

Merrill Mrs B W
31 Dalton Rd

Canadian Missionary Link

XLVIII

WHITBY, JUNE, 1927

No. 10

God must love beauty, for behold the flowers, the trees,
The color of a bluebird's wing;
The rose of dawn, the rainbow tints of sunset,
The swelling buds of spring.

God must love music, for if we but listen, throughout
The realms of nature can be found
In song of birds, in brooks, in hum of insects,
Sweet harmony of sound.

He showers upon the world so much of beauty that we
May from His gift a lesson learn;
Not only that we shall with joy accept it,
But give it in return.

Beauty of thought, of word, of deed, of spirit;
He who has given us all loveliness
Can but desire the best that lies within us,
And shall we give Him less?

—Ida Thomas.

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"O Lord, how manifold are Thy Works! in wisdom hast Thou made them all."

PRAYER

Father almighty, maker of heaven and earth, and of all things visible and invisible, as we wake this day to the wonders of thy world, grant us, we beseech thee, the spirit of reverence and of thanksgiving. Thou who art all wise and all holy, reveal thyself to us in thy works—the kindly earth by which we are nourished and supported; the moving waters that purify and refresh; the heavens by which we are overarched; the air we breathe; the trees that shade us; the flowers and the birds; sun, moon and stars that give us light; day with its work, night with its rest. O Lord, our Lord, how manifold are thy works! In wisdom hast thou made them all.

—From "The Quiet Hour," by William Adams Brown.

LINK REPORT

Neeopawa, Man.:—"Another new subscriber, which makes a total of 7 subscribers from our little Circle. Our membership is only 12."

Calgary, Alta. (First):—"We had a very interesting program at our Mission Circle. Ten ladies took part and every item was taken from the 'Link.' Information was given from a copy published fifty years ago. As a result I got several new subscriptions."

Vancouver, B.C.:—"Your sample copies arrived just in time for our meeting and as a result am sending you my largest list yet." There were nine new subscriptions among them.

Norwood.—Objective—A net gain of 5. They have secured a net gain of 8 and all renewals paid in advance.

Stayner:—Has again reached its objective—a net gain of 5.

St. Catharines:—Is still sending in new subscriptions. A net gain of 24.

Woodstock:—"You may be interested to know that my new subscriber is a member of another denomination and is taking the 'Link' for the excellent C.G.I.T. page."

Prince Rupert, B.C., may well be proud of its pastor's wife. Coming from Stettler, Alta., after having secured 7 new subscriptions there, she sends in 19 new names from Prince Rupert, B.C. An objective of 5 was set. A net gain of 19 has been secured.

Kerrisdale, B.C.—Sample copies were sent. 9 new names resulted. A net gain of 15 to date.

Windsor—Temple Agent still rolls in the new subscriptions. A modest net gain of 15 was suggested. She has to date a net gain of 39.

The opportunity is ours to place the "Link" in every Baptist home. Seize it! YOU or I may be the very one whose effort and enthusiasm completes the climb to the 10,000 mark.

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

TREASURER'S CORNER

We have received since the opening of our Convention Year:

From Circles (including \$2252.98 Jubilee, \$93.50 extras), \$11,531.37.

From Y. W. Circles (including \$131.85 Jubilee, \$2.50 extras), \$1804.06.

From Bands (including \$22.60 Jubilee \$2.50 extras), \$1873.87.

From Miscellaneous (including \$638.00 Jubilee, \$100.26 extras, \$621.25 legacies), \$3787.16.

Received for Jubilee Fund During April

Circles—Norwich, \$10; Port Arthur, \$21; Barrie, \$16; Orillia, \$48; Peterboro, Murray, \$43; St. Thomas, Centre, \$15.50; Windsor, Temple, \$20.50; Malahide Bayham, \$10; Leamington, \$37.27; Ailsa Craig, \$14.50; Gladstone \$39.95; Mimico, \$6; Peterboro, Park, \$9.40; Brampton, \$40; Preston, \$10; London, Egerton, \$25.50; Belleville, \$20; Mt. Forest, \$5.55; Warton, \$2.50; Toronto, Park Rd., \$47.25; Walmer Rd., \$179.25; First Ave., \$75.

Y. W. Circles—Galt, \$5; St. Catharines, \$27.85; Toronto, First Ave., \$25; Bloor St., \$10.

Bands—Stouffville, \$1.85; Niagara Falls, Jepson, \$5; Strathroy, \$3.25; Guelph, \$10.

Miscellaneous—Beamsville, \$5; Mrs. John MacLaurin, Burmah, \$25; Mrs. Verone L. Van Vetter, \$5.

Total for month, \$819.12.

Total for Convention year, \$3045.43.

Life Memberships During April

Circles—Mrs. Amelia Russel, Baddow; Mrs. Margaret Menzies, Ailsa Craig; Mrs. Arnold, Toronto, Castlefield; Mrs. Chas. Riggs, Windsor, Temple; Mrs. Wm. Dale and Mrs. A. A. Affleck, London, Talbot; Mrs. Fred Ratcliffe, Toronto, Bloor St.; Mrs. George De Kleinhans, King; Mrs. James Brough, Springford; Mrs. George Linghorne, New Liskeard; Mrs. A. I. Columbus, Langton, Miss Editha Smith, Villa Nova.

Y. W. Circles—Miss D. A. Hindson, Tillsonburg; Mrs. G. Langford, Ingersoll.

Bands—Miss Florence Houston, Niagara Falls, Main; Miss Gwendolyn Newton, Niagara Falls, Jepson St.; William Burley Feeley, Glen Reaume; Miss Eileen Adelia Roach and Miss Dorothy May Fick, all of "Happy Comrades Band", Walkerville. Miss Marjorie Beatrice Dodman and Miss Lettie May Hales, Chatham "Bensen"; Miss Marion Mabel Fryer and John Melton Rickard, Ridgetown; Miss Eva Goldsmith, Hamilton, King St.; Mrs. Walter Gregory, East Nissouri.

Jubilee Life Members During April

Miss Ellen Priest, Toronto, First Avenue

Young Women; Mrs. N. S. McKechnie, Leamington; Mrs. H. E. Stillwell, Toronto, Park Rd.; Mrs. William Davies, Mrs. Wm. Craig, Mrs. J. T. Whiteside, and Mrs. Anna Kramer, all of Toronto, Bloor St.

There is still cause for anxiety in the state of the Treasury. However, we have cause for thanksgiving, too, for Circles and Bands are all working with increased energy and the outlook for increased giving is good.

Some Notes

Everybody, it seems to me, wants to make Miss Ellen Priest a Jubilee Life Member. But the First Avenue girls of Toronto "spoke first" and Miss Priest is their own Jubilee member.

The new circle at Baddow has just sent its first remittance. It included money for a life membership. There are a few Circles who have been in existence a decade who have no life members at all. It isn't so hard to create a Life Membership as some folk suppose. Just start one for your "oldest" member or for your minister's wife, and you will be surprised how quickly the money will come in. Twenty-five dollars paid within one year from the date you make the first payment, makes the life member. But of course this money must be raised especially for this purpose, and cannot come from fees or thank-offering.

One lady writes: "Am sending for a Circle life membership (\$25.00). Hope to make it a Jubilee membership (\$25.00 additional) before the year ends."

It was interesting work, compiling lists of Life members. As I said in last "Link" I have prepared a list of all the life members that each Circle has made in our fifty years of existence. Aylmer leads with a magnificent total of 54. St. Thomas, Centre Street, is second, having 40. London Talbot has 29 (and probably more, entered in a list called first "London), and Guelph 28. Brantford First, Brantford Park, Woodstock First, Toronto, Bloor St., Toronto, Park Road, and Toronto, Walmer Road, all have over twenty. And now I make the same offer to Bands. If you want to know the names of the life members of your own Band I will gladly send it to you.

One "Jubilee woman" writes: "I have taken my golden jubilee box to Mission Band and told the children about it." Good idea!

Leamington Circle had a very successful and enjoyable "Jubilee Tea" at the home of their pastor's wife. Each lady of the church received an invitation, and a little golden envelope. There was a splendid programme and refreshments and then a golden basket was passed around, to collect the golden envelopes. The offering exceeded even their expectations, and I am sure that a greater interest in the Circle, in our Foreign Missions and in the Master's Kingdom, will result.

How are you raising your Jubilee money?

Will anyone who has old Treasurer's Reports please send them to me? The older the better. I have plenty of those of the last two years.

Mary B. Piersol,

Treasurer.

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

THE THEOLOGICAL WORK IN INDIA

Who Will Lead Our People in India?

There is one lesson that our people are apt to neglect, but which must be firmly grasped if we are not to suffer loss and sorrow. That is, that the local church is the foundation and heart of all our effort, and by far the first and paramount of our institutions. And so, the pastor is the key-man in all our denominational and Kingdom enterprises. Our theological school exists to supply the Telugu churches with trained and consecrated leaders, and thus is not only a vital and indispensable part of our enterprise in India, but is actually a barometer of the spiritual health of the churches, and so of the work as a whole.

1.—History

I presume the Young People are acquainted with the "Enterprise," so I shall content myself with pointing out one or two obvious truths. The necessity of this task was recognized from the very first by our pioneers, who saw clearly that the way to establish the reign of Christ speedily and permanently in the country was to found and nourish Indian churches, which, under Spirit-filled leader-

ship, should grow strong and self-confident in their knowledge of their Saviour, and successfully overtake the task which they alone are able and destined to accomplish. Rev. A. V. Timpany founded the theological seminary of the American Baptist Mission, and when our own Mission was begun, the first opportunity was seized, in 1881, of bringing forward this vital subject. The next year the training of pastors was launched in Samalkot by Rev. J. McLaurin, and this grand and fruitful effort has gone on from that day till this, and its results can be read in every field of our mission.

This nursery of evangelists and prophets remained in Samalkot till 1912, when the policy of concentration in Cocanada carried it to that mission headquarters, together with other of our schools. It was linked with the High and Training schools, till in 1920 we commenced a five-year period of co-operation with the American Baptists in Ramapatnam, where Mr. Timpany had laid foundations as told above, this move being in preparation for a Union scheme at Bezwada. As circumstances at home made it impracticable for our partners to leave Ramapatnam at present, and as our Conference and Board considered the site unsuitable, we decided that the wisest course was to establish ourselves in Cocanada. Many events since then have convinced us that this was the right course, and the generosity and missionary spirit of the Toronto Sunday Schools is providing us with site and equipment.

2.—Purpose

This has been already stated: to provide the Indian churches with spiritual leaders. The need of such leadership, and of the training that provides it, has been especially apparent of late years, as India, in common with the rest of the world, has been passing through profound changes, and travelling with the signs of the passing of one age and the birth of a new one.

Our mission, too, has come to a turning point in its history, and the fruitage of the early years brings its own problems. The scope and number of our commitments have vastly increased, and so has the strength and independent spirit of the Telugu churches,

who must, under the hand of God, carry these new burdens. The new age belongs, more and more, to our Telugu churches, and unless we can fit them in every way to take the burden and carry the strain, we shall meet disaster. Every mission has its period of pioneering, a very interesting and often romantic time, in which everyone is naturally interested. But, if the City of God is to be permanently established, this must be accompanied and followed by a solid and quiet work of building. This has its own romance, not so easily apparent as the first, but vitally necessary, and its lack has resulted in many mushroom missions whose work, after a decade, drop completely out of sight, and has filled certain parts of the mission field with deserted stations and churches.

Both types of work are going on, as they always have, in our mission. The torch is being constantly carried into new villages and sections, and the churches, the foundation-stones of our system, are being nurtured and built up. In both, the theological school plays a vital part. The future pastors are taught to evangelize, and to make evangelism permanent; to establish and care for the churches that are the guardians and fountains of the evangelistic spirit and effort. We are building wide, and we are building for eternity. The coming leaders must be trained and consecrated evangelists, but must be men as well whose idea of salvation is as deep and wide as that of the eighth chapter of Romans, and who expect to build the New Jerusalem in the homes, villages and towns of their native land. Our purpose is to turn out such men.

3.—Site.

We are taking over the property of the Timpany Memorial School, situated in the southern part of Canada, and the headquarters of the South Cocanada field. It is a spacious lot, with ample accommodation for classes and missionary, but dormitories must be built for the students. We would search a long time before we would find a better site.

1. **Cocanada itself** forms an excellent field of training. The men will find practice in almost every form of activity that they will be later called upon to carry on in their

churches. The proud Brahmin; the busy workers; the outcastes; the poor and rich; the diseased, are packed all around. Personal evangelism, street and village preaching, the founding and care of churches, Sunday School and Young People's work, conversations singly or by couples with little groups in the evening at the temple; opportunities are thick for all these, and more.

2. **The South Cocanada field** will be used as a training ground for the students. The holidays will be spent in tours in this field, and all the varied problems and trials of field work will be met face to face. The students will bring back the questions they have had difficulty in answering, and these will be discussed in class, and so an adequate and victorious presentation of our Gospel will be achieved. And think what all this will mean for the field, so long without a missionary of its own. What McMaster has done for the Baptists in Toronto, that we ought to be able to do for the Cocanada district.

3. **The church building** in South Cocanada, with its services, will afford the men many chances for earning. A wing will be set apart for meditation and prayer, and they will have opportunities to lead the regular services and the prayer meetings, as well as take part in the other church activities.

4.—Curriculum

1. **Studies.** The entire course of study, both in the Senior and Junior grades, is based on, and keeps very close to, the Word of God. Most of the time is spent in the actual study of the text and related subjects, such as Bible Introduction. This sends the students out as pre-eminently lovers, students and users of the Scriptures, which is the guarantee of the greatest usefulness. We have a small class in Greek, and these boys make very good progress. The Telugu Bible has not reached its final form, and we want representatives of our Baptist churches who can take their full share in giving it that final form. The necessity of Comparative Religion in a country like this, and of Church History, will be apparent. A novel subject to theologs will be Accounts and Book-keeping, but finance is one of the weak spots in

the Indian make-up, and if our men are to be thoroughly furnished, they must know how to administer properly the trust funds that come under their control or advice.

2. **Practical.** I have given some idea of this in speaking of our site in Cocanada. As an instance of the opportunities here, I may say that during these last Whitsuntide holidays of ten days, the theological staff and students, with the help of the Mathematics man in the High School—a red-hot evangelist—conducted powerful meetings in the large Samalkot Boarding School with its 200 boys; in Miss Pratt's Girls' School of over 200, and had a large share in the success of the week of the prayer and decision meetings held for all the students in the Cocanada group of higher schools. The results were splendid in all cases, and what a taste for the work the men got! Every part of our course is closely linked up with practical, purposeful work.

5.—Our Ideals For Our Students

1. That they shall live constantly in the presence of the Lord Jesus Christ, and learn of him.
2. That they shall learn to pray without ceasing; earnestly, prevailing. "Lord, teach us to pray."
3. That they shall become fishers of men; skilled in winning men and women, boys and girls, to the Saviour.
4. That they shall be true scholars, loving the Word of God, and meditating therein day and night.
5. That for them to live may be Christ; their life-purpose, the glory of his name, and the salvation of their fellow-men of India, and his lost ones everywhere.

—The Western Baptist.

ADDRESS BY MR. WINTEMUTE

One of the most powerful and illuminating Missionary addresses ever delivered to an eager group of listeners was given by Mr. Wintemute, of Bolivia, to the Missionary Educational Union of the Toronto Baptist Sunday Schools, on April 22nd, at the semi-annual supper.

Mr. Wintemute built his address around a sentence from Dr. John R. Mott, as fol-

lows: "Our task is to present to our constituency a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out all their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury, love of ease, pleasure and softness, overwhelming enough to drive them to God"—and to this list the speaker added another phrase of his own—"and urgent enough to compel immediate action." He showed that South America presents just such a challenge.

"Vast enough to appeal to the imagination." South America is surely a vast continent, much of which is not yet explored. Even in Bolivia there are stretches where the native has never yet seen a white man, much less has he heard the story of salvation. Even in the City of La Paz, with its population of 130,000 there are 129,000 unevangelized. Like Nineveh, La Paz has six score thousand souls on which the Lord desires to have mercy. The project is indeed vast.

"Difficult and exacting enough to call out all their latent energies." South America is a peculiarly difficult field for evangelistic effort. The sole representative of Christianity is an organization which has been the source of evil and corruption of all sorts. The thinking classes have repudiated Rome. One prominent citizen said to Mr. Wintemute, "I respect Protestantism but I hate Christianity." Such conditions make South America the hardest field in the world.

"Absorbing enough to save them from themselves." Some of the churches in the home land seem to be absorbed in their own affairs, while in Bolivia there is a work that is calling out for our interest and our prayers and our gifts.

"Tragic enough to counteract and overcome the growing habits of luxury, love of ease, pleasure and softness." Mission work in Bolivia calls to the heroic in one. There is very little of luxury or ease, for the natural conditions, as well as the social conditions, are difficult. If we could realize the dire needs of the people and the depths to which many of them have sunk, we would think less of our own luxuries and more of

helping our own brothers. We are too apt to be like the Elder Son in the Parable of the Prodigal who said, rather scornfully, to the father, "This thy son" and who received the reply "This thy brother." We are apt to pray to God for His children in other lands, and He replies that they are our brothers.

"Overwhelming enough to drive them to God." Surely the Bolivian Mission has proven itself of this character in the outstanding case of the La Paz church building. The difficulty at that time sent all Canadian Baptists to their knees and they were united in prayer as never before, with the result that the difficulty was miraculously solved. The Mayor who caused the trouble is still in banishment by order of the President of Bolivia.

"Urgent enough to compel immediate action." Most of the higher classes of the Bolivian people have left the church of Rome in disgust and have declared themselves atheists. They are not yet such at heart, however. They have not been away from religious influences long enough to be impervious to religious appeals. They may yet be won to true Christianity, if we act quickly. The time will soon come, however, when they will become hardened in their opposition: the time for action is NOW.

Mrs. Wintemute presented to the Missionary Educational Union a memento from the women of La Paz church. This is in the form of tapestry, spun, woven, dyed and embroidered by the women themselves. The colors are those of the Bolivian flag, and the design shows the La Paz church in the centre, with various characteristic Bolivian scenes and figures in the corners, also names of members of the church are embroidered and a message of Christian greeting to the Sunday schools of Toronto.

The Missionary Union has adopted for 1928 an objective in Bolivia, for the construction of a chapel in Quillacollo and a bungalow in La Paz, where Mrs. Wintemute's health will be better when she enjoys the luxury of wooden floors and sunny rooms.

(Mrs. E. J.) Gertrude Bengough.

THE MISSIONARY GOES TO SCHOOL

It takes more than practice and grit to master the tones of the vernaculars of Asia and Africa. The science of phonetics, if the learner knows how to apply its principles to these languages, gives him a great lift over hard places and enables him to speak more correctly in a strange tongue. In the last week of April the Canadian School of Missions conducted a course in Phonetics under the expert direction of Prof. T. F. Cummings, of New York City, who is perhaps the foremost exponent and teacher of this subject on the North American continent. Forty students, representing Anglican, Baptist, Presbyterian and United Church Mission Boards were enrolled for the course, devoting forenoons and afternoons to the study. Some were candidates under appointment for India, Korea, Japan, China, and Africa. One had come from Halifax especially for the course, three from Queen's University, another from Maine and some from various points in Ontario. The others were missionaries from all of these fields and from Bolivia, on their first, second, third and even fourth furloughs. Dr. Cummings knows how to make his subject interesting and the hours never grew tedious for the class.

The preceding week was scarcely less strenuous, for the One Week Session was then in progress. The programme consisted of four lecture courses of which one on "New Forces in Asia" was given by Prof. Lewis Hodous of the Kennedy School of Missions and Columbia University. Each year a visiting lecturer is brought to Toronto for the Session and Dr. Hodous well maintained the high standards of men like Dr. Thomas Jesse Jones, Prof. E. D. Soper, Dr. Frank Rawlinson and Dr. Stanley Jones. The other courses were "The Teaching of Religion" by Prof. Frederick Tracy, "The Social Application of Christianity" by Prof. J. W. Macmillan, and "Business Method and Account Keeping," by Mr. W. S. Ferguson. Each of these men is a master in his field and their students were highly enthusiastic over the lectures. Altogether about fifty missionaries and candidates were enrolled in the courses. The programme of the week included also

two helpful conferences which were largely attended on some of the personal problems of the missionary's life on the field. Each day at noon Principal T. R. O'Meara, of Wycliffe College, conducted a service of worship and intercession. The social side was not forgotten.

This fortnight of solid work closed the activities of a very busy winter's work. Besides directing missionaries and candidates into many of the courses available in the University of Toronto, the theological and other colleges of the city, the School provided in all thirty special courses. These were generously given by Toronto instructors who rank high in their departments and who gave their services without any financial recompense. A total of 114 were registered in the various courses. Single lectures were given also by Dr. Robert P. Wilder, of New York, and Dr. Timothy Lew, of China, and two by Dr. John R. Mott. For a good many missionaries individual tuition was supplied in a wide variety of subjects, including art, languages, different branches of music, ornithology, forestry, etc. Conferences on various subjects were held, and during a large part of the winter there were Afternoon Teas each week. At the weekly prayer services a series of addresses on the devotional life were given by Dr. R. P. MacKay. Much correspondence was carried on with out-of-town missionaries and candidates and for some courses of reading were outlined.

At a recent conference on "Making the Most of a Furlough" one of the missionaries said: "A furlough now is an entirely different thing for the missionary from what it used to be. And what makes the difference is the Canadian School of Missions."

THE GIRL WHO WON A MEDAL—DID IT PAY?

In the great city of Delhi, India, there was held in 1911 the famous durbar, at which time King George and Queen Mary were crowned Emperor and Empress of India, shortly after their coronation as King and Queen of England.

Among other great features of the Delhi durbar was the awarding of the Royal medal. This medal is one that was created by the Royalty of Great Britain to be bestowed upon those subjects who distinguish themselves for service to India. There was present at the Delhi durbar by Royal invitation, or rather by Royal command, a woman whose name was Margaret MacKellar, and her name appeared on the list of those who were to be decorated with the royal medal.

Margaret MacKellar was born in the highlands of Scotland. Her father was a seafaring man, plying his trade with India, but, when Margaret was a wee lassie, they moved to what was then the wilds of Canada, and the father no longer took the long ocean voyages, but sailed his ship on the Great Lakes. Little Margaret loved the boat. There was no part of the vessel where she did not go, from the highest mast to the hold, and she learned to handle the vessel as readily as any sailor.

It was hard work for her to stay in school, for she loved the freedom of the out-of-doors. She learned her lessons in school very quickly, which meant that she had time left on her hands in which to get into mischief. Before she was twelve years old her mother, who had been ill a year or two, died, and from this time on life was increasingly hard for Margaret, for she did not like to obey, nor did she care to study or work.

Then it was that her father took her with him for the long summers on the boat. From the time that navigation opened on the Great Lakes in the early spring until it closed with the ice in winter, Margaret lived on the water with her father. She saw the great cities where her father's boat must go on business, and once they went as far down the St. Lawrence as Montreal. Here Margaret saw one of the great ocean-going steamers and she and her father had to cross the deck of the "Polynesia" on their way to the wharf from their own vessel which anchored nearby. The summer was a happy time and many summers passed in the same way.

But these long months on the lake each summer meant that she left school before the term had closed in the spring, and entered

late in the fall. As a result she soon lost her rank in school and cared no more about her studies. Against the wish of her father, and all those who cared for her, she left school when she was fourteen, not having finished the eighth form.

A few years later she went to work at the milliner's trade. She soon became so successful that before she was twenty she was placed in charge of a millinery department.

In the meantime Margaret MacKellar had become a Christian. She joined the Presbyterian Church of Canada and sought to direct her life according to the teachings of Jesus Christ.

About this time George Leslie MacKay returned to Canada after a number of years' absence in the land of Formosa. One day Margaret MacKellar heard him tell his wonderful story of the changes he had seen wrought in the lives of the ignorant and simple people in Formosa by the Gospel of Christ, and even of the taming of the wild head hunters in the hill region.

Margaret listened to him with deepest interest. A great desire grew in her mind and she wished with all her heart that she might do something that would be worth while, just as George Leslie MacKay had done. Again and again she said to herself, "I wish I could be a missionary. But God would never ask me to be a missionary, for I haven't the education." And she made a pledge of money to help Dr. MacKay's work in Formosa. It was a large amount for her, but she paid it.

A few months later she heard Dr. Robertson tell the story of his work in the New Hebrides, and again the great desire came to Margaret MacKellar, "I wish I could be a missionary, but God would never ask me to be, for I haven't the education," and again she made a gift of money. Soon, however, she decided that her life must count for something. She then and there determined that she would be a missionary, and that she would get the education that was necessary.

Accordingly she wrote a letter to the Missionary Board of her church offering herself as a foreign missionary, but a reply came saying that there were other candidates ahead

of her and they could not consider her at that time. She knew very well that the letter meant she did not have the training which was necessary, and therefore they could not send her, but it did not change her purpose.

She went to the master in the Grammar School in Ingersoll, Ontario, and told him simply and directly that she wanted to come back to school to prepare herself to be a missionary. He listened kindly but he told her it was not customary to receive any one in the Grammar School who had not completed the work in the lower forms. "But," he added, with a glance at the earnest look in her face, "I think we will make an exception in your case. Take this list of books, study them carefully, come and take an examination, and if you pass you will be admitted."

Margaret MacKellar spent the last dollar that she then had to buy the books she required, and went home. Eagerly she pored over her lessons, but she found that the years she had been out of school had broken her habits of study, and what she learned one day she forgot the next. After repeated trials, she returned to Dr. Merchant, the master of the Grammar School, and said, "I shall have to give it up. I can't learn the lessons." "But," he replied, "you haven't given it a fair trial. Go back and try again. You can master the lessons." She went back and worked hard with but little better results. At last she came once more to Dr. Merchant, this time with a firm determination written on her face.

She said: "I cannot learn the lessons by myself. This is the beginning of the spring term in school. I will go back to the eighth form with the boys and girls, and I will learn to study. I will try to pass the examination at the end of this term." Dr. Merchant looked at her with tender pity, as much as to say, "You do not know how hard the work will be!" But Margaret MacKellar had made up her mind, and she would not turn back.

Accordingly, at the beginning of the term, she started again to school—a woman twenty-two years of age in the room with boys and girls. She took her seat with the other pupils and began to study—or try to study. It was hard, bitterly hard, but she kept at it un-

flinchingly. She tells now that she used to pray that the boys and girls would not make fun of her. She went to the classes with the children and recited with them. At the end of three months the term was completed, she took the examination with them. She passed that examination and went with pride to Dr. Merchant. He admitted her to the Grammar School and after four years she was graduated. She then took a medical course in Queen's University, and a post-graduate course in medicine in London, England. Once more she offered herself to her Missionary Board and this time she was accepted and sent to Central India in 1890.

In the city of Neemuch in which she has spent most of her missionary life, she has cared for the sick among the poor and rich, and in the great plague epidemics she has treated thousands of patients. Year by year her work has grown. From a small dispensary the work expanded until a hospital building was erected in 1912, and her assistant staff has been composed of native women and nurses. Twenty-five years passed by. King George and Queen Mary came to India to the Delhi durbar, and Dr. Margaret MacKellar was chosen one of the women to be decorated by the Royalty of Great Britain with the Royal medal for service to India.

"What did you think," I asked Dr. MacKellar, "when the medal was being pinned on you?"

"Oh," she replied, "only one thought came into my mind, and that was of those early days when I said over and over again to myself, 'Will it pay you to go back to school? Is it worth while?'"

And after twenty-five years rich in service Dr. MacKellar knows that it has paid.—Susan Mendenhall, in *Everyland*, 1915.

—The Missionary Monthly.

JUDSON COLLEGE FACING A GREAT FUTURE

By William B. Lippard

Northern American Baptists have been engaged in missionary work in Burma for more than one hundred years. It is almost exclusively Baptist territory. Denominational progress has been gratifying, for there are to-

day more Baptists in Burma than in any state of the Northern Baptist Convention with the two exceptions of New York and Pennsylvania.

But look at the other side of the picture. If Baptists were to do an inconceivable thing and withdraw from their nine other mission fields in order to concentrate all the foreign mission effort on Burma alone, the number of missionaries and the funds required to evangelize the 13,000,000 people on this field would be beyond the present capacity of Northern Baptists to furnish.

The only way in which any land can be thoroughly Christianized is through its own Christian leaders. Missionaries freely admit that men and women, themselves followers of Christ, must be trained in increasing numbers for positions of leadership in the ministry, in medicine, law, education, and other vocations. Through such positions of leadership they will wield steadily enlarging influence in making the entire community Christian. The 13,000,000 people in Burma will be finally won to Christ through the service of their own trained preachers, teachers, evangelists, and influential laymen and women who will be increasingly successful in making a Christian impact on the life and thought of their native land.

Fortunately Baptists have an institution in Burma for producing just such trained Christian leaders. Back in 1872 the missionaries, looking far into the future and sensing the need of Christian leadership, established Rangoon Baptist College. In 1882 it became affiliated with Calcutta University, and by 1909 the institution had reached the educational standard for giving the B.A. degree. The name was changed in 1917 to Judson College, in honor of the first American missionary in Burma.

Student enrolment in recent years has shown steady growth indicated in the following table:

1922	195
1923	262
1924	305
1925	338

The college began with only 17 pupils. Today it occupies a large and influential place in the life of Burma. Much of its success has

been made possible through a realization that true education is Christian education, and can be imparted only by Christians of the highest ideals.

Six outstanding facts regarding Judson College at the present time need to be remembered.

1. The institution is deplorably overcrowded. How to do efficient work in all departments with such limited accommodations as are at present available is a great problem. The grounds are crowded, dormitories are overflowing and classrooms are inadequate.

2. Judson College is the only Christian college in all Burma. Since 1910 it has been co-educational. Nearly 1,200 Baptist churches in Burma are interested in its output of Christian manhood and womanhood. President Wallace St. John says: "In view of the great service it is called upon to perform in fitting the Christian young people to become constructive citizens in a great province, which is only in its first stage of responsible government, it may well be looked upon as holding the destiny of Burma to some extent in its hands. Burman thought has already been greatly influenced by Christian teachings. For the Christians of Burma to become a great evangelizing power and a determining factor in political and social reform Judson College must be so supported that its present advancement instead of being checked may be accelerated."

3. It would be difficult to find anywhere in the Orient a more polyglot student body than at Judson College. The following races are represented: Karen, Burmese, Chinese, Madrassi, Bengali, Punjabi, and Anglo-Indian. In any land of many races, a "clash of color" is always imminent. Racial friction during these years of turmoil in India has at times assumed threatening possibilities. When housed together under Christian influences these representatives of various races inevitably come to understand one another better. Judson College serves the cause of Christ in Burma, not only through winning its students to a Christian faith and training them for Christian leadership, but also through promoting racial harmony and brotherhood.

4. Judson College faces a great future. In

1920 it severed its relations with the University of Calcutta and became a constituent college of the new University of Rangoon, with the exception of transferring its location to a beautiful suburb of Rangoon, on the shores of Kokine Lake, on a part of the campus of the new university. Here with plenty of space and ample opportunity for expansion, the college can grow in physical equipment and in student enrolment and thus serve the Christian cause in Burma.

5. Judson College alumni through their Christian service are upholding the Christian ideas for which the college exists. Students are attached from all sections of Burma, and upon graduation return and become the recognized leaders of their communities. The service rendered by the following recent graduates, typical of many who might be mentioned, indicates the contribution which Judson College is making to the Christian leadership of Burma:

Dr. (Miss) Ma Saw Sa, the leading woman physician of Rangoon, specializing in obstetrics; Captain L. Htin Po, rendering special service in the Indian Medical Department; Maung Than Tin, an under-secretary to the Burman Government; Silas San Wa, an extra assistant commissioner in the Burma Civil Service; Saya Maung Ba, the well known Headmaster of the Burma Mission Cushing High School; Maung Tun Pe, professor of Burmese at Judson College; Ma (Miss) Nyein Tha, the headmistress at the well known Morton Lane Girls' School of the Woman's American Baptist Foreign Mission Society; Thra Maung Pe, the devoted pastor of the Karen Baptist Church at Henza, Burma; Saya Myat Min, missionary to the Intha tribes in the Inle Lake district of Burma.

All these men and women are Christians. They are leaders in those professions which are most materially affecting the development of Burma's social, political and industrial life and they are exerting a great influence on public opinion.—Missions.

Note:—Canadian Baptists should be especially interested in Judson College as it is there that Mr. and Mrs. Gordon Jury are working. Mrs. Jury was Elsie McLaurin.—Ed.

Our Work Abroad

AFTER THE REVIVAL IN ORURO

Rev. P. G. Buck

The very first night after the close of the Strachan-Varetto Campaign in Oruro nearly all of the persons who had given us their names, indicating their desire to follow the Lord Jesus Christ as Saviour, were present for the beginning of a special study of the little Gospel of St. John which had been given to each person. After several Tuesday evenings of study one could easily pick out the most promising ones. Many did not return after the first two nights of study; others came off and on, as we say; while a few became so much interested in the blessed message of the Gospel of John that they were there every night and also at the regular meetings of the church.

We were not able to cover the whole Gospel, for we had only a few weeks for this special study, but we did try to cover the chapters that contained the very food they needed, in the clearest possible language. During these studies opportunity was given to all to state their own experiences and to take part in the discussion of the lesson to be studied. Several read up the portion for the evening and came ready with some thought about it, though one could not expect anything very mature from any of them. On several occasions they were asked directly, one by one, just what they were getting out of the new life as they were living it, and the surprises were many, for some of them were having real joy in their new-found Saviour.

Examining for Baptism

It was felt that many were ready for baptism and that we should have baptism before leaving Oruro to come to La Paz. Of these quite a few were believers for several years, but for reasons well known to the missionaries in charge, could not be baptized. But one difficulty was cleared away after the other, and one by one both new and old converts expressed their desire to follow the Lord through the waters of the baptismal grave.

We spent one night, Wednesday night, for the hearing of the testimonies of those who desired to be baptized, and I assure you

that I seldom have enjoyed a service as I did that one. There were nine who gave their testimony, and it was interesting to note how each had his own story to tell. Often the one, lacking sufficient material of his own, repeats what the previous one has said; but on this particular occasion this was not the case. One could feel the intensity with which each felt his own situation.

The Schoolmaster

A schoolmaster and his wife were also among the number, and this case is of especial interest. For a long time we had to have our services in Llallagua in the schoolhouse of the mining company where this man was the teacher. For some time he was living alone in the house provided by the company, and as a rule came to the meetings. He became so interested in the Way of Life that when his wife rejoined him from Cochabamba he at once began to interest her in the Gospel. She at first was very much opposed to his becoming an "evangelista", but there was one thing she had to explain away satisfactorily before she could be sure that this new thing which had captured him was of the devil. He had been a very bad husband, of which fact she was surer than of anything else, and now, on her return from Cochabamba, she found him a different man. It was this change in his life that made her a willing listener while he read to her out of God's Word. The result was that, when the meetings began in Oruro, she was one of the most interested hearers, and also brought along her sister-in-law, who too took her stand for Christ, though soon after moved out of the city; so we have lost track of her. Already some twenty have been baptized in Llallagua, but here were two more of whom we knew nothing until the call came through the revival services.

Patience Needed

There were others who related very convincing experiences re their conversion, and on the strength of these testimonies nine were baptized at the close of the year. After a very few years of experience here in Bolivia one is very reticent about tabulating results, however desirous one might be of encourag-



Rev. P. G. BUCK



MRS. P. G. BUCK

ing the home base by sending home good reports. It seems as though one dare not make any prophecy about any convert, however clear an experience he may have enjoyed. Even the best have their seemingly periodical tumbles, and unless the pastor of the church is right there to help them back again on their feet, they do not seem to care very much whether they ever get there or not. There are happy exceptions to be sure, but the missionary soon gets to look for those who constitute the rule, and he has not long to seek, either.

Bolivia a Hard Field

We are not pessimistic about our native converts here. Whatever failing they have, they come by it most honestly. The stock of which they come does not make as high a showing as the weakest brother in Christ who has cast himself upon his Lord for salvation and help against the evils that are still holding down his fellow-Bolivians. Mr. Strachan expressed himself without reserve when he said that Bolivia is the hardest field he has up to the present encountered. He has come and gone, but the missionary comes

to stay and struggle with this hard soil until it does bear fruit for the glory of Christ our Lord.—Western Baptist.

PUNATA—BEAUTIFUL IN SITUATION

By Rev. A. Haddow

Nine years ago I visited Punata for the first time. I happened to be attending a Regional Conference with the Methodists in Cochabamba and, as the Methodist bishop had not arrived, we were marking time till he could reach Cochabamba. Someone suggested that we visit Punata on the Tuesday as that was Market Day.

Punata is one of four towns on the narrow-gauge line running east from Cochabamba and distant about 30 miles. The other towns on this line are Tarata, where the Franciscan Seminary is; Cliza, where there is a big market every Sunday; and Arani at the end of the line a few miles east of Punata. There is a train each way every day, including Sunday, and a motor-bus service from Cochabamba to Punata on market days. Communications are exceptionally good for Bolivia.

To those who live and work in Oruro, as the writer does, Punata is almost a portion of the Garden of Eden, from an agricultural point of view. There are plenty of trees, eucalyptus and willow predominating, corn in abundance and plenty of alfalfa in the fields. This wealth of green is very grateful to eyes wearied with the monotony of the sandy pampa or plain, and brown hills and rocks of Oruro.

This year (1926) I visited Punata for the fourth time, and again on market day. There are many sights here in Bolivia that lose their attractive and compelling power when they become common, but I found the Punata market drawing me just as it did the first time nine years ago. We went first of all to the Market Square where they deal in corn, pottery and animals; pigs that are real pigs, and not the bony runts one sees in the higher altitudes; fine sheep, and oxen quite as good as one could wish. But that is only one part of the market though it is thronged with people.

Leaving by the southeast entrance, almost the first thing that catches the eye is a large image of St. Anthony and a fat-jowled priest is seated alongside. Many of the Indians as they pass go up to the priest and after whispering a name to him they slip a few coins into his hand. He murmurs something that may be intelligible to him, but is certainly not to our strained ears, and the Indian makes way for the next one. The sidewalk for the first block is occupied with the Indian women and their wares.

At this season (November) many are selling strawberries, but they are dear and not very inviting. Some are selling blankets and they are pure wool, any adulteration costing more than the wool, so it is not particularly a matter of commercial honesty. Turning into the main Plaza and going south we come across another market in the street and occupying another square. Here one can buy anything from buttons to beef. But, as one gets used to the variety of articles offered in a Bolivian market, we wander on along another street in a wider part of which they are selling salt and potatoes. Further along

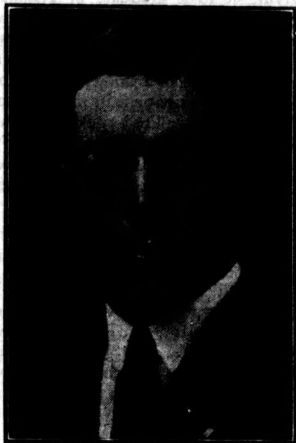
the women are selling fowl, chickens, ducks and turkeys, and all are alive.

The dominant impression I received at my first visit, and which has only been accentuated by the last visit, is not of the variety of things offered for sale, nor even of the curious groupings of these, but it is this: that absolutely nothing is being done by anybody resident in Punata to preach and live Jesus Christ to the thousands that week-in and week-out attend the market in Punata. For about four years there was a representative of the Pentecostal Mission there, but he is gone and not likely to return, and outside the distribution of a few tracts and the selling of a few Gospels by some visitor there is no witness for evangelical Christianity. The situation is the more desperate when one remembers that not less than 80 per cent. of these people are illiterate.

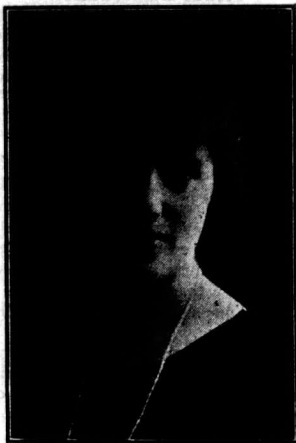
There is no question to-day but that the responsibility for the valley towns, as we call them, lies at our door as Canadian Baptists. There is now no other evangelical body doing evangelical work within 50 miles of Cochabamba. What is needed in Punata is somebody who could do medical work—not necessarily a doctor; one who had some gift of language as he would need to get Quechua, as well as Spanish, to do the most effective work. During eight months of the year there are now good roads through that valley and out of it to towns like Tiraque and the right man plus an auto could accomplish more there for the Kingdom of God than anywhere else that I know of in our section of Bolivia.

VUYURU

Back in Vuyuru again, and out on tour among the well-remembered places. The Christian women in the Medur church, in several of the villages, have had fine teaching. It is hard to find them at home. Now, in the Sreerangapuram church, they go off early to the reaping of the corn harvest. Last night we waited until half-past eight but some of the women had not yet reached home from the fields. As we passed through, we heard those who had arrived busily pounding rice. Then men were quietly reposing on



MR. A. HOWARD PLUMMER



MRS. A. HOWARD PLUMMER

cots outside, waiting for their dinners. However, the pastor said that the men's work in the fields is much harder than the women's. Men, women and children all have been learning Matthew's Gospel stories. It has been a great pleasure to be among them all again.

We visited the homes of the two Sudra men who have become Christians. Their wives say that they, too, will be baptized. The Kernam of the village, too, was very outspoken about the many talks he has had with Mr. Gordon about becoming a Christian. His wife, too, listened with great attention.

There are three of our old S. S. girls whose cases are most interesting. One married by force, she claims, ran away from her husband, and came to me for protection. She is probably no more than fourteen, but looks younger. She is at present in the hospital for treatment. There may be more to the case than her story, of course. Another is having a marriage arranged for her, but weeps and says, "I want to go to the boarding." A third, a little lame girl, who failed in fourth class in the "boarding" last year, has been

transformed into a teacher in a Panchama hamlet. She holds day school, night school, Sunday School and "prayers." Her two months' work shows in many Bible stories, hymns, and in several men, women and children who are seeking Christ.

The brother of a little girl of the Madiga dancing caste wants to give her to us. One of her relatives was saved by the work of the American Baptist Mission and he wants her to have a chance, too. Miss Clarke will take her into the Orphanage. The "Peddalu" are saying it would be a terrible thing for one of their noble caste to be sent to us. We are praying that God will save her from their age-old sins.

The children of the Sunday and evangelistic schools last year gave over eighty rupees in collection.

The villages resound with the praises of Dr. Cook, who gave wonderful pills; Miss Curry, for her many kindnesses; and Miss Bain, who rejoices in the fame of "The one who gets up so early in the morning." May the mantle not fall too heavily upon the present incumbent.—E. Bessie Lockhart, in Field News.

FROM DR. HULET.

Note.—The following letter was sent for the Link by Dr. Hulet as she had lost the address of the lady to whom it was written.

Link readers will be interested in this glimpse of Dr. Hulet's work. We hope "Miss Greer" will see this letter.—Editor.

Miss Mabel Greer,

Dear Miss Greer,—Your two parcels reached here two days ago, rather quick travelling, do you not think? Just a month from the time they were posted. And such a lot of nice things, every one of use, the quilts, the new baby shirts and those made out of stockings. We thank you very much.

Today a woman brought her daughter's baby to show how she had recovered from an attack of Cholera Infantum. I think it was over a month ago when they brought the wee thing, and we hardly thought it could get better, but God blessed the means used and how grateful the grandmother is. The baby's mother died when this one was born, they told me. But the real reason for this woman coming was to tell us about a relative, A young Brahmin widow who was five months pregnant and was begging us to produce an abortion. I talked with the woman and at first she didn't want to listen to any suggestion other than getting rid of the child, but as I plead with her and showed her what it would mean, she seemed to lean to our way of thinking. How it will turn out I do not know. At noon just as I was preparing to make some cookies as my cook is ill with fever, another crowd of people came. These brought a beautiful baby born in our hospital, but whose mother took typhoid fever and died when the child was only three months old. She was treated by some Government doctor.

I can tell you now about the girl widow mentioned above. After Christmas this woman came again and said the girl was willing to do anything I might suggest. So knowing how gladly Dr. Allyn would help I told them to go to Pithapuram, that I would make all arrangements with her for the care of the girl and the disposal of the child. They went and there is a letter to-day from Dr. Allyn saying the child was born. We think

of giving it to a graduate of Ramapatnam Seminary who is living in Yellamanchili. We are so glad for this victory and pray that the love shown and the teaching given may lead the poor girl to a knowledge of the true God. We have a patient in the hospital now who nearly lost her life by taking medicine to produce an abortion, the reason a purely mercenary one. These cases are rather frequent and strange to say are more among the well-to-do farmer class.

DOCTOR NEEDED FOR AKIDU

Part of a private letter from Dr. Chute

... We are going to be in urgent need of more women doctors. . . . I never realized until this term what a very great opportunity a real hospital gives for reaching the people and making real friends among them. There is nothing in all our Mission work that brings us into such close contact with the caste people, and they become real friends, and many of them become hungry to know more of the gospel.

The Government has handed over the medical work to the Hindus, and they, instead of employing all the graduates in government hospitals and dispensaries, are sending these graduates out on their own and giving them a bonus to start private practise. Consequently there are private practitioners in many, many big villages, with just as good if not better medical standing as our Miraj and Vellore students, and most of them are **high caste men**. This means that the caste people are not going to come to mission hospitals and we are going to lose our greatest opportunity for reaching the caste people if we have only Christian Indians in our hospitals. It is the **missionary** who gains their confidence. We must see to it that our hospitals are efficient and worthy of Jesus the Great Physician.

For years we have always hoped and prayed for a man doctor to be a second missionary for Akidu, to do hospital work and evangelistic work for the caste people. But with men so scarce we will never get two for Akidu. And now that there are so many

(Continued on page 362)

Among The Circles

IMPORTANT NOTICE

Boxes For India to be Packed and Shipped at the End of June.

Everyone in the Women's Convention of Ontario West who intends to send parcels in the boxes of freight going to India please read these instructions carefully and follow them.

1. All parcels must be sent prepaid to Mrs. C. W. Dengate, 508 Markham St., Toronto 4.
2. Parcels must be at the above address by June 15th.
3. If the parcel is to go to a certain person please write the name on the parcel.
4. Each parcel must have on it the name and address of sender, that it may be identified.
5. Each sender of a parcel will please send a note at the same time as the parcel stating (1) number of parcels sent; (2) name of sender on the parcel.

And enclosing—(1) a list of contents of parcel with wholesale values of any NEW articles; (2) Money, or if outside Toronto, a postal Note or Money Order to cover cost of freight and duty.

Reckon the freight at 15 cents per pound or fraction of a pound and for all NEW articles add 15 per cent. of the wholesale value for duty charges in India.

If you, who read this, know that a parcel is being prepared for India by your Mission Circle or Band or any other organization, will please make sure that those in charge of packing and forwarding the parcel have seen these instructions, it will be a great help.

Pack the parcels compactly as a well packed parcel carries better and packs in a case much more easily.

Please be prompt.

Edith C. Dengate.

COPY OF MINUTE FROM BOLIVIA CONFERENCE

Re Boxes.—The following statement was approved as representing the mind of Conference regarding boxes from Bands, Circles, and individuals:

"That whereas the Conference recognizes that in the past the La Paz missionary has

been asked to assume responsibility in the matter of passing dutiable articles through customs, that has not been fair to him, and in view of the fact that any move to introduce these articles as contraband is fundamentally wrong, and

"Whereas many of these articles may be purchased in Bolivia at a rate which, though higher than at home, is cheaper if duty and other charges were to be paid on our bringing them through customs;

"Be it resolved that this Conference recommends that in future, parcels and boxes for missionaries be restricted to articles which (1) have been asked for by the missionary, who is prepared to pay the duty charged on said articles; or (2) have been sent with the understanding that the donor or donors are prepared to pay for any charges incurred in clearing the said parcels through the Bolivian Customs."

N.B.—As a rule, the duties and other charges amount to about 100 per cent of the value of the article in Canada.

We think it wise to adhere to the wishes of the Conference; therefore those who have prepared articles for Bolivia may send them to India instead if they so desire.

Frances MacLean,

31 Wells St., Toronto 4, Ont.

PETERBORO ASSOCIATION

The annual meeting of Circles and Bands will be held with the Picton Church on Tuesday, June 7th. Conference at 1.30. On Wednesday, June 8th, Circles and Bands are requested to send a large delegation.

Mary A. Nicholls,

Director.

OXFORD-BRANT

Women's Day of the Oxford-Brant Association will be June 7th, at St. George.

Anna Layman, Dir.

NORFOLK

Women's day of the Norfolk Association is held on Tuesday, June 7th, in the Langton church, beginning at 10.30 a.m. A splendid programme is being prepared for the

three sessions. Pray that God will meet with us and give us all a special blessing. Let each Circle and Band be well represented.

Martha Stillwell, Director.

COLLINGWOOD

Women's session at 2.30 and 7.45 p.m. at Calvary Baptist Church, Midland, Tuesday, June 14th. Mrs. Palmer, of Toronto, and Miss E. Priest, of India, will represent Home and Foreign Missions. A Band Conference will be conducted by Mrs. W. W. Richman, of Orillia.

Let every Circle and Band send delegates.

Barbara M. Dennis, Director.

OWEN SOUND

The Owen Sound Association meets in Chesley June 8th-10th. Friday, June 10th is Women's Day, with morning and afternoon sessions. We expect Miss Priest, of India, and Miss Sieling, of Royce Ave., Toronto, as the special speakers. We hope every Circle and Band will send delegates.

Mrs. C. P. Day, Director.

MIMICO

The regular meeting of the Women's Mission Circle was held in the church Tuesday evening, April 19th. The President, Mrs. Cattel, presided. The meeting was opened with singing. The Bible lesson was read by our Vice-President, followed by prayer, led by Mrs. Atkinson. Several of the members gave us a message in song. A pleasing feature of our programme, the presentation of a Life Member Certificate, then took place. Mrs. Elliott, our pastor's wife, was made a Life Member of the Womens' Foreign Mission Society by our Circle. Lantern views of our Western Missions were shown. Mr. Elliott told us the history of the views, which will help us greatly to understand the work of our Missionaries in the West. The meeting was closed with prayer.

A special meeting is held each month in the home of a member to make handkerchiefs for India. A most helpful and social time is spent. God has greatly blessed our Circle in the past and we hope for greater blessing in the future.

M. Atkinson, Sec.

FIRST BAPTIST CHURCH, BRANTFORD

The Thank-Offering meeting for Foreign Missions of the Brantford First Baptist Church Circle was held on Wednesday evening, March 2nd, and was marked by a good attendance of nearly two hundred. The President, Mrs. Waghorne, was in the chair, and Mrs. Booth read as the scripture lesson Luke 9. Miss Marian Laing sang very sweetly, "I think when I read that sweet story of old." Dr. Huntley, of Hamilton, gave a very forceful and helpful address, taking as his subject the miracle of the Feeding of the Five Thousand. The offering for the evening amounted to \$196.51.

Bertha E. Overholt.

FIRST AVENUE, TORONTO

"East is East, and West is West, and never the twain shall meet."

Looking into the face of our beloved Miss Priest, as she spoke to our Women's and Young Women's Mission Circles on the occasion of their "Jubilee" Meeting, one realized that the author of the above quotation had never met our veteran missionary from Tuni. Surely it is given to but few "Westerners" to so thoroughly grasp the subtleties of the Oriental mind; to so lovingly, "understandingly" find their Eastern viewpoint, and establish a point of contact. And what a message we received, in addition to a wealth of information about our Indian sisters and the work of our Missionaries among them! "He shall see of the travail of His soul, and shall be satisfied," was the text on which Miss Priest based her talk; and the thought that the writer brought away was that each Christian has the privilege of helping to "satisfy the soul" of our Lord. What a glorious privilege!

Miss Priest took us back to the early days of Canadian Baptist Missions in India, and, listening to her vivid, simple word pictures, one beheld in imagination the tall young man and woman, with two little girls, standing on the canal banks—alone—under the hot Indian sky, waiting for the native Christian who was to have met them upon their

arrival at this point in their first journey to India. And remembering our dear Mrs. McLaurin, one sensed the bravely uplifted chin, and calm assurance with which she probably quieted the anxiety of the two little girls. Since those early days, when our Missionaries met everywhere with the distrust and suspicion of the natives, what a change has been wrought in India, especially in the status of womanhood. Everywhere, not only in India, everything that we enjoy as women we owe to Jesus Christ.

At the conclusion of her address Miss Priest was presented with a Jubilee Life Membership in the Foreign Society, by Miss Eva M. Deans, on behalf of the Young Ladies' Circle.

Over eighty members of other East End Women's Circles united with us, to enjoy the visit of our beloved Miss Priest.

"The Scribe."

LANGTON

The annual Thank-offering meeting of the Langton Mission Circle, was held on April 25, in the church. This occasion is known as "Egg Day" when each member of the Circle gives one day's laying of eggs or its equivalent in money. The response was generous, the offering amounting to \$24.00 which was divided between Home and Foreign Missions.

An interesting programme was provided, in which most of the members took part.

The devotional exercises were in charge of the president, Mrs. W. O. Bristol, Miss Ida Robinson, and Mrs. Chas. Swain. Mrs. G. Deeg and Miss Grace Alexander then favored us with a duet, "Doing His Will," after which Rev. H. Stillwell, of Toronto, delighted the audience with an address on his trip to South America. This was very interesting, instructive and inspiring, and was thoroughly enjoyed by all present. Mrs. Colin Cowan and Mrs. Lorne Swain then received the offering, during which Mrs. G. Deeg rendered a piano solo.

Mrs. Dr. Nicholson sang an appropriate solo and Mrs. Chas. Swain and Mrs. J. Martin moved a hearty vote of thanks to Mr. Still-

well. The meeting closed with prayer by the pastor, Rev. W. C. Bristol.

Each one present went home, having a greater desire to send the gospel to South America.

Yours very sincerely,

Mrs. Geo. Deeg, Secy.,
Port Rowan, Ont., R.R. 1.

MURRAY STREET, PETERBORO

Dear Editor:

We have been interested in reading letters from other Circles in the Missionary Link, and thought perhaps some one might be glad to hear from the Murray Street Church in Peterboro, Ontario.

At our March meeting a resolution was passed that we assume our share towards the Jubilee Fund, and that the different groups meet and decide whether it shall be raised by group effort or by individual contributions.

A chart has been prepared containing one hundred spaces, each space representing one dollar. One of our members kindly volunteered to act as Treasurer of this fund, and for each dollar received she covers a space with a golden star. She also exhibits the charts and reports progress at each meeting.

One of our groups held an antique tea and gave the proceeds to the Jubilee Fund. Special collections have been taken at two recent meetings.

You may also be interested in the success of our work plan. The President finds it a great help.

We have the circle divided into six groups, namely: The India—The Home Missions—The Western Missions—The Bolivia—The Grande Ligne, and the New Canadians.

Each group arranges for one meeting during the year, planning a program on the work of its own field. For instance, the March meeting was in the hands of the Bolivia group, of which one of the leaders is the mother of Mrs. Haddow. This group secured the Rev. Johnson Turnbull to give an address.

The officers of the Circle and the group leaders form the Executive.

(Continued on page 362)

The Young Women

"I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of time and money, will seek some definite form of missionary service, will try to interest others in missions and will give myself to earnest persistent prayer for the coming of the Kingdom of God."—My Pledge.

Dear Girls—

If you could read the letters that come day after day from consecrated, enthusiastic leaders, you would see how wonderfully God is preparing hearts and lives to carry on this important work, upon which He has surely set His seal of approval.

A cheerful message comes from a Circle recently organized, telling of their first meeting. I will be glad to hear from others, both new and old.

A lady who feels that their church should have a Young Women's Circle, phones, asking the secretary to visit them. That is just what the secretary wants, a chance to meet the young women of the churches and present the needs of the work.

Here's a report of a Y.W. Circle which had charge of a Sunday evening service.

The girls took part in the opening exercises, —one announced the hymns, one read the scripture, another led in prayer. (These things followed unannounced). They had a double quartette by the Circle of girls, and a chorus by all following the evening address. The president spoke on behalf of the Circle. They also used their own song sheets of missionary hymns. The members sat in a body at the front of the church and had their own girl ushers.

The service undoubtedly aroused great interest amongst many young women, as the attendance at their next regular meeting was doubled and a number of new members enlisted.

Here's a part of an interesting letter. At our last meeting we brought in our self-denial bags and we were amazed at the amount raised. We had pledged to do without something once a week for the year. One bag

contained \$5.00. This young woman had done without dessert at the noon lunch. Another bag contained \$2.60 as a result of saving a street car fare.

Self-denial is a good habit and brings results for missions. Seeing the results grow as the five, or ten or twenty-five-cent pieces gather in the missionary self-denial bag brings to all who really do without for the sake of others the joy of partnership with God. There are many ways of saving and doing without for Kingdom service.

And now just a word about our Pledge. It is a solemn fact that the character and strength of our work during the next fifty years is being largely determined now, by the attitude which the young women of this generation are assuming towards missions.

The missionary spirit can grow only in the soil of deep conviction. The significance of the mission of Jesus must grip the soul of every young woman who tries to follow Him. During His earthly ministry multitudes turned back because they did not understand Him, His motives, or His aims. They were never imbued with His spirit, the missionary spirit; the spirit of vision, of devotion and of conquest.

May He give you strength to accept this Pledge and put it into practice.

Yours sincerely,

Ada Veals, Secy.

Mrs. H. F. Veals

LETTER FROM MISS M. CLARK RALLY

A Young Women's Circle Rally was held in the King Street Baptist Church, Hamilton, on April 28th, after a rousing song service led by Mrs. C. Hines and a ladies orchestra. Mrs. J. Huntley, representing the W. H. M. Board, presided over the service, also presenting in a few well chosen remarks the claims of our Home Mission task. The roll call revealed the fact that James St. Circle were entitled to the study book entitled "Pioneering in Bolivia." King St. young women gave them a chase and they received honorable mention. Mrs. Shearer, our beloved Director, urged us to plan to attend

Association, briefly outlining the programme. Our hearts burned within us as we listened to Miss Priest ring out the challenge to us. "Who shall come after the King," pleading with us to keep up the standard of Christian womanhood, King's daughters, all glorious within. The singing of that beautiful hymn, "Jesus shall reign," brought to a close a rally that will not soon be forgotten.

Ella Smith,
Sec. pro tem.

THE BIBLE FOR INDIA

Original ideas are very acceptable to Young Women's Circles, Mission Bands, etc. Each year in Moulton College, Miss Moseley, the leader of Circle and Band, works out a new idea to stimulate interest in gathering in the Moulton appropriation for the Pearl Scott Fund. This year the idea seems the simplest of all and the finest. It is "The Bible for India".

This Bible has a board back covered with blue suede-leather—with the title "The Bible for India" carefully printed in gold. Inside, what appears to be leaves is found to be sixty-six envelopes, bearing the names of the books of the Bible in order, and also the number of chapters. In this case the number of chapters is multiplied by three as three cents a chapter will permit the sum of thirty-five dollars needed in this particular case. The back of the book is skilfully laced, allowing for expansion from filled envelopes, and the whole is secured by an attractive strap.

Givers will find books suited to their purses. A very small Primary boarder chose III. John, one chapter—three cents, and had her name printed on the envelope and the flap sealed and stamped with "M" for Moulton. An individual giver might reach forward to Genesis with fifty chapters—one dollar and fifty cents. But Psalms would require co-operative effort probably.

The girls have set to work with characteristic vigour and enthusiasm and hope to have every book filled within the week.

FROM A PRIVATE LETTER FROM MISS PEARL SCOTT

Palkonda, Vizag. Dist.,
India, Jan. 20, 1927.

Dear Lillian:—Your letter with its dainty Christmas token arrived some time ago. It means much to us to be occasionally reminded of those in the home land who are so actively supporting us with their prayers and loving gifts. Both help so materially in the work. Also, we do enjoy hearing of church activities at home. I have perused the Church Calendar through to the last word.

This last month has been particularly happy for us because of the responsiveness of the native women while on tour. In one place quite a class of women enquirers gathered at the tent for definite instruction every afternoon. Some have since placed their names on the list of those awaiting baptism. This field is among the newest and for many years yielded no fruit whatever, so we are exceedingly joyful to see a few stepping out.

But oh! Lillian! This country is so full of wickedness! New converts do have such a difficult time—especially when one in a family or one in a village professes faith. And these "infants" are so weak! They do need our prayers so much. We can scarcely realize their hardships.

And the poor things only get a chance to hear once a year. When folks are eager to learn it is hard to strike camp and move on according to our programme. But if we overstay some place will be crowded out entirely. Pathetic, isn't it?

Another source of happiness just now is our new school for caste girls, here on the compound. It has been running for about four months with an enrolment of thirty. With the other school we now have ninety caste girls under definite Christian instruction. Isn't that real cause for rejoicing? A few days ago when visiting the first school I was pleased to find the big girls holding a prayer service, led by one of themselves. That could never happen unless the girls were gathered together in this way. You see the value of caste girls' schools.

You ask for suggestions of useful things to help in the work. To begin with, there are ninety girls in the schools. At Christmas we plan to give each girl a bag and a scrap book and a doll, according to attendance. Big girls who attend very regularly are given really nice dolls, because there are so many hindrances in the way of their attending school at all. And of course the higher classes are the most fruitful from a spiritual standpoint. Unless there is some special prize attraction, girls will not come to school at all.

The dolls should be preferably of celluloid, as that kind carry best and are also washable. Any size from seven inches down would be of use.

Bags may be anywhere from three inches to one foot square. Cretonne, chintz, or any old scrap cloth is appropriate—the brighter the better. Fancy stitches are unnecessary. Machine stitching is quite all right.

Scrap books six inches square may be made of brown paper or cheap lining cloth. Larger ones are easily made by using blank scribblers. Any bright pictures from magazines are appropriate.

The number of picture post cards and S.S. cards which we can use is without count. We can use them in the Sunday Schools and also in the village evangelistic classes. Children will learn to repeat a Bible story, recite a Bible verse, and sing a hymn from memory for just one second hand card.

If baby's shirts are available, they are distributed among poor Christians at Christmas. Cute little shirts can be made from the tops of stockings, cotton, wool, or silk. The ankle can be cut off and the stockings split up the back. The two of a pair sewn together make a nice shirt. Armholes and neck can be blanket stitched very quickly with any color yarn. There is a seam on the shoulder and on each side. They do not object to two colors of cloth in one garment, even.

When on tour, women (illiterate of course) who learn a set amount of memory work, are given a bag or a picture mounted on cardboard with a string for hanging. Calendar pictures are fine for this work.

Quite a list, isn't it? Please don't think I expect you to make them all. But if you care

to take the contract annually for any definite part, or to get someone else to do so, it would be a great help to the work. And my work is your work, isn't it? I may say that the dolls are the most necessary. I know of old that Bloor street girls enjoy dressing dolls. A western doll is the greatest delight of a Telugu girl's heart. That is why they make such good attendance prizes.

Lovingly, Pearl.

DOCTOR NEEDED FOR AKIDU

(Continued from page 356)

private practitioners around the country the men will go to them but will bring their women to the mission hospital. So I have changed my mind from what I have learned in the last three years, and believe that Akidu needs a woman doctor, and I sincerely hope there may be one to take up the work when I have to lay it down. She could have her sub-assistant to do the work for the Christian men and any others who might come to us.

MURRAY STREET, PETERBORO

(Continued from page 359)

Our annual meeting was held last week when Mrs. W. D. Scott was re-elected to the Presidency. Being on the Board she is always able to suggest helpful plans.

We all miss our recent pastor's wife, for Mrs. Rose was always willing to serve and most efficient.

We hope and pray that this may be a real jubilee year in every way.

Yours truly,

Mary E. Breyfogle,

Secretary.

NOTE

The pictures of Mr. and Mrs. Plummer, given on page 355, should have accompanied the article on Peniel Hall Farm given in the March Link, pages 260 and 262. Mr. Plummer is a scientific agriculturist and through the farm does much for the material needs of the Indians, while he and Mrs. Plummer are working constantly for their spiritual uplift.—Editor.

Canadian Girls in Training

CAMP HYMN

God who touches Earth with beauty
Make me lovely too,
With thy spirit re-create me
Make my heart anew.

Like thy springs and running waters
Make me crystal pure,
Like Thy rocks of towering grandeur
Make me strong and sure.

Like the dancing waves in sunlight
Make me glad and free,
Like the straightness of the pine trees
Let me upright be.

Like the arching of thy heavens,
Lift my thoughts above,
Turn my dreams to noble actions
Ministries of love.

God who touches Earth with beauty,
Make me lovely too,
Keep me ever by Thy Spirit
Clean and strong and true.

Mary S. Edgar.

CAMPING DAYS

By Mrs. R. R. McKay

These are the days when young and old alike are looking forward to a holiday of some kind, in the open. C.G.I.T. girls I'm sure are looking forward to camp, some probably for the very first time. And oh, what a wonderful time there is anticipating all the re-unions and the new friendships and the dear delightful ten days we all have together.

What a privilege this is, to live so close to nature after the long winter, for we live outdoors as much as possible during this camp period. How wonderful to us all are lake and wood and sunset, "God's out-of-doors".

And we all come to a new realization of Him as we sing during our Vesper service:

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres;
This is my Father's world,
I rest me in the thought

Of rocks and trees, of skies and seas,
His hand the wonders wrought."

Our Vesper services, whether by the side of the lake, with the wonderful sunset picture before us, or sitting round the grate fire in the big living room, are times of real spiritual help to us all.

Classes in Bible Study, and Mission talks by one of our returned missionaries, who lives amongst us for the ten days, are part of the regular routine for each day. The girls take full advantage of these classes for the help to themselves personally, and also for the sake of their groups during the ensuing winter.

Bird hikes, flower hunts, hand-work, swimming and tennis all have their place in our afternoon programs. Tournaments in tennis are arranged, also contests on the hikes. All these efforts help to teach us self-reliance, originality and last but not least, team play. Camp life in all its activities must, to be a success, be a very real exemplification of team play.

But after all, when we have done our best work, and used our best influence, it is only ten days we have had. Such a very short time to make an impression that will be enduring on each one of these lives in our care. What wonderful enthusiasms, what vast possibilities for good or evil lie wrapped up in each one of them. We who are charged with their care during these full days would reach their hearts and by the spoken word or by example lead them to a real consecration of themselves to Christ's service, teaching them the true meaning of those beautiful words of the hymn:—

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

This I believe is the aim of all our camp programs and of all the C.G.I.T. work in our churches, to show our girls that the only life worthwhile, the only life which wins is that which has Christ as its centre, and which is devoted to the high purpose of helping bring in the kingdom of God.

CANADIAN GIRLS IN TRAINING IN WALMER ROAD CHURCH, TORONTO

The Canadian Girls in Training program is proving a real asset in the girlhood of Walmer Road Church, the objective being to meet the varying needs of the girls in their teens, and to help them grow into the vision of "the girl God meant".

Friday, February 18th, was our second Missionary night on Bolivia, and after an interesting gym period, under the leadership of Hazel Ricketts, sixty-five girls gathered around the supper table and sang the C.G.I. T. grace:

"We thank Thee, Father, for Thy care,
And for Thy bounty everywhere,
For this and every other gift
Our grateful hearts to Thee we lift."

When all had partaken of a splendid supper the President called the meeting to order. The minutes of the previous meeting were read by the Secretary and adopted. This was followed by the Treasurer's report. The President announced the practice for the Physical Demonstration to be held on Friday, February 25th. She also said a few words concerning the uniform to be worn by the girls. This Demonstration is entered in to by C.G.I.T. Girls, Trail Ranger Boys, Business Girls Club and a Basket Ball Team of Older Boys. A vote of thanks was extended to the "Pals" Group for the excellent way in which they prepared the fine supper. We were then favoured by a duet rendered by two of our girls, Gladys and Elsie Smithers.

As this was one of our Missionary evenings Emily Hancock continued her interesting talk on "A Trip to Bolivia". Marion Gould, dressed in the costume of a Bolivian girl, read a selection entitled "A Day at a Mission School" and Kathleen Mabee closed our Missionary period with an interesting talk on the Peniel Hall Indian Farm.

The beautiful legend of St. Valentine was read to us by Violette Woollings, which was followed by the reading of several "Heart and Love" Bible verses by two members from each group.

The Group period followed, after each

girl had taken to the kitchen her plate, cup, etc. During the Group period various activities were carried on, such as knitting scarves for India, the making of baskets for Miss Phelps and cutting out hearts for the Play School at Memorial Institute. A jolly sing-song, which all girls enjoy, with Taps brought to a close this happy evening.

Marion Gould, Secretary.

CAN WE INCREASE INTEREST IN INDIA?

Mrs. Alfred White

Have you, as a C.G.I.T. group, become interested in our worthy relatives in India, in their wonderful land and in what they have brought and will bring to the common life of the world? Then you will be keen to interest others as well as to grow in interest yourselves. What are some of the effective ways in which you may do this?

Perhaps the Woman's Missionary Society of your church will ask you to help with their Easter Thankoffering programme. They have been studying India during the year; they have been having talks and papers; they want something different; they want some phase of life in India presented in a fresh way. Here is your opportunity for some dramatic work. What fun to work out your own dramatization!

You might plan to portray, "An Afternoon in an Indian Hospital," "A Scene at a Village Well," "A Visit to a Zenana," "An Indian Railway Station," or "A Hindu Festival." Or perhaps you would like to impersonate different characters. "An Indian Widow," "An Indian Moslem Defending his Faith," "An Indian Student", "An Industrial Worker," or you might take one of the great leaders of India like Pandita Ramabai, Lilivati Singh, Sadhu Sundar Singh, or Tilak. If you enjoy pantomime, why not take one of the stories from "Prince Rama and other Indian Tales," or from "India and Her People," and have the best reader in your group do the reading while the rest of you do the acting? How about taking a ready-made play like, "The Pill Bottle," by Margaret Applegarth, which takes about an hour to give, "Followers of the Star," a pageant taking one and a

half hours, or something else showing life in India. Be sure to choose one which gives a fair—not an exaggerated or one-sided—picture of that land, and its people, one you would be quite satisfied to have your Indian friends come in and see you play. Try, too, to find a play portraying a natural situation and dialogue rather than taking an artificial, preachy one which you yourselves cannot enjoy and against which your audience may very likely react.

What preparatory work must be done before you can get your message across through your dramatization? To have any real value, before the play is undertaken there must be a study of the country where the scene is placed and an effort made to understand and appreciate the background, the training, the outlook and the aspirations of the characters that are to be played. Much of the effectiveness of your play will depend on this preparation. But you have many helps. You probably own a copy of "India and Her People" and of Dorothy Kilpatrick's "Prince Rama and other Tales." You can perhaps borrow from some member of your W.M.C., "New Days in Old India," "Building with India" "The Wonderland of India," and back numbers of *The Missionary Link*. Then some members of the group may be able to bring from home "The National Geographic Magazine," or "Asia." These will all help you. Suppose each member of the group were to get a small note book in which to tabulate and sum up the information you are able to secure from all sources. You might make individual maps in these note books and a collection of pictures from India or you might have a group Indian scrap-book. These will greatly help you when it comes to "dressing up." Perhaps you will divide your group into committees which will report on, for example, schools in India, home life among the Hindus, social problems of the people, what kind of Christians the people of India make, how missions are changing conditions. You will discuss these reports and sum up the findings in your note-books that you may have them later for reference. This preliminary work will likely take several mid-week meetings.

Now you are ready to go at the play, assign the characters and arrange for staging and costumes. You should certainly try to make the costumes yourselves rather than to rent them. The Baptist Board in New York has a leaflet on "Oriental Costumes and How to Make Them," which may be suggestive. Then your final meeting, whatever it is, must be advertised. Indian posters would be an effective means of doing this. You might use some of your most striking pictures. It is well to remember throughout that the chief aim of all this is not to entertain, but to educate and interest your audience. A brief explanation of this might be made to them.

No request may come to you to help the W.M.S. Perhaps your Sunday School superintendent would like a ten-minute sketch or an impersonation as part of the opening service on Missionary Sunday in the Sunday School. Or, why not plan all by yourselves, "An evening in India," to which you will invite the older girls and boys, young people and adults of your congregation? Interest in India and its people needs to be increased and perhaps you are the ones to take the initiative. You might incidentally ask for a collection!

Do you need some money? You might try an Indian Guest Tea. If the several groups in a department would unite in this, each group might decorate its own room or its own corner of the main room to show some particular phase of life in India—one group might choose a zenana and serve tea to their guests there—another might have a low-caste home—another a village bazaar—another a ward in a mission hospital. The girls would, of course, be in costume. Some posters around the room would add attractiveness and then your guests would like a programme as well as their refreshments. Each group might contribute to this, perhaps playing Indian games, giving a short play, singing some folk songs, or telling a story. The carrying out of such a guest tea would require much of the same preliminary work as putting on a play or pageant, and an exhibit might form part of the evening.

(Continued on page 368)

Our Mission Bands

MISSION BAND LESSON

INDIA—THE PEOPLE

By One of Our Missionaries.

In our last lesson we learned something about the great country of India where our Telegu missionary work is being carried on. We passed over the mountains; beside its rice fields with their thousands of workers; saw its palm and banyan trees waving in the warm breezes; saw its fine roads stretching like ribbons across the land and took a little peep into its towns and villages. We met a few of the people in a casual way, but today we will take a more intimate look at them to see what manner of people we are to live and work among, for if we cannot learn to love and respect them, we can scarcely hope that we can win their love and respect in return.

We are anxious to see the children, for love of the young is a universal trait in the Anglo Saxon race and we are no exception. "Ah, here they are," shouts the missionary, "Come and see them at their play." Sure enough as we turned the corner of the street there seemed to be dozens of them of all sizes and ages, cunning brown babies with no clothing at all rolling and playing in the sunshine. The older boys wore loin cloths and an upper jacket or shirt which was worn outside as we wear a smock. The little girls wore very long full skirts with a bright colored jacket and all of them had bangles on arms and ankles which tinkled as they walked or ran. We loved the little girls at once with their smooth shiny hair and great dark gentle eyes. They seem very bright and intelligent, but they are obliged to leave school so early to be married that they seldom advance very far in their education. The boys at first sight seemed not so attractive but one little fellow of perhaps ten, sidled gently up to the missionary and placed his small brown hand on his arm with a gesture of affection. Yes! we shall love the Indian children when we get to know them better.

We go on through the town and out into the country. In the distance we see the rice fields now being planted. When the first rains come in June the rice is planted in the seed beds. The transplanting is done when the second rains come in August. The fields

are plowed and the tender rice shoots are transplanted in these furrows a foot or so apart. The transplanting takes several weeks and hundreds of men and women work standing nearly knee deep in water. They work from six in the morning until about two in the afternoon for which they receive the equivalent of eight or ten cents a day. No wonder many of them are desperately poor, according to our standards.

We cannot approach too near for fear of wetting our feet and it is raining a little now. Oh what a funny sight! We can see the men and women working, putting in the rice shoots, padding the wet earth around them, but what are those queer round straw colored patches all over the field? They move a little and seem to look like huge beetles with four slim brown legs. The missionary laughs, "Oh those are only umbrellas made of palmyra leaves! As the people work they bend nearly double so that their arms are in the water too, they place the umbrellas on their backs to keep themselves and the sacred tuft of hair, or Jutta dry, as no Hindu man likes to get that wet, so the legs and arms are the four legs you see." As they work many of them are chewing the betel nut leaves which make their mouths red and disagreeable looking, or else the tobacco stick which is worse. These are some of the things we ask them to give up when they become Christians.

As we return home a Brahmin lawyer passes us on his way to court. We know him for a Brahmin not only by his sacred string, which he wears over his right shoulder and under his left arm, but by his bearing and appearance. He has an intelligent stern face, and we think that if he was won to Christ, he would make a staunch follower, but alas his heart is not yet touched by Christ's love. He draws his flowing garment about him and passes by on the other side of the street, lest the shadow of a passing low caste man fall upon him and defile him. We buy some food from a high caste man and toss the money into his hand, as our touch would defile him. Such is Caste; the most cruel of India's institutions.

On the following day an invitation came for the missionary's wife and myself to visit

at the home of one of the Indian Christians. What a delightful chance to see the women in their homes!—They received us very cordially on the verandah, invited us to enter, and seated us on mats in the inner room. Our hostess and her mother-in-law seemed so different from the women we had seen on the streets that we thought at once they were of a higher caste, but we are told that it is the natural effect of Christianity. Their houses and persons received more attention, their small children were clothed, their faces became more intelligent and happy. Rice and curry was soon brought in and served on leaf plates before us. The Indians eat this very deftly with their fingers, as they have no spoons or forks, but according to custom we had brought spoons for the feast with us, and so were not embarrassed. After the curry a kind of pudding was served which we did not enjoy so well as the curry. Bowls of water were then placed before us for washing our fingers and the meal was over. As we could not take part in the conversation which was carried on in Telugu, we observed the dress of the women, the interior of the house and many things of interest. The mother-in-law being a widow, wore the plain white saree of custom but it was spotlessly clean. Our hostess wore a beautiful one of colored silk with a long flowing under garment with much embroidery upon it, which set off well her smooth brown skin and large dark eyes. Many of the high caste women are very handsome indeed and wear beautiful costumes and many jewels. Miss Lottie Sanford was given a dress by an Indian princess, which many of the missionaries have worn on the platform while at home. In this home where we were entertained were many fine brass cooking pots and basins which Indian women prize highly. We bid goodbye to our gentle hostess make our salaams and wend our way home. A leper man asks an alms. We shudder at the sight of his shrunken and diseased body, and are glad so many are being cared for in the leper homes. A man passes us with a kind of yoke over his shoulders, with big baskets at either end filled with some kind of produce. A turban and a short loin cloth is all the clothing that he wears. He is of a

low caste, and looks very different from the merchant caste man, to whom he takes his load. Presently a very fine equipage passes, drawn by horses. A driver sits in front; a footman behind shouts in Telugu "Clear the way! Clear the way!" It is the Rajah of Parlakimedi out on an official journey. He has on a long coat of cloth of gold; epaulets of gold adorn his shoulders and a turban of pink silk covers his head. He is a fine intelligent looking man. He was educated at an English school in Madras and scarcely believes in all the superstitions of his country. We shall hear more of him in a later lesson.

We return to the compound rejoicing to see fair English faces about us again, grateful for a land that produces them, thankful for an awakened India with all her wonderful possibilities, and for a God that loves all His children of every race and color.—Tidings.

NORTH BAY

The Mission Band of the Baptist Church, North Bay, held their annual concert on Friday, April 22nd. The children displayed their usual good talent before a large audience, with Mr. E. J. Picard acting as chairman. The program consisted of choruses, recitations, exercises, musical numbers, and a pageant under the direction of the leader, Mrs. C. J. Elliott, assisted by Mrs. L. R. Hume.

The pageant on the Confederation was exceptionally well presented by ten girls representing Canada and her provinces. An orchestra including mandolin, violin and piano, composed of nine boys, rendered two selections which were greatly appreciated by the audience.

Curious Cradles, an exercise showing how babies the world over are cradled, was well given by six little girls. Master Alvin Johnston sang with a child's simplicity, "Jesus bids us shine." Splendid recitations were well given by Miss Margaret Clarkson and Masters Tom and Clayton Elliott. Other numbers included a piano duet by Misses Grace Smith and Reta Hume; a vocal duet by Kathleen Coleman and Tom Elliott. A telephone conversation by Misses Viola Rutledge and Norma Wright; three other exercises "How to Save the World," "Bringing them to Je-

sus" and "A Bag of Wishes" were presented by children of the Mission Band. "Tired of Missions," a playlet, was well given by the members of the Girls' Mission Circle under the direction of Mrs. Norman Phelps.

The program was brought to a close with prayer by Rev. A. W. Small. The sum of forty dollars was raised as a result of this excellent concert.

Mrs. C. J. Elliott, Leader.

KINDNESS MISSION BAND

Woodbine Heights Church

This Mission Band held its third birthday Concert in the Church on the evening of May 2nd.

The program given below was well carried out and very much enjoyed. The work the children had done for India was displayed.

The Sunday School Superintendent presided and a vote of thanks was passed to the president, and the pastor, Rev. J. A. Grant, spoke in warm appreciation of the efforts made by the Band, closing the meeting with prayer. Following is the programme:

Opening Hymn, "Onward Christian Soldiers"; Opening Prayer, Miss Jessie Lewis; Welcome, Miss M. Bradley; Chorus, "Our Mission Band"; Recitation, Holly Fincher; Recitation, "The Postman" Laura Armstrong; Solo, "Mothers of Salem", Miss M. Shaw; Recitation, "What to Drink" Thelma Winterton; Dialogue, "Doctor's Visit" Jessie Simpson and H. Hawn; Chain Name, 5 Girls; Recitation, May Payne; Song, "My Task," Mrs. H. Taylor; Piano Solo, Thelma Day; 12th Romans, Miss Agnes Beakley; Recitation, "A Little Boy" Billie Hogg; Recitation, "Tit for Tat," Lillian Armstrong; Piano Solo, Wanda Hobbs; Recitation, Willing Offerings, Evelyn Armstrong; Solo, "If I were a beautiful twinkling star", Fred Shaw; Chorus, "Just where Jesus puts me", The Band; Recitation, Florence Whally; Recitation, M. Wright; Missionary Tableaux, 5 Girls; Piano Solo, Miss E. Brown; Remarks, President, Mrs. Large; Collection; Recitation, Stewart Winterton; Recitation, "As a Boy Sees It," by Bruce Mennie; Recitation, "Bright Penny,"

Evelyn Russell; Solo, Miss R. Large; Recitation, Wanda Hobbs; Recitation, Adell Curran; Chorus, "Jesus loves the little children"; Mission Band; Recitation, Mary Howard; Recitation, Harold Hawn; Solo, Mr. E. A. Large; Recitation, Dorothy Hallam; Piano Solo, Doll's Dream, Lillian Large; Recitation, Olive McDowell; Recitation, Cherry Cheeks, Marie Harris; The Kindness Mission Band; Recitation, Margaret Rushton; Solo, Missionary Hymn, Miss Miriam Shaw; Recitation, "Don'ts", Jessie Simpson; Recitation, "The Last Hymn," Mollie Hemmie; Dialogue, "The things that we can do", the Band; Recitation, "Goodnight" Edith Nallan; Closing Hymn, "When He Cometh"; Closing Prayer, our pastor, Rev. J. A. Grant, B.A.

(Mrs.) E. A. Large, President.

CAN WE INCREASE INTEREST IN INDIA?

(Continued on page 365)

The primary children are having stories of India and need, to make these more vivid, a model of an Indian village. The girls in your group might make this for them from cardboard, clay, etc., with the homes, the carts, the utensils and little figures.

Then, of course, our missionaries in India are constantly in need of your help and there are many things that you can do. For use in the hospitals, you can make a supply of bandages, mouth wipes, face-cloths, towels and baby clothes. Then in the schools, they are so glad of nicely dressed dolls, scrap-books (here, be careful of your pictures, using those which truly represent western life), pictures and cards. While preparing a box of such things you will want to know where they are going, to what kind of people, living under what conditions! You will want to know just what a hospital in India is like and what work is done in a school there. Again you will go to your many books and magazines and find out all you can.

The few activities listed here will, we feel sure, suggest many others to our resourceful C.G.I.T. girls who are eager to introduce to others the winsome, gifted people of India.

—Adapted from The Missionary Monthly.

The Eastern Society

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

VUYURU

The following extracts from Miss Lockhart's report for "Among the Telugus" may interest Link readers.

"Three years away from India and three months back in India bring to my mind afresh the contrast between our own land and this." "Why do you go back to that awful place" is a question that the missionary on furlough must answer many times. Yes, the sin of this land is awful, unspeakable, horrible. But the answer to the question is, "Go ye" is the command and "Come and help us" is the call.

Many are the changes in the last few years. In villages where not more than five or six years ago we could not preach for the cries of "Mahatma Ghandiki Ju" now both men and women listen for the name "Jesus Christ." "Our Ghandi believes in Him," they say.

In Vuyuru there are more girls than ever before, nearly all Brahmins.

Then the Christian women and children, they need us greatly. Their lives are poor and barren here but many of them know indeed what it is to be inheritors of eternal life. "Only once a year you come" they say. Both the women and children are increasing in their knowledge of Bible verses and stories. What we need is a spiritual revival and sense of sorrow for sin. It is good to be back again in our mission family. It is good to be back at work for India. The driver of my ox-cart when on tour would keep asking everyone he met "What is the way to the next village?" We do not need to know every step of the way that God has marked out for us, only, "What is the way to the next village."

"I am the Way, the Truth and the Life."

E. Bessie Lockhart.

We would like to remind our readers that \$500 of the amount required for the Bible Women's house was provided for by the legacy of Mrs. Annie Carey Motley, great granddaughter of William Carey, the pioneer missionary work in India. The Young Women's Circle of the Temple Baptist Church, Montreal, contributed the first \$200 towards the fund.

MISS MYERS OF AVANIGADDA

In a recent letter Miss Myers writes as follows: "Avanigadda is a great place and I love it very much. I have splendid workers who are a great joy to me. This morning I took Marthamma and Kamlara Annama with me to some of our caste friends—women who are very much interested, two of whom I believe know the way but because of their caste cannot come. How we long for converts among the caste people. Pray for us that we may see results in this work. If one family would make a break I believe others would come out. But, oh, the persecution! I wonder if we had to suffer for our Christ would we stand the test as many of the Indian people do.

Tomorrow the men come in for their monthly meeting; they will make out a tour for Mr. Harland. I shall work along with him, going ahead and preparing the women and children. The children have not yet had their rally out on the field. That will fall to me. I am getting together cards, bags, dolls, books and other things to take with me. The people sent us such lovely things at Christmas. These little gifts bring joy to the children and encourage them to do better next year. Mr. and Mrs. Hart are doing splendid work among the boys.

Now for news concerning the Bible Women's house. It is a three room house, with one large kitchen running the whole length of the building. It is back of the rooms and each of the three rooms open into it. There is a large fire-place with a real chimney. The smoke does not come back into the kitchen now they have a chimney. There is cooking accommodation for three women and if at any time we have more in the rooms they can do their cooking at different times. Our women are very congenial. The building is well made of bricks and mortar, not of mud and bricks as planned at first, for the white ants come up through the mud and bricks. This is a worry to the women and us as we never know when they are going to get into their boxes and eat up their clothing.

Along the front there is a fine veranda where the women sit and study, or when

the caste women come to see them they sit and talk with them there. Building materials are very high here, not so much the material as the cost of bringing it across the river. We still want to put in a bath place, etc., for the women, to make it quite complete. I want to take a snap of the building as soon as I can get a new film."

Bertha L. Myers.

WESTMOUNT MISSION CIRCLE

The annual open meeting and thankoffering was held on April 19th, in the Assembly Hall. The prayer service was led by Mrs. Rickert. The Mission Band was represented by Fred. Spence, who gave a piano solo; a chorus by the Band members, and a very excellent piano duet by Misses Margaret Simpson and Charlotte McKechnie.

Miss Betty Jones delighted the hearers with a beautiful solo, and Mr. McAllister's song was much enjoyed.

Rev. Thomas Hunter of Tabernacle Church was the speaker of the evening, calling attention to the Bible's teaching concerning Home and Foreign Missions.

A time for friendly greetings was enjoyed over a social cup of coffee.

The Thankoffering amounted to \$178, which will be divided between Home and Foreign interests. This is the largest Thankoffering that has ever been received.

BAND AT MADISON AVE.

At the Madison Ave. branch of the Westmount Baptist Church, Montreal, a Mission Band was organized on March 13th.

17 enrolled as members and all seemed ready for work and very enthusiastic. The name decided on was "The Sunbeams."

As we had no funds or materials to start work with we decided to hold a shower. The children gave a very good program of songs, piano solos, etc., tea was served and everyone seemed to enjoy the afternoon. The articles given were numerous, also \$1.50 in money.

We have had 2 regular meetings and we hope to have quite a nice donation for the box for India to be sent from the Westmount church in June.

The children have taken 20 "shingle" cards for the Parson Memorial Building Fund, so we are working for Home Missions as well as Foreign.

Kathleen Walker, Directress.

MISSION STUDY BOOKS

Our New Books are now on hand and they are very interesting. You will enjoy the reading and study of them. They are wonderfully gripping books. "A Straight Way Toward To-morrow" is the Women's Foreign Mission Study Book. Get your copy and take it on your holiday with you to read, then you will be prepared for your studies in the Fall.

"Please Stand By" is the Children's Foreign Mission Study Book by Miss Margaret Applegarth. Every child will want this to read. Band leaders be sure you get it and lend it round even if you do not take it as a study. The pictures alone will make the children marvel and create a greater love and interest for their little brothers and sisters in the far-off lands.

Order early as the bureau will be closed for July and August.

Mrs. N. J. Fitch, Jr.
3481 DeL'Epee Ave.,
Montreal, Que.

CONVENTION NOTICE, 1927

Any church desiring the privilege of entertaining the Convention in October will please communicate with Mrs. P. B. Motley, 1 Sunnyside Road, Westmount, Que., as soon as possible.

ANNUAL LECTURE

On behalf of the Women's Foreign Missionary Board of Eastern Ontario and Quebec.

On Friday, April 26th, in the lecture hall of the First Church, Montreal, Lieut. Col. Gerald W. Birks gave a most delightful lecture entitled "My tour abroad" illustrated with remarkably fine pictures of scenes in the far East, many of which were taken in the native states of India, not so frequently vis-

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, 21 Charles St. West, Toronto. 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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ited by tourists. It was a rare treat to many who will never have the opportunity of seeing the wonders of the land of India, Burma and China. The Board feels itself much indebted to Mr. Birks for his great kindness. A much larger audience would have gathered to hear the lecture but the evening was very wet. A collection was taken which amounted to \$46.

EASTERN ASSOCIATION

The Eastern Association will meet with the Church at Dixville June 7-9. Women's Day Tuesday, the 7th, afternoon and evening. Miss Lewitt, representing the Home Board and the Parson Memorial work will speak at

both sessions. The Foreign Board will be represented by Mrs. A. E. Patterson, of Westmount. Come in good numbers, with a prayerful spirit.

Priscilla M. Chandler, Directress.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

—Sel.

From the Literature Department

21 Charles Street West, Toronto

Hours—9.30 to 1 and 2 to 5.30

Phone—Kingsdale 4549

This Department will close during August

Below is a partial list of the books in our Lending Library. In this list you may find interesting summer reading which will prove useful in the preparation of future programmes. Any book may be rented for one month for ten cents.

BIOGRAPHIES OF

William Carey, Chalmers, Crowther, Freeman, Gilmore of Mongolia, Judson, Mackay of Uganda, Moffat, Paton, Livingstone, Mary Slessor, Mary Reed, Williams and others.

INDIA

Beacon Lights (or sold for 10c.)
Christian Conquest of India
Conversion of India, The
India Awakening
Forty Years Among the Telugus
Fortunes Wheel
Pandita Ramabai
Pen of Brahma, The
Serampore Letters
Four Heroes of India
Wrongs of India's Womanhood
Letters From My Home in India
While Sewing Scandals
Lighted to Lighten.

CHINA

Chinese Characteristics
China's New Day
From Opium Fiend to Preacher
One of China's Scholars
Pastor Hsi
Twenty-Six Years in China

SOUTH AMERICA

For Christ and Cuzco
Makers of South America
Pioneering in Bolivia (or 40c.)
South American Neighbors

GENERAL

Crusade of Compassion and Healing
From Far Formosa
Grenfell of Labrador
Heroes of Christian History
Lady Missionaries in Foreign Lands
Lure of Africa, The
Moslem World, The
New Era in Asia
Our Eastern Sisters
Persian Life and Customs
Strategic Points in World Conquest
Social Aspects of Foreign Missions
The New Era in Asia
Women Workers in the Orient
Work on the Congo River
The Nearer and Farther East

Two little books on the work of rescue and education of Temple Children, have recently been added to our Library. They are: "The Beginning of a Story," and, "The Continuation of a Story."

DEPARTMENT CLOSED DURING AUGUST. ORDER EARLY