

Merrell Mrs B W
51 Dalton Rd

Canadian Missionary Link

XLIX

WHITBY, OCTOBER, 1926

No. 2

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
While 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;
While hearts in humblest huts admire
How love has in their aid,
Love that not ever seems to tire
Such rich provision made.

Archbishop Trench.

Canadian Missionary Link

XLIX

WHITBY, OCTOBER, 1926

No. 2

"In Everything Give Thanks"

*When thou hast thanked thy God for every blessing sent,
What time will then remain for plaint or discontent?*

—Trench.

HOW SHALL WE LOOK FORWARD TO CONVENTION?

Surely in a spirit of thanksgiving:

For the faith and courage of those who founded our Society fifty years ago;

For the blessing the Circles have brought to the women of our churches;

For the gifted and consecrated leaders who have guided our work;

For our wonderful missionaries and all they have accomplished on our behalf;

For the increase in our giving from the few hundreds of fifty years ago, to the many thousands of the present;

For the good hand of our God upon us all through the years.

Come to Convention and help swell our Thanksgiving Psalm!

LINK REPORT

What one Agent says: "I have not been able to hear from this subscriber, but rather than lose a subscription I am forwarding the money." Are all our agents as anxious not to lose a subscriber? Subscribers should not make it necessary for Agents to forward money.

Mission City, B.C.: "I would like to get the new copies as soon as possible as we wish to use them in preparing missionary talks for our B.Y.P.U."

Provost, Alta.—Sent for sample copies. What was the result? 7 new subscriptions.

From a Manitoba Agent: "All our Circle members, but one, subscribe to the Link, but

there are some members of our church in the country, who cannot attend our Circle. If you will send sample copies, will try to get them to subscribe."

For Convention

(1). Have all renewals in, and your objective in new subscriptions reached before our books close.

(2). All "Link" Agents are urged to be present at the Directors' Conference and Young Women's Conference, as opportunity will be afforded for discussion on "Link" problems. If the "Link" Agent cannot attend, plan to have a representative from your Circle.

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

PROGRAMME OF THE 50th ANNUAL MEETING OF THE WOMEN'S BAPTIST FOREIGN MISSION- ARY SOCIETY.

To be Held in the College Street Baptist
Church, Toronto, Tuesday and Wednes-
day, November 8th and 9th, 1926.

TUESDAY, NOV. 8th.

Afternoon Session.

"Speak unto the children of Israel that they go forward." Exodus 14:15.

2.00—Hymn. Reading of Scripture. Prayer.

2.15—Conference of Directors. Mrs. W. R. Henderson, Toronto.

2.45—Conference of "Link" Agents. Mrs. J. C. Doherty, Toronto.

3.15—Hymn.

3.20—Greetings. Mrs. Ayer, Montreal; Mrs. F. Clarke, St. John; Mrs. Matthews, Winnipeg.

- 3.50—Hymn.
 4.00—Prayer Service—Mrs. A. Greenslade, London.
 5.00—Adjournment.
 Mrs. H. F. Veals will meet the leaders of the Young Women's Circles in Conference in a class room.

Evening Session.

- 7.45—Hymn.
 Reading Scripture, Prayer. Mrs. R. R. McKay, Sarnia.
 8.00—Message from Mrs. John McLaurin, Cocanada, India.
 8.10—Message from "Sister Belle," Mrs. J. B. Halkeet, Ottawa.
 8.20—Fifty years ago.
 Account of the organization of the W. B. F. M. S., October, 1876-1901.
 Mrs. A. H. Newman, Macon, Georgia.
 8.50—1901-1926. Progress in last 25 years.
 Mrs. E. T. Fox, Toronto.
 9.20—Hymn. Illustrated. Collection.
 9.30—Fifty Years of Work in India. Rev. John Craig.
 9.50—Hymn. Benediction.

WEDNESDAY, NOV. 9th, 1926.

Morning Session.

- "The women that publish the tidings are a great host." Psalm 61 : 11.
 9.30—Hymn. Reading Scripture. Prayer. Mrs. W. H. Elliott, Toronto.
 9.45—Recording Secretary's Report. Mrs. Inrig, Toronto.
 9.55—Report on Mission Homes. Mrs. C. Senior, Toronto.
 10.00—Report on Mission Boxes:
 For India—Mrs. C. Dengate, Toronto
 For Bolivia—Mrs. M. McLean, Toronto.
 10.10—Bureau of Literature. Miss E. Dale, Toronto.
 10.20—Publications Report.
 "The Link," Mrs. J. C. Doherty, Mrs. H. Pettit, Toronto.
 11.00—C.G.I.T. Mrs. R. Marshall, Toronto.
 11.20—Hymn. Prayer.
 11.30—Election of Officers and Members of Board.

Afternoon Session.

- 2.00—Hymn. Prayer. Mrs. T. S. Johnson, Aylmer.
 2.15—President's Address. Mrs. Albert Matthews, Toronto.
 2.30—Financial Statement and Budget. Mrs. W. H. Piersol, Toronto.
 3.00—Discussion.
 3.20—Corresponding Secretary's Report. Mrs. H. E. Stillwell, Toronto.
 3.50—Discussion.
 4.10—Solo.
 4.15—Address on India. Miss Priest.
 4.45—Collection.
 4.55—Hymn, illustrated.
 5.10—Address on India. Miss Monroe.
 5.45—Adjournment.

Evening Session.

- "The Lord has done great things for us whereof we are glad." Psalm 126 : 3.
 7.45—Hymn.
 Reading Scripture. Prayer. Mrs. H. F. Veals, Hamilton.
 8.00—Moulton College.
 Moulton Primary Class led by Miss Moseley, Toronto.
 8.20—Hymn. Illustrated.
 8.30—Address on Bolivia. Miss Booker, Bolivia.
 9.00—Choir and Offering.
 9.15—Address on India. Rev. Roy Bensen, India.
 10.00—McMaster Hymn.
 Benediction.

This programme is only tentative and may be changed before finally printed.

TREASURER'S CORNER

We have received up to date (September first) from Circles (including \$476.07 extras) \$13,427.94: From Y.W. Circles (including \$9.50 extras) \$2013.35: From Bands \$2135.28: From other organizations (incl. \$30.00 extra) \$730.31: From individuals (incl. extras \$72.00) \$808.05: From Miscellaneous sources (including \$5.00 extras and \$6472.58 legacies) \$7801.26. Added to this we have received \$3,000 loan from the Bank, making a total of \$30,916.19. Our balance forward at the beginning of the year was \$4251.95.

Disbursements up to Sept. 1st total \$33,883.01. There will be due on Sept. 10th on regular estimates and exchange \$2245; and on Sept. 20th, passages \$2200. To meet these heavy payments we have on hand \$1285.11. I expect that sufficient money will come in to meet the first payment, but probably we will have to borrow further from the Bank to meet the account for passages.

All legacy money (except \$5,000 specially designated and \$134.86, balance in the investment account) has been invested, and is included in the disbursement total given above.

And now comes the oft repeated direction to Treasurers. Close your books on October 10th and forward all money promptly to reach the Board Treasurer (Mrs. W. H. Piersol) on or before Oct. 15th. No money received after this date will be reported at Convention.

Life memberships for August

Circles—Mrs. J. D. MacLachlan, Waterford; Mrs. Little, Stayner.

Y. W. Circles—Miss Alma Chalmers, Stratford, Ontario, McLaurin Circle; Bands, Miss Beryl Haviland.

M. B. Piersol

Mrs. W. H. Piersol,
35 Dunvegan Rd.,
Toronto 5.

WHO SHOULD GIVE NOTHING TO MISSIONARY WORK?

Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

Those who do not believe that the Gospel is the power of God unto salvation to every one that believeth.

Those who wish that no missionary had ever come to our forefathers and would prefer to be heathen.

Those who do not care to have part in Christ's final victory.

Those who believe that God will not call them to account for the way in which they have spent their (?) money.

Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of these, ye did it not to Me."

From the Biola Bookroom, Los Angeles.
For sale at the Literature Department, 12c per dozen.

THE BETTER PRAYER.

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank Thee much for bread to live;
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed—
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is Thy love I share.

—Robert Davis.

Sel.

We can now supply a package of lace edging, doilies, corners, etc., from India, to any one wishing to sell it. It will be a good time now to sell for the Christmas trade. Write, or call at, Literature Department, W. B. F. M. S., 66 Bloor St. W., Toronto 5.

"GOD'S NOTHINGS."

Miss Laura A. Bain.

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love,
Throughout the whole wide Earth."
How many of us really believe that? How many of us act as though we believed it? Of course I thought I believed it—until I came to India! Then for several years I had to confess to myself that I did not really believe it? What fellowship could there be between me and these strange people? Instead, what a barrier there seems to be, the barrier of language, the barrier of customs, in fact the barrier of race with all which that signifies. On the wall of my dressing-room

hung a calender bearing the first line of this poem "In Christ there is no East or West," and every time I looked at it I thought to myself "It's all very well for John Oxenham to think and write like that, but he never lived in India. As for myself, I am more inclined to say, 'For East is East and West is West, and ne'er the twain shall meet.' Perhaps, after centuries of Christian teaching, real fellowship between us will be possible, but surely not now!"

But now I know better. Now I know that the words of that poem are true. For here on the Vuyyuru field, where everyone of our Christians is from the despised outcaste class, and where, apart from the workers, only a small percentage of our constituency has even the most elementary education, here I have found friendship strong and true, here I have found real Christian fellowship that is exceedingly sweet to me.

"In Him shall true hearts everywhere

Their high communion find,
His service is the golden cord
Close binding all mankind."

And where have I found this fellowship? I have found it in the little Christian hamlets, as the children of the village school have gathered in my tent in the evenings to study their Bible verses by the light of my lantern. I have found it as I "camped" for the night in the little mud-walled, thatch-roofed, village school, and was made at home and comfortable by the innate courtesy and thoughtfulness of the teacher and his wife. I have found it as I have knelt in prayer and have heard a faithful pastor pour out his soul in earnest supplication for the flock under his care. I have found it as I bent over the sick beds of boarding-schools boys and girls, and was rewarded by a glance from sweet brown eyes that looked into mine "with a meaning that words would only spoil."

"Join hands then brothers of the faith

Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me."

So often during these months, while I have been learning to appreciate these people, I have thought of Paul's words in I Cor. — "God has chosen the things that are despised

and the things that are not, to put to naught the things that are." How true these words are of our Christian community here in the Kistna! For here, born into the midst of all this want and squalor and superstition, are sweet, bright souls, that seem only to have to hear the Truth in order to recognize and love and follow it. And I verily believe that it is through such souls as these, fully consecrated to His service, that the light will come to the haughty caste peoples.

East? West? Black? White? Great? Small? I thank God for showing me my folly, and for giving me friends among His "nothings."

"In Christ now meet both East and West,
In Him meet South and North.

All Christly souls are one in Him,
Throughout the whole wide Earth."

This, to me, is what constitutes the tremendous call to the work—the fact that, scattered up and down this land, in its countless towns and villages, are open minded men and women, eager boys and girls, ready to hear the truth, capable of loving the Saviour of the lost, able to learn His ways and to walk in them, but hedged about by falsehood and superstition, dragged down by the awful heritage of sin. Oh the tragedy that such should never have a chance to hear the story of Him who is "able to save unto the uttermost!"—Tidings.

RETURNS ON A MISSIONARY'S INVESTMENT

By Elizabeth McCauley, Lutheran Mission,
Guntur, India

"It seems to me you missionaries have the most hopeless work in the world," said an English lady to me not long ago. "Yet you never seem depressed. What is it that makes you so happy?"

The answer was short and simple: "The work is not ours but God's."

In addition to the chief joy of working with a divine Partner in giving the Good News to people and showing them the very best way to live, there are countless human joys every day that help to make up the great "hundred-fold" promised by our Master. Imagine yourself experiencing some of these.

Letters from two of last year's training students express loving appreciation for the blessings of the school and hostel. In far away villages they are seeking to tell the Good Tidings and to live out what they learned while in training.

A small brown figure comes to your door before daylight one morning with a little home-made birthday card on which little Yosepu has laboriously printed in red and black ink: "Happy Birthday." Money would not buy that card!

A police constable, who has just lost his wife, comes to talk with you of the virtues of the dear departed one. He knows that you, too, loved her and wants to hear you say over and over what a good woman she was.

A bright letter from a bright young girl, now attending the Woman's Christian College, Madras, tells you all about her studies, friends and teachers in the College. She is confident of your interest and sympathy.

Two Bible women come from a distant village to tell of God's dealings in the lives of the women in the homes where they teach and of twenty-one high-caste people baptized recently as a result of the Gospel message in their village.

When you go to Madras on business, one of the former orphan boys, now a member of the Madras Police Force, meets you at the station and insists on doing everything he can for you throughout the day. In the evening before your train leaves he brings his little wife, of whom he is very proud, and you three sit at one of the station cafe tables while he treats you to tinned biscuits and "sorda."

A young Christian teacher tells you that he has received his first salary of \$10 a month and has set aside one tenth of it for the Lord's work. He asks to help support one of the orphan boys and goes away with face beaming as he contemplates the pleasure of caring for one of Jesus' little ones.

One morning you find on your desk a little wooden easel on which is a fearful picture of the Resurrection. One of the carpenter boys tells you: "I did it myself, Amma. See how quickly I colored the picture with colored crayons." The pleasure of his face and

voice is worth traveling far to see and hear.

On Sabbath night, after church, one of the teachers comes as usual for prayer for the boys. You kneel together before the Throne and you hear him pour out his heart for one of the boys who is wayward, for another who is lying at death's door with fever; for Lazar who has gone to school in another village. He praises God for rain for the garden, for little Gideon's recovery from illness, for the helpfulness of Arthur and Ratnam, for the simple faith of the "Little Lights," for the turning from sin of some of the big boys. You thank God that the boys are in the care of a big brother who thinks of their every need and loves them.

"Why are we missionaries happy?" There are a thousand reasons. In the face of such countless opportunities for helpfulness, with such boundless scope for helpfulness and pleasure-giving, the Christian who would not be happy must be an incurable pessimist! The sunshine of God's presence fills our lives and we see His smile in the happy eyes of His children who come to our door.—Missionary Review of the World.

THE SEVEN UNION CHRISTIAN COLLEGES FOR WOMEN OF THE ORIENT.

A PROGRAM OF GROWTH

By Florence G. Tyler.

January 1st, 1923, marked a new day in the education of women of the Orient. On that day the campaign for building funds was completed and the cable "BUILD" sent to the seven Union Christian Colleges for Women of the Orient.

They have built. Twenty-nine beautiful new buildings are completed and are housing six of these colleges, and nine more buildings will be ready before the fall when Yenching College will move into its new home which is a part of the entire plant of Peking University. The North China Medical School which used to be located in Peking has now become a part of the Medical School of Shantung University at Tsinan.

Last year two hundred trained and equipped young women were graduated from these

seven institutions—the total enrolment being over 1,000 students. At least 75 per cent. of the graduates go into the teaching profession. There are now about thirty-five students from these colleges taking graduate work here in America.

Isabella Thoburn College, Lucknow, India, holds the record for being the oldest college in the Far East. Yenching follows close behind with a record of twenty years of service, while three of the colleges have recently celebrated their tenth anniversary.

The Woman's Christian College of Japan has the largest registration, having almost three hundred students and the faculty consists of forty-five members of whom thirty-nine are Japanese.

Ginling has strengthened its Science Department in order to be able to do premedical work for students who are planning to make medicine their profession. The Woman's College of Madras gives premedical training for students planning to attend the University of Madras Medical College. Among the alumnae are thirteen qualified women doctors. However, the majority of the graduates of the Woman's College of Madras are teachers.

Yenching College has done a most interesting piece of work along the line of Home Economics. After a careful and extensive survey of home conditions in many parts of China, Dean Milam of Oregon Agricultural College, Corvallis, Oregon, established a Home Economics Department at Yenching which is not only revolutionizing the ideas of the students along the lines of dietetics and home sanitation, but is also training teachers of Home Economics for the Chinese high schools. A model practice house will be built on the new campus and under the direction of a Chinese specialist trained at Oregon Agricultural College will provide opportunities for actual supervised practice for all students majoring in this department.

The Woman's Medical School at Vellore, India, was opened in 1918 with fifteen students. The number enrolled this year is seventy-eight. The graduates number about forty and these doctors are engaged in medical service in hospitals and private practice all over India where the need for them is ex-

ceedingly great, owing to the fact that the vast majority of the women of India are not allowed by custom to receive medical attention from men physicians. Extensive training is given in village dispensaries and way-side clinics in addition to regular studies. A recent British visitor to Vellore after seeing the splendid work done there wrote a check wiping out the deficit in the budget of the current fiscal year.

Ginling College has a splendid Physical Education Department, the result of a strong work built up by the Young Women's Christian Association and now taken over by Ginling College with co-operation and material assistance from the Association. Out of a total of sixty-eight Ginling graduates, forty are teaching in the schools of China and fifteen are taking graduate work either in America or in medical schools in China.

—Missionary Review of the World.

Readers of the Link are interested in these Colleges and especially in the Woman's Medical School at Vellore, India, where Dr. Elizabeth and Dr. Jessie Findlay are on the staff, and to which our Women's Boards make an annual contribution.

The article quoted above states that the Co-operating Committee for these colleges is undertaking now to raise \$50,000 to complete the budgets of the colleges and enable them to proceed in their work unhampered by debt.

—Ed.

PROBLEMS OF A NEW VICEROY IN INDIA.

By Randolph L. Howard

Harold Begbie's description of Baron Irwin has a peculiar interest for us. "He is profoundly convinced of the truth of one form of the Christian religion, but he is as profoundly interested in the good work of men who represent quite different forms of that religion." This man has just become, as the Viceroy of British India, the head of the Government under which more than half of our foreign missionaries live and work. No government faces problems more complex than his. Nowhere, not even in immigrant-flooded America, do we find as great a diver-

sity of peoples and tongues. That national consciousness which is essential for the democracy for which they clamor seems utterly unattainable. Yet, since "democracy was born with Christ in Bethlehem," hope brightens when a man becomes the head of the government who looks for his orders not to the King-Emperor alone but to the King of Kings. What power Baron Irwin holds when a stroke of his pen may vitally affect almost a half billion people in India and its borderland! How heartening his profound interest in the work of the church must be to our more than four hundred missionaries stationed along the shores of the Bay of Bengal, the bay of Baptist responsibility.

What are the new Viceroy's problems? None of them is greater than that of guiding the evolution of India to fuller self-government. Dyarchy, a form of government placing responsibility partially on the Indians and partially on the British Colonial officers, has been the means chosen for training India in self-government. In June last in Bengal, the most highly educated of any of the Indian Provinces, the Legislature smashed this form of government by refusing to vote the salaries of its ministers. Yet, as Sir Frederick Whyte says, "It is surely significant that after two years' experience of the working of the Constitution from within, the Swaraj party should only have succeeded in producing a deadlock in one Legislative Council out of nine." Our missionaries are working in this the most disturbed of all the provinces of India. Our Assam missionaries on the other hand find their work least affected by political conditions of any of our Indo-British fields.

While non-cooperation is doing all it can to wreck the plans for self-government in one of our fields, two others, South India and Burma, furnish the outstanding examples of the successful working of this unique scheme. In South India to the non-Brahmin group must be given the credit for this success, a fact which has no small significance for us since the great impact of our Christian missionaries there has been upon the non-Brahmins. Our Baptist community of a quarter million in Telugu-land has played no small part as a leavening force. In Burma as well

our Mission has a right to feel that it has been a very definite factor in the progress towards government of, by and for the people. Our Karen community is a large enough group to compel consideration on the part of the politicians. The Buddhist editor of "New Burma" insists that the Christian is as much a "lover of the motherland" as the Buddhist. In addition in the Legislature which has just gone out of office seven stalwart Karen Christians held a balance of power and as independents exerted a tremendous steadying force in the actions of that Legislature. In the new Council as well our Baptists will wield a real influence. One of them, Thra Mya Pon, Treasurer of Judson College, has been made a member of several very important Legislative Committees.

So in the solution of this problem of political evolution the Viceroy may look to the "A.B.M." for help. Help in bringing the spirit of Christ into Bengal's strivings for self-government. Help in Assam in preparing for the confusion which must soon arrive, and in South India and Burma very positive assistance along the arduous road to "Dominion Home Rule."

Premier Baldwin's Cabinet Minister for Agriculture now governs a people 80% rural. One cannot help but attach great significance to this fact, and Lord Reading, the retiring Viceroy, says: "A future of incalculable prosperity awaits India if and when she learns full to realize and to value her agricultural kingdom." Our missionaries are doing their bit to give India this knowledge. One missionary after a furlough spent with Sanskrit, Indian philosophy and agriculture is returning with a "menagerie of poultry, goats, rabbits and pigs for our agricultural work in South India." Another goes out from Pynmana, Burma, to visit associations with "a young big black boar under one arm and a barred Plymouth Rock rooster under the other," combining glowing evangelistic reports with instructions in self-support, for it must be remembered that upon the growth in agricultural prosperity rests the possibilities of growth in self-support among our churches.

Mahatma Gandhi says that every Indian should spend a certain number of hours each day at the old-fashioned spinning-wheel. We

Our Missionaries' Birthday Corner

"He is with thee! In thy service
He is with thee 'certainly',
Filling with the Spirit's power,
Giving in the needing hour
His own messages by thee."

—Frances Ridley Havergal.

- October 1.—Miss Evelyn Eaton.
 " 4.—Mrs. P. G. Buck.
 " 4.—Rev. R. E. Smith.
 " 5.—Mrs. A. D. Matheson.
 " 7.—Mrs. E. L. Quirk.
 " 18.—Miss Laura A. Allyn.
 " 20.—Miss A. C. Munro.
 " 22.—Miss Mattie Curry.
 " 25.—Mrs. A. Haddow.
 " 28.—Miss Alice Clarke.
 " 29.—Rev. J. A. Glendinning.
 " 31.—Mrs. J. A. Glendinning.

of the West laugh at this talk of cottage industries and at his inveighing against factories; yet certain facts are overlooked. Due to the seasonal rains, the farmer is idle about 50% of his time. His earning capacity might be greatly increased by weaving a bit of cloth; also while the congestion of manufacturing cities is a blight in the Temperate zone, it is a scourge in the Tropics. These things Gandhi clearly sees, but his solution lacks "practicability." Missionaries in India are approaching this problem from two angles: through industrial schools and through knitting up village education more closely with village life. Our Industrial School at Balasore and our village schools near Bhimpore are a part of this effort. Also at Jamshedpur, the Pittsburgh of India, the pastors of our English and our Indian Churches are doing their part in solving an industrial city's problems.

Another perplexing matter is education. Where shall responsibility for education be placed? How much of the population shall be educated? These are questions to which

the new Vice-Regal representative must attempt to find an answer.

We in America say to everyone "You must go to school." The most the Government of India has so far said in any province is "We will meet you half way." We here in America think that the only safety for democracy lies in the education of the entire electorate. The British Tory ideal is "Train leaders for the masses; that is sufficient." This latter goal has its strong appeal to the upper classes of India, who feel that they may thereby maintain themselves in their present position of prominence and power. The missionary finds that the Christ-filled man looks to an education as the path by which he may struggle upward to an equality with the best. Government declares itself as utterly unable to either finance or supervise the education sought. Education without Christ is largely responsible for Bengal's anarchy. Christian education has been no small factor in the very different story of Burma and South India.

Most ancient and least unravelled of all of

(Continued on page 56)

Our Work Abroad

McLAURIN HIGH SCHOOL, COCAN-
ADA, INDIA

By Rev. R. C. Bensen, M.A., B.Th.

Perhaps I could do no better than to give the impressions that have gathered in my mind during the term of service which I have just closed; and my first impression is the uniqueness of our whole educational work as a field of true evangelism. After all, this is the purpose of our schools, to strengthen our Christian students in their simple faith in the Saviour, and to point the Hindus by precept and example to Him who is the Son of God and Redeemer of souls. Every school day is begun with Scripture reading and prayer in the assembly hall, and I have marvelled at the solemnity of those few minutes when the minds of the boys are concentrated upon Jesus Christ as their Saviour.

The Bible is taught daily by trained Christian teachers and the comments of non-Christian students serve but to throw fresh light upon the true Christian position. At the close of each school year the sixth form boys give a tea party and in the addresses given, which would be fit for a real testimony meeting, every student, in recounting the benefits of the high school, relates openly the influence that Christ and the Bible have had upon their character and life, and tell of their desire to be His disciples.

Personal contact with these boys has convinced me that many of them have gone from the school to reproduce His character and life among their fellows. Everywhere we meet old students of the institution, and they are in many cases teaching the Christian precepts which they learned in the high school.

The headmaster, Mr. Palmer, has gathered about him a band of fine conscientious teachers who are thoroughly loyal to the school and loyal to Christ. I have not heard of a single case of a Hindu teacher's controverting the Christian message of our Bible classes. I know of many instances where the Hindu master has urged Hindu pupils to follow the teachings of Jesus Christ. One of our old boys, V. Paul, joined the staff last July and N. Jonadab, who writes his B.A. examination this April, will be an assistant in History from

July, this year. These young men are fully imbued with the ideals of the school and should do excellent work as members of the staff.

In athletics our boys again carried off many honors. In the Health-Week Sports events they won practically all the prizes from the local college high school boys. It is rather remarkable that the boys of our Christian hostel were first in all the events. This year the "Grigg" memorial sports were held in the Board Middle School at Kothapeta and our boys returned with the "Grigg" medal besides ten other medals out of fourteen, including "Grigg" medal.

Mr. Ch. Venkatchelam, who has charge of our hostel, has been a tower of strength to the boys, looking after their health and general physical welfare, and Mr. P. Jagannadha Rao, Sports Superintendent, has likewise greatly helped in making the hostel a name to be reckoned with on the athletic field. The boys of the various fields represented in the hostel have organized unions for the development of spiritual life, and these have proved a spiritual help and have fostered comradeship and good-fellowship amongst the boys. The boarding school has been largely self-disciplining and the boys have taught and helped one another to "play the game".

The Training School

The headmaster, Mr. G. A. Samuel, is one of our own boys, of whom we may well be proud. There is no more important work in this Mission than the training of teachers who will go out as teacher-evangelists to work in the villages throughout the Mission. Mr. Samuel, I feel, is the right man in the right place. Loyal to Christ and to the Mission, with a good mind, and a good organizing ability, he has taken hold of the work to make it a success. And to that end, every missionary can help by sending for training the very best material from his field. In many cases those sent are absolutely hopeless. In the lower grade, many come who cannot write their own name correctly. These are especially those who years ago passed fourth standard and have since then taught the three R's in village schools where students never

proceeded in their studies beyond the first or second standard. Many of these teachers have lapsed into illiteracy and when they come later for training are so backward that they simply cannot be taught what is required for the Training School Leaving Certificate Examinations. My experience in this school has convinced me that men of lower grade can never make efficient school teachers anyway, and that money and time spent on their training is lost.

During the past two years I employed a singing master to teach music and singing to all the Christian boys in the training school, and also the Bible Training Class. There has been a noticeable change for the better in the singing at all our services, and the students will be enabled to go out with a sufficient knowledge of Indian tunes to sing the Gospel in their villages acceptably.

The High School Church disbanded during the year and its members joined the local Telugu Church. This concentration of efforts has already proved beneficial in the general development of our work.

The Ravi

This weekly newspaper has for many years suffered from the lack of a permanent editor—one who has the time and ability for work of this character. There is nothing special to report, save that the subscription list numbers about eight hundred; and the paper is free from a deficit. Mr. John Choudharry is a true Ravi-ite, and, as sub-editor, he has through the years carried practically the full responsibility of the work. During the past year his daughter, Helena, has assisted him in translation work. The writer, Mr. Ch. Murty, has grown up with the paper and has done efficient service. In cases of emergency Mr. Palmer, Mr. G. A. Samuel, Mr. Ch. Narasimbacharlu and others helped greatly in the contribution of articles. Nowadays many and various are the vernacular newspapers pouring from presses all over Andhra Desa (Telugu country). The competition is great but the Ravi has kept its head above the tide and carried on. It is something, that it has weathered the gales, and it is hoped that it may soon come into the hands again of Capt. R. E. Smith.

South Cocanada

When I was farewelled from this field before leaving for home, the workers recounted all that I have done for South Cocanada. But at such times the Indian mind sees things in capital letters. I have really done little more than try to keep things going and the workers inspired for their service. My touring over the field has been very limited, though I have visited some of the villages and in some of them was encouraged to find that the Christians were growing, especially in their knowledge of the Word of God.

General

A Cocanada missionary has many contacts with the people, and the High School and Training School Manager has unique opportunities of contacts with especially those interested in educational work and the parents and relatives of his students. I have noticed a distinct change of attitude towards Christ among the educated Indians, during this term of my service. When I came first to the High School I was told that we would get only the riff-raff Hindu students, off-casts from the local college, and that no pleader or Vakil, for example, would ever send his son to our school. We have many such in our school to-day, and the educated Hindu sees no disgrace in sending his boys to a distinctly Christian institution.

I have tried to do something in various religio-political and religious meetings in the Town Hall, to portray the Christian message, and in the follow-up work have had many interesting private interviews with Hindus. I am convinced that Indians are keener than ever to learn about the true Christ. The non-co-operation movement fathered by Mr. Gandhi has, because of his Christian consciousness, been a real boon to our work. Gandhi, who is worshipped as a god, is said by all Indians to be Christ-like. They can find no higher term to express his character. Indians are jealous of the name of Christ. They claim Him to-day as their own. He wins His way in India to-day as never before, the unavoidable, the inescapable Jesus.

—Canadian Baptist.

SHADOW AND SUNSHINE IN AKIDU FIELD

By Miss S. A. Hinman.

"May there be just enough clouds in your life to ensure a glorious sunset." So ran a wish in an old-fashioned autograph album. After all the happy, sunny days described in my last report, this year we have had sufficient clouds to leave nothing lacking in the prospects for sunset effects.

Disappointments.

After a splendid hill-season, without a day of illness, soon came a drop back to the old condition of indifferent health. Then, in October, the servant who had been with me for four and a half years yielded to jealousy, turned traitor and had to be dismissed. The Evangelistic campaign did not seem to grip the teachers and school children as usual. Good work was done but they were too ready to drop everything as soon as the stipulated time was up. We did have a good rally of our Evangelistic Schools in November. The last week-end of that month, Mr. and Mrs. Bromley of the neighboring Brethren Mission, came over to help us with some meetings for the children. Both gave us powerful Gospel addresses. We were disappointed that there was not more outward response at the time, though we did notice an improvement in general conduct.

Sorrow

A little chap had had heart trouble in October but seemed to recover. On the evening of December 12th we found he was ill and had him taken at once to the hospital. He died very suddenly during the night. We grieved for his mother, who is a widow.

A Happy Christmas

Our Christmas events passed off very successfully. A live banyan tree in the centre of our compound held the gifts, many of which came in the Montreal boxes. In the evening of the same day we had a good pageant which was observed by the church full of people, in absolute silence. Many Hindus and Mohammedans were present.

A Bolt From the Blue

As a bolt from the blue, on the night of

Sunday, February 7th, every boy but two cleared out, without so much as saying "We are going." Ours has been the only school in the mission that did not use a kind of grain ground into flour for porridge one meal a day. We introduced it here over a year and a half ago as a health measure. The children have not taken kindly to it, the general impression seeming to have been that only very destitute people used this food. The runaway was a protest against this porridge and against the hour of manual work they are required to do each forenoon. The pastor and teachers asked to follow them up to try to parley with them. It was of no use whatever. Three boys did sneak back that same night and two the next morning. These, with two who happened to be at the bungalow when the others went, were the only boys we had for three weeks. Such a happy day as that Sunday had been. Before the morning service all the children who were church members were here for a little meeting in preparation for the Lord's Supper. Our session of Sunday School had been out of the ordinary. Several boys from seventh standard acted the lesson on the man born blind, as they had done in the daily Bible lesson when studying that portion. We had all had a picnic on the canal bank in the moonlight the previous Friday evening. When one thought of all the loving care they had received in sickness and in health the question would come again and again, "How could they? How could they?"

The Sequel

After much thought, prayer and investigation five leaders were expelled. The boys of eighth standard, our highest, were suspended till next fall. The others were allowed back by paying a fine. Yes, it does look as if the punishment fell on the parents, but we were convinced that if the boys had not anticipated sympathy they would not have dared to go home. 'Tis true that some got a cool reception at home and some even abuse. In some cases the parents could not pay the fine and the child had to drop out. In others, the parents stupidly believed the lies their children told of the ill-usage here, and so they made provision for them in some other school.

We have now but forty-five boys in boarding while about fifteen are coming three and four miles daily from their own villages. Up till the present we have not been able to "trace the rainbow through the rain." Perhaps it was that our school needed a sifting, that parents and children had to learn that they were not conferring a favor on us by providing the school with children. The boys had confidently said, "When she writes us that she will take away the porridge and the work hour we will return."

Rehearsing these events is no joy, but we feel our supporters should know somewhat of our experiences.

Comforting Things.

The girls have been my comfort. Not 'every day in every way'—that would be more than any school manager could expect. Dr. Joshee's wife, Grace, wrote a short sketch of the life of Mr. Davis for the Godavari Association in 1924. This was published in pamphlet form and at January conference each missionary was presented with a copy. I gave mine to the girls to read aloud one Sunday afternoon. This made a wonderful appeal to them. The result has been a little Gospel meeting at sunset practically every evening since. Two eighth standard girls who might have the opportunity to go on to high school have determined to go to Tuni for Bible training next year. Others feel sure God has called them to give their lives for His service.

The companionship of Miss Mann has made the home life a happy contrast to that during Miss Selman's last furlough. In spite of her frailty, my Bible woman, Mary, has preached the Gospel to 722 persons representing ten different castes, during the quarter, January-March.

The teachers have been my faithful helpers, always ready to come to my aid. Their loyalty at the time of the strike was a gleam of light.

—Canadian Baptist.

Please remember that contributions should reach the Editor by the 8th of the month if you wish to be sure of their insertion in the next month's issue.—Editor.

FROM WALT AIR

The Summer School for Bible Women and Teachers met in Waltair April 29th—May 6. Miss Mann of Akidu was staying on the plains and she came to help us. Miss McLaurin most unselfishly delayed her going to the Hills in order to give the women the benefit of her ripe scholarship and rich Christian experience. We carried through as faithfully as possible the programme as laid down by Conference.

We had hoped to have Mrs. Gullison to teach "Jesus in the Old Testament" but as she had a big family of boarding girls from several stations she could not leave Bimli. Our very warm thanks are due to Miss Kenyon and Pastor Jagannaikulu who at short notice finely took the subject.

Miss McLaurin had the "Presentations of the Gospel in the new Testament." How she held the eyes of the women fixed in eager attention upon her as she revealed to them the Jesus of the Gospels and the Church of the Epistles. After 3½ hours in one class or another they would still eagerly crowd around her asking help to answer the various questions they met in the villages.

Miss Mann's subject was "God's treasures in earthen vessels" and it was based on the life of Mary Slessor. To these women, many of whom had few chances of study in their youth, this wonderful work of the factory girl was a revelation.

Miss Lazarus, our efficient little Indian doctor, came at 8.30 p.m. to give them lessons on health and hygiene. She came up driving her car, and lifting her microscope and other boxes out of the car before others could reach them. She herself was perhaps the best lesson of the course. She and her one other doctor had attended daily 350 out-patients and ministered to 40 in hospital beside her private cases, yet she never lacked the interest or the willingness to help these Bible women. Mr. Abel was again there to teach them to sing new gospel hymns.

The afternoon was given to visiting the various places of interest—the Beach with the long waves rolling in from the sea, drives in the motor car—and visits to the Hospital, etc.

How they loved bathing and wading in the sea and the only disappointment was the small number of women. They numbered fifteen but they were very receptive and responsive and we hope they gained in the teaching of the classes and the prayers and experiences of the sunset hour, inspiration and help for another year's work.

M. Helena Blackadar.
—Field News.

FROM MISS BROTHERS OUR FIRST SCOUT CAMP

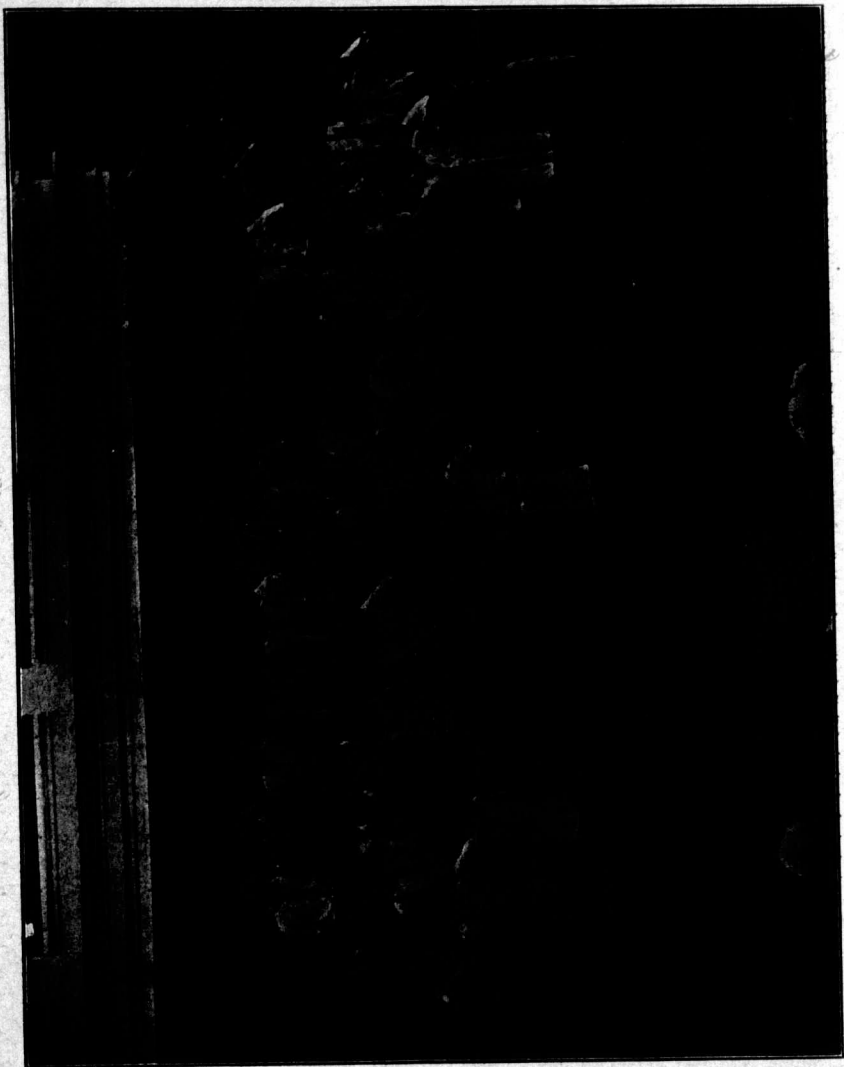
In the early part of 1923, we began our Scout Work or our Scout "moment" (movement) as the boys insist upon calling it. The leaders were trained. The Parrots, the Cuckoos, the Coppersmith and the Woodpeckers took their places in the long line of those who "do their best to serve God, King and country and to help others at all times." We learned the uses of that much loved weapon, the staff, the first principles of tracking, signalling and first aid. But, "When would we have a camp?" No one knew exactly what a camp was. But the Scout Master had told enthusiastically of the wonderful Madras Scout Camp with its lines of white tents and its glorious big bonfires and sing-songs, and of the wonderful lessons learned from the "Doragarus" (white men) who came and lived right with "our Indians." So "Camp" loomed large on our horizon. But the little old woman who lives in the shoes scratched her head a great many times and wondered how and when and where. And then came the inspiration—Uppada—Uppada with its sandy beach, and long lines of white-capped breakers, Uppada with its travellers' bungalow and great open spaces. That was the place.

The last whistle has gone and the boys swing off, very gay with their blue neckerchiefs and all the khaki the combined efforts of the school could summon—staves from which dangle small bundles of clothes and mats, over shoulders,—here and there cooking utensils or earthen pots carried in a yoke—at the head the British flag. Books have been written on "simple" camp equipment but Samalkot troop was born and brought

up on the simple life. We journey eight miles by train to Pithapuram and seven miles on foot under the interlocking branches of great trees, and then there is the sea with its tumbling breakers, daring the big boys to tussle with them, chasing the little boys back to safety. We have reached the Uppada.

The first thought was supper. Some boys dug the trenches for cooking, some drew water with a palm leaf bucket and set it boiling for the rice, some went to the bazaar to buy onions, salt, oil and tamarind. Quite a number went to seal the bargain for their choice of the fish that lay in piles on the shore, fresh from the nets. But somehow all radiated back to watching pot after pot of rice, bubble up, get soft, and finally strained and placed on the growing heap that meant solace to an aching void. Miss North, who chanced to be picnicking in Uppada that evening, brought over the ice left in the ice cream freezer. The boys wanted it so badly they almost fell over one another getting there. But there was a great cry of "Oh, it bites, it bites, it bites," when they got it into their hands. Supper over each boy washed his one and only dish—his rice bowl. All met together for prayer. Then mats and sheets were spread out on the ground and soon there was not a sound save the regular beat of the waves on the shore. The great golden moon turned all into fairyland.

There never was such a day—rising whistle when the first shimmer showed in the sky—drill and morning prayer on the wet shore looking over the great sea with its myriad tiny white sails dancing, dancing in the rosy light, then that wonderful first dip and home for breakfast. The boys spent the morning in exploring the shore and finding a place where they could swim in the backwater for tests. They found wonderful colonies of gulls and other seabirds. Coming home we found that the fisher folk, the morning's work over, were having a glorious time in the sea. The young men and boys had unfastened the two long hollowed tree trunks that make a boat of sorts and were using the one piece to ride the breakers, some standing and some lying along it. Our



MISS BROTHERS' BOY SCOUTS (See Page 46)

boys had never seen this fun before. But they were not long in getting into it too. Evening brought first supper with the hottest fish curry Miss Farnell and I had ever tasted, and then song and story—yes, even an Indian mother-in-law story—around the campfire on the beach.

Before leaving the following day, we had a wonderful sight. The sea was like a glassy millpond. A school of very large fish had come in quite near the shore. They chased one another, leaping out of the water, doubling and turning most gracefully. The people said they were sword fish.

Our Troop had an invitation from an old boy of Samalkot School to come and visit his little school at Uppada which is a village on the Pithapuram field. The boys were very glad to tell of what their Scout work meant, of its great call to service, and how it takes the very best kind of Christian to make a good Scout. After the meeting the mothers plied us with questions—"How is my sister Mary's son?" "Is my grandson from Tunj going to pass?" "Do you remember my son who studied in Samalkot a long time ago?" "What made you come from a big place like Samalkot to our miserable little village?"

The boys set out on the hike home, happy and tired, full of glowing accounts of their adventures and especially of the wonderful fish curries when everyone had enough and to spare. They sang with a new gusto—"Boy Scouts are the happiest of all boys, They learn to be brave and to be true. They learn to serve others with joy. They learn well their duty to do. They'll do you a good turn with pleasure, When you are in need or distress. The Samalkot Boy Scouts forever. Three cheers for the Red, White and Blue."

LETTER FROM AKIDU

From Miss E. G. Mann

The first half of April was spent on tour—we had expected a rather uncomfortable time but the weatherman was with us—frequent showers and high winds kept the air cool. Lightning was very severe—in two villages people had been killed the day previous to

our visits, and in a third a green palmira tree was struck, and set on fire within thirty feet of a little half-roofed school house where we had taken shelter from the storm. Excitement reigned—the men of the village immediately congregated and began to chop it down. In a village of thatched roofed houses a spark is a dangerous thing. Sometimes in a very few minutes every house is roofless. This happened on a Saturday evening in June, in Gannapavaram—inside of an hour over two hundred families were homeless—nothing but the mud walls of their houses remaining—roofs, furniture, grain, and clothing all burned up. It is of this village that Miss Selman has written before—here about two years ago, after years of seemingly useless effort, nearly twenty families expressed the desire to become Christians. Here she had placed an almira (book-case) of books with a Christian Compounder for sale. It, along with all his medicine cases, was destroyed. He was not at home at the time, and these cases were too heavy for the women to lift out. The Mission Teacher of the village after removing what of his furniture and the church benches that he could, did try to assist them, but they could do very little with the heavy teak furniture.

During the hot season the remodeling (practically rebuilding) of the Akidu Malapilli school house was completed. (The building was old and in bad repair when last year's cyclone struck it—then very heavy rains last fall about completed its destruction). Now we have a good school room which we hope may be a Christian Community Centre, and a dwelling room for the teacher and her companion Biblewoman. The work there seemed to be flourishing when like a bolt from the blue an "uproar" arose, and everything stopped. The cause seems to be personal enmity on the part of some of the leading villagers accompanied by very indiscreet conduct on the part of the teacher. As it was near the transplantation leave time for the school, I dismissed the teacher and closed the school. I am looking for a teacher who will be able to re-open the work. We had another great sorrow in connection with that work. Adam, the dearest of the school child-

ren, died during the hot season. Humanly speaking there seems to be no other reason for his death than the ignorance and indifference of his parents. He took fever, followed by bad dysentery, and after a great deal of persuasion, the parents consented to bring him to the hospital. He was near to death's door, but Mrs. Chute and the hospital staff worked over him, and he was past the crisis, though not out of danger, when the parents decided to take him back home. Neither threats nor promises of reward moved them and one day, early in the morning, when there was no one near to stop them they slipped him away. He lingered for nearly three months,—gradually growing weaker and thinner, but at last one Sunday morning just as morning worship was about over, the old heathen grandmother came to the church to tell us that Adam had passed away. There was one ray of light at that dark time in the thought that the first persons sent for from that heathen Malapilli by those heathen parents were the Christian missionary and pastor. At noonday, the hottest day of this hot season, we laid away the little wasted body of the sunbeam of our Malapilli school. We wonder if it may be a means of bringing the parents.

Because I was staying on the plains this year I had the privilege of helping in the Summer School for our women workers. My share was to lead the women into some of the secrets of the greatness and strength of the life of Mary Slessor, under the topic: "God's Treasures in Earthen Vessels". The women were so keen and enthusiastic and sympathetic that I was inspired to have a similar "school" for the wives of the Akidu workers towards the later part of June. The weather was still hot, the monsoon had not broken, so the canals had not opened. This made travelling a problem, and the result was that we had representation from six only of our thirteen churches—about forty women in all. We tried to get into intimate touch with them so as to inspire them to help their less fortunate sisters (illiterate, mostly) in the study of the Bible—not for any hope of earthly reward, but as a sacrifice of thanksgiving to God for the advantages which he

had given to them. The meetings in themselves we felt to be profitable—just how successful they really were only time will tell in the women's work in the villages. Incidentally one result has been the beginning of an interest in games on the part of the young women about the compound and in Christian petta. They have been coming regularly since to play basket ball. We feel that they do need the qualities that good games, properly, well and cleanly played will give them, and think it worth while to give them that time in the evening hour. It is good for us and good for them.

As the hot season kept on so long, being over 100 every day for six weeks, I did not feel that it would be wise to start outside work. My greatest efforts were confined to helping one girl with English, and a prospective Biblewoman with Arithmetic—besides the usual daily Bible class with the servants, Biblewomen who were in Akidu, and their children. It had seemed to me that there was a great weakness in the work among the children of Madivarda (a small malapilli near the compounds), especially during the time that the Boarding School was not in session, so we decided to stress the church S.S. during the hot season. Some years the Sunday School has had to be closed altogether. We managed to keep the average attendance up over thirty-five. Some of the children who came were "rags and tatters," but we hope they've "got the habit."

During the month of June the Bible Women have been working from five different church centres—the results in one place are very promising. In a certain village, owing to lack of men and money we have been doing very desultory work for some years. Recently a young Lutheran Christian without a job spied this village and decided that it would be a good place for him to start a school. He asked the permission of his missionary to work here, and for the promise of salary. The pastor in charge of this church centre heard of it, and objected to the Lutheran missionary. Of course, he said that the village was "ours" (they have more work than they can staff in their own villages, so weren't anxious to take over any of ours).

The fact that others were looking at this village with longing eyes aroused this Pastor to action, and some time later as I was passing, he insisted that I visit them. For over two hours our party talked to a crowded cowshed full of people. About a dozen seemed to really desire to learn more of Christian teaching. To stimulate this we placed two B. W. there during the summer. Now Mr. Chute is placing a teacher there, so that they will receive regular Christian services, and we are confident that it will not be long ere we have a real Christian community in this, yet another village. Pray for Kommuru—that this spark of desire may be fanned until it becomes a strong and steady flame.

MEDICAL WORK IN INDIA

By Miss Janet Robinson

In our Canadian Baptist Medical work in India we have nine Canadian doctors, four men and five women, as follows: Dr. E. G. Smith, Dr. H. A. Wolverton, Dr. J. H. West, Dr. Perry Eaton, Dr. Pearl S. Chute, Dr. Gertrude Hulet, Dr. Jessie Allyn, Dr. Zella Clark, and Dr. Sarah Cook. The loss by death of Dr. Marjorie Cameron, in June, 1921, was a great blow to our work. Dr. Jessie Findlay of the Union Christian Medical School for Women, in Vellore, Arcot District, South India, is also one of our own workers, and we are expecting the early transference of her support to our Board.

Dr. E. G. Smith was our first medical worker, and he very ably began the work years ago, in Yellamanchili. However for twenty years he has centered his labors about the fine Bethesda Hospital in Pithapuram, in the Godavari Dist. Mrs. Smith is a trained nurse, and has always been able to help him in his work. Miss Lottie Sanford, daughter of the veteran missionary, Rev. R. Sanford, of Vizianagram, has been for twenty years the useful, loved, and honored nurse at the Bethesda Hospital, tending the sick and training native nurses. At present Dr. Smith is on furlough, and, afflicted with a tropical disease of the digestive organs called sprue, is in the island of Porto Rico for treatment. During his time at home Dr. H. A. Wolverton

is in Pithapuram in charge of the central work, though also overlooking the work in his own station of Yellamanchili, about forty miles distant by rail. Let us all join earnestly in prayer that Dr. Smith be restored to the great and needy work in India, if the wise Heavenly Father sees fit to spare him.

Dr. J. H. West, a Nova Scotian, joined Mr. Glendenning in work for the Savaras, in the low hills in the northern part of our Mission. The Savaras are a hill tribe, and Mr. Glendenning has been able to reach them, not through the Telugu language, but by use of the Ooriya tongue, which is more like their own than the Telugu. Mr. Glendenning for years felt the need of a medical man to help in carrying the gospel to the Savaras, so with Dr. West now touring constantly through the hills, the people are being reached more effectively. Miss Munro, just now home on furlough after one term in India, has been working in that language and has proved herself of great value to that work away up in the Savara Hills, reaching those isolated women, our sisters, for whom also Christ died.

Dr. Perry Eaton is located in Chicacole. That is the hospital left deserted after the death of Dr. M. Cameron, and closed for so long. It really was to have been a Women's Hospital, but as no lady doctor could be found to take it, the Conference and Board were very glad indeed to have a gentleman to place there. Mrs. Eaton is a trained nurse, with considerable experience in the war, and is an able second to her husband.

Dr. Pearl Chute, a sister of Dr. E. G. Smith, has been all her missionary life, since 1895, in Akidu, in the Kistna Dist. Receiving her first patients on the verandah of the bungalow, and using a small verandah room as dispensary, Dr. Chute kept on, and when the tiny "Star of Hope" Hospital was built continued a steady and helpful work, reaching patients from all parts of the district. Now the large "Harris Memorial Hospital", a beautiful building, has been built across the bridge, in a more spacious compound, and the gracious work of helping men and women to health of body, and pointing them to spirit-

ual healing goes steadily on. No Canadian nurse has been available for Dr. Chute's work, but she has trained native women to help, and has had a Telugu compounder for years. Now a Telugu doctor, graduate of the Christian Medical School at Mirij, is with her, and of invaluable service.

Dr. Jessie Allyn went to India in 1906, and has built up a large and important medical work for women at Pithapuram. In connection with this the ladies of the family of the Maharajah of Pithapuram have given liberal aid financially, for buildings, etc. In this extensive hospital two European ladies are giving full time, Miss North and Miss Laura Allyn. During the absence of the latter on furlough Miss Evelyn Eaton is in charge of the training of the nurses, over twenty of whom are here learning the art of helping and comforting the sick.

The above mentioned six doctors are supported by the general Baptist Foreign Mission Board of Canada. The remaining three, Misses Hulet, Clark and Cook, are supported by the Women's Boards. Dr. Zella Clark, of Prince Edward Island, is the medical representative of the women of the Maritime Provinces. She went out in 1906, and after some time at Chicacole, was permanently located at Sompert, the most northern station in our Canadian Baptist Mission. There she and her sister, Miss Martha Clark, form a strong pair, holding high the torch of righteousness and Christian teaching.

Dr. Sarah Cook is one of our own Toronto girls, and with Dr. Gertrude Hulet, is supported by the Women's Board of Western Ontario. Dr. Cook went out in 1924, and has necessarily been spending most of her time thus far in learning the Telugu language. She will be happy when language examinations are over, and she is equipped for full work in her beloved profession. As Dr. P. Eaton comes home in the spring of 1927, it looks as if Dr. Cook might go to Chicacole to his work, in the very hospital there where, after Dr. Marjorie Cameron left us, "the lights were out and all was dark".

Dr. Gertrude Hulet went to India in 1900, and after some preliminary experience at

Ramachandrapuram, went to Vuyyuru, in the Kistna Dist. Here, over twenty miles from a railway station, this brave little woman has done and is still doing a great work. The annual report of the Mission for last year has not yet appeared, though it may come any day. However, according to the report published in the summer of 1925, we see that Dr. Hulet, with the aid of one trained Indian Graduate Medical woman, one trained Compounder (man), and one trained Indian nurse with ten nurses, compounders, and others in training, gave 13392 treatments to 6915 out-patients, had in-patients to the number of 922, and performed 287 surgical operations. The maternity cases alone numbered 265. With all this the new hospital building was in process of construction, and met with many disconcerting delays. Then the cyclone came and caused great loss to existing buildings, carrying away roofs, etc. But nothing daunted, the missionary went on, relieving pain, healing bodies, and showing the way to the better life and the heavenly home.

Reference must also be made to our able corps of Telugu medical men and women. At Ramachandrapuram the hospital is in charge of our friend, Dr. Joshee, the first of our own Mission helpers to qualify for such a position of helpfulness and responsibility. Six other Indian graduate medical men are also giving helpful service, as follows in Akidu, Chicacole, Pithapuram (Bethesda Hospital), Ramachandrapuram, and two in the Savara-Oriya work. Three graduate medical women also at work, one at Vuyyuru, and two in the Women's Hospital at Pithapuram, materially lighten the burdens of the missionaries.

In this article nothing has been told of the actual suffering, the cases which are brought daily to the missionary for relief. For information regarding this and kindred items we refer you to the Board Lantern Slides, Series No. VI.—"Following the Great Physician," also Series No. VIII.: "The Leper Work." Also read the annual reports, "Among the Telugus" 30c a copy, from Miss Dale, 66 Bloor St. West, Toronto.

Written hurriedly, with apologies for omissions.

Among The Circles

THANKSGIVING

"In Everything Give Thanks."

An easy thing, O Power Divine,
To thank thee for these gifts of thine,
For summer's sunshine, winter's snow,
The hearts that burn, the thoughts that glow:
But when shall I attain to this,
To thank thee for the things I miss?

For all young fancy's early gleams,
The dreamed-of joys, that still are dreams,
Hopes unfulfilled and pleasures known
Through other's fortunes, not my own,
And blessings seen that are not given,
And never will be this side heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Should I have felt thy being near,
Had I possessed what I hold dear?
My deepest knowledge, highest bliss,
Have come perchance from things I miss.

Today has brought an hour of calm;
Grief turns to blessing, pain to balm;
I feel a power above my will
That draws me, draws me onward still.
And now my heart attains to this,
To thank thee for the things I miss.

—Selected.

CIRCLE PROGRAMME NO. 3

1. Hymn.
2. Prayer.
3. Scripture reading. (Texts on Giving, is suggested. Let each member have one.)
4. Hymn. "We give Thee but Thine own."
5. Short talk on Stewardship, especially Stewardship of knowledge and abilities.
6. Business.
7. Offering while singing softly "Consecrate me now".

Study Period

8. High Schols. The McLaurin High School (Helps Pg. 37, Beacon Lights, Enterprise pg. 310. Reports "Among the Telugus.") Normal School. (Information from the same helps.)

9. Caste Girls' Schools. (Helps. The Enterprise. pg. 287. Ramachandrapuram Caste School, Beacon Lights pg. 54 Reports.) Note: Nos. 8 and 9 will make two talks or papers each.
10. Industrial School. Beginning. Beacon Lights, pg. 45. Enterprise ug. 317. Reports, page 33 in 1924. Pg. 26 in 1925.
11. Solo, O Zion Haste (Link, May, 1926, pg. 416).
12. Prayer that we may be faithful stewards of this gift, and that the scholars and teachers in these schools may have the gifts and the character they need.
13. Closing hymn.

Note—Reports referred to above can be gotten from our Literature Department or from Rev. Mr. Stillwell, 223 Church St.

A MODERN PARABLE

In a certain Church the young girls went down from sixteen years of age toward womanhood and fell among foolish ways, where they were stripped of their simplicity and robbed of their best capabilities and were left lying half dead.

And by chance there come down a certain Woman's Missionary Society member that way. And when she saw them she said: "Really, I don't know what the girls of today are coming to. All they want to do is dress up and run around. They have no interest but in their own good times. I'm disgusted with them." And she shrugged her shoulders and passed by on the other side.

And likewise another Woman's Missionary Society woman came by, and she stopped a moment and said: "Some one ought to do something and not let these girls be wasted like this. They ought to be in a mission circle. But I don't see what I can do, I'm late now for a committee meeting, and there is something going on every night this week. It's too bad, but I don't see how I can help it." And she sighed and passed by on the other side.

And a third Woman's Missionary Society woman when she was at the place came and looked at them and said: "Girls, you know

you'll never amount to anything in this world or the next the way you are going. You are a shame and disgrace to the Church and to your parents. Now, I'm going to a meeting of the Woman's Missionary Society. Come with me, and you'll hear something that will do you good." And when the girls hung back and would not go, she swept by on the other side.

But a certain Woman's Missionary Society woman, as she journeyed, came where they were. And when she saw them she thought of all they could do, and she had compassion on them. And she went to them and took them home in her limousine. She bound up their wounded self-respect and poured in the oil of good cheer and common sense, and the wine she gave them was a vision of the world's needs and their share in meeting them.

And then she said: "Girls, a mission circle is a girls' society, to do the very things we've been talking about. Now, wouldn't you like to form one and get to work at something that will last?"

And when they had elected officers, she drew out some money and said: "Here is five dollars. I was going to give it to our own Auxiliary, but instead I'm going to make myself an honorary life member of your new circle, just to give you a start."

And when they departed she said: "I'll do anything I can to help you. If you need me, come again."

Which of these women, think ye, the most advanced our Lord's work? —Selected.

UNMARRIED MOTHERS IN MISSIONS

"Mother of a Thousand Daughters" is the world's tribute to Eliza Agnew, whose great mother heart found place for a thousand girls of Ceylon for whom she worked and prayed. She brought them to Jesus.

Fidelia Fiske in Persia, Ida Scudder, Anna Kugler, and Isabella Thoburn in India, and scores of women in home mission institutions in America are honored unmarried mothers in missions.

Belle Bennet in Kentucky adopted one girl

after another, thus becoming mother of an international family.

A business woman in New York learned of a girl in North Carolina who longed for an opportunity for an education.

"I will adopt her and send her to school," proposed the volunteer mother.

She has no large city office, and no safe-deposit box filled with bonds and stocks. Every morning she goes to work and every week she receives her modest salary check, her life brightened immeasurably by her newly acquired family. The daughter she has never seen sends splendid reports and chatty letters of college life and the mother and daughter plan together for service in after-college days.

Two sisters were left without any immediate relatives. They had an attractive home and enough money to provide everything they needed, but all the zest was gone out of life. One round of social functions following another wearied them. A Chinese girl in New York attracted their attention. Young, eager and ambitious she seemed to possess everything they lacked, even as they possessed everything she lacked. The sisters decided to move from their New York apartment to their lovely old family home in a village, in which a college for women was located, and to adopt this Chinese daughter and send her to school. With joy they shared the home and all the experience of college life. When their adopted daughter was graduated and went back to China there seemed no reason why another daughter should not be added to the family. A second Chinese daughter came in, and, when she was graduated, another took her place. Now the sisters in America are sharing three daughters in China and are rejoicing in the affection of their children's children.

Unmarried motherhood suggests missionary possibility unlimited. —Missionary Review of the World.

Our Thanksgiving number is a month ahead. It gives a chance for material to be used in Thanksgiving and Thank-offering programmes.

Notice carefully the literature advertisement on the last page.

Young Women's Circles and Canadian Girls in Training

THANKSGIVING

We thank Thee, O Father! for all that is bright—
The gleam of the day, and the stars of the night;
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

We thank Thee, O Father! for song and for feast,
The harvest that glowed and the wealth that increased;
For never a blessing encompassed earth's child,
But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all! for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul help that sad souls understand.

We thank Thee, O Father! for days yet to be—
For hopes that our future will call us to Thee—
That all our eternity form, through Thy love,
One Thanksgiving-Day in the mansions above.

—Will Carleton, in Junior
Missionary Friend.

THE CONVENTION

How many of you Young Women are planning to go? Many new Circles have been formed during this past year and we are expecting that next year may see a much greater advance and witness the forming of a large number throughout the Convention.

The enthusiasm of Convention is contagious, there is inspiration in numbers, there is encouragement in seeing so many young women all working with the same end in view, also a feeling of confidence possesses one when meeting our officers of the Convention.

Then there will be the Conference on "Young Women's Circles" when many ideas for meetings and programs and intensely interesting aspects of work will be presented, so that you will be sure to return home, not wondering what you'll have for your next meeting, but how you can get in everything with only ten or twelve meetings a year.

Be sure to come, let nothing hinder you, as the success of the Conference will depend largely upon the contribution you make towards it.

We are glad to welcome to our ranks a new Circle from Bedford Park Church, Toronto.

Ada Veals,
Secretary.

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

THE MORNING WATCH

One of the most important features of the C. G. I. T. program is the holding of summer camps. These camps are conducted by experienced leaders, and the camp life is highly organized for definite ends. Wherever possible missionary interest is stimulated by the presence of a missionary as one of the leaders. Several of our own missionaries have helped in this way at our Baptist C. G. I. T. camps.

As a help to the devotional life, the importance of the "Morning Watch" is much stressed. A little leaflet, "Morning Watch Suggestions," published for camp use by the National Girls' Work Board, has come into our hands and has been read with much interest. It suggests the spirit and tone of the camp life. The general theme is "Finding the Way" and for the days such headings are given as "The Way of High Desires," "The Way of Fair Play," "The Way of Self-Control," "The Way of Forgiving Love," "The Way of Refreshing Worship," "The Way of the Father's Purpose." We quote two of these sections in full:

"The Way of High Desires

I would be true, for there are those who trust me;

I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe, the friendless;

I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift.

Harold Arnold Wallers.

You are probably familiar with these lines, but have you ever thought of each line as a prayer? If you really mean it, hard, there it is, for "Prayer is the soul's sincere desire, uttered or unexpressed."

Read Matt. 5:6 and 7:7-11.

Any loitering student can pray to be learned; any idler in the market place can pray to be rich; any irresolute dodger of duty can pray for a vigorous character. But such praying is not really prayer.

—Fosdick.

Prayer:—God, help me not only to see the highest but to love the highest that I see. May I walk with Jesus every moment of this day, in the Way of High Desires. In His name, I pray. Amen."

"The Way of Widening Friendships

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand,
The soul can split the sky in two,
And let the face of God shine through.

—Edna St. Vincent Millay.

Read Mark 2:13-17; Matt. 5:43-48.

Do we approach Jesus' standard of friendship? Do we care for the unlovely? Do we care for those who do not care for us? How wide is our world?

Let us think gratefully of our home circle, and pray God's blessing on them. Let us give thanks for the friendships that have enriched our lives and pray to be made worthy

of our friends. Let us rejoice just now in the new fellowships of camp, trusting that these bonds may be strengthened in future days. Let us plead for hearts big enough to care about the whole wide world. Thus may we walk the way of widening Friendships with the Master Friend."

IN SEARCH OF A HEAVENLY FATHER

Esther A. Ryan, Toyama, Japan

"Oh, that I knew where I might find Him!"

The yearning cry of the ages is the cry of many thousands of Japan's young people today. Often the cry is inarticulate because of the natural reserve of youth; often the thinking is confused by the labyrinth of reasoning into which many enter as they search for an answer to their questioning in the realm of philosophy; often the longing is obscured by a restless reaching out after freedom of action, or temporarily hushed by the louder voices of the world around. Not a few, despairing of finding a solution to their problem, give up the struggle, and throw away the precious gift of life.

One such tired young brother came into the English Bible class in Toyama. He was a Normal School student—one could tell that by his school uniform. But he seemed rather listless, hardly on a par with the bright intelligence of the others who were present. As the lesson drew to a close and an opportunity was given for asking questions, this young man surprised us by saying:

"I want to find the Heavenly Father!"

What more welcome expression could be heard by the missionary teacher? But it was time to close our class in order that we might not interfere with the regular morning service.

"If you can call on me this afternoon I will be glad to help you," I said.

"Will I find the Heavenly Father?" he asked, and having received an encouraging answer accepted the invitation to stay for church.

Before dinner was over in our little home he was there, looking for the promised direction. I questioned him a little in order that I might know how to help. He told a tale

of loneliness and discouragement and illness which had pursued him through life, beginning with the death of his father, the first break in a large family circle. Now only he and his mother were left. After the death of his last brother they had spent a whole day in fasting and prayer together before the family shrine, thinking that surely there must be some duty left undone, some failure to pay respects in the proper way, which had incurred the wrath of unseen powers. After teaching on a permit for a time he had entered the Normal School in order to earn his certificate, but, weak in body and troubled in mind, he found no gladness in the days.

Once, when in a hospital, he had heard some remark dropped by another patient, suggesting to him that there was a God who was like a father. This patient had a Bible which he used to read and was always bright and happy, though just as ill as the others. Recently, at the school, he had heard some of the boys talking about the English Bible Class, and had come that morning hoping to hear about the God who was like a father, if there were such a Being.

The young student told his story simply, partly in English, partly in Japanese; and, having concluded, looked at me with wistful eyes and waited for what I might have to tell him.

"A-San," I said, "you seem to remember your father quite well. He was kind and good to you?"

"Oh, yes! He was kind and good. But I have no father now, no sisters, no brothers. I am weak and lonesome."

"Listen, A-San! When you were just a little boy, supposing you had wandered out of the home and could not find your way back, and were crying and calling for your father, what do you think your father would have been doing? Would he have been sitting comfortably in the house, reading his paper, caring nothing about you?"

"Oh, no!" he answered quickly. "He would have been looking for me more than I for him."

"That's just it! Listen, A-San! You have a Heavenly Father, and He is looking for you more than you are for Him."

I shall never forget the startled wonder

that flashed into his face. Then, after a long minute, came a grave question, his eyes seemingly desirous of searching my very soul.

"Is that true?"

"Yes," I answered "it is true."

"Then," he replied, "I shall never be lonesome again!"

"Thou has made us for Thee, O God, and restless are our hearts until they find rest in Thee."
—Sel.

PROBLEMS OF A NEW VICEROY IN INDIA

(Continued from page 41)

India's complexities is caste. It is the stone wall which has broken many a fine movement. Will it now wreck the movement of the ship of state towards the waters of Dominion Home Rule?

A capable, scholarly and very attractive Brahmin in one of our great American Universities in answering a question in regard to the outcastes said through clenched teeth: "We let them live, don't we?" His attitude may be somewhat understood if one remembers that "many of the outcastes eat dead flesh. It is all they have to eat. They are the ones who skin the animals that die of disease—among the Hindus animals are never killed. The flesh is theirs to use as they will. The habit dies hard even among those who come to Christ."

It is easy enough for us to condemn severely the "superiority complex" of that Brahmin, and yet one can sympathize with his sense of the utter hopelessness of the task of attempting to cleanse those people. It is an utterly hopeless task by any means known to a Brahmin, even though he be a Doctor of Philosophy of one of our great universities. No human being can do a whit towards removing this greatest of all barriers to the advancement of the Kingdom of Christ in India, except one who knows Christ's cleansing power. He is the One to whom the new Viceroy is looking for help in the solution of this problem. There should be a profound sense of gratitude on our part that Baron Irwin, the one on whose shoulders rests so much of the weight of India's problems, is a Christian of deep religious life.—Missions.

Our Mission Bands

THE MITE BOX ON THE SHELF

Home, at a skip and a hop and a run,
Dashed Johnny Jones with a face full of fun.
Tight in his fingers he held a small box,—
Hidden behind him, the sly little fox!

"Mother, oh, mother, just guess the surprise!"
Mother looked up and began to surmise:
"Nothing to eat, or to keep your own self?"
"No,—but it's something to put on the shelf!"

"Mirrors, or vases,—or clocks? None of those?"

"Mother, you're cold! Guess the color I chose!"

"Flowers, or pictures, or some pearly shell?"

"Mother, you're not even warm,—so I'll tell:
Here it is! See for your very own self.

This is a mite box to put on the shelf!
There! it looks fine. But it's empty, you know.
Mother, you'll help me, if pennies come slow?"

"Surely, I'll help, and we'll fill the box, too,
Mite after mite—that's how we will do.

Cents make the nickles, and nickles make dimes,

Dimes turn to blessings and royal good times."

* * * * *

That was the way that the mite box arrived.
All through the month Johnny's int'rest survived.

Pennies and nickels soon counted a score,—
Sometimes a neighbor slipped in a dime more!
Then when the opening day came around,
Not a space left in the box could be found!
John clapped his hands and just shouted with glee,

"Think of the happiness money!" cried he.

* * * * *

Off round the world went the money he gave,
Off to spread happiness, wave after wave,
Off till its blessing reached shores far away,—
While, back at home, it blessed John ev'ry day.

—Florence Scott Hurst in Junior Missionary Monthly.

OUR MISSION BANDS

Quite recently I received a letter from one of our Band Leaders telling just how she 'does' it. The letter is so full of helpful ideas that I feel it should be broadcast.

"We have 68 regular members divided into four groups—three of girls and one of boys. We meet on Sunday morning at 10 o'clock. The groups hold separate group meetings during the week when they plan their programmes and practice group songs. The plan of separating the boys and girls into groups has been worked for three years and found to be a great success.

This year our boys called themselves the "Champions." They kept the best attendance and used all the talent, even bringing out some that we did not know was there. They always try to go one better than the girls.

Our groups and leaders are chosen in Sept. at the beginning of the fall work. The elder girls are the leaders. They choose a name such as "Beacon Lights," "Sunbeams," "Willing Workers," "Live Wires" (boys), "Busy Bees," "C. T. N." or "Carry the News," "Good Samaritans" and "Champions" (boys). I might say here that we get pins with these names on for 15c a dozen from the David Cook Co., Elgin, Ill., and they are very proud of their pins. They are always willing to pay 2c for their pin. The Supt. always pins them on.

Each group leader marks her own roll at each meeting. So there is no time lost in roll call. This roll and a copy of the programme is handed to the Supt. and she files them.

We have a birthday box and at each meeting all those with birthdays put in a penny for each year. In return they receive a birthday pin. This is a new idea this year. Other years cards have been sent to the members. This cost too much for the returns. So now the pin is given only to those placing their money in the box.

Our Honorary Member contest is conducted along the same lines as Walmer Road. It starts January 1 and ends March 31. This is

also run in groups. This money is used in making life members—one from each group, the leader choosing the ones to receive the honor. No one knows except the leaders and the Supt. until they are presented at the Annual Banquet. I might add here that we had 11 star members (they paid \$1.00) and were listed on all four groups, altogether there were 146 Honorary Members.

At the Annual Banquet in May each group have their own table decorated with their group colours, while the honorary members' table is decorated in all four colours. The toasts are given by the members themselves, i.e., to our Church and Pastor, our honorary members, our group leaders, and our Thorold Mission Band was included this year, when a life membership certificate was presented to their president.

We hold two open meetings. Last spring we gave "The Bible and Missions" by the older members and "Children of Many Lands" by the Juniors. We repeated the "Bible and Missions" for the Bible Society in another church.

We do not stress work meetings except reed making for the older ones. Our members taught the Welland Baptist and Lundy's Lane Methodist Church bands this work also.

Seven members of the Jepson St. Band motored to Thorold on Oct. 10th, 1925, and organized the Sunbeam Mission Band there. We used "Our Mission Band" by Mrs. Barber (every Mission Band leader should have this pamphlet). Our topic was "Jesus the Light of the World". We used one large candle in the centre representing Jesus and 12 small colored ones (disciples) placed in twos. The leader told how Jesus sent out the Disciples in twos to preach. The children went forward in turn lighting a candle and repeating a text on the "light". Each remained standing. Then a little five year old girl recited "Little Lights."

'Just where Jesus puts them,
Little lights should shine
You in your small corner,
And I in mine.'

Far across the country,
Far across the sea,
What we do for Jesus
Like a light shall be.

While the world of darkness
Needs our little light,
We must keep on shining,
Ever clear and bright.'

Then all joined in singing "Jesus Bids us Shine." It was a very impressive service. (I got the idea from an old Visitor). This with a short story of our New Canadians in Toronto, singing "The Light of the World is Jesus" and prayer, gave a good start to Thorold band. We have gone down each month since.

We have another scripture lesson, Jno. 3: 16—"Truth in a Nut Shell", which is illustrated by a cocoanut and colored ribbons. I find pictured truths by R. F. Y. Pierce a great help and the children remember them. We also take advantage of the lantern slides. We took a trip through our H. M. fields with maps and photos from Mrs. MacBain. The boys represented the pastors and told in their own words the latest news of the field. We had the privilege of giving this trip to the Women's M.C. last December. We also enjoyed the H.M. letters.

Now this does seem a ramble and I don't think I have said one thing that is really new, but trust it may help some one else.'

E. Goodes,
Supt. Jepson St. Mission Band
Niagara Falls.

See how many bright ideas you can count in this letter. Then set about putting them into practice and watch your Band grow in enthusiasm, in numbers and in service.

Maude H. Withrow,
Band Secretary.

TELL IT TO THE GENERATIONS FOLLOWING

Dear Mission Bands:

If you were in Cocanada you would meet a good many boys who can speak English for there we have a large High School for boys.

But, even if you could not understand Telugu you would hear a great deal of talk even among the uneducated Indians about "Injun, Injun." Everything that is a machine in India is supposed by them to be "An Engine." But they usually pronounce it "Injun." So I am going to tell you to-day about an "Injun School." That means "Engine School," you see.

But when you read about this school in our yearly report of "Among The Telugus" you will see that it is called "Industrial School." You will find it in the seaport town of Cocanada. Not Co-can-ada, although that pronunciation is tempting. But Cocan-ah-da. Then, the name of the manager of the school, too. Do you suppose you could learn to pronounce it? Try anyway. Smith. Mr. Dixon Smith, who was born in England, learned to be a cabinet maker. Then he came over to Canada, went to College in McMaster University and came to India fourteen years ago as a missionary. He found that a great many Indian boys had a very false idea that people should not use their hands. He remembered that Jesus Himself was a carpenter, and so he tried to get Christian boys to understand that such work was just as honorable as teaching or as preaching or as just "talking."

Mr. Craig, the senior missionary, had already a small carpenter shop on the Cocanada compound. But Mr. Smith found that men in Canada were interested in this, and so five years ago he bought a piece of land in Cocanada and began erecting his "factory." When the boys in the boarding schools at Akidu, Vuyuru, Samalcot and Bimlipatam knew that they might learn to make things with their own hands, several thought they would rather learn carpentry than to be teachers. Some teachers said, "Those boys are too stupid to go to High School. Let them learn carpentry." At first there were many struggles. Did any of you, especially the girls, ever try to drive a nail? Did you ever try to drive a tack into a plastered wall? Did you ever try to put together a picture frame that had come apart? It looks very simple, just as simple as pounding rice. But just try it. And so these boys found some very hard things. Boys in India, as a rule, espe-

cially in the higher castes, do not learn to use their hands. They even think it a disgrace to carry a basket. But here they learned that this work required brains as much as teaching. Some school boys would consider it shameful to carry their own hand bags. Even the servants hire a coolie to carry the vegetables from the bazaar. Still, the work at the "Injun School" was very fascinating. They learned to make tables and chairs and doors for new bungalows and travelling cots. They learned to wind up a clock without breaking it, and to turn up the wick of a lamp without bending it. They learned the use of new tools, all kinds of things. It was real magic to them to watch the saw mill at work. The boys and girls, and the grown up men and women all over the city used to come and watch the marvellous wheels go around. They saw many useful things being made. Later on some of the boys went back to the boarding schools of the Mission to teach the boys there how to make desks and benches and boxes to keep books in so that the rats will not gnaw them.

Mrs. Smith looks after the boys to see that they keep their rooms tidy. When they are sick they go to her. She has Bible classes with them and teaches them lessons to teach other boys and girls. Like all the boys of the other boarding schools, they go off in bands every Sunday morning to teach the heathen children about Jesus. Who better could teach them than these boys who are learning just the work he learned when he was a boy?

Is it not wonderful what we need to learn in order to become missionaries? "Study to show thyself approved of God, a workman that needeth not to be ashamed."

Question—If a pane of glass were broken in a bungalow, how would you get it fixed?

Answer—You would call an Indian of the carpenter caste. He would say cheerfully: "Yes, madam, I will put it in to-morrow."

"To-morrow," he does not come. We send a man in for him. "His aunt is very sick in a distant village. He has gone away." In a week's time, we send for him again. He gathers up his tools and starts along with the man. But he has to go up to his house and

(Continued on page 62)

The Western Page

THE SASKATCHEWAN WOMEN'S MISSIONARY CONVENTION

On Tuesday, June 8th, according to the register, forty delegates and eight visitors, representing thirteen places, gathered with the First Baptist Church in Moose Jaw for the purpose of holding the annual gathering of the Baptist Women's Missionary Society in the province of Saskatchewan. This does not mean, however, that the attendances at the various sessions were limited to forty-eight. Visitors not registered dropped in, and a few of the braver ones among the early arrivals of men for the regular Convention of the following days sat meekly and in quietness, looking on with interest as the ladies carried through their program. The morning session is usually devoted to the routine of reports, and then more reports. Indeed that is the big word written large across the program of the morning session. And so it was that after Mrs. J. G. Gardiner of Shaunavon had led the gathering in a helpful period of worship, and Mrs. F. H. Hartley, the President, had assumed the chair, the women gave themselves over to hearing the story of the year in facts and in figures.

Mrs. G. R. Baldwin, of Regina, the Recording Secretary, gave her summary in careful fashion, missing nothing. Mrs. A. McDougall, also of the Queen City of the Prairies, told of help given and much appreciated by the Bureau of Literature. We used to call it a Library, but we add dignity with the longer term, and through it all weave the thread of a ready helpfulness to all such as prepare papers and undertake missionary addresses and studies. Verily the Bureau of Literature is a helper of many. Then Mrs. H. C. Speller of Broadview, who seems to grow younger each year, told the story of the work as Circle Organizer. In cold figures there are twenty-one Circles with 422 members, and three Junior Circles with seventy-seven members. Surely there is room for a few more Junior Circles. And it is the earnest desire that the present year may see them come into being. These figures do not loom large on paper, but they represent much of interest,

and thought, and planned work in this vasty province of Saskatchewan.

Mrs. T. A. Smeed, of Regina, in charge of Bands, told us of the eleven Bands with their 234 members, and of the wee Baby Bands. Then came adjournment for lunch.

The afternoon session was opened helpfully by Mrs. W. C. Pearce of Weyburn, with a period of devotional worship. This was followed with a bright address of welcome coming from the wife of the pastor of the entertaining church, Mrs. T. J. Hind, and a cheery reply from Mrs. Speller. Mrs. Hartley then gave the President's address, containing many good things. Miss K. Hutchison at this point sang a solo in good voice to the interest and profit of the assembly. Miss F. Underhill of Moose Jaw gave the Corresponding Secretary's report, after which Mrs. Wm. Skelton, Regina, led the gathering in a conference on the work of the Bands and the Circles. Mrs. A. Peers, of Moose Jaw, followed with an inspirational talk based on the women's meeting at the Edmonton Union assembly held in January of this year.

In the absence of Miss K. Marjerison, Provincial Treasurer, Central Butte, the financial statement was presented by Mrs. Craik, of Saskatoon. Miss Abbie Garbutt, missionary to New Canadians in Saskatoon, gave a very comprehensive and sympathetic address on the important theme, "The New Canadians." Miss Garbutt surely understands her subject and her subjects. The reports of the Nominating and Resolutions Committees, along with unfinished and new business, concluded a helpful afternoon. Important among the forward steps taken was the establishment of a Brandon College Scholarship, of the annual value of fifty dollars, to be given to that Saskatchewan student who is so recommended by the Faculty in the subjects ordinarily known as Religious Education.

The evening session was attended by a very good congregation. After the opening service, so well led by Mrs. G. A. Black, of Carnduff, a brief and bright missionary pageant was given by the Baptist 'teen-age girls of Moose Jaw. Miss M. Nixon then sang a splendid solo and the way was thus

well prepared for the address of the evening. It was given by our own Western woman, Dr. Jessie Allyn, K.I.H., of Pithapuram, India, and Edmonton, Alta. Her subject was an unusual one, "Within the Palaces of India." With that peculiarly beautiful natural charm so characteristic of her, Dr. Allyn delighted her audience with her vivid recital of palace life in India. She added a new page in our book of interest in and prayers for India.

One of the pleasing events of the gathering was the display of four prize-winning missionary maps of Canadian Baptist Missions in India and Bolivia. All four prizes went to the Prince Albert Mission Band members, reflecting credit not only on these children of the North, but also upon Rev. and Mrs. Duncan Ritchie, whose painstaking interest in this work must have offered real inspiration to the Prince Albert Band.

The officers for the ensuing year include, Hon. President, Mrs. H. C. Speller; President, Mrs. G. G. Whyte; Recording Secretary, Mrs. G. R. Baldwin; Corresponding Secretary, Miss F. Underhill; Treasurer, Miss K. Marjerson; Circle Organizer, Mrs. H. C. Speller, Baby Bands and Mission Bands, Mrs. T. A. Smeed; Bureau of Literature, Mrs. A. McDougall.

—Western Baptist.

BRITISH COLUMBIA WOMEN'S CONVENTION

The Twelfth Annual Convention of the Baptist Women's Missionary Society of British Columbia convened in the First Baptist Church, Victoria, on June 21st and 22nd, with eighty accredited delegates in attendance. It was a joy to all that the President, Mrs. E. Miller, had sufficiently recovered to enable her to preside.

The devotional exercises were inspiring and helpful, being four aspects of the promises of God:

"Certainty of Promises," by Mrs. Haverstock; "Promises to the Tempted," by Mrs. Bradwin; "Promises to the Afflicted," by Miss Sproule; "Promises to Christian Workers," by Mrs. G. J. C. White.

A most cheery letter of greeting was received from Mrs. C. Spofford, the Honorary President.

The President's address called us to renewed loyalty to the work of our Convention. She referred very gratefully to the work of Miss Moore and Mrs. Babbitt at Jackson Avenue Mission, and exceedingly regretted their resignations, and expressed appreciation of the work of Mrs. Eva Rose Yorke, who is temporarily filling the vacancy at the Mission, and of the Mission Committee. The Convention moved that letters of regret and appreciation be sent to Miss Moore and Mrs. Babbitt.

All reports were well received. On the adoption of the Recording Secretary's report, giving an account of the Board meetings of the past year, at which a new Department, that of Oriental Work, was created, with Mrs. G. Telford as Convener, the Convention ratified such action of the Board. The Corresponding Secretary's report showed thirty Circles co-operating with the Society, fourteen Circles having withdrawn their support during the year, two Circles being disorganized, and three new Circles having been organized—at Trail, Pentiction and Vancouver. The reported membership of Circles was 786. New members in Circles this year 168.

Subscriptions to "Western Baptist" number 276; and those to "Tidings," "Link," and "Visitor" 289. The Circles reported increased interest in Mission Study Books and in the "Reading Contest." Some of the Circles had been fortunate in having visits from Dr. Jessie Findlay and Miss Munroe.

The new Circles, as well as two new Young Women's Circles—at Prince Rupert and Nelson—were received into the Convention.

Mrs. Eric Davies presented the Treasurer's report, giving total moneys received for year, \$6,430.80, and an interim report from January to May, 1926—total of \$2,242.39. She reminded us that in order to raise the 1926 Budget an average of \$709.60 per month must be raised.

Mrs. Ross presented the White Cross report. Through the efforts of her committee the work has been organized throughout Canada. Last July seven packing cases of parcels were forwarded to India from B.C.

—Western Baptist.

The Eastern Society

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

EASTERN CONVENTION, 1926

The Women's Home and Foreign Mission Circle of the Westmount Baptist Church which is to have the honour of entertaining the delegates to the Jubilee Convention, extends a most cordial welcome to all those who are planning to attend. The first meeting will be held on Tuesday evening, at 8 p.m., on Oct. 12th. There will be the usual prayer meeting and this will be followed by the reports of the Young Women's Circles and a Pageant will be presented.

To reach the Westmount Church delegates may take a Windsor car and descend at the church door, or a St. Catherine car, descend at Victoria Ave. and walk east two blocks to the church, corner of Sherbrooke St. and Roslyn Ave.

DAY OF PRAYER

The semi-annual day of prayer will be observed as usual on the first Thursday in November. It is most earnestly desired that all our Circles plan to meet together for prayer and thanksgiving. How much more might we accomplish in our great missionary enterprise if we determined to pray as never before! Lord, teach us to pray.

THE RETURN OF MISS ANNA MURRAY

Our devoted missionary, Miss Anna Murray, returned home to Canada on furlough at the end of June. She was detained in Montreal for two or three weeks on account of illness, having suffered a relapse of malarial fever. She is now recuperating at her home in Arkona, Ont., and is looking forward to being present at our Jubilee Convention, when she is to give an address. We rejoice in her home coming and pray that she may be strengthened physically and greatly cheered by the love and sympathy of her many friends.

More reports from Circles could be used. Send them to Miss Barker.

The Y.W.M.C. of McPhail Memorial Church, Ottawa, has enjoyed a very happy year. The meetings have been well attended and most helpful and interesting. We have followed the study books suggested by the Mission Boards and have found them splendid. We are looking forward to our fall opening and hope to do more work for Missions than ever before.

We held a concert, a Thank-offering meeting, a Tea and a Money Shower, and sent a box of hospital supplies to India this year outside of our ten regular meetings. The girls have been saving their American money during the summer and we hope to have a goodly sum to add to our treasury when we come together again in the fall.

Frances Tighe
Sec. McPhail Y.W.M.C.

TELL IT TO THE GENERATIONS FOLLOWING

(Continued from page 59)

does not re-appear. In a week or two that broken pane is on our nerves. We send again. He really comes, and we are thankful. He measures the window. In two months time after that the window is still unattended. We become very firm, and send word, "Come at once, or we shall send for someone else." He appears, smiling, with the glass. It is too small, as he measured it wrong. He departs wrathfully. If you survive the climate of India long enough, you may live to see it put in. I doubt it. We were three years getting some glass put in in Vuyyuru.

The "Do Somethings."

Find the gaily colored picture cards. The boys will punch the holes in them. Tie three together with colored tape or yarn. Put in a tape or yard to hang up by. The little Indian boys and girls will be delighted to have them for prizes. They will hang them as pictures on the mud walls of their houses. They often use thorns as nails to hang them up on. The fancy bags of tape or yarn are as pleasing to them as the picture. But it must be gay, pretty pictures, remember, as they

Canadian Missionary Link

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Money for Literature Department of the Women's Foreign Mission Board should not be sent to the Link but to the Women's F. M. Board, 66 Bloor Street West, Toronto 5. Telephone Kingsdale 4549.

Cheques should not be sent to either the Link or the Literature Department from places outside of Toronto. Money orders are preferred.

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do not care for buildings or landscape. I think children in India are "childish" about pretty things just as we in Canada are.

E. Bessie Lockhart,

Falmouth, March 1st, 1926.

Tidings.

GIVE YE THEM TO EAT.

"Give ye them to eat."

Not I, Lord,—surely, not I?

Thou see'st my scanty store and know'st 'if I had more

'Twould be a joy to give, a joy complete.

Bu these poor loaves, and fishes few,

Dear Lord, how vain to try with these to make supply

For all the hungry multitude now in Thy view.

"Bring them to me," the Master said.

I bring them, Lord—I place in Thy dear hand

All that I have that may mean bread
 To those who perish if they be not fed,
 And with bowed head before Thee, Lord, I stand.

My little store so incomplete, behold! He blesses it,

Then gives it back to me, and I give them to eat;

And still give more and more,

Nor think of the scanty store,

But only that my Lord has blessed my feeble word,

Or humble gift, or prayer, and suffers me to share

With Him the blessing sweet of giving them to eat—

To eat from an exhaustless store, which, blessed by Him,

Shall feed forevermore the hungry multitude.

—Selected.

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