us, but as we stepped back into the study, where he lay, the flood of tears burst forth, and together we wept for our first-born. So hard it was to give him up—

"It was so exquisitely fair,

That little form of clay,

Our hearts still lingered by his clay."

"But other and harder duties awaited us. Though bowed with grief and weak with fever, Mr. Churchill was forced with his own hands to construct the coffin for his child; and in the early morning hours we laid the precious dust in a quiet corner beneath the mango trees—in the garden where he had played, under the green growing things he had loved so well—never more to be amid them here, but transplanted, we knew, to our Father's garden of glory on high."

Another Babe Passes

Again in 1888 another little four-year-old son was smitten with that fever that ever seemed to lie in wait, and passed away within a few days. Then twenty years later, in 1908, as already recorded, her husband was taken from her side in great suffering from an injury received while building a mission house at distant Ryagadda, where they had opened work. But, with indomitable faith, purpose and devotion, she carried on, with her only child and daughter, Bessie, as her co-worker and stay. It was during these years that she shared with the Maritime Women's Board in providing the funds for the erection of the beautiful Churchill Memorial Bungalow at Bobbili, where her last days were spent in the beloved India, which she left in February, 1921, in her eighty-first year, to make her home with the daughter in Toronto, who had gone all the long way to India to bring her to Canada.

In the radiant afterglow of the three-and-a-half years that followed the half-century of service abroad, India was ever in her thoughts and prayers. It was a high-day when a missionary came to talk of India, where her dear ones slept, and where the converts she had won lived and served. Indeed, her constant hunger was for news of India. One of her last acts was a gift of one thousand dollars for a Home for Missionaries on furlough at Wolfville, N.S.; and the last letter which she was able to understand when read to her was one from Missionaries Rev. and Mrs. W. S. Tedford, telling how her gift had helped to make the home comfortable. Verily, India was written on her heart. And so loving India, dreaming of India, praying for India, she passed painlessly and like a tired child at late eventide to "Where beyond these voices, there is peace." And now,—

"From out small limits and with holdings free,

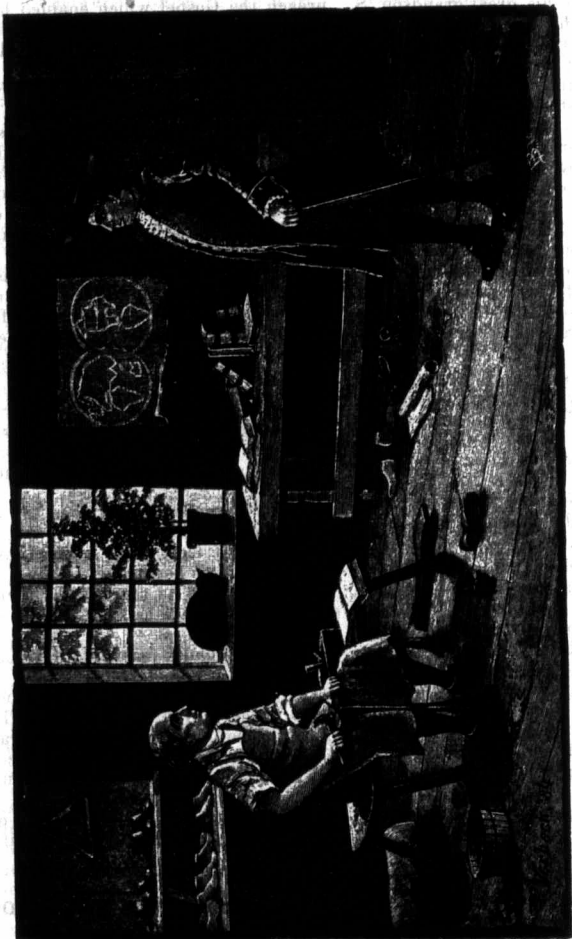
Somewhere she dwells and keeps high company."

—H. E. S.

ONE OF THE GREATEST OF GOD'S ENGLISHMEN

It was another day of creation in the history of Christ's Kingdom when, on August 17th, 1761, William Carey was born at Pauler's Pury in the "midmost of the Midlands." Jesus finished his work in three and thirty years; but Carey was thirty-two before he really began his. Going at this late age to India—most Boards to-day would think him too old—in spite of a delicate constitution and almost incredible labors, he stayed forty-two years without a furlough, and died on June 9th, 1834, at Serampore.

In the beginning this man created the desire which finally created the modern missionary movement. He found it up-hill most of the way, but being a "spiritual highlander" by nature, he fixed his eyes upon a distant goal and made Serampore a centre from which evangelists, mission-

**PRAYING, COBBLING AND MAP-MAKING**

When William Carey hung up a map of India in his little cobbler's shop and prayed earnestly on behalf of the millions of that great continent, did those pray-ers of his affect the whole history of India or did they not?

aries and the printed word went forth to almost every part of heathendom.

The story of his wonderful work has been greatly written by his great-grandson, S. Pearce Carey. The book, which is published by Hodder and Stoughton, is one of entrancing interest and runs to 425 pages. The thirty-two chapters present one of the greatest lives in history in splendid proportion. One finishes the very last wishing there were still more.

Among many new features which Carey has discovered is the name of the fellow-apprentice, who pled with Carey to turn to Christ. How little John Warr realized the far reaches of his personal evangelism. Carey says, "He loaned me books and he became importunate with me." With a fine courtesy the book is dedicated to this John Warr, who urges us to personal evangelism to-day.

Our illustration shows the "consecrated cobbler" at work, with his books before and all around him. This is quite true to the facts. See his map of the world upon the wall. It was there just because it hung first upon the wall of his heart. He mastered Latin and Greek and then added Hebrew. From these he passed on to Italian, French and Dutch.

When Carey reached India, God's Word had been printed in two of India's 147 languages. "Only two lamps were burning, and these in the southernmost corner of the transcant isle. The vast rest was in the dark." In 1803 he was praying for fifteen more years and expected to "render God's word in all the chief tongues of Hindustan." He labored for thirty-one years after that and rendered the Bible, in whole or in part, into thirty-four languages.

In addition to this most incredible task, Carey taught regularly in the College in Calcutta, and was constantly at work as an evangelist wherever opportunity offered. While still a cobbler in England he spent much time in preaching wherever help was needed. A friend remonstrated with him for neglecting his business to preach the Gospel. "Hy dear sir," he

answered, "my business is to preach the Gospel; I only cobbler shoes to pay expenses." It was this overwhelming desire to preach the Gospel which enabled him to overcome almost insurmountable difficulties at home and made him so abundant in labors for India's vast peoples.

In telling his story Carey not only does full justice to his great missionary ancestor, but gives full recognition to his very able colleagues, Marshman and Ward. He also throws new light upon Mrs. Carey's attitude towards going to India, and it is all to her credit, too. The best part of the book is that while the work of the man and his colleagues is very faithfully and interestingly told, the soul of the man is just as faithfully shown, and this is what makes the book a great one—one that will live as long as Christianity lives — Western Baptist.

THE GIFT OF GOLD

The annual Thank-offering Day had come.

Four women sat side by side at the service.

The first wondered how soon the meeting would be over, etc.

The second leafed her hymnal as she planned to alter her dress.

The third could scarcely be seen for she desired a place as small as her offering.

The fourth had a face shining radiantly as she counted her blessings.

The story of these four women and the boxes which they brought to that Thank-offering meeting, and took home again is interesting and would make a decided "awakening number" on your Thank-offering meeting programme.

Send for "The gift of gold" (1c or 7c per doz.) to Literature Department, 66 Bloor St. W.

THINK ABOUT THE WOODSTOCK CONVENTION

Plan to go.

See note on page 58.

THE GREATEST FORCE IN THE WORLD

The most powerful forces in the world work silently. No man can hear the sun or the tides or the mighty attractions which hold the universe together or bind man securely upon this flying earth. The seed germinates in stillness under ground and all the great growth of Nature is inaudible. It is a strange thing that we can not bring ourselves to realize that if Nature's most massive energies operate in silence it is even more to be expected that the great spiritual forces will be noiseless too. We seem to think otherwise. We look to public men, to loud explosions of guns, to newspaper and platform publicity, to the movement and pressure of the mass and overlook the buried seed of suggestion, the private word, the unobserved friendship, the working book, the penetration and the persistence of personal memories, the unrelaxing secret grip of truth moulding the conscience and the inward soul of individuals and of mankind.

But it is with these deeper and vaster forces that the cause of missions works. Its men and women go out quietly into the world and are lost to sight. They settle in great cities where the traveler who does not look for them does not see them. Or they go out into remote places where the traveller never comes. They make no great stir. They begin with no tumult, making friends, rendering service, healing sick folk, teaching children, here and there giving to someone who may understand. They spread new ideas and they live a new life. And neither an idea nor a life is audible. Sometimes the quiet of such work is disturbed by misunderstanding, or innocent folk have to bear the guilt of the consequences of deeds that were neither quiet nor innocent. And sometimes the thunders break which sooner or later are inevitable from the clash of silent truth with the falsehood, secret or open, which is its foe. But the still and pacific energies of love and life work on and in the end they are resistless.—Missionary Review.

CHRISTIAN MISSIONS AFTER A CENTURY

Modern Missions began a little over a century ago—practically within the lifetime of one man. A comparison between conditions then and now gives confidence in the guiding hand of God.

Mission Boards?—There were at the beginning of the last century only six, and they had just started. Now there are 700, supporting missionaries in nearly every non-Christian country in the world.

Missionaries?—Then about 100 and they not bona fide foreign missionaries, but rather colonial ministers. Now 25,000 men and women represent the Christian Church (Protestant) in the foreign fields.

Native Preachers?—Then none ordained. Now 110,000 ordained and unordained, preaching and teaching among their own people.

Churches and Sunday Schools.—Then none. Now 27,000 organized churches and 33,000 other places unorganized, but having regular religious services. Also 37,000 Sunday Schools having 2,000,000 children enrolled.

Theological Colleges?—Then none. Now 406 Colleges and Bible schools having about 10,000 students in training for Christian work.

Doctors?—Then none. Now 750 men, 320 women and 550 nurses as foreign missionaries; also 250 native doctors and 2,200 trained assistants.

Medical Work?—Then no hospitals; now there are 710 with 18,000 beds. Then no dispensaries; now there are 1,150. In these hospitals and dispensaries 3,200,000 individuals were treated in a year, with a total of 9,000,000 treatments.

Contributions?—A century ago about \$75,000 annually by all Protestant Churches. Now \$40,000,000 per annum. Then native churches gave nothing. Now nearly \$5,000,000 yearly.

Bible Societies?—Then none. Now eighty. The Bible in whole or in part is translated into 558 languages.—Condensed from an address delivered by Dr. R. P. MacKay.—Missionary Ammunition.

Our Work Abroad

SAMALKOT—WOMEN'S

As I have only been in charge of the Women's work on the Samalkot field for a matter of six weeks it will easily be understood that I have not much to report. The amount of direct personal work that I have been able to do is small. The weather became rather severely hot very quickly this year, but for two very hot weeks in April we did visit in the town. We saw some of the caste women whom Miss McLeod and Miss Farnell had been specially interested in, and examined the eight little evangelistic schools which meet here and there on week days in the town. We have spent every Sunday morning with the Sunday School held in connection with the church in the Malapalem and our hearts have been cheered by quite an increase in the attendance. The Superintendent is a young Christian woman who teaches in the Government Caste Girls' School in town. She is sister to our pastor's wife, and takes a real interest in the school. One of our teachers is the old town Biblewoman, Mollamma, another is an interested layman. Another, Deva Sahayam, a young man, who is to attend the school here in the Mission Compound while teaching a night-school in the palem, and still another class was in charge of another Christian woman who teaches in the Government Caste Girls' School. But her lord the husband has just lately ascended the celebrated Miff-Tree and has commanded her not to come near our school or church! So the Missamma takes her class and enjoys it exceedingly.

The evangelistic schools, attended by little caste girls, are interesting but have dwindled very much in attendance, owing, probably, to the frequent changes in missionary personnel. I am the third new Missamma in as many years. Change always means a hiatus—a time when nobody goes to visit, for a while. And then the attendance always falls off. Mollamma teaches these schools, and is really interested, but is too old for this work and can-

not teach well. It takes special gifts to work successfully amongst children, and we wish we had a gifted one for these schools. The average attendance this last year has been very low—only 36.

Our visits to the Zenanas revealed a number of interested ones, to whom it was a real pleasure to speak of Jesus, and who have some general knowledge of His life and work, but none who are regular learners. There is far more illiteracy here among the Sudras than there is in Avanigadda, and I think that accounts for the reluctance to enroll as learners. In this city of 12,000 there are only 70 girls in attendance at the Government Caste Girls' School. We had that many or more in Avanigadda (more, I'm sure) with one-quarter the population.

A number of men are friendly, but a number through indifference or dislike, refuse to take our tracts, saying often when we know it is not true that they cannot read.

I have not been able to do any touring, but have met in workers' meeting, the staff of eleven Biblewomen. Eleven sounds fine to a missionary from Avanigadda where we never had more than four. But I have no hesitation in saying that these eleven do nothing like the amount of work nor cover the ground that the four of Avanigadda did. Most of these—seven of them, in fact—are more or less aged, illiterate, decrepit, and inefficient, though they may be faithful. One cannot help feeling that they cannot do much toward the bringing in of the Kingdom. There are four younger ones. Of these, two—Sujenamma and Guanaratnamma—are efficient women of experience and some initiative, but they do not work beyond the limits of their own village, partly, perhaps, because they cannot be spared from family duties and partly, it seems, because they have never been used to walking any distance. Two others, of the younger four, Krispamma and Annamma, have just lately been taken on and have yet to prove themselves. They are both inexperienced. Krupamma's husband is a

teacher in Miss Brothers' boarding school. She works with Mollamma, the town Biblewoman, and is faithful in going to her work every day.

The field badly needs vigorous, efficient Biblewomen who are not afraid of work. Miss Farnell has two young women in training at Palkonda who we hope will help fill this great need. Pray for M. Somamma and M. Sutteamma.

Conditions are very different to what they are in Avanigadda. It is a poorer country and Christians and workers alike seem less resourceful and more lacking in go-ahead initiative and power. There doesn't seem to be the same enthusiasm. But we pray that in this Jubilee year, a real break of revival may touch us all and that we may be used to bring in our share of the Jubilee Sheaf—the 5,000.

Another pressing need on the field is a car. This is admittedly one of the hardest fields in the mission to tour and a car would mean a great saving of vitality and precious time for more work. Then, even for station work. This is a town of 12,000. It is a town of distances. If such equipment as a car is at all possible it seems a waste of precious strength and time to be tramping about as Miss McLeod did for so many years, in the dust and heat of July, August, September and October when the thermometer is never (I think I can safely say) below 90 degrees in early afternoon at going-out-time—and very often above, and again in April before hill-holiday time when, as this year, the thermometer has often been 100 and 103 degrees at going-out-time.

Then there are the near villages we might often see, where once has to do now.

We have a big town, a big field, a big task. Give us a real equipment.

K. S. McLaurin.

Have you read "The Enterprise," "Pioneering in Bolivia," and "Letters from My Home in India?" See note about the last of these on page 60. Any of them will make a charming birthday or Christmas gift.

FROM MISS PRIEST

It has occurred to me that a few items concerning the work of the Lord on our Tuni field may stir up your hearts to praise and prayer as they have my own. The sowing has been going on for many years and now our hearts are rejoicing.

Your love-gift of the car has made it possible for me to visit a number of villages I had not seen for years, and I will take you along to some of them and let you have a glimpse of what God is doing. One Sunday morning Lydia and I set out early, and after travelling about seven miles, we had to leave the car for an ox-cart which the pastor had sent to take us the rest of the way to a village where a number were waiting to be baptized. It took a little while to gather them altogether, although the preachers had gone out the night before to make sure they understood that we were coming. Among them were the first fruits from the Mala community of that village, it is still true that "God hath chosen the things that are despised and the things that are not," for so far on our field not many of these caste people have come out. We sat in the shade for some hours and examined those who had decided to take this open step and found nine were ready. After prayer we went to the big tank near the village singing as we went "Victory to Jesus now." Lots of the caste came and stood on the bank to watch and as he stood in the water with the men in a row beside him, the train went past, so many others saw this confession of Christ. As we wended our way slowly back to the car, there was joy in our hearts as we talked together of the "new things" God was doing.

A few days later Veeramma and I sat out early one morning for another village belonging to the same church. Eleven miles from Tuni we picked up Pastor Manakyam and went on several miles farther till we came to the place where the evangelist was to meet us with a cart. Benjamin was there ahead of us and insisted that we must go into a nearby vil-

lage where some people were waiting for baptism. We went and found two women who gave their testimony with happy faces, the other Christians also bearing witness to their daily walk. A third woman who has been believing for some time but holding back from open confession for fear of her husband, was urged to take her stand with the others, but shook her head as she stood in the doorway of her mother's house where we had gathered and turned her head away from us. The story of Zaccheus was read, and as we came to Jesus' word "To-day is salvation came to this house," the question "Will Jesus say this about any house here to-day?" was pressed home. After prayer Monakyam stood facing Deenamamma the hesitating woman and began to sing "I gave my life for thee." I joined him as we sang the second verse; suddenly her face changed and in such a happy way she handed her baby to her mother saying, "I will be baptized now!" How we rejoiced at this victory, and as we went to the little tank nearby we told her now she would be able to win her husband. And I will tell you right here that when Benjamin came in to the monthly meeting he brought the glad news that when her husband came home instead of being angry, he said that he too wanted to be a Christian.

From here we went to Benjamin's village where he and his wife are doing good work for the Lord. Here we had a happy time examining five men and women who gave good evidence of their faith in Jesus as their Saviour. After the meeting we went across the fields to a pit with some water in it which a Brahmin had dug out the day before to provide water for the cattle. It was just ready for a baptistry for us and with care they managed very well. This was another happy day, and although we were very tired that night, in our heart was the song of the reapers.

The next morning we set out early again for a village about 22 miles from Tuni in response to the urgent request of the pastor of the church in that part of

our field. Monakyam joined us again that he might share in the joy of his fellow-pastor who with his wife had gone to this village the night before to ensure that all would be in readiness for us, and we found quite a number gathered in the verandah of Appana's house. While the rest were gathering, these sang a number of hymns in such a hearty way and soon the business for which we had met was under way. Mr. and Mrs. Scott had come too, and while they examined the men who were asking for baptism, Krupavarti, Veeramma and I took the women over to the shade of another house and talked. We had the joy of seeing sixteen men and women received for baptism and four restored to fellowship! These latter came out years ago but went back through the opposition of their relatives. It was encouraging to hear them tell how they realized that there was no peace for them until they came back to God. When we started for the place of baptism the men went singing through the village, and the women took another path and we met at the tank where Jaipal the pastor baptized them. After partaking of the hospitality of a caste family who are grateful for kindness shown years ago, we returned as far as Anavaram where we were glad to rest awhile from the intense heat before going on to Tuni. Although very weary that night, the joy of seeing this victory for His precious name, compensated many times over for the weariness.

The last Sunday in April we had the joy of seeing thirteen baptised in Tuni, for some of these prayer has been made for years. This story must wait for another time, but this is enough to let you know that the reaping time is on and surely it is not the time to retrench but to go on in the name of the Lord to the greater victory. This tells you the joy side, but I can assure you that "souls are hardly wooed and won" from the darkness and there is much need of prayer help for these new Christians and for those who work among them that we may be truly "bringers up of children," nourishing

them with the Word of God that liveth and abideth forever.

Yours in His service,
Ellen Priest

THE BIBLE TRAINING SCHOOL

By Winifred Eaton

Dear Sisters:—I believe that when I wrote you last about the Bible Training School I promised you another instalment at some future date. Our evangelistic campaign will be my subject this time. Each year, in every station we plan to spend some time, either a month, or part of a month, in concentrated evangelistic effort, and as far as possible we all choose the same time and some one great message. Of course as a Bible Training School we wanted to take our part, but we were hindered by the weather from going out in tent at the appointed time. However, after Christmas holidays were over we got our plans made and started out for 12 days tour.

We numbered 26. There were four leaders beside myself, 20 students and one inexperienced Bible woman. We divided up into 4 groups, each Bible woman or teacher taking 5 students for her special band. Each little band made its own arrangements for housekeeping, ordered its own supplies, packed its own boxes and took its own supply of books to sell and leaflets to distribute.

We started out one Monday morning, a cart for each band, with an extra one for our boxes. Two bands took up their abode in the school house at Viraghattam and two bands went on across the river to Thalagam, three miles away. From those centers we worked for the next four days, preaching in the villages morning and afternoon and often holding night meetings as well. In Viraghattam the town itself, was so large as to occupy all our time and we visited between 40 and 50 homes. Old friends invited us to their homes and in places where they have never wanted to listen before, our message found a welcome. From Thalagam many surrounding villages were reached and in one of

these the Brahman women were specially eager to hear and asked the women to come back next day. The second visit brought forth unexpected opposition and the little group was being rather ignominiously driven out when an equally unexpected champion arose, a man who seems almost persuaded to become a Christian.

On Saturday morning everyone was up bright and early—if that term is appropriate when you start off before daylight—for we were to change camp, 12 miles back to Palkonda, a halt there in the middle of the day to get a hot meal and lay in fresh supplies, and by 3 o'clock we were off on the second stage of the journey. 2 groups went to Uppinavala, 11 miles further on, where there was a mission schoolhouse for accommodation, and the rest of us turned off the road to Burja, a village by the river where our tents were pitched in a big mango grove. Since I was with the latter group I shall write more fully of that.

We had a wonderful week there. In Burja we have a girls' school, and a school for low caste children but we have not been able as yet, to secure satisfactory Christian teachers for either of them, and Hindu young men are doing the teaching. It is remarkable though, how God has opened their hearts toward our message, and the way they help us in our work. Sometimes they seemed like real Christians themselves. On Sunday we had our little service under the trees, and then as a group of bystanders had asked for gramophone music we brought the instrument out and with its aid conducted a gospel service for another hour. In the afternoon we had Sunday School at our girls' school. They have Bible lessons during the week, but I had never been there before to have a real Sunday School with them. It was a genuine success. They all came, 42 girls, and we sang hymns, repeated Bible verses, and had our prayer and Bible lesson together. I had not thought of taking a collection but they had found out through one of the teachers that was the right thing to do at Sunday School

and each tiny hand grasped a copper and proudly gave it when the time came. How we wished that we were nearer, so that we could continue the work there every Sunday. Beginning visiting on Monday morning, it seemed as if every home in the village was open and asking us to come. I promised to visit the homes of the school girls first, and we had a great time getting acquainted with their mothers and grandmothers and all the other relatives.

In every home we had the chance to tell the story of Christ more or less fully and how they listened! One young woman followed us from place to place, fairly drinking it in. A few times we went to other villages nearby, but most of the time we spent in Burja. One day we played the gramophone at the tent, and the little schoolgirls gave the "Story of the Wise men," dramatized for them by one of the teachers; another day we had a big meeting in our very small school house; sometimes a member of the band laid up with fever would stay at the tent with a companion or two and when the rest of us returned we never failed to find them with a group of people around, listening to their telling of the Bible stories or learning a hymn. The days passed all too rapidly in the varied but concentrated effort in home and school or at the tent, but after one week we had to leave. 8 o'clock Saturday morning found us all on the move, and by noon—despite a broken cart wheel en route, we had all returned to Palkonda, weary in body but joyous in heart.

When I started to write this I had figures with me telling the total number of villages and homes visited, books sold, etc., but I have since come away for vacation and now when I need them the statistics are missing. Perhaps numbers are not the most important things after all. Two ways in which our campaign helped, and helped greatly, were these—it gave the students in the Bible School splendid experience and we could see them grow from day to day in enthusiasm and in the ability to speak to the people effectively, it

also enabled us to accomplish as much work with our large party in two weeks as my Bible women and I alone could have in two months. We are very thankful for the great privilege that was ours.—Tidings.

BIBLE TRAINING SCHOOL FOR WOMEN

April 17th and 18th witnessed the joy of the graduation of the first class from this School. Although begun in temporary quarters and under various handicaps, already it has justified its coming into being under the capable direction and care of Miss W. Eaton, and we look forward to the increasing usefulness of this child of many prayers. The invitation to the closing exercises could not be refused, for had we not planned and pled for the School for years, and now the first graduating class was an actual fact!

The train was very hot, but at Chica-cole Rd. Station Miss Archibald met us with her Ford car and with Mr. W. Gibson to drive us we were comfortably taken to Palkonda. At the end of the 18 mile journey we were welcomed very heartily by the Eaton sisters, and after a good night's rest were ready to enter upon the exercises which began with a prayer meeting at 8 o'clock, after which each class contributed something to the programme, the higher classes on the books of the Bible they had studied and those in the lower classes told one of the Bible stories they had learned. As I listened to some of these latter, women who had never been in school before, and until a short time ago, were raw village women, my heart rejoiced at the change that has been wrought in them, and thanked God for the loving, patient service of His handmaid. The second morning started off with games and exercises on the tennis court, and the young women did credit to their teacher, Rebecamma. For he it remembered that to most of them play was an unknown thing, Savitramma, the Brahman widow held back for some time, then timidly joined in and as we watched her

that day no longer singled out by her shaven head but one of this happy group, we wished that you could all see what the gospel of Jesus can do for our Telugu sisters. There they were, from various castes and conditions, enjoying the games and exercises together like one big family of sisters, which they are in Christ Jesus. Miss Archibald added much to the pleasure of that hour by giving an exhibition of her physical exercises, the music and instructions for which were furnished by the Victrola. And when the women return to school they are to learn to exercise in time to music, for Miss Archibald sold three records to the school at a reduced price. As we gathered in the school room, which by the way is Miss Eaton's bedroom, it was good to hear the women repeat the Scripture lesson in concert, and after prayer, we listened to reports from the various bands concerning the tours they had made. There was a glad note all the way through as they recounted the wonderful entrance God had given them to many homes and villages.

This was followed by a very humorous report of the Principal's method of training them to make their stipend cover their monthly needs. This revealed the value of the cottage system for the school. There was also a report from the committee appointed by themselves to deal with all minor matters of discipline.

The important function was held in the church and there were four expectant young women who were the principal figures in it, G. Ademma, of Waltair, P. Shanthamma and K. Anamma of Parlakimedi, and P. Kamalarutnamma of Avani-gadda. The programme was an essay from each of these graduates, a message to them from the chairman, and then—the presentation of the Diplomas by the Principal. It was a glad moment for us all and an inspiration to the other students. Our hearts were full of praise to God for this advance step and filled with hope for the future. Our prayer is that many of our young women will catch the vision of the wonderful opportunity this school is open-

ing out to them, and invest their lives in this service of carrying the gospel that has done so much for them to their sisters who are still strangers to it.

At the close the graduates asked us to wait as they had a little part of their very own, and they gave their Principal such a happy surprise by presenting her with a silver key guard with their names engraved on it to be a daily reminder of them! This love token and the words of appreciation meant much to Miss Eaton who has poured her life and talent unsparingly into the school, while at the same time carrying heavy burdens in connection with the field during Mr. Tedford's absence. The teachers, Rebekamma and Naucyma, and also the visitors were garlanded with camphor necklaces along with Miss Eaton and her sister, who has endeared herself to them all by her sunny ways and the help she had given the sick.

One Who Was There.

FROM MRS. CROSS

Avanigadda, Kistna District,

India, 23, 7, 24.

Dear Link,—I have tried to answer each gift that came last Christmas but a few came without having names attached. May I through you say hearty thanks to all who in any way helped to make Christmas 1923 one of the most joyful occasions we have had in Avanigadda.

I would like to make special mention of the hospital supplies that came. It was good to see them and to handle them. The love for the nursing profession never leaves a true nurse they say. I think that is true because even though for years I have had little in that line to do, I find that the love for it "sticks". I am glad it does because it is a very useful thing in India and has been specially so since coming to Avanigadda.

As perhaps you are aware, Avanigadda is a long distance from Vuyyuru where the Mission Hospital is doing such splendid work. Very few will go that distance. We have tried very hard to get a number

who needed medical aid to go; failing that we try to get them to go to the Government Hospital in Masulipatam or to the Lutheran Mission Hospital in Guntur. We send them to the small Government Hospital in Avanigadda. There are two wards in it and a Brahman doctor in charge. He is not always gracious to the poor people so that they avoid him rather than seek his help.

A year ago I asked for a small medicine box to take on tour and for a medicine

cupboard for the bungalow. Both have come and will soon be fitted up with remedies that we hope will bring relief and comfort to many.

Doctor Hulet very kindly helps in supplying a number of useful medicines that a nurse may use.

There is much I could tell you of the joy that has come through this avenue for service. We thank you for your help.

Very sincerely,

M. C. Cross.



MR. GIBSON'S BIBLE CLASS AT CALINGAPATAM

This was taken on the verandah of their bungalow which was being whitewashed. See the straw mat rolled up at the side.

In the back row from left to right is Joy, the head mistress of the Girls' School, her husband John, the preacher, Lizzayya the driver of the Tin Lizzie, Joseph, the colporteur, Seetharamayya, the bramin convert and his wife Sooramma who also tells the Gospel story.

Second row:—Mrs. A. Gibson, Miss Archibald and Mr. A. Gibson.

Third row, sitting:—Savitramma, a bramin convert, Ankamma, her daughter-in-law, Gangamma from the low castes, Kammalamma the wife of Joseph, Kannamma, (Bible-woman) the high caste convert who passes the Bible Examination better than the men, her son Raja rao and the last in the row is Rebecca, the sister of John. She teaches in the Girls' School. Pray for the work in Calingapatam.

Mabel E. Archibald.

A GLIMPSE OF CALINGAPATAM CHICACOLE FIELD

By the sea, seventeen miles from Chicacole is the town of Calingapatam, with a population of 5000. For forty years the Gibson family lived there. Mr. Gibson is a brother of Miss Gibson, who so long helped Miss Baskerville with Gospel work in Co-canada. They had nine children and one was our lady doctor in Chicacole for some years. Mr. Gibson is a very devout Christian. He teaches a Bible class every Sunday morning and holds a Gospel service in the small Chapel every Sunday evening. For years he has given a tenth of his income to the Lord. He is a member of the Chicacole Baptist Church and is a tower of strength in every good work. His son, who is professor in the Government Engineering College, Insein, Burma, recently donated a gasoline lantern for the work. Another son is deacon in the Baptist church, Rangoon. Life in India would not have been the same to the Archibalds without the friendship of the Gibson family. There is where one would be provided with the warmest welcome and the best rice and curry.

Mr. Gibson has been employed all these years in the British India Steamship Company and he supervised the sending of coolies to Burma and vice versa; also looks after the export of Jute and peanuts and other things. He has been a life-long friend of Mr. and Mrs. Archibald and they regretted the former's death and the departure of Mrs. Archibald to America. They are true friends of the work and I rejoice in their fellowship and help.

Mabel E. Archibald.

THE GIFT OF A THANKFUL HEART IN INDIA

"Why does she constantly rub her left arm?" asked one member of an audience of another, as she looked up at a medical missionary who was speaking. "Rheumatism," whispered her friend laconically. "She has made a five hundred dollar thank-offering for it. One day she was operating in India. She was very tired

and very hot, but an urgent call came to her from the village. She rushed out to meet it, and afterwards developed rheumatism in her left arm. She was so thankful it was not her right arm, and so prevent her from operating, that she made the five hundred dollar thank-offering."

"Her salary is only seven hundred dollars a year and she cannot give the entire five hundred in one year, but that is the amount she has determined to give."

The friend was silent as she looked at her own two strong arms and wondered how she could express her gratitude in terms of thanksgiving."

—From "Grateful hearts and what they have done" published by U.L.C. of America.

TEACHERS THREE

I rested awhile in a quiet nook

And found there teachers three—

One was a bird, and one was a brook,

And one was a green, green tree.

The wee bird sang a cheerful song

That no one heard but me,

And it seemed to say, "You've heard my lay;

Pass on its melody."

The brook flowed on in a glad, glad way,

Smiling at the rock's rebuff.

"I have no room," it said, "for gloom;

I laugh when the road is rough."

The green tree stood with wide, wide boughs,

Like hands outstretched to greet,

And when the branches stirred I caught this word:

"Be a friend to all you meet."

—E. C. Baird.

Missionary Review of the World

DELEGATES

Will all delegates who wish billets for the Convention please send their names to Mrs. Everton, Woodstock College, Woodstock, Ont.

Among The Circles

NORTHERN ASSOCIATION

The 33rd annual meeting of Circles and Bands of the Northern Association took place at North Bay on June 25th, 1924. The meeting was opened at 2 o'clock by singing "Ye servants of God, your Master proclaim". Mrs. J. Cockerline, the President, occupied the chair; Miss Copp, in the Devotional period, gave us a beautiful message from John 15—8-16. Mrs. E. Morgan, President of North Bay Mission Circle, welcomed our visiting sisters, which was very ably responded to by Mrs. G. A. McDonald, of Timmins. The nominating committee was appointed as follows: Mrs. D. J. Elliott, Mrs. Craig, Mrs. John Galt, Mrs. G. A. McDonald.

The Director, Mrs. Phelps, then called for verbal reports of Circles and Bands of the Association, to which a good percentage responded considering the long distances we have to travel in the north to attend Association. The reports showed advancement along many lines, and were very encouraging. Mrs. Phelps submitted the following statement in her annual report, of money raised by each church in the Association, through its Circles and Bands for Home and Foreign Missions, North Bay \$382.30, Sault Ste Marie First \$165.65, New Liskeard, \$110.15, Wellington St. Church, Sault Ste Marie \$99.39; Cobalt \$82.90; Blind River \$61.16; Timmins \$43.04; Cochrane \$23.73; Thessalon \$12.00; Sudbury \$10.00; Capreol \$10.00; Total \$1000.35 compared with \$962.13 last year. Of this amount \$474.49 goes to Home Missions and \$525.84 goes to Foreign. North Bay Circle stands first for amount of money raised in any one organization being \$212.75. First Church Sault Ste Marie, second with \$156.65. Cobalt Circle is first for giving per capita contributing 8.21 per member, North Bay second contributing 5.71 per member.

There are three new Circles, and four new Bands in the Association, making a total of nine Circles, and ten Bands, compared with seven Circles and six Bands last year. There were 134 subscriptions

for Links, being six more than last year and 159 subscribers for Visitor, being eight less than the year before.

The Bands in the Association have raised \$225.35 compared with \$219.52 last year. Blind River is the Banner Band for highest amount raised, being \$61.16, also highest per capita, having contributed 2.15 per member. North Bay raised the next highest amount, \$46.50; Timmins stands second per capita having given 1.56 per member; Cobalt's the next with 1.15 per capita and they have only been organized six months. Thessalon is worthy of mention. They organized on Jan. 20th and have contributed \$12.00. Wellington St. Church, Sault Ste. Marie, Band has the largest increase in giving this year, having given \$19.00 more than the previous year. Timmins is second with \$14.29 increase.

After this report there was a lively discussion on Mission Band problems led by Mrs. P. E. Nichols of North Bay. Then Mrs. C. J. Holman, President of our Home Board gave us a very interesting and convincing address on Stewardship in our Circles. (Mrs. Holman spoke on Home Missions in the evening).

The Nominating Committee reported Miss Olive Copp of Timmins, President; Mrs. John Galt, Sudbury, Vice-Pres.; Mrs. Gordon Sims, Sault Ste. Marie, Secretary; Mrs. Norman Phelps, North Bay, Director. These nominations were unanimously approved.

The final address of the afternoon was given by Dr. J. G. Brown. He made a very stirring appeal, ably sketching the work of the Foreign Mission Board in the past, and outlined the wonderful possibilities for the future as a challenge to Stewardship.

And a very profitable meeting was brought to a close with the Hymn, "Jesus shall reign where'er the Son" and prayer by Pastor Hardy of Capreol.

Fannie E. Hardy,

Sec. Pro Tem.

A. M. Phelps,

Director.

SHEDDEN WOMEN'S MISSION CIRCLE

A meeting of the Baptist Women's Mission Circle of Shedden was held on Thursday, June 26, on the parsonage lawn. The circles from the sister churches of Fingal and Iona Station were invited and about 50 attended. The collection was \$21.50 and will be used entirely for mission work. Rev. C. H. Timpany and Mrs. Timpany, missionaries at present in this country on furlough, were special guests. Mr. Timpany told how the missionaries are building up a church in India, and through that native church trying to evangelize the country with the Gospel of Jesus Christ. Mr. Timpany's parish is 800 square miles in extent, and he declared that there are no denominational rivalries in India as each one has his own section of country. Representatives from each of the circles took part, Mrs. Brush and Mrs. Mugridge of Fingal singing a duet, and Mrs. D. E. Brown of Iona Station leading in prayer. Mrs. Doan of Shedden read the lesson, and Mrs. (Rev.) M. P. Lockhart presided. A very pleasing item was contributed by Miss Dorothy E. and Miss Helen C. Timpany, who, dressed in native costume, sang a hymn very sweetly in the Telegu language. The meeting was followed by a strawberry, cream and cake lunch provided by the Shedden Circle.

TREASURER'S REPORT

Receipts For July and August, 1924

From Circles:—St. George, \$22.90; Galt, \$10; Port Burwell, \$5; Mitchell Square, \$3; Fengal, \$16; Toronto, Indian Road, \$20.35; Listowel, \$2.50; Beachville, \$9; Toronto, Parkdale, \$24; Brantford, Immanuel, \$9.50; Orillia, \$17.01; Hamilton, Hughson, \$10; Blenheim, \$5; Toronto, First Ave., \$3.50; London, Kénsal Park, \$1; Malahide-Bayham, \$10; Hespeler, \$16.70; Barrie, \$8.20; Toronto, Boon, \$4.42; New Dundee, \$11.43; Paisley, \$1.40; Hamilton-Stanley, \$26.25; Toronto, Dufferin, \$10.68; Wingham, \$5; Brantford, Immanuel, \$7.15; Hamilton, Victoria, \$16.50; Mitchell Square, \$12.50; Mount Forest, \$6.59; Toronto, Dan-

forth, \$30.31; Toronto, St. John's Road, \$6.30; Toronto, Bloor St., \$89.88; St. Thomas, Broderick Memorial, \$5; Chatham, \$47.33; Sault Ste. Marie, Wellington St., \$2; Toronto, Silverthorn, \$3.25; Daywood & Leith, \$6.50; Hamilton, James, \$9.45; Toronto, High Park, \$12.55; Hamilton, King, \$7.50; Burtch, \$10; Sarnia, Central, \$70.53; Toronto, Bedford Park, \$2.50; New Liskeard, \$7.80; Gravenhurst, \$20; Springford, \$22; Wheatley, \$6.88; Stratford, Ont., \$33.30; London, Adelaide, \$17; Toronto, Calvary, \$14; Kingsville, \$12.20; Timmins, \$3.13; Peterboro, Murray, \$38.90; Langton, \$25; Aurora, \$6.37; Birchcliffe, \$2.20; Toronto, Pape Avenue, \$4.34; St. Thomas, Centre, \$23.25; Windsor, Bruce, \$25; Brampton, Picton, \$2; Toronto, Christie, \$4; Wilkesport, \$1.40; Toronto, Waverley, \$4; Tillsonburg, \$3.25; Brantford, Calvary, \$14.75; Fenelon Falls, \$9.35; Toronto, Immanuel, \$10; Colchester, \$24; Springfield, \$9.91; Hamilton, Hughson, \$1; Toronto, St. Clair, \$7.25; Norwood, \$7.50; Cheltenham, \$3.50; Kenilworth, \$11; Campbellford, \$4.25; Baker Hill, \$1; Shedden, \$12; Beamsville, \$5; Stratford Memorial, \$7; Orillia, \$1.20; Belleville, \$15; Bentinck, \$3.25; Toronto, Jarvis, \$12.12; Jaffa, \$2; New Sarum, \$2; Southampton, \$5; Colborne, \$5; Toronto, Central, \$186.36; Mt. Brydges, \$9.50.

From Young Women's Circles:—St. Catharines, \$17.25; Toronto, Moulton College, \$106.25; Toronto, Annette St., \$7.95; Toronto, Bloor, \$18; Toronto, Danforth, \$9; Toronto, Bethany, \$3.17; Toronto, First Ave., \$12.70; Toronto, Dufferin, \$3.38; North Bay, \$43.90; London, Adelaide, \$35; Hamilton, James St., \$20.

From Bands:—Simcoe, \$25; Barrie, \$1.80; East Nissouri, \$18; Parkhill, \$5; Villa Nova, \$8; Georgetown, \$7; Toronto, Century, \$6; Stouffville, \$1.70; Stratford, Ont., \$7.25; Blenheim, \$5; Sarnia, Central, \$12.40; Toronto, Bloor, \$8.75; Hamilton, Victoria, \$6.82; Mount Forest, \$2.00; Hamilton, Kensington, \$4; Toronto, First, \$14.75; Toronto, Walmer, \$25; Sault Ste. Marie, Wellington St., \$1.70; New Liskeard, \$1.90; Beamsville, \$3.75; Kitchener, Benton, \$6; Hagersville, \$5; Freelon, \$15; Timmins, \$5.25; Cobourg, \$5.50; Toronto, Jordan, \$5; Burtch, \$1.80; Woodbine Heights, \$3.50;

(Continued on page 50)

The Young Women

GOODBYE

Dear Girls,—My message to you this month will be very brief—just to say the little word good-bye. Since I last wrote you I have decided that I can get away to India and expect to sail early in November. It has been a real pleasure to me to have had fellowship with you both by meeting you and by your letters and I had looked forward to meeting many more of you during this coming winter. But someone else will have that privilege.

I shall often think of you and of your enthusiastic service and shall follow the reports with great interest. The King's work is urgent and whether here in the homeland or in other lands, demands the consecrated keenness and ability of all His subjects. May we all be faithful in our appointed tasks.

Yours in Royal service,
Lida Pratt.

MISSION BAND PROGRAM CONTEST

The management of "The Link" is very desirous of finding amongst our own workers those who can help others with Band programmes. There are always many leaders of Mission Bands who only take the work because no other leader can be found. These brave women are already burdened with too much home work and other church work to be able to spend long hours of preparation for their meetings. The Link wants to help these workers.

With this object in view, and also to draw out latent talent The Link is opening a competition. To all young women, not Band Leaders, who are over sixteen years and who are paid up members of a Young Women's Circle or older women's circle, or Mission Band, this competition is open. The rules are as follows:

1. There must be four fully developed programmes, giving every detail. If there are speeches they must be with the programme. The hymns and scripture must be chosen.

2. The subjects may be on our work in Bolivia or India.

3. The four lessons must be related. A progressive study of one subject or phase of our work; for example, the Educational work of Bolivia or India, a study of four stations, or any such subject.

4. The programmes must be in the Editor's hands by December 31st, 1924. No name must be attached to the manuscript, but the name shall be enclosed in a sealed envelope accompanying the same.

5. All material submitted must be neatly type written on one side of paper only.

6. The prizes shall be \$15 for the best, \$10 for the second and \$5 for the third.

TREASURER'S REPORT

(Continued from page 49)

Gladstone, \$38; Orillia, \$3.50; Paris, \$10.00; Stratford Memorial, \$5.

From Other Sources—"A Link Reader, \$25; Interest, Wm. A. Rogers' stock, \$17.50; Interest, Commercial Cable, \$10; Norfolk Assoc., \$18; Oxford-Brant Assoc., \$18.47; Miss Violet Elliott, \$150; Owen Sound Assoc. \$13; Owen Sound, "Loyal Builders S. S. Class, \$24; Thunder Bay Assoc.; \$5.70; Western Assoc., \$31.23; Toronto, Indian Road S. S. Class, \$6.25; Toronto, Christie, Young Ladies' class, \$8.75; Elgin Assoc., \$11.60; Mr. Geo. Dolphin, \$75; Mrs. Wm. Davies (England), \$100; Northern Assoc., \$2.50; Mrs. A. Enticknap, \$10; Bank Interest, \$34.88; Baptist O. E. Camp, \$10.25; Miss C. A. Chapman, \$10; Miss N. A. Hobson, \$25; Miss Katie McNeill, \$5; D. V. B. S. Grandview, Man., \$1.50; Port Arthur Bible Class, \$5.

Mrs. Glenn Campbell,

NOTICE TO TREASURERS AND OTHERS

Will all those who have Foreign Mission money on hand, please note that the books of the general Treasurer (Mrs. Glenn Campbell, 113 Balmoral Ave., Toronto,) close promptly on October 15th.

Circle and Band Treasurers should close their books on October 10th, and forward all Foreign Mission money promptly to the General Treasurer, to reach her on or before October 15th.

M. C. C.

Our Mission Bands

A Mission Band in Every Church in Our Convention in Three Years

FOR MISSION BAND LEADERS

A similar contest to the one explained on the Young Women's Page of this issue is opened for Band Leaders. The rules will be the same as those on page 50, but the contest will be a separate one for Band Leaders only.

A Message

Dear Mission Bands—The summer is over once more, and you have all been back at work for a month, some of you have been at it all summer, too. You have started your Band again, haven't you? Whatever you do don't drop it. We think Mrs. Mills will be back at Convention this year in Woodstock. Where will we put our heads if our band has a black mark opposite it. We must not fail. There is a leader somewhere in your church if you only take the time and the trouble to find her. Get that Band started up again or started brand new before convention time, and send in your contributions before October 10 to Mrs. Glen Campbell, 113 Balmoral Avenue, Toronto. Let us be up and doing for time is fleeting and there is such a lot we can do.

—J. Z.

REPORT OF HANOVER BAND

Dear Mrs. Smith,—In glancing over an old copy of the "Link", I notice a report of a Mission Band picnic, so will send you a report of our picnic:—

The Hanover "Willing Workers," Band held their first picnic in Engel's orchard, Elmwood, on July 7th, and it was a decided success, in spite of several showers. The members met at the church at 2.30 p. m., where sixteen cars and trucks were waiting to convey them to Elmwood, six miles distant; the cars kindly being loaned by church members. Several mothers were in attendance on account of there being so many "tiny tot members".

The Blues, having lost in a recent contest, provided lunch for all, the Reds supplying the lemons for lemonade.

Baseball was played by the boys and the races were enjoyed by all present. A heavy shower of rain at 5.30 p.m. meant that supper had to be served in the spacious barn, which was a great treat to the children. Supper was served to one hundred members and friends, after which each received a generous helping of ice cream.

More games were played, and at 7.30 p.m. the cars were all ready to leave for home. Before doing so, the children gathered together and joined in singing the Doxology, after which the Band leader thanked all who had helped to make the picnic a success.

Mrs. Sam Schroeder, Leader.

THE CHILDREN

Written For Them Fifty Years Ago By Our Pioneer Missionary

"Suffer the little children to come unto me." Who is saying it? Jesus our Saviour is saying these precious words. But what little children? Why all the little children in our Sunday Schools. For what are you to come to Him? For the pardon of your sins, for a new clean heart that will love Him and do only what is right. But there are lots and lots of Telugu children who do not know about Jesus. He is saying to us suffer the little Telugu children to come unto me but how can they come when they don't know how and as no one has told them who Jesus is or how they can come to him? That's just it. He wants us to go and tell them how. You see they are His lost lambs and he wants us to find them and bring them to Him. How can that be done? Oh, there are many ways of doing it. One way is when you are grown up to go yourselves and gather them into day schools and Sunday Schools and teach them what the Bible says about Him. Show them how to put their little hands together and bow down to the floor (that's the way they do in India) and ask Him to give



TABERNACLE MISSION BAND, MONTREAL

them new hearts that will love Him best of all and love to obey His word. Then you can give pennies to help others to go, and to buy Bibles and Testaments so they can read about Jesus, and to help build Churches and school houses. Your Superintendent or teacher will tell you when Foreign Mission day is in the Sunday School, then bring all the coppers and five cent pieces and ten cent pieces you can for collection and so you will be helping to bring the little Telugu children to Jesus.

John McLaurin.

Cocanada, 1874.

Every day is a fresh beginning,
 Every day is the world made new;
 You who are weary of sorrow and sinning,
 Here is a beautiful hope for you,—
 A hope for me and a hope for you!

—Susan Coolidge.

JUST BE THE BEST

If you can't be a pine on the top of the hill,
 Be a shrub in the valley—but be
 The best little shrub at the side of the rill.
 Be a bush if you can't be a tree.
 If you can't be a bush, be a bit of the grass
 Some highway to happier make;
 If you can't be a muskie, then just be a bass—
 But the liveliest bass in the lake.

We can't all be captains, we got to be crew,
 There's something for all of us here;
 There's big work to do and there's lesser to do,
 And the task we must do is the near.
 If you can't be a highway, then just be a trail;
 If you can't be a sun be a star.
 It isn't by size that you win or you fail—
 Be the best of whatever you are.

—Selected.

The Eastern Society

Miss Barker, 4136 Dorchester Street, Westmount, Quebec.

THE EASTERN CONVENTION

The Annual Convention of the Women's Baptist Home and Foreign Missionary Society of Eastern Ontario and Quebec will be held in the Temple Church (corner of Durocher Street and Bernard Ave.) Montreal on Wednesday and Thursday, October 8th and 9th, 1924.

Wednesday will be Foreign Mission Day and the speakers will be Mr. and Mrs. J. B. McLaurin. Mrs. McLaurin will address the women in the afternoon.

On the evening of Tuesday, the 7th, at 8 o'clock, both Home and Foreign Mission Boards will unite in a service of prayer for the Convention to which all delegates are earnestly invited.

This meeting will be held at Olivet Church (corner of Dorchester and Guy Sts.) which is centrally located and where delegates arriving Tuesday evening will be directed to their billets.

Billets

Delegates are requested to send their names to Mrs. James Butler, 830 Durocher Street, Outremont, Montreal, Convener of the Billeting Committee, not later than Oct. 1st.

Be Prepared

Circles and Bands! Our convention time will soon be here and I hope to be at the Convention Church—the Temple Baptist Church, Montreal, with a good supply of books and other literature.

We have some most interesting new study books. "Ming Kwong" or the City of Morning Light" for seniors. "Chinese Lanterns" for Juniors. I also hope to have a study book for Intermediates and other interesting books.

Be sure and send a representative from your Circle, with instructions as to what literature to buy.

Have you Mite Boxes? If not this will be a good opportunity to buy them. Maps? Yes. I have them too and how helpful they are in the study of Missions!

I still have a supply of "Pioneering in

Bolivia," "The Call of Our Own Land" and "The Enterprise". "Why not make presents at Christmas time of one or more of these to your friends who are interested in Missions. They will be thrilled as they read them. So come prepared with full purses and do your buying at the Convention, save postage and help your Missionaries in spreading the news in this way.

Mrs. W. J. Fitch,
Literature Bureau,
3481 Greenshields Ave.,
Park Ave. Extension,
Montreal.

WITH MR. AND MRS. McLAURIN ON DORVAL ISLAND, NEAR MONTREAL

The members of the Women's Foreign Mission Board of Eastern Ontario and Quebec spent a delightful afternoon at the country home of Mr. and Mrs. L. Simpson on Tuesday August 5th. All the members who were in town and who were privileged to be present to enjoy the beautiful garden and the views of Lake St. Louis were unanimous in voicing their appreciation. In the evening all gathered on the verandah and listened to short addresses by Mr. and Mrs. McLaurin who were guests of Mr. and Mrs. Simpson. The opportunity of meeting our missionaries on furlough in such a charmingly informal manner binds us very closely together and will be a pleasant memory in days to come.

JUBILEE CELEBRATION OF THE GODAVARI ASSOCIATION

Extract From Letter From Miss Murray

Dear Mrs. Morley,—The writing of the annual report for "Among the Telugus" is supposed to absolve us from further writing for the quarter, but such as the first quarter of 1924 refuses to pass without further notice. To begin with, it was a unique experience to arrive in Cocanada for conference while the Indian Na-

tional Conference was still in session. We came into contact with the delegates at Samalkot Junction, where many wearing the National dress of coarse home-spun and home-woven cotton, with the close-fitting Gandhi cap of the same material, were waiting for their trains. We and our belongings were most expeditiously cleared out of our compartment to admit them, yet they could not have been called rude. Neither there nor in Cocanada, as far as I have heard, did the appearance of foreigners evoke unfriendly expressions, or the cry "Victory to Gandhi", although his strongest ally was in attendance at the Congress. Much prayer had been made and extreme care had been taken by the authorities to prevent unpleasantness.

The Congress Camp, with its place of meeting and streets of temporary dwellings for delegates from all parts of India, was located near the Cocanada town station and visible from the train as we entered. Over in the Mission Compound another splendid pandal, or great shed of bamboos and palmyra leaves with substantial supports was being erected for the hosts of the Lord about to gather in a few days to celebrate the Jubilee of the arrival in Cocanada of the first messengers of the Cross from Canada. It was quite a coincidence that two such significant gatherings should be convened in Cocanada so nearly together, the one to agitate for greater political freedom, the other to praise for spiritual emancipation.

A Hindoo visitor from the one to the other remarked on the greater decorum of the Christian gathering.

It was indeed a privilege to have with us Mrs. McLaurin and to hear from her lips of that first landing in Cocanada; when the missionary, Mr. McLaurin, had to leave his wife and family in the shade of a friendly wall while he went to look after the one who was to have welcomed them, and of how the first door to open to them was that of an Indian house in the bazaar. Fifty-years have made a difference in welcome meetings.

The English gentleman, then in busi-

ness in Cocanada, who later extended hospitality to Mr. and Mrs. McLaurin, has only recently passed away, after a long and honourable career in a neighboring mission.

As the story of Canadian Baptists and the Telegus unfolded, during those days, God's glory shone through the earthen vessels, now white, now brown, whom He had prepared and gathered for His use, as also through the tangible fruits of their obedience.

The program of the Godavari Association which met in Yellamanchili was prospective as well as retrospective, so large an area included in this Association being practically unevangelized. I refer to the Agency, or hill region, the Home Mission field, yes, and to Yellamanchili and Narsapatnam fields so long inadequately manned.

The motto of this Association was "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitation; lengthen thy cords and strengthen thy stakes." This motto especially effective in Telegu was placed on the platform and formed the text for a stirring address by Miss McLaurin on the fulfilment of the commission to give the gospel to "every creature" within the bounds of the Association, encompassed as we are "by so great a cloud of witnesses" of whose self-denying labors we have been reminded during this Jubilee season.

Miss McLaurin, by the way, the pioneer of Women's Work in Yellamanchili, was by a little arrangement of dates able to be present before proceeding to the Kistna Association. The subjects of Education, Temperance, Stewardship, etc., in their bearing upon the great objective, were ably presented by missionaries and Indians, and we pray that every neglected part may soon have the gospel.

A precious hour together was that spent by the Christian women of the Association in reading and hearing the life stories of women prominent in the past in service for Christ on the various fields represented. These concrete examples of the

love and grace of God have been most illuminating and inspiring and one of the most impressive features of the Jubilee programmes. It was significant that the Bible-woman, Annamma of Narsapatnam, doubtless the oldest worker to see the year of Jubilee, died and by special permission was laid away near her husband and other early Christians in the old cemetery just outside the town, and now reserved for the use of the Government, just two days before the meeting in Yellamanchili and one week before the Jubilee anniversary proper.

Annamma was employed by Mrs. Currie while Narsapatnam was still a part of Tunj field and her genuine conversion, subsequent sufferings, early zeal for Christ with its lasting fruit in her own community and her life-long love for the Word of God are now memories connected with her name.

The Yellamanchili Christian chapel is situated in the town and the meetings were held in a spacious pandal erected in front of the chapel with the porch as platform and prettily decorated with green leaves, colored paper chains and suitable texts and with a most cordial

W E L C O M E

in gold over the front gate.

All this together with the throng of happy and intelligent-faced delegates and the music and order of the meetings, excited curiosity and comment and one happy feature of the meetings was the number of children of all classes, Brahmins, Merchants, Mahomm-dans, Sweepers, literate and illiterate who dropped in to watch the proceedings; while numbers of them witnessed the baptism of the young shepherd caste man on the Sunday evening.

What hath God wrought!
But what remains to be done!
To Thee and to thy Christ, O God
We sing, we ever sing;
For He the lonely winepress trod
Our cup of joy to bring.
His glorious arm the strife maintained,
He marched in might from far;

His robes are with the vintage stained
Red with the wine of war.

To Thee and to thy Christ, O God,
We sing, we ever sing;
For He redeemed us with His blood
From every evil thing.
Thy saving strength His arm upbore,
The Arm that set us free;
Glory, O God for evermore
Be to Thy Christ and Thee.

There were many unrecorded touches that lent brightness and color to these gatherings but what has been written may serve as a glimpse into the celebration of the Jubilee in India and among Indian Christians with praise for the privilege of participation.

Yours, as ever, in His name,
Annie C. Murray.

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appears
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How Love has in their aid,
Love that not ever seems to tire,
Such rich provision made.
—Archbishop Trench.

PEACE

In Me ye might have peace—in Me
I have not promised it elsewhere;
Turn to the world—it is not there,
But only weariness and care.
Oh, cease then from thy fruitless quest,
It was in love I stirr'd thy nest
That thou might'st come at last to see
That peace is only found in Me;
IN ME ye might have peace. —Ex.

Missionary Directory

INDIA

Miss J. M. Allyn, M.D., C.M.	Pithapuram, Godavari Dist.
Miss L. C. Allyn, R.N.	Pithapuram, Godavari Dist.
Miss M. E. Archibald, M.A.	Chicacole, Ganjam Dist.
Rev. E. W. Armstrong, B.A., and Mrs. Armstrong, B.A., R.N.,	
	Samalkot, Godavari Dist.
Miss Laura A. Bain, B.Th.	Vuyyuru, Kistna Dist.
Rev. Gordon P. Barss, M.A., B.D., and wife	Tekkali, Ganjam Dist.
Miss A. E. Baskerville	Cocanada, Godavari Dist.
Rev. R. C. Bensen, B.A., B.Th., and Mrs. Bensen, B.A.,	
	McLaurin High School, Cocanada, Godavari Dist.
Miss M. H. Blackadar, M.A.	Vizagapatam, Vizag. Dist.
Miss Muriel Brothers, B.A.	Samalkot, Godavari Dist.
Rev. J. E. Chute, B.Th., and Mrs. Chute, M.D.	Akidu, Kistna Dist.
Miss M. Clark	Sompeta, Ganjam Dist.
Miss Z. Clark, B.A., M.D.	Sompeta, Ganjam Dist.
Miss Flora Clarke	Vizianagram, Vizag. Dist.
Miss Sarah L. Cook, M.D.	Waltair R.S., Vizag Dist.
Miss Laura J. Craig, B.A.	Cocanada, Godavari Dist.
Rev. H. B. Cross, B.A., and wife	Avanigadda, Kistna Dist.
Miss Mattie Curry, B.Th.	Waltair R.S., Vizag. Dist.
Miss Evelyn Eaton, R.N.	Palkonda, Vizag. Dist.
Mr. P. B. Eaton, B.A., M.D., Ch.D., and Mrs. Eaton, R.N.	Chicacole, Ganjam Dist.
Miss W. A. Eaton	Palkonda, Vizag. Dist.
Miss C. B. Elliott	Bobbili, Vizag. Dist.
Rev. S. C. Freeman, M.A., B.D., and wife	Parlakimedi, Ganjam Dist.
Rev. J. A. Glendenning, M.A., and wife	Parlakimedi, Ganjam Dist.
Rev. A. Gordon, B.A., B.Th., and wife	Vuyyuru, Kistna Dist.
Rev. John Hart, B.A., and Mrs. Hart, B.A.	Bimlipatam, Vizag. Dist.
Miss S. I. Hatch, K.I.H.	Ramachandrapuram, Godavari Dist.
Miss C. B. Hellyer, B.A.	Bimlipatam, Vizag. Dist.
Rev. W. V. Higgins, B.A., D.D., and wife	Waltair, R.S., Vizag. Dist.
Miss S. A. Hinman	Akidu, Kistna Dist.
Miss G. H. Hulet, M.D.	Vuyyuru, Kistna Dist.
Miss L. M. Jones	Ramachandrapuram, Godavari Dist.
Miss Grace C. Kenyon, B.A.	Vuyyuru, Kistna Dist.
Miss D. Knowles	Bobbili, Vizag. Dist.
Miss E. G. Mann, B.A.	Vuyyuru, Kistna Dist.
Miss C. A. Mason	Narsapatnam, Vizag. Dist.
Rev. A. D. Matheson, B.Th., and Mrs. Matheson, B.Th.	Bobbili, Vizag. Dist.
Miss G. McGill, B.A.	Pithapuram, Godavari Dist.
Miss K. S. McLaurin	Samalkot, Godavari Dist.
Miss Eva McLeish	Yellamanchili, Vizag. Dist.
Miss A. C. Munro, R.N.	Parlakimedi, Ganjam Dist.
Miss A. C. Murray	Narsapatnam, Vizag. Dist.
Miss A. Patton	Tekkali, Ganjam Dist.
Miss E. Priest	Tuni, Godavari Dist.
Miss L. A. Sanford, R.N.	Pithapuram, Godavari Dist.
Rev. A. A. Scott, B.A., B.Th., and Mrs. Scott, R.N.,	Tuni, Godavari Dist.
Miss A. P. Scott, The Timpany Memorial School	Cocanada, Godavari Dist.
Miss M. R. B. Selman, R.N.	Akidu, Kistna Dist.

- Rev. E. G. Smith, M.D., M.C.P.S., and Mrs. Smith, R.N. Pithapuram, Godavari Dist.
 Rev. H. D. Smith, B.A., B.Th., and wife Cocanada, Godavari Dist.
 Rev. J. R. Stillwell, B.A., D.D., and wife Ramachandrapuram, Godavari Dist.
 Rev. W. S. Tedford, M.A., M.S.Th., and wife Ramapatam, Nellore Dist.
 Miss Bessie E. Turnbull, B.A. Parlakimedi, Ganjam Dist.
 Mr. J. Hinson West, M.D., and Mrs. West, B.A. Parlakimedi, Ganjam Dist.
 Mr. H. A. Wolverton, M.D., B.S.A., and wife Yelamanchili, Vizag. Dist.

BOLIVIA

- Miss Alice Booker Hacienda, Guatajata, Huarina, Via La Paz
 Miss Alice Clarke Casilla 701, Oruro
 Rev. A. Haddow, B.A., B.Th., and wife Casilla 701, Oruro
 Rev. H. S. Hillyer, B.A., B.Th., and wife Casilla 123, Cochabamba
 Miss Marjorie Palmer Casilla 402, La Paz
 Mr. A. H. Plummer, B.S.A., and wife Hacienda Guatajata, Huarina, via La Paz
 Miss Evelyn Slack, B.A. Casilla 701, Oruro
 Rev. Johnson Turnbull and wife Casilla 123, Cochabamba
 Mrs. L. N. Vickerson Hacienda, Guatajata, Huarina, Via La Paz
 Rev. H. E. Wintemute, B.A., and wife Casilla 402, La Paz
 Mrs. J. M. Wilkinson and Miss M. B. Morton (Assoc. Missionaries) .Cochabamba

ON FURLOUGH

- Miss Grace J. Baker, B.A. Dartmouth, N.S.
 Rev. Percy G. Buck, B.A., B.Th., and wife 103 Ellsworth Ave., Toronto, Ont.
 Rev. H. Y. Corey, M.A., D.D., and wife Box 250, Wolfville N.S.
 Miss E. E. Farnell Fergus, Ont.
 Rev. R. E. Gullison, M.A., and wife Wolfville, N.S.
 Rev. J. C. Hardy and wife Box 60, Wolfville, N.S.
 Miss M. E. Harrison Maccan, N.S.
 Miss Eva Bessie Lockhart, B.A. Falmouth, N.S.
 Rev. J. B. McLaurin, B.A., B.Th., and wife .. 105 Ellsworth Ave., Toronto, Ont.
 Miss B. L. Myers 57 East Young St., Halifax, N.S.
 Miss Lida Pratt Box 148, Petrolea, Ont.
 Miss J. F. Robinson Box 36, Bobcaygeon, Ont.
 Rev. R. E. Smith, B.A., B.Th. Box 437, Simcoe, Ont.
 Rev. C. L. Timpany, B.A., B.Th., and wife Aylmer West, Ont.
 Miss L. E. Wilson Box 422, Digby, N.S.

RETIRED.

- Mrs. I. C. Archibald 306 East Magnolia St., Fort Collins, Col., U. S. A.
 Rev. John Craig, B.A., and wife Cocanada, Godavari Dist., India
 Miss E. A. Folsom Tuni, Godavari Dist., India
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Stir me, oh! stir me, Lord,
I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.
Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine, only Son, thy best beloved One,
Even to the dreadful cross, that I might live.
Stir me to give myself so back to thee,
That thou canst give thyself again
through me. —Sel.

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We do not yet know all the details of the programs, but you will have a chance to hear such outstanding specialists in our Home and Foreign work as Rev. George McFaul, and Rev. M. L. Orchard, who will speak Tuesday afternoon and evening, and Rev. Percy Buck and Rev. John McLaurin on Wednesday evening. Also, on Wednesday afternoon, several of our lady missionaries will be heard.

On Furlough Mission Day the gathering of our \$5000.00 Jubilee Fund will be specially emphasized and we shall learn what progress has already been made through our "Might and Mercy" boxes.

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And surely the work of our beloved Mission Circles and Bands will occupy a foremost place in our plans and hearts at this time.

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