

Canadian Missionary Link

New Year's Day—and Every Day

We break new seas to-day—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prow with mightiest possibilities,
Bringing to us—what?
Dread shoals and shifting banks?
And calms and storms?
And clouds and biting gales?
And wreck and loss?
And valiant fighting times?
And, maybe, Death—and so, the Larger Life!

And, maybe, Life—Life on a bounding tide,
And chance of glorious deeds:—
Of help swift-borne to drowning mariners;
Of cheer to ships dismastered in the gale;
Of succors given unasked and joyfully;
Of mighty service to all needy souls.

And, maybe, Golden Days,
Full freighted with delight!
And wide, free seas of unimagined bliss,
And Treasure Isles, and Kingdoms to be
won,
And Undiscovered Countries, and New Kin.

—John Oxenham.

Canadian Missionary Link

XLVIII

WHITBY, JANUARY, 1926

No. 5

To All, Happiness and Prosperity in the New Year

MY PURPOSE FOR THE NEW YEAR

- To be a little kindlier with the passing of each day,
- To leave but happy memories as I go along the way;
- To use possessions that are mine in service full and free,
- To sacrifice the trivial things for larger good to be;
- To give of love in lavish way that friendship true may live,
- To be less quick to criticize, more ready to forgive,
- To use such talents as I have that happiness may grow,
- To take the bitter with the sweet, assured 'tis better so;
- To be quite free from self-intent whate'er the task I do,
- To help the world's faith stronger grow in all that's good and true,
- To keep my faith in God and right no matter how things run,
- To work and play and pray and trust until the journey's done;
- God grant to me the strength of heart, of motive, and of will,
- To do my part, and falter not, this purpose to fulfil.

—EX.

SCRIPTURE VERSES FOR JANUARY.

I will instruct thee and teach thee in the way thou shalt go; and I will guide thee with mine eye.—Ps. 32:8.

And lo, I am with you all the days, even unto the end of the age.—Matt. 28:20.

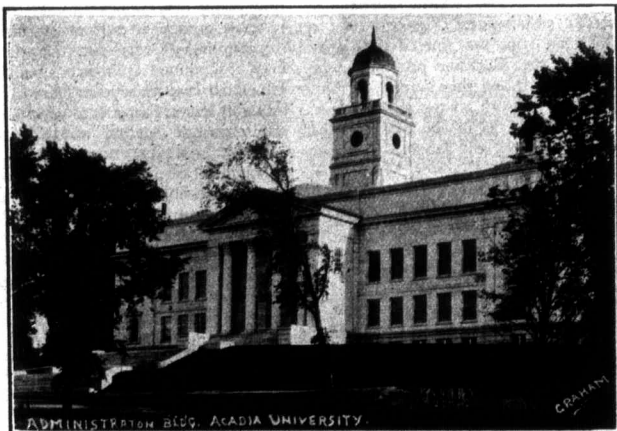
If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23.—Sel.

A NEW YEAR PRAYER

Almighty God, our Heavenly Father, we bow before Thee as the children of grace and love. Thy mercy has brought us through the year gone by. We thank Thee for the assurance that fills our souls that the New Year will bring new mercies and new opportunities for service. Help us to enter into its gates with praise. Forgive the sins of the past. Purify our souls, and make our eyes keen and watchful, in order that we may discern Thy purpose at every turning of the way. Help us to hal- low all our circumstances whether they appear friendly or adverse, and may we subdue them all to Thy holy will. We pray that during the coming year we may obtain new visions of the glory of Christ. May His gospel of grace become more exceedingly precious as we gaze into its unsearchable wealth. Let in the light as our eyes are able to bear it. Tell us some of the many things which are now withheld because we are not yet able to hear them. And wilt Thou graciously grant us new possibilities of service. May we light lamps on many a dark road. May we give help to many a tired pilgrim who is burdened by the greatness of the way. May we give cups of refreshment to those who are thirsty and faint. Lead us on to the highest and best things; we ask in the name of Christ our Lord. Amen.—Mis- sions.

NOTES

The Link begins the New Year with a keen sense of loss. Just a year ago when counting up our assets one of the most valuable was acknowledged to be the "Indefatigable Con- vener of the Literature Committee, Mrs. Zav- itz." Ever since the present Editor took charge of the Link Mrs. Zavitz has stood be- hind it, and by advice, suggestion, criticism



and frequent contributions from her pen she has had a large share in its growth and success.

Most of our readers will have learned that at the recent Convention by vote of the delegates Mrs. Zavitz became president of our Home Mission Society, and so must lay down the duties she has carried for many years in connection with our Foreign work.

The Link congratulates the Home Society on having secured this experienced and beloved leader. Like many of our readers we look forward to the time when our Mission work will be unified and carried on by one society, with one paper which could then more worthily represent our great work. In the meantime we hope Mrs. Zavitz may still give us an occasional message in the pages of the Link. Two items in the December number and one in this number are from her pen

In the July-August issue of the Link Mrs. Stillwell gave us an interesting account of the anniversary exercises at Acadia University and the Dedication of their new Administration Building.

We also learned last year that the Women's Baptist Missionary Union of the Maritime provinces had undertaken to raise \$50,000 for Acadia. Half of that sum has already been paid into the treasury of the University and they are now engaged in raising the second half. The president of the University was able to tell the women at Commencement that there had been a time when but for their help building operations must have stopped. The Baptist women of the East understand how largely missions are dependent upon facilities for Christian education.

Our readers will be interested in the picture of Acadia's new building, the cut of which has been kindly loaned us by the Editor of Tidings.

We have also borrowed from Tidings the cut of the new Missionaries' Home in Wolfville, Nova Scotia, recently purchased by the Foreign Mission Board for the Maritime missionaries on furlough and furnished by the Aid Societies (Mission Circles) of the Maritime Provinces. A group of maritime missionaries are standing in front of the house: page 167.

A few weeks ago, Mrs. Maria Currie, one of our pioneer missionaries, "passed on" in British Columbia. She was one of the "serving seven" from the Maritime provinces who went first to Burmah and then joined the Ontario missionaries in work among the Telugus. Mr. and Mrs. Currie began the work on the very difficult Tuni field and labored there for about nine years. Their daughter, Mrs. Houston, of Nelson, B.C., writes:

"Her two years in Burma and her nine years in India were the happiest in her life. The great cause to which she devoted the strength of her young womanhood was always very near to her heart and her prayers were unflinching for the success of the work.

The closing years of her life were spent in British Columbia, mostly in Nelson in the interior. Here she had the love and esteem of all the Baptist friends. Last year at its annual gathering the greetings of the Convention of British Columbia were sent to her in honour of her having been one of the pioneers fifty years before. In conveying those greetings to the church Dr. Wolverton characterized her presence in the church life as a benediction."

Our readers will be interested in the sketch of her life clipped from the Maritime Baptist given on pages 162 and 163.

FOR THE PRESIDENTS

My dear Presidents,—

The editor has given me permission to write you another short note to explain my message to you, which appeared in the December Link. It seems it was not altogether clear.

You remember I asked you at Convention to take those little slips home with you. I wanted you to write "Dear Mrs. —" filling in the names of your circle members, and then hand a slip to each one. Of course any new subscriber's name and her money would be given to your agent and she will send the new names with her list to the Superintendent of Agents. I wanted your members to write on the back of the slip given them whether or not they were successful in gaining a new subscriber and hand the slips to the Circle Secretary, so she could report to Mrs. Trotter and she in turn will publish in the Link, so we may know

how many new names are added by this plan.

Some presidents did not get slips at all. The Superintendent of Agents has them and they may be obtained from her. I told you in the December Link to send to Miss Dale but it was thought better for you to send to "The Superintendent of Agents," at 118 Gothic Avenue.

Now Christmas is over, and dear Presidents, will you please follow this matter up until the greatest possible results are realized. It will require the united effort of all the Circle members if the 1926 Jubilee objective of 10,000 subscribers is reached by November.

Yours very sincerely,
J. E. Zavitz.

NOVEMBER REPORT ON LINK OBJECTIVE FOR JUBILEE 1926

Number on mailing list at Convention, 1925	7683
Number on mailing list November 30, 1925	7783

A NET GAIN to date 100

Required for JUBILEE—NET GAIN 2217.

What HELPED:—

The many loyal women who are not only renewing but who are getting or giving ONE NEW SUBSCRIPTION as their contribution toward the 10,000 goal.

An Agent of a Circle in British Columbia sends 50 cents for the new President of a neighboring Circle, that has just been formed. She asks that sample copies be sent this new Agent.

From Atlanta, Ga.: "I am desirous of becoming a subscriber. Will you please send me full particulars concerning this."

"My subscription to the 'Link' expired a year ago. I am sending one dollar for arrears and renewal and fifty cents for a new subscriber." A New Brunswick friend.

"Will you kindly send one year's subscription of 'Link' to my hostess at St. Thomas. No missionary papers are in her home."

Last year Rodney Agent sent in 3 new subscriptions. This year as a result Aldboro Plains Church appoints its own Agent and we expect great things.

"Our President has moved away. I am Vice-President. We were the only two taking the 'Link'. I shall endeavour more than ever to get new members to take it. Please send me 10 copies for distribution."

A minister's wife was Agent for the 'Link.' She notified the Supt. of Link Agents that she was leaving a certain place. She gave the name of the Agent appointed to succeed her and asked that sample copies and instructions be sent.

6 new Agents. Is your church without an Agent? Have her appointed before next Report and see how soon you will get results.

16 new places on the mailing list. Do you know of any one in a place where the Baptist cause is weak, or where the interest in our missionaries of India and Bolivia is waning? Make your friend happy this new year.

The progressive work going on with the resulting net gain in Bobcaygeon 6, Oshawa 12, Verdun, Que., 8, Toronto (Jordan) 4, Toronto (St. John's Rd.) 4, Hanover 4.

What HINDERED:—

A paper was discontinued because the subscriber changed her address but failed to notify anyone. The Post Office cannot locate her. Her subscription is paid for six months longer but she must be taken off the list. The "Link" loses one subscription

"As for the ten new names as my objective, I am quite sure we cannot hope to get them, as we have already gone over the ground very thoroughly". The Agent takes it for granted that no new subscriptions may be found. She is not a subscriber herself. She forgets that her old subscribers are just waiting to get or give one new subscription.

"Will you kindly see that the paper is sent regularly as we have had some complaints" A general statement like this gets us nowhere. We lose subscribers by not reporting definitely on each.

"Please discontinue Mrs. Smith of John St. as she has moved." It is not possible to follow up all subscribers but in many cases if the new address is indicated the subscription may be retained.

The list was sent to each Agent with arrears underlined and a request was made to report

as soon as possible. By failing to respond, it brings loss to the "Link."

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

TREASURER'S CORNER

The Board has asked me to write some notes each month, relating to the Treasury. I am glad to do this; but I find it a bit difficult to know just what you Link readers would like me to write about. I certainly would warmly welcome any suggestions as to what information you think might be of value to Circle treasurers and others.

Our Life Members.

Since our Convention year opened, October 15th, we have had quite a large number of new life members added to our lists. These are from Circles:—Mrs. S. J. Wardell, Dunnville; Mrs. Minnie Morgan, Toronto, Bethany; Mrs. David Curtis, Fenelon Falls; Mrs. A. H. Cosby, Gravenhurst; Miss Isabella Ruth Abbott, Fenelon Falls; Mrs. M. Miller and Mrs. Haselgrove, London, Talbot; Mrs. David Crossett, Tillsonburg; Mrs. M. A. Dancy, Mrs. A. Bedgood and Mrs. T. W. Charlesworth, London, Adelaide; Mrs. Albert Rows, Bayview; Mrs. John Downing, Beachville; Miss Isabella Louise McLaren, Barrie; Mrs. U. Erb, Kitchener, King. From Bands—Mrs. Charles Walker, Grimsby; Mrs. J. G. Taylor and Mrs. M. L. Walker, Sarnia Central.

A life membership certificate is one of the most useful things in Circle life. Give it as a present to a worker who has served well, but who is moving away from the Circle,—it will serve as a life long reminder of former Circle friends. Give it to an aged, or shut-in Circle member—it will warm her heart as she realizes how much you think of her. Give it to your President or Pastor's wife as a memorial to a dear departed Circle member. (It can be stated in this certificate that Mrs. Smith is made a life member in loving memory of Mrs. Brown.) It goes without saying that the making of life members will increase the total of your Circle giving. It is really a very easy thing to do, too. Just send me the name and twenty-five dollars and the certificate will be sent by return mail.

On Specials.

Most Circles find it easier to raise extra money if they are specially interested in some definite object. I do not think any Circle should be shut in to any one interest. That would tend to narrow the outlook of that Circle. I think our fees, thank-offering, and all regular giving should go to support our work in general, so that each Circle may have a part in every department of our work. But where your Circle has given its full share in this way, and wishes to go further, I would recommend that you choose some special object out of the list of regular estimates, and make it your own. If you think it would be easier, you can write me, stating the amount of money you would like to raise as a special, and I will be very glad to assign to you some attractive special object, for which you may have the joy of providing.

Miss Rogers' Legacy.

Six thousand dollars has been received from the estate of the late Martha Rogers. Five thousand went out to India, to buy a home in the hills for our Missionaries to live in during the hot season. The man who is selling the property is paying the exchange on this money.

On Exchange.

Mr. Stillwell, in the Canadian Baptist, has explained so lucidly the whole matter of exchange, that most of the Band children can understand it. Read it.

Mistake Somewhere.

The December "Visitor" reports the retiring Home Mission President as saying that the only Mission Board not in debt is the China Inland Mission. Our Women's Foreign Board has never been in debt, at least not to my knowledge. Many times a great deal of sacrifice has had to be made by our women, to avoid a debt. This year, with its enlarged estimates, is going to call for all our faith and courage, if our obligations are to be met. A ten percent increase in all giving, over last year, will do it.

A Correction—In my annual report Campbellford Band should be credited with six dollars, instead of one dollar.

M. B. Piersol.

PROGRAMME CONSTRUCTION

Talk Given at Convention by Miss Dale and Published by Request.

It is sometimes said that business is like a wheelbarrow, it will not go unless it is pushed. I fear you will think that the Secretary of Literature is pushing her wheelbarrow, by the name of my talk, but indeed such is not the case. I am trying to help you push your wheelbarrow, for programme making is business, real business for the King. No programme will just go without any motor power: They do not just happen, but like the wheelbarrow, they need pushing. I think the handles in this case are *prayer* and *perspiration*, these meaning preparation, real hard work, it may be, as well as prayer.

In the first place every programme must have a real, well defined aim. It must increase our *Prayers*, our *Love* and our *Gifts*. This should be the result aimed at in every programme.

To attain this aim they must be,—

INTERESTING,
INFORMING,
INSPIRING.

We will consider this in the order of points.

1. They Must Be Interesting.

They should attract and hold attention. Those not definitely interested in our work are apt to say "Oh missionary meetings are so dull and uninteresting". Is it not too bad that people have such a mistaken idea? There is no reason whatever why a missionary meeting should be dull. We have missionary campaigns and we get new members. They attend the meetings,—but if they find the meeting is not interesting, you know what they will do. It will not do these days to hurriedly snatch up the Link, or the Quarterly letter, interesting though they are, a few minutes before Circle time, and breathlessly and thoughtlessly read *something* out of it, and think, "There, thank goodness, that is over for another month!" and turn to our teacups. We would not thus treat our clubs or our Women's Institutes. No indeed. Those programs must have weeks or months of preparation and any amount of work, and we think it won-

derfully worth while. Why not our Circle programmes?

A prominent educator once said "You must give your pupils to drink of living water; even animals will turn away from stagnant pools." This applies equally to an audience. Your programme must be living, we must put our lives and ourselves into them, and to this end, we must be vitally interested ourselves and see the programme that is presented.

We must have our programmes all connected if we desire them to be interesting. Hymns, reading, prayer all must lead up to the aim.

Hymns, for instance. There are hymns fitting almost every conceivable subject. Take a little trouble and thought in selecting them. You have heard of the minister who said, "Now let us sit down, (sit down, mind) and sing 'Stand up, stand up, for Jesus.'" You can imagine the distracting effect. Ministers are not the only ones who make such mistakes. Let us select hymns, either to create an atmosphere, to form a contrast or to make an illustration. Remember the purpose in view when selecting our hymns.

Let us have changes in our programmes. Don't let us always do things the same way. Because a certain form worked well last year is no reason why we should continue it this year. Rather, it is not. Let us try to do better. Don't let us get into ruts. It will not hurt anybody for instance, if we have an impersonation, or a sketch or a debate, always providing the aim is kept in view.

And let us have posters or mottoes. A great percentage of our information comes through the eye. You cannot make them? Oh yes you can. Try the USE AGAIN LETTERS for sale at the Literature Department and see how easily they are made.

But with all our desire to make the programmes interesting, do not let us forget that it is God's work we are doing, and so maintain a proper reverence and dignity.

2. *The Programme Must Be Inspiring.*

It must be so that our audience will really learn something about our work and thus be able to love, pray and give intelligently. If we do not know, how will we pray? We will not be interested enough to take the needs to

the Lord in prayer, or we may pray for needless or impossible things. A little girl at her prayers one night, asked that Shanghai might be made the capital of the Argentine Republic. In answer to her mother's horrified question she said "Well, I put that on my examination paper, and I want it to be that way." You will see why that prayer could not be, or would not be, answered. If we do not have the necessary information we will offer just as useless prayers as this.

3. *The Programme Must Be Inspiring.*

The information must be given in such a way that it will cause us to serve better in whatever way we are called. We will be inspired to will and to do for the King, and energized to serve better.

4. And because the programme is interesting enough to attract and hold attention, and we have learned something by its rendering, and been inspired to serve with more consecrated energy, it will of necessity increase our prayers, our love and our gifts.

But we must have these all properly related. If we get too much information without interest and inspiration, alas for our missionary appetites! They will become impaired, and we will have fatty degeneration of the missionary mentality. If we get too much interest and inspiration, it may amount simply to emotion and will not carry us very far. You have all seen engines snorting, and puffing, and blowing, but not getting anywhere, too much steam! We must have these elements in our programmes in their proper proportion.

Now, do you wonder that I maintain that programme construction is business, real business? No programme will ever leave our hearers where it found them, indeed it has been said that every missionary programme is a force either for or against missions.

Now where can the material be gotten for these programmes? This is the easiest question to answer. The Office of the Literature Department is just running over with it. You will find it in the Beacon Lights, in Among the Telugus, Pioneering in Bolivia, the annual Reports of our General Board and our Women's Board Secretaries, and,—I am not writing especially, not especially for The Link, but

really I do not see how any worker, or programme maker can get along without it, and without reading it. It is the most up-to-date, informative paper for Baptist women of which I know. I can scarcely get up a programme or write a letter without referring to some number in the last 3 years. It is brim full of information from cover to cover, and the outside of the back cover does not take a second place,—indeed no.

Here is one general suggestion:

THE PAST HISTORY of our
PRESENT ACHIEVEMENTS Mission-
FUTURE OUTLOOK ary Society.

Oh my! That will mean programmes for a year or two years will it not? Under the first heading will come the story of beginnings, and before the beginnings if you like (and it's a wonderful story, you can find information in *The Enterprise*, *Beacon Lights*); then under the second will come all departments of work, educational, medical, evangelistic, (information in papers obtainable from the Department, the latest reports of Missionaries, and Secretaries), and the third heading will be found in *The Enterprise* and *Among the Telugus*, the *Link*, or the *Reports*.

But here is another, and a more concrete example:

Evangelism Under the Indian Moon

Hymns.—Evening and Invitation hymns, as for instance, "Jesus calls us," or "At even ere the sun was set."

Scripture reading—Mark 1 : 32-6.

Leader's talk on where this programme came from and why it is so interesting.

Miss Jones—show her picture and tell what one knows personally about her, or information can be gotten from *Beacon Lights*. Tell where she is.

Ramachandrapuram. Information in a leaflet from the F.M. Department.

Story of evening's evangelism read from last Quarterly letter.

Prayers for that particular evening's seed sowing.

Talk on Stewardship, either of the Unspeakable Gift, or our possessions (illustrated by Miss Jones' work, or her use of her gramophone).

Prayers that we may be faithful stewards in these directions.

Now do you want the source and the psychological process by which this was reached? It was gotten from the last Quarterly Letter, sent out by Mrs. Stillwell, in September. These Quarterly Letters are wonderful programme producing material, and therefore valuable. Don't waste them. There were three programmes suggested by the last letter, but this was the most noticeable.

It is said that a good title for a story is worth Fifty Dollars. A good name for your Missionary programme may be worth more. It required little thought to produce that title, from this letter, and doesn't it sound interesting? It alone might bring some. Then to carry on the suggestion, these hymns, and hymns like them, seemed suitable. Then you can see how the Scripture suggested itself. And the next three numbers came next in order. After that, there might be a Leader's talk again, referring to the Scripture reading, and when referring back to vs. 22, take that as a reason why we can ask results from that evening's work. Now we are not inspired for prayer, as Jesus after his night's work, went to pray. Make the connection strong here. Of course the talk on stewardship of evangelism or possessions, or both, will naturally follow. Now in this programme we think there is Interest, Information, Inspiration, Increasing love, prayer and gifts. Don't you agree?

Have you missed anything? Do you think I have forgotten to place sufficient emphasis on some part? I am sure some of you are thinking of what is usually called *The Devotional Exercises*. But why always call it that? And don't let us have it always "led in the usual way." Don't let us have this as a mere matter of form. Don't let us hurry this part, but let us wait reverently for the message from His Word. Work and pray over this till we are sure we have the message from Him. Why rush about His work without waiting for His directions for procedure? Pray about it till it becomes a living message to us, then make it living to our Circle.

And there is a still greater part,—the prayer part. This is the greatest element of all, it is

what we are here for. Don't let us *just say words* to God, or even nice sounding phrases. Sometimes we have wondered if this is not one thing meant by the taking of His wonderful Name in vain, or uselessly. Let us pray, really pray. If the other parts of our programme are presented rightly, this part will follow.

It may sound rather hard and cold to suggest literature for the help of the prayer period, but there it is. "Speaking to the King," "Answered Prayer," "Intercessory Foreign Missionaries," "Prayer Points," are all good and the first mentioned is particularly suggestive. (These can be had from the Lit. Dept.)

Think of a meeting where the interest has been good, the information gained, we have been truly inspired, don't you really just long to tell the Master all about it? To that end, let us have this time of prayer at the close of our programme.

Another thought,—When the leader has summed up the points for prayer, let us sit in solemn silence before the Lord, sometimes, just asking Him to teach us to pray, not *how* to pray, but to *really* pray.

Now I expect this is nothing new. You have probably all heard or read it before this. An intensely interested worker was talking about this subject to another worker, and urging the need of programme construction, and she made this remark, "Yes, you may be right, but our Circles simply won't do it." Why not? Don't you think it worth while business?

WOMEN'S DAY OF PRAYER

For a number of years past the consciousness has been growing in the hearts of Christians that their petitions, their thanksgiving, their worship to and of their God was in the unity of the Spirit,—that in their prayer life was being answered the word of their master,—that they may all be one, even as we, Father, are one. This connection became so strong with the Christian women across the border from us that they appointed, some years ago, a day when that unity of thought, of aspiration, of consecration and of communion might be fully realized and seen in all women coming together for prayer. That meeting to-

gether met a great yearning,—it has brought much blessing.

Six years ago, the women of Canada came together for the first time for the same purpose; since then, once a year, from sea to sea, and from north to south in cities, in towns, in villages, in rural districts, the Christian women of Canada of all races, creeds and nations have gathered in one common meeting place agreed upon by a representative Local Committee, and on the same day as in the country to the south (on a day appointed for all). From those meetings has gone up to the Throne of grace a volume of united confessions, thanksgiving and petition, the golden vials full of odours, which are the prayers of saints. "The hearts of the Lord's people have been comforted; their spirits quickened; their zeal renewed. Therefore again this year on February 19th the call goes forth to one and all, who are called by His Name to be with one accord in one place and there to see the glory of the Lord as it abode upon Mount Sinai"; to realize the promise of Christ "Lo I am with you always"; and to tarry until the Spirit of truth shall come "to teach us all things and to bring all things to our remembrance." Word from the Interim Committee.

SUGGESTED PROGRAMME FOR WOMEN'S DAY OF PRAYER

Feb. 19, 1926

1. Opening Hymn, "The Church's One Foundation." Statement of character and purpose of the meeting. (Not more than three minutes) by the Chairman. Scripture Reading. Ps. XCV. 1-7; and St. John XIV. 12-17. Prayer of Confession, offered by Leader or others. General Thanksgiving (in unison): "Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestim-

able love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

2. Prayer that God the Holy Spirit may be recognized as the source of all power in the Church.
3. Prayer for the Missionary work of the Church:
In Canada
In other lands.
4. Hymn. "Jesus shall reign."
5. The League of Nations and the Peace of Locarno:
Thanksgiving for what has been accomplished in averting war, and establishing righteous peace between nations; for international endeavor to right social evils; Prayer for the further effectiveness of the League in establishing the principles of Jesus Christ in world relationships.
6. Prayer for China.
7. Hymn. "Dear Lord and Father."
8. Prayer for homes and youth of all nations.
9. Prayer for King, Country and Empire.
10. Closing.

Doxology.

Lord's Prayer (in unison)

The Blessing (in unison):

"The Lord bless us and keep us; The Lord make His face to shine upon us and be gracious unto us; The Lord lift up His countenance upon us and give us peace."

MRS. MARIA ARMSTRONG CURRIE.

Mrs. Maria Armstrong Currie, one of the last surviving members of the band of seven Baptist missionaries sailing from Nova Scotia

for Asia in 1873 under the Maritime board, fell sweetly asleep October 27 at her home in Nelson, B.C., in the presence of her children, aged 80 years, 8 months and 7 days.

As Miss Maria Esther Armstrong, daughter of Mr. and Mrs. James I. Armstrong, after a career in teaching in Wolfville, N.S., her native town, and elsewhere, she offered for the foreign field in 1873, after the death of her father. Designated for Siam, the missionary party on arrival in Burmah in February, 1874, found Siam inadvisable, and decided to stay in the Queen's dominions, and for two years Miss Armstrong was at the Maulmein station, studying, and teaching the Burmese and Karens.

On the arrival in Burmah of Rev. George Frederick Currie, of Fredericton, N.B., her fiance, just graduated from Acadia, she was married to him at Rangoon, February 1, 1876, and her transfer to the Canadian board, which had sent him out, and their departure for Cocanada, India, headquarters of the Canadian Board's not long opened work, were simultaneous events.

After association with Rev. and Mrs. A. V. Timpany and Rev. and Mrs. John L. McLaurin at Cocanada while studying Telugu, the Curries opened the new station of Tuni. At the end of eight years they came home on furlough. When the furlough was half over, Mr. Currie felt called back to the field while still unrecuperated, by the death of Mr. Timpany, and his own death followed his return within a year, occurring at Cocanada July 31, 1886.

The young widow, left with three small children—two born in India, and one in London, England, on the way home,—the youngest little more than a babe in arms, felt her career as a missionary terminated until her children should grow up, and henceforth devoted herself to them as a first charge. Circumstances never favored the realization of her hope of returning to the foreign field, but for many, many years every missionary-elect from the Maritimes and every missionary returning to the Maritimes passed through her home in Wolfville.

In 1911, then aged 66, Mrs. Currie joined her son and daughter in Nelson, where her



THE SERVING SEVEN

Top, from left—Miss Armstrong, afterwards Mrs. Currie; Dr. Armstrong
Second row, from left—Mr. Sandford, Mrs. Sandford, Mr. Churchill.
Bottom, from left—Miss Eaton, afterwards Mrs. Boggis, Mrs. Churchill.

home has since been. The breakdown in health of her elder daughter, Miss Laura M., while still in Nova Scotia, and her death in British Columbia in 1917, contributed to the silvering of her hair, and late in 1918 she had a paralytic stroke. Signing of the Armistice, with its promise of the return of her son from overseas, is considered to be what saved her life, and in the end she made a complete recovery.

A grand-daughter of Father Harding, and as a girl of 18 years baptized in the Gaspereau river, she maintained Christian work throughout her life, until the infirmities of age super-vened.

During the last year she failed rapidly, and returning from Trout Lake, B.C., with her daughter at the middle of September she went into the Nelson hospital. Five days before her death she returned to her own home.

Her end was peaceful, unmarred by pain, a gradual slipping away, her family at her bedside. A smile marked her passing to her Saviour.

She was buried on October 31, from the Nelson Baptist church, Rev. J. E. Tyner, who

made appropriate referenes to her life of service, reading the favorite chapter of her later years, John XIV., while the congregational hymns were "Jesus, Lover of My Soul," and "Rock of Ages." The organist played "Nearer My God to Thee" as the white casket entered the church, and "Hark, Hark, My Soul," as it was borne out. A solo in the church "My Beloved Sleep," and another at the grave "Safe in the Arms of Jesus," carried out the thought expressed by the large number of floral tributes.

Wires read at the funeral from the Baptist Mission Board of British Columbia, and the Women's Baptist Missionary Society of British Columbia, referred to her life of devotion, and asserted inspiration would be drawn from her example by those left behind.

Mrs. Currie is survived by her only son, Herbert H. Currie, her second daughter, Mrs. Neil S. Houston, and three grand-children, all of Nelson; and by her sister, only survivor of her six sisters and four brothers, Mrs. Cynthia Gates, of Wolfville, N.S., widow of Rev. G. O. Gates, D.D.—Maritime Baptist.

STEWARDSHIP — THE RELATION IT BEARS TO THE GIVING OF THE GOSPEL TO THE WHOLE WORLD

By Aidine Squire White

The relation of stewardship to the giving of the Gospel to the world is indeed most vital, for it seems unmistakably clear that the dispensing of the "Word of the Truth of the Gospel" is the *raison d'être*, the one all-inclusive purpose of Christian stewardship, as taught in the Word of God.

Two basic conceptions are essential to an understanding of stewardship if it is to prove effectual in world evangelization: the first, a *conception of the office of stewardship*—that it is, to dispense the Gospel; the second, a *conception of the imperative obligation resting upon every believer to fulfil this stewardship*.

First, with respect to the office of our stewardship; let us establish plainly from Scripture the fact that it is indeed to dispense the Word of God.

Abroad, particularly in England, where there are vast estates to be administered, the idea of stewardship is much more definite and familiar than on this side of the water. The nobleman or lord commits his affairs more or less fully to a chosen person who looks after them for him, and his income and comfort often greatly depend on the wisdom and faithfulness of the steward who handles the various details of his estate and household.

Now what is the estate that our Lord has given us to administer in His behalf? What is the trust that is committed to us?

When the nobleman in the parable (Luke xix.) took his departure into a far country, and said to his servants "occupy till I come," he gave them money with which they were to trade and get gain. The other man, also, who travelled into the far country (Matt. xxv) in much the same way, "called his own servants and delivered unto them his goods," which they were to administer to his profit. Again, after speaking of the servants watching for their lord's return (Luke xii.), Christ said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant

whom his lord when he cometh shall find so doing."

What had our Lord in mind as He related these parables? Surely He was forecasting the day when He would stand with that little company for the last time on earth and deliver to them His trust, His great commission: "go ye . . . and teach all nations," "go ye into all the world and preach the gospel to every creature;" and possibly, too, that thrice repeated commission to Peter, "Feed my lambs, feed my sheep, feed my sheep."

We think of the Master as He prays that last incomparable prayer for His own: "I have manifested Thy name unto the men which Thou gavest me out of the world; (recall in the parable that the man gave to *his own servants*) Thine they were and Thou gavest them me; and they have kept Thy word. . . . I have given unto them the words which Thou gavest me; and they have received them. . . . And now I am no more in the world, but these are in the world. . . . I have given them Thy Word. . . . As Thou has sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." (John xvii.)

Is not this, then, the office of our stewardship, the ministering of "the Word of the Truth of the Gospel," which, Paul tells us in Col. i, 5-6 "is come unto you as it is in all the world, and bringeth forth fruit, as it doth also in you since the day we heard of it, and knew the grace of God in truth?"

"I have given them Thy Word," said the Lord, I have "sent them into the world." "I pray for them also which shall believe on me through their word." "Ye are clean through the Word that I have spoken unto you." "Go ye . . . and teach all nations. . . . to observe all things whatsoever I have commanded you." "Herein is my Father glorified, that ye bear much fruit." "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain."*

"Go ye into all the world and preach the Gospel to every creature." In other words,

*Consult John xvii. John xv. Matt. xxviii. 20.

put my money to the exchangers. (His gold and silver—the pure words of the Lord, see Ps. xii. 6. Rev. iii. 18, Ps. xviii. 30), that when I come again I may have *mine own with usury*. “My Word” said Jehovah, “shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Is. lv. 11.

“Feed my sheep.” Jesus, the Incarnate Word of God said, “I am the living bread that came down from Heaven.” “The bread that I will give is my flesh, which I will give for the life of the world.” And Paul tells us that God “will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time” (literally “times”) 1st Tim. ii. 4, 5, 6. Is not this the office of our stewardship—to give a hungry, dying world, its “portion of meat in due season”? Is it not to sow the “incorruptible seed,” “The Word of the Lord which liveth and abideth forever,” of which Peter further writes, “this is the Word which by the Gospel is preached unto you?” 1st Pet. i. 23, 25.

That this is the Apostle Paul’s conception of stewardship is very evident.

In the first chapter of Colossians, speaking of the “hope of the Gospel” he says, “whereof I am made a minister according to the stewardship* (R.V.) of God, which is given to me for you, fully to preach (margin) the Word of God.”

Again he says, in 1st Cor. ix. 17, “For though I preach the Gospel I have nothing to glory of: for necessity is laid upon me: yea woe is unto me if I preach not the Gospel! For if I do this thing willingly I have a reward; but if against my will, a stewardship* of the Gospel is committed unto me.”

Again, in 1st Cor. iv. 1, he says, “Let a man

so account of us as of the ministers of Christ and stewards of the mysteries of God.”

In the 1st epistle to Timothy Paul speaks of the “glorious Gospel of the blessed God, which was committed to my trust.” Also in 1st Thess. ii. 4. “But as we were allowed of God to be put in trust with the Gospel, even so we speak,” and further down in the chapter hear this faithful steward, “Ye remember, brethren, our labor and travail: for laboring night and day we preached unto you the Gospel of God.”

Truly, if we obey his injunction, “be ye followers of me even as I also am of Christ,” we will take this matter of the stewardship of God’s Word very seriously.

Over and over Paul places the emphasis on putting forth the Word of God—the Gospel—as his one business, and implies in many passages that it is the paramount object to engage the attention of those who have heard of it, and know the grace of God in truth. In 2nd Cor. v., 18, 19, he writes, “all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry* of reconciliation; to wit, (a wonderful summing up of the Gospel, this,) that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” Think again now, of the nobleman who called his *own servants* and delivered to them his goods. Think of the Lord as He prayed, “and now I am no more in the world, but these are in the world. “I have given them Thy Word.”—“He hath committed unto us the word of reconciliation.”

We know how repeatedly Paul urged Timothy to keep that which was committed to his trust, to “preach the word,” being “instant in season, out of season,” to study to show himself* approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”

**oikonomia*, the original of this word comes from *oikos*, home, and *nemo*, to distribute, the primary meaning thus being the ordering of the house, or stewardship. Our word *economics* is a derivative.

**diakonia* (ministry) and *oikonomia* (stewardship) have several meanings in common, the general idea being the performance of service.

To the Philippian Christians he writes "Only let your conversation be as it cometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." And again, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life. That was the great objective—to hold forth the Word of life—with one spirit and one mind striving for the faith of the Gospel—all walk and conversation directed to that preeminent purpose.

Let it not be misunderstood if one should say, there are many good causes in the world, benevolent and beneficent, but except in so far as they may be used to further the purposes of the Gospel, they do not constitute the particular charge of the Christian.

Of course, as Paul suggests to Titus, we must, as believers, "be careful to maintain good works". We cannot preach the Word and then say "depart in peace, and be ye warmed and filled," leaving people cold and hungry. We cannot take the Gospel to heathen lands and leave the people in sickness and ignorance. But, as those who have been reconciled to God, we have a definite "ministry of reconciliation" committed to us: as His own servants, the stewardship which our Lord has entrusted to us is that of His Word, which is able to save . . . souls. Jas. i. 21.

Strong emphasis is being laid upon this thought, because it is possible that some have had rather an indefinite conception of what constitutes Christian stewardship, and it is always more difficult to execute an uncertain or vague commission than one that is clear cut and definite.

Once we understand clearly that our stewardship is to dispense the Word of God, everything falls into place,—money, time, influence, talents,—these are the means by which we operate, sometimes in one way, sometimes in another, but with the one dominant purpose through all, to dispense the Word of God. This brings us to the second conception

which it was said in beginning, is basic to our understanding of stewardship, if it is to prove effectual in giving the Gospel to the world—a conception of the imperative obligation resting on every believer to fulfil this stewardship.

There are two reasons for our considering this an imperative obligation. First, because what we have to dispense is vital, to the souls of men: and second, because to us, and to us alone, is this trust committed.

The Gospel of Christ is "the power of God unto salvation to everyone that believeth." "Faith cometh by hearing, and hearing by the Word of God." "There is none other name under heaven given among men whereby we must be saved." "How shall they believe in Him of Whom they have not heard, and how shall they hear without a preacher"??*

God might have chosen some other way, but He did not. "It pleased God by the foolishness of preaching to save them that believe." 1st. Cor. i. 21. "To us" Paul says, God "hath given the ministry of reconciliation." God bestows by us—we are in Christ's stead (2nd Cor. v. 20). Upon us, who "have been taught by Him, as the truth is in Jesus" rests the obligation of making that Truth known to the world. Our relationship to Christ entails the obligation.

It is not for us to pick and choose; to dole out little portions of our thoughts, or time, or interest: to think that we cannot be of much use and then be, like that wicked servant in the parable, too "slothful" to fulfil the trust committed to us. As every man hath received the gift, even so minister the same . . . as good stewards of the manifold grace of God. 1st. Pet. iv. 10.

It was said in the course of a moving sermon on the "Program of the Church" that the first business of Christians is to give the Gospel to the world, and all the other affairs of their daily living should be incidental.

That is the position we must ask God to enable us to take. By the convincing power of His Holy Spirit, may we realize that God has indeed given us this stewardship of His Word, and may we be quickened to accept this trust as the ruling object of our lives.

*Consult Rom. i. 16. Rom. x. 17. Acts iv. 12. Rom. x. 14.



HOME FOR MARITIME PROVINCES BAPTIST MISSIONARIES IN WOLFFVILLE, N.S.

"If there be first a willing mind," the Scripture says, "it is accepted according to that a man hath." So, if we willingly, sincerely, take our place, as did Paul, in this stewardship of the Gospel that is committed unto us, God will open up, along the lines of our daily lives, the avenues for its practical exercise, so that from us, as from the Thessalonian Christians, may sound out the Word of the Lord, even unto the uttermost parts of the earth. See 1st. Thess. i. 6, 7, 8.

"It is required of stewards that a man be found faithful."

DEDICATED TO THE MISSIONARY CAUSE.

A beautiful story was told by Rev. John McLaurin in an address before the Convention at Wolfville, the story of a letter he had read in India. It was only an ordinary weekly letter written by an elderly man to his daughter on the foreign field, but oh how much it revealed of the spirit of a Christian Canadian home and the strength and loyalty that is back of all our Missionary enterprise. Small wonder that with the back ground of such a

home success crowns the work of the daughter.

The letter in substance was as follows:

"My Dear Daughter:—Not long ago I attended a convention in Edmonton and met quite a number of your friends there. I could see that they took me all in from my coarse gray hair, weatherbeaten face, rough, work-worn hands to my store clothes and heavy boots. I fancied them saying to themselves, "Is it possible that this old man is the father of our clever Dr. Jessie Allyn. But they did not know and you never knew my daughter, how much your mother and I are responsible for your being in India.

We attended a Missionary gathering three months before you were born, and were much impressed by the work, and moved by the appeal. On our way home we talked it over and we felt that we should like to dedicate one of our children to the Missionary Cause. It did not seem possible to choose any one of the three we had, so when we got home we knelt down together and dedicated our unborn child to the Lord's work in foreign lands. Three months afterwards you came to us, a chubby, healthy little thing, and all through your girl-

Our Missionaries' Birthday Corner

"New mercies, new blessings, new light on thy way;
 New courage, new hope, and new strength for each day;
 New notes of thanksgiving, new chords of delight;
 New praise in the morning, new songs in the night;
 New wine in thy chalice, new altars to raise;
 New fruits for thy Master, new garments of praise;
 New gifts from His treasures, new smiles from His face;
 New streams from the fountain of infinite grace;
 New stars for thy crown, and new tokens of love;
 New gleams of the glory that waits thee above;
 New light of His countenance full and unpriced;
 All this be the joy of thy new life in Christ!"

—Frances Ridley Havergal.

January	1—Miss M. R. B. Selman.
"	6—Miss Helena Blackadar
"	6—Rev. E. L. Quirk.
"	8—Rev. E. W. Armstrong.
"	10—Miss Bessie Lockhart
"	16—Mrs. H. E. Wintemute
"	18—Mrs. C. L. Timpany
"	24—Mrs. R. C. Bensen
"	25—Mrs. J. E. Chute, M.D.
"	21—Mrs. E. G. Smith
"	30—Miss Laura J. Craig.

hood we thought of you as our missionary child. It was no surprise therefore to us, when you were through with your medical training, to hear that you had decided to devote your life to the Missionary cause."

Surely this is an illuminating incident and we rejoice with Dr. Jessie Allyn and her sister Miss Laura Allyn in the most precious of earthly gifts, godly and tender parents. In the future we shall think of Dr. Allyn's success in India as their success as well as hers.

—Tidings.

THE BOARD MEETING IN TORONTO.

There was a real challenge in the meetings of the Foreign Mission Board as it convened in Toronto—a challenge for prayer on behalf of many of our workers in India and Bolivia, who are ill or who are struggling toward health in rest-home or hospital.

Dr. E. G. Smith, of Pithapuram, on account of broken health, anticipated his furlough to Canada by a couple of months. Dr. Smith has worked under our Board for thirty-two years. He and Mrs. Smith have gone to Florida for the winter. May our prayer be insistent before God that this worker may be restored to his hospital work in Pithapuram. Dr. H. A. Wolverton is in charge of the Hospital and evangelistic work on this field.

Dr. Jessie Allyn of Pithapuram has been in Canada seeking rest after unusually heavy work. She had hoped to return to India in January, 1926, but must delay her furlough to the fall of next year. Her sister, Miss Laura Allyn, is recovering splendidly from a recent operation. All Western women will unite in prayer that God may graciously restore these two capable women, who have wrought might-

(Continued on page 175)

Our Work Abroad

SOME NOVEMBER ACTIVITIES IN C. B. M., COCANADA

1. Preparation for the fortnight of special evangelistic effort, selected portions of scripture are studied, the campaign hymn thoroughly learned and daily much prayer is offered. This is the lay members' adventure, when groups go out to tell and sing the Gospel in our streets, suburbs and adjoining villages.

2. Plans are under way for the annual S. S. Rally of the various schools in the city. 900 were present at the rally last year.

3. His Excellency the Governor is to visit us when Lady Goschen will inspect Miss Pratt's boarding school of 240 girls. Her Excellency will be presented with a sample of lace work done by the pupils, see the girls gathered at their work under the several teachers, witness a musical drill in which the girls delight, following an appropriate welcome. Mr. Benson has had word to expect a call at the McLaurin High School from Lord Goschen, who will also visit our Hospital in Pithapuram, where Mr. Cross is and for some weeks has been under Dr. Wolverton's care for heart disorder. The Governor is a Christian man and deeply interested in missions.

4. Within the month—oh joy! we are D.V. to welcome two new families and Miss Farnell who returns from furlough. The Quirks are to have a home for the present with the T. Dixon Smiths in the old mission house. The Churches go to Vizag and Miss Farnell to her waiting women in Samalkot. The McLaurins expect to arrive a couple of weeks later.

After abundant rain smiling fields and foliage are all about us, and each one of the missionaries thinks their own special work the very best and happiest ever.

M. B. McL.

3, 11, 25.

A BIBLE TRAINING SCHOOL

Interesting Function (From a Correspondent)

For some three years, the Canadian Baptist Mission has been conducting a Bible Training School for Women in temporary quarters in

Palkonda in the Vizagapatam District. Two members of the Foreign Mission Board, Canada, Mr. John Firstbrook and Mr. William Craig, had already sent Rs. 15,000 for the erection of suitable buildings, and had desired that the school should be named after Mrs. Eva Rose York, who had devoted herself to philanthropic and Bible work in Toronto. Her life of consecrated service had strongly impressed them, and her devotion to Bible study and Bible teaching make it specially appropriate that such a school as this should be given her name. She is a woman of large gifts, both musical and literary, but these have all been laid at the Master's feet to be used in His service.

Tuni, Godavari, being somewhat central in the Mission, and on a direct line of Railway, was chosen as the permanent location of the buildings, and Miss Winnifred Eaton, who has been the capable lady in charge, was willing to come from Palkonda to Tuni. The interesting function was the opening of this new school.

The buildings give great credit to the architects, Dr. E. G. Smith and Miss Eaton, to the contractor, Mr. R. Sundara Rao, and to Miss Priest, the Superintendent. The main building contains the lecture rooms, so arranged that all may open into one hall. On the handsome but simple facade of this hall the words, "Eva Rose York Bible Training School for Women" are inscribed in English and "The Entrance of Thy Word Giveth Light" in Telugu, the latter being the motto of the school.

Stretching to the right from this fine building, which overlooks the compound, is a row of five substantial houses of two rooms each, with pillared verandahs in the front and cook-rooms at the back. Each room accommodates four, and so there is a family group, so to speak from Ramachandrapuram in one, from Akidu in another, from Vizagapatam in another, and so on. This row is the right arm, there is space on the left for another row, should the increase in the number of students require it, the lecture hall and the two rows thus would embrace the whole, leaving ample space in the centre for recreation grounds.

The Opening.

The silver key of the building, presented by little Margaret, was turned by Miss S. J. Hatch, a life-long and intimate friend of Mrs. York. As she opened the building, she expressed the desire that all who entered might have the same desire for Bible study and Bible teaching as the one in whose honour the school was named.

A most interesting programme had been prepared, all the exercises with the exception of the dedicatory prayer by the Rev. W. V. Higgins, D.D., being given by the women, Canadian and Telugu. Mrs. McLaurin, the widow of the founder of the C. B. Mission, presided, and to her, she said, it was very happy occasion. It could hardly be believed when she said this 12th day of October was her wedding day 56 years ago!

Mrs. (Dr.) Joshee read in Telugu a vivid sketch of the life of Mrs. York, Miss Manikyam gave the Bible messages she had sent from Canada, and Mrs. Sontosham led in prayer. Miss Priest gave a sketch of the Bible training work of the Mission up to the present, Miss Eaton outlined her present and future plans which include instruction in the Old and New Testaments, Church History, Christian Ministry, Hygiene, Sanitation, the care of the Home, Sunday School Evangelism, Singing, and so on, an ideal curriculum. The students recited in unison a Bible portion, and sang with great acceptance several Telugu lyrics.

The neighbouring Missionaries to the number of 20 had gathered together for the occasion, and had enjoyed the hospitality of the two ladies and of Mr. and Mrs. Scott, while many Telugu pastors and other visitors were received by the pastor and teachers in the Mission compound. The Christians were very glad to welcome to the function the Hindu friends, Messrs. Ch. Kotilgiam, President of the Union Board, D. Krishnam, Raju, Sub-Registrar, V. Kineli Rao Naidu, Retired Deputy Tahsildar, Mr. Subbarayadu, High School teacher, and many others, teachers and merchants.

The Chairman.

The function closed with a word of appreciation from the Chairman for the gift of Rs.

15,000 from home, for the gift of Miss Eaton, a highly specialised teacher for the work; for the annual appropriations from the Women's Baptist Boards in Canada that made possible the carrying on of the work.

Those in attendance were greatly pleased and delighted with all they had seen and heard.

On Tuesday, October 13, other meetings were arranged for the students, and for the Hindu Gosha Women, when inspiring addresses were given by Miss McLaurin, of Cocanada, and Miss Blackadar, of Waltair, they bringing to a happy close the opening ceremonies. The new term began on October 14 with 36 students.—*The Madras Weekly Mail.*

FROM MISS McLAURIN AND MISS MANN

When Miss Baskerville and Miss Selman came home on furlough this year, Miss McLaurin and Miss Mann, respectively, took over the work heretofore cared for by these two ladies.

In reporting her work in Cocanada, Miss McLaurin writes:—

Caste Girls' School—"I have been, of course, very much engrossed these months with 'learning the ropes' of this new work. It is deeply impressed with Miss Baskerville's characteristics,—her faithfulness to detail, her regularity, her patient perseverance, and the results of her teaching ability. She took the daily Bible classes in the Caste Girls' school, and I find the children exceedingly well-taught. She has left me a splendidly-housed school, with a good staff of (with one exception) trained teachers, and I now address myself to the task of working up the attendance which is somewhat below what it should be. Our Head-mistress is a splendid Christian young woman who received her education in our own Mission schools, passing her matriculation at the McLaurin High School. She brings real interest, a healthy sense of duty and considerable ability to her task. The first assistant, P. Sarah, has been with the school for thirty years, and is wrapped up in it. She takes the keenest interest in the children. Some time ago, when I was taking the lesson on Jesus'

baptism, with her class, I was surprised at the quickness and ease with which the children understood the act of baptism as a symbol of the resurrection into a new life after dying and being buried to sin. But I understood better when they told me that Sarah had taken them to our Jagganaikpuram church to witness a baptism.

Zenana Work.—I am now making the rounds with the Biblewomen, visiting the zenanas in the different sections of the city. I meet a good many women who are interested, some more than ordinarily so. I long to see definite results from families that have been visited for forty years, regularly. I am organizing regular meetings amongst the Christian women in the different sections of the city. There is power here,—if only it were realized, trained and released in the great Service.

The Spirit of Voluntary Service.—I think Miss Baskerville used to report several evangelistic schools, or perhaps she called them Sunday Schools,—which were carried on in different adjacent "pettas" (hamlets) by the Boarding-school girls under the leadership of older women who gave their services voluntarily. I handed these schools over to the Sunday Schools committee of our local Telugu church, (on the North Cocanada field) and they appointed Miss P. Deevanamma, one of Miss Pratt's staff, as Superintendent of this group of schools. She is a beautiful young woman of real Christian grace and spirit, and undertook the work most heartily. It is a purely voluntary work, run by the Indian Christians themselves."

From Akidu, Miss Mann writes of her new work:—

Eager to hear the Gospel.—"M. Marthamma, V. Jemina, and I have made two tours this quarter. Three weeks were spent in the Kaikarum church, but as the Christians,—men, women and children,—were almost all in the fields, it was chiefly a time spent with the caste people. They seemed very eager to hear. We were eight days in the town itself, and hardly more than touched the homes open to us. 'Come again to-morrow' was the plea, and to make certain that we heeded, the next day they watched for us, and were so insistent, that we often obeyed their call. It was seldom

that we were able to reach the part of the town upon which we had decided, because there were so many calls in other directions. In the Turpu Kappu streets, the mud was so deep and sticky, that we could not get to their houses, so they asked us to speak under the village tree,—a group ranging from forty to one hundred gathered and listened attentively for two hours, standing in the rain for a good part of the time. Some of the caste women were very friendly (when their husbands were not about)—two coming to the boat twice to talk. The husband of one was very angry that she had come and beat her after she arrived home. The men themselves, especially the younger men, received tracts readily, and many came to the boat for explanation of parts read, or to hear further.

Influence of Christian Schools.—In one place a keen appearing young man came to a porch where a group of women were listening. Just as we were leaving, I offered him a small book containing some verses from the Gospels. He refused it, explaining that he had a full Bible and was reading it. He is teacher of the Junior High School in that town and is an Intermediate passed man, (one half of the B.A. course) of the Guntur Christian College, (Lutheran). He knew his Bible well, and as we were leaving, we heard him telling a group of women the account of the betrayal of Christ.

Seeking for Peace.—Out there, too, we met a Yogi, dressed in his saffron robes. He called at one house where we were speaking, and tried to bring us into a theological or philosophical debate. We knew our limitations and declined. The next day we met him on the road near a ruined Hindu temple where he had been doing "puga" (worship). He was very friendly and told us his story,—how to gain peace and hope after the death of his wife and two daughters, he had made a vow to eat no cooked food, and to spend his life going from one sacred place to another.

Medical Aid a Help to Evangelistic Work.—The other tour was in the Peddakappavaram church. This, too, was characterized by the eagerness of the people to hear,—in fact, while we were on the boat, there were people

about most of the time. True, some came only for the "loaves and fishes" but that was often the opening wedge. One day, because we suggested that a hot-water bottle might relieve a child who was suffering intense pain, and it did, we were deluged by patients,—one man thought that it was just lack of kindness on my part because I would not promise to cure a cough of years' standing with one dose of medicine. The people remembered how often Miss Selman had helped them and wondered why I did not have the same skill. In truth, one man did tell me that he thought I had no business being a missionary without being able to cure their bodily ills.

Friendly Welcomes.—In this church, I saw a great deal of the Christian work. As this was my first visit to these schools, I was garlanded and "welcome-songed" and welcomed in all the various ways that our Telugu people show their love. In one school, the children sang what I thought was to be a welcome song. I listened, but could not understand one word. It did not sound like Telugu at all. After a whole verse and a half had been sung, I recognized it as "Nearer my God, to Thee," in English.

GLIMPSES AND GLEAMS

Ah, Me! Those Servants!

I was sitting on the front verandah reading the *Statesman* at nine p.m. when my gardener, Sanyasi, suddenly stood before us. "Salaam," he said. His face looked like that of old Satan and his words were: "I've come to take leave. I'm not coming to work tomorrow and please give me a certificate."

"Why how is this, Sanyasi? What has happened? There are only five days before the end of the month and then you will get your pay and can leave properly. What is the hurry?"

"Oh there's plenty of hurry. I'm going to join work with the new Liquor Inspector. Yes I am. When you were in Cocanada last July I sent in an application and now the order has come and I will join up tomorrow at 8 a.m."

"Why Sanyasi sit down and tell me about it. This is very sudden. I had never heard of it before and you know you are supposed

to give a month's notice and I am to do the same to you when I do not want your services."

"No," he says, "I cannot do that; I will join the post tomorrow."

"Why, that is Saturday and there are only five days to the end of the month. It will be hard for me to get another servant so soon. You know this is the time when everybody is picking peanuts."

"What is that to me, I must join," he said, with scowling face.

"Sanyasi are you sane? Oh Devil, I command thee in the name of Jesus to come out of him." Yes, he seemed to be filled with the old fellow and it was no use to talk to him.

Scene 2.

The next morning he did not appear so I called him. "Sanyasi you did not come to work. Did you know there is no drinking water. (He goes three times a week and brings two earthen pots of water from the well over a mile distant.) The pots are not hard to carry as they are borne in two rope baskets suspended from a bamboo stick placed across the shoulder).

"Yes, I know there is no drinking water and I know that the tomato shoots I planted yesterday may die for lack of water, but I must join at 8 a.m."

"Sanyasi, what is the matter? Have you not been with me five years. Have you not learned many things? Every Saturday have I not heard your lesson and tried to get you to learn to read? When you had those awful spasms of asthma and could not work sometimes for several days, did I complain? Did we not succeed after trying here and there in getting a medicine that helps you. Sanyasi have you forgotten your dreadful temper? You know no Inspector would put up with your ways. I have learned to understand you and know you will come around all right. Sanyasi, I hate to tell you these things but have you forgotten all and will you now leave on such short notice?"

"Yes, I must join at 8 a.m."

"All right, Salaam. You may take leave."

Scene 3.

I sat down to write to the Inspector, when

I thought why not go in person, his house is not far away.

"Good morning, Sir. Last evening I saw one of your peons talking to my gardener Sanyasi. It seems he has induced him to leave my service and enter yours."

"Oh, is that so? I was informed that you did not want him and would give him a letter of recommendation."

While we were talking Sanyasi appeared and said:—

"I have come to join." His face was still the picture of old Satan's. When the Inspector said: "How can you join when your mistress has not given you leave?" His face became angrier still and he said: "I am going to join your service and leave hers. You will give me three times as much pay."

The Inspector said: "Why I could not employ such a gloomy looking man as you are. You would not get on here. Anyway you are too short according to the regulations, so go back to your work."

The Christians talked to him and said: "Sanyasi, you might get more pay but would you have the spiritual help? Who among those Hindus would pray for you and try to get you to walk the upward way? They do not know it themselves and everyone knows that they take bribes. Sanyasi choose the right way and confess your fault and return to work."

Scene 4.

But he did not come. I did not take breakfast but sent all away and closed the doors for prayer. God has never failed me yet. At two o'clock he came with shining face and said: "Forgive me. The Inspector's servants said I would get so much more pay and they said I must come at once or another would get the place. I have sinned against your kindness. Forgive me and I will never say I will leave again."

So to work he went and the tomato shoots lifted up their heads as he sprayed the water and the pink flowering ivy and the crotons all laughed to see the return of their caretaker.

Now you may say it was a small thing to take so seriously. Not small at all as this man had learned his work and it would be quite a task to train another to know just where the

pictures on the wall should be placed and how chairs and tables should be placed and just how to wash the car and how to help pump the tires and just how to be there to get the gate and garage opened when the car comes. Oh yes, Sanyasi never fails to be on hand when the horn blows. He is the most helpful chap going when he has not the cough and when old Satan does not fill his heart. He has the pleasant smile and is most courteous and yet he can be (which is not very often) just the hardest peach you ever saw.

He comes of high caste but had no education so can be nothing but a gardener and a man who helps in every way he can. Yes, he chops the wood, fills the water pots, sweeps the ceilings and goes for the mail, and is always there in time of need. His wife became a Christian first. He had such a temper I think she was glad to get away from him to the Christian fold. She has developed into a nice Biblewoman. After some time the husband decided he would become a Christian too and his wife was glad to see him. He developed into a kind husband and now they have a dear son called Daniel and a daughter called Flower. The mother's name is Peace. Dear friends, will you not pray for this family. The son Daniel will one day be the clerk of the village. It is hereditary but Sanyasi could not take the position as he did not learn to read.

Mabel E. Archibald, Chicacole, India

TARIJA BOLIVIA.

REV. JOHNSTON TURNBULL,
Cochabamba, Bolivia.

Tarija, in the south of Bolivia, has occupied a very isolated position behind the formidable mountains, four days' journey east from the main route to the Argentine. Following largely the old mule trail, a railway has just been constructed from the Argentine frontier to Uyuni, on the Antofagasta-Oruro line, thus bringing new value to the south of Bolivia. Now it is possible to travel from the Peruvian port of Mollendo to Buenos Aires by rail, with but a short break in crossing Lake Taticaca.

The largest town on the line south of Uyuni is Tupiza, situated in a pleasant val-

ley where rich vegetation contrasts strikingly with the barrenness of the surrounding ranges. The population, augmented by extra business due to railway construction, is about five thousand. The station is spacious and central. In the main plaza there is an unusually beautiful church and a substantial government building, used for postal and telegraphic service. The rest of the buildings, including two hotels, are insignificant, being of the usual village type and made of adobe. This place impressed us as being of sufficient importance for the location of a worker, who could reach out to Nazareno and other towns that lie within a few leagues' radius. Here the Quichua district appears to terminate, and Spanish is generally spoken.

From this point travellers to Tarija used to strike out on mules across broken ranges by a very rough route that required four days to traverse. At the beginning of 1924 a new road, for automobiles, was completed, to enter by way of Villazon, on the Argentine frontier, from which point Tarija may now be reached in one day. Mr. Haddow and I took this route, thus avoiding eight days in the saddle and a delay in Tupiza of uncertain duration, awaiting mules. The one passenger car being out of order and lying in Tarija awaiting repair parts, we were obliged to travel by motor truck. This was piled high with boxes of merchandise, steamer trunks and mail sacks. On top of all half a dozen passengers tried to make themselves comfortable, but we, fortunately, secured sheltered seats beside the driver. It was 4 p.m. when we set out, but we expected to leave the high plateau and enter warmer regions by nightfall. In this we were mistaken, for at 9 p.m. we were crossing a pass at 13,550 feet, and at 10, when we camped for the night, we were still 11,000 feet above sea level. At daybreak all was bustle, and, after a scanty breakfast, we were on the road again. First came a very long steep climb, next a level spin past two silent lakes, then up and down and over the last range till in the early afternoon we could distinguish the plaza and main streets of Tarija, on an immense plain beneath. Meandering through the valley was a stream

whose banks stood out green against the monotonous gray of the parched surrounding country. The last descent of twenty-one miles dropped us nearly 7,000 feet into the heat of the valley, and in less than an hour more we were entering the city. As the truck rumbled over the cobblestones the doorways were filled with interested spectators, and when the plaza was reached and we drew up at the police station to report our arrival, as required by the regulations, a curious crowd surrounded us and we were subjected to a public inspection.

A Pretty Place.

The Plaza, with its flowers and palms and orange trees, gives a favorable first impression. The city is laid out in squares, separated by narrow, ill-paved streets, and the houses which shelter its 6,000 or more inhabitants are not all huddled together, as is usual in Bolivia, for many have gardens and orchards even in the most central squares. Several of the buildings are of superior construction and have had great wealth lavished upon them, especially "The Mansion of Gold"; but the average dwelling is true to type; a simple adobe house, with the front mud-plastered and calsumined. The orchards produce chiefly grapes, oranges, peaches and figs. Wine-making on a small scale seems to be the only industry. Business is very limited, with the result that many young men have to migrate to make a living. It is significant that few remain in Bolivia. Some go to Chili, but the majority prefer the Argentine. The climate is good, on the whole, though in the wet season malaria is in evidence. The heat is oppressive. At the end of spring we found it less bearable than the hottest weather in Cochabamba. In addition to the municipal schools of lower grades there is a government secondary school and a college under the control of the Franciscan order.

Tarija is one of the very few cities that have no sacred edifice on the main plaza, but close by are two immense churches, with spacious grounds. One belongs to the Franciscans, who have a monastery in the city. The Roman church is deeply entrenched in the life of the people, and is gaining ground,

for this year a bishop was installed for the first time. During our visit a feast of a fortnight duration was in progress. We went on Sunday morning to a large church far from the centre, but could not enter for the crowd that packed the building. People were kneeling in the corridor and on the steps outside.

By and by the service ended; the images, carried shoulder high, appeared, and a procession began, amid the noise of fire crackers and music supplied by Indians with strange wind instruments. These were hollow canes twelve feet long, with a hole near one end, where the operator applied his mouth, and the skin was a cow's tail in the shape of a horn attached to the other. During the afternoon the same musicians, continuing the feast, were distributed in the drinking saloons to supply music for the dancers. It seems that for the multitude religion and spirituality have never been related. Towards evening we went out to distribute a quantity of gospels: probably the first that the recipients had ever seen. A young woman of the better class revealed her pitiful ignorance of the Scriptures by asking if the Gospel of Luke that she had received were a novel. In every street the people readily accepted the books, and one noticed the absence of the fear and suspicion so marked in the cities where the priests have warned the people against the missionary and deceived them concerning the contents of the Bible. But this would change upon the location of a worker. It seems to us that to introduce the gospel into Tarija is a task similar to that faced by the first workers in fanatical Cochabamba. But it should be undertaken, that the people now groping in undisturbed darkness may see the Great Light and find the way to a spiritual life.

THE BOARD MEETING IN TORONTO

(Continued from page 168)

ily for health education for the people; who have cared for our Canadian missionaries; who have provided means for preaching the Gospel.

In the men's hospital at Pithapuram lies one of our workers, Rev. H. B. Cross. In Avani-gadda, where Mr. Cross has been toiling, there

are 1,953 church members living in eighty-one villages. Beside the instruction of the workers, there has been a great movement toward Christ among the lowest classes of caste people. Building, too, has needed supervision, and a very full year has drawn heavily upon Mr. Cross' health and his condition has demanded rest.

Miss Annie Munro of Parlakimedi may have to take furlough before her regular time, as malaria has taken much of her strength.

Mrs. H. E. Wintemute, our active and beloved missionary in La Paz, must likewise be numbered among those who, over-weary, have to take extended rest.

Rev. John Craig, truly a veteran missionary of forty-eight years' service, brought the Board to its feet in recognition of his great work in India. Mr. Craig pled with the Board that extension might be made possible in India.

Rev. Gordon P. Barss, now on furlough in Wolfville, addressed the Board. His own field represents work among eleven castes. He says the Christians are stronger in faith and as individuals are purer in conduct, more stable in work, more enterprising in reaching out for responsibility.

Mention was made of Rev. J. E. Chute, who reports five self-supporting churches on his field in Akidu. We remember, too, that Mrs. Chute is in her twenty-ninth year of medical service at Akidu.

Sometimes we neglect the "thrills" of our work. Listen to Mr. Hart as he tells his own story: "One night on entering a village we were unable to find a single person. Wondering just what had happened, we made our way to a large square in the centre of the village. There we found every person of the place, several hundred of them, sitting in a large semi-circle. 'Why are you gathered together like this; who is coming?' we asked. The village Munsiff replied, 'We knew that you were in the district and that one night you would come to our village. For Ten nights we have been gathering together and waiting like this for you. Now tell us about your Jesus Christ.'" What a challenge!

—Elsie Matthews, Western Baptist.

Among The Circles

THE BUDGET.

A budget, that much talked of thing,
Has this odd feature about it:
It is difficult living *within*,
But far worse to live *without* it.

We need Baptists, a true, loyal host,
Devoted and Generous of Heart,
So that all are Earnestly striving
To have in our great Task a part.

But even with all of these
There still are letters too few;
For there can't be a perfect budget
Until we can count upon U.

REPORT OF THE SECRETARY OF DIRECTORS (Foreign)

Mrs. H. H. Lloyd

The Christmas bells will have ceased ringing before this report appears in the "Link." You had a great deal to read however, and I know I will be forgiven.

We come before you representing 274 Circles, and 71 Young Women's Circles that have contributed \$25705.45 through these sources to Foreign Missions. One Director writes: "I am so glad I have been able to finish another year in the work for the Master. I have enjoyed it so much. I find such joy in visiting the different Circles because I meet so many good people, and this fellowship helps me so much. I would love to live in such an atmosphere all the time, if it were possible." Then follows a list of the many things these Circles have been doing during the year for Foreign Missions, and they paid the Exchange too. This Director teaches a class of "teen age" girls, and they have been supporting a native preacher for three years. Are we not rich in having such faithful, consecrated women leading our different Associations?

An aged father, in poor health, has prevented our Walkerton Association Director from being with us, but as we meet here, she says, "I will think of and pray for those who may go, that all may be done for His honour and glory." The Kenilworth report was miss-

ing from this form. Let us have them all in, please.

Western Association. One Y.W. Circle at Leamington, with 18 members, sent \$146.00. Our girls are doing well.

Thunder Bay, with its scattered churches, has formed two new Circles, one at Crozier, the other at Dryden. We wish them all success.

Elgin Association sends a clear statement of facts through its business-like Director, but we love to get a little news about particular Circles now and then. It makes better reading. Where is Port Burwell this year? We miss that Circle.

Middlesex and Lambton has done wonderfully well. It has been a year of joy and fellowship. Some have gone through trying times, but other reports are just glowing. Denfield has every woman in the Church a Circle member, with an average giving of \$12.90 per member. Talbot St., London, shines out very brilliantly. Mrs. Baldwin has much to tell about her Circles.

Niagara and Hamilton Association report was in good time, and every space filled. Mrs. H. F. Veals seems to be no novice at this work, and is to be congratulated. We miss Mrs. P. K. Dayfoot very much, but her hand will find plenty to do. Our welcome to her successor is most cordial. May many of our young women be prepared to step into these vacancies which are bound to occur sooner or later. In Hamilton, James St. Y.W. deserves special mention.

In Owen Sound Association Daywood Circle is prominent for its liberality. \$69.65 for Foreign Missions from thirteen women. Hanover Y.W. Circle of 21 members gave \$80.00.

Mrs. Norman Phelps takes good care to add the exchange to her totals. This is very gratifying. North Bay Young Women's is holding its own, and the 18 girls gave \$79.63 this year to Foreign Missions.

Mrs. Denniss, for the first time, regrets falling below the line for Foreign Missions. We notice the Minesing Circle still meets, though this Church was totally destroyed by fire.

Miss Nicholls, of Peterboro, mentions two Circles, Colborne and Haldimand, having over

100% of a membership. In the larger churches the account decreases as it is hard to reach the fringe. Norwood Y.W. stands at \$7.30 per capita.

Oxford-Brant, under Mrs. Layman's careful guidance, is the same busy centre of industry it has ever been.

Miss Louise Burch follows in the footsteps of illustrious predecessors, and Guelph Association, no doubt, has a great future. Some vacant spaces were left, but Miss Burch will soon learn to send a telegram after delinquents.

For downright hard work let me introduce to you the Toronto Director, Mrs. N. L. Crosby. This lady has 52 Women's Circles and 28 Y.W. Circles from whom she receives reports. She works long, hard and earnestly to get these reports in time but thinks Toronto Association is almost an impossibility in this respect. They have collected \$9883.83 for Foreign Missions.

The following Associations have increased their gifts to Foreign Missions through their Circles,—Elgin, Guelph, Middlesex-Lambton, Niagara-Hamilton, Norfolk, Northern, Owen Sound, Oxford-Brant, Walkerton, Western, Thunder Bay, Whitby-Lindsay, and Toronto. The others have gone down slightly, from one cause and another, only two.

The work is the Lord's. When we have done our best, we should not worry.

Respectfully submitted,

L. Lloyd.

WAVERLEY ROAD, TORONTO

Mrs. J. Cook, President.

Our October meeting was not only our annual meeting but the occasion of a shower for our missionaries, Miss Jones and Miss Mann. The attendance of members was very encouraging and we were also assisted by some of the young ladies and girls from the Bible School. Miss Slimon, of Pape Ave. Church, gave the address of the evening and we also had the pleasure of another visit from Miss Sutherland who brought a message in song.

Our Thankoffering service was held in November. The offering amounted to something over thirty dollars, for the support of a bible woman. Mrs. Passmore, secretary for Home

Missionaries, gave a very full and interesting report, and Mrs. Robert, Jr., sang in her usual bright and helpful manner.

Our new programme committee have done excellent work already, and during the year we are to take up a study of "Our Missionaries and Their Stations." There will also be a short message on Stewardship at each meeting.

Edna A. Haynes, Secretary.

NORWICH

The Norwich Baptist Mission Circle has had a very spiritual and successful year. Deep interest has been taken by all the members in missionary work. One dear member, Mrs. C. J. Hulet, has been called to higher work.

We had Mrs. Reekie of St. Catharines, Ont., address our Thank-Offering meeting, which was very helpful to our circle. We had two new members and two Life members. Amount raised \$200.54.

Hon. Pres.—Dr. Gertrude Hulet.

President—Mrs. (Rev.) Kendall.

Secretary Treasurer—Mrs. Beatrice Mott.

STRATHROY

The annual thankoffering meeting of the Ladies' Mission Circle of the Strathroy Baptist Church was held on Tuesday evening, November 17th, with a goodly number present.

The Vice President, Mrs. W. J. Mill, presided over the meeting. The Scripture lesson was read by Miss L. Statham and prayer was offered by Mrs. N. Greenwood.

The speaker of the evening was Miss Agnes Baskerville, of India, who told in a very interesting way of the work being accomplished among the women and girls of India. In closing Miss Baskerville sought to impress upon us the great need of more earnest effort on the part of every Circle member to help give the gospel message to the women of India.

Mrs. S. McCandless favored with a beautiful solo during the evening.

The thankoffering amounted to over \$50.

The Young Women

FROM MISS HINMAN.

Akidu, Godavari West, India.

Sept. 22nd, 1925.

Dear Ones at Home and Abroad:—

The fact of my having attended a very unusual performance last night explains why my home letter did not get a start. I might better say—unusual for me. It was an engagement ceremony. This was the first Mrs. C. and I have been invited to attend. It was the niece of Miriam, who is a helper in the Hospital. She had had this girl living with her. As the Pastor was late in coming, they had the dinner first. They told us this was not according to custom for, if the groom did not pony up enough in the way of jewels, they might turn down his case, when he and the men he had brought with him to arrange the matter, would be sent off without being served a meal. When we had just finished the Pastor came and ate hurriedly. Then he, the Head Master, and our teacher Satianandam, sat down on a mat facing three men who had come from the groom's village. The Pastor asked why they had come, demanded to know the character of the prospective groom, what his educational qualifications, what his position, his salary, if he owned land, if he had debts, and if he could support the girl. Not only so, but what he would then plank down, as security that he meant business, and what jewels he would give at the time of the wedding. He had a silver belt to give now, and promised gold bracelets, and a gold necklace at the wedding time. He had his demands too. He wanted them to agree to give him gold bracelets at the wedding. He didn't succeed in getting that. Then they said "Show what you have brought." They opened up a bundle and brought out saffron, plantains, bettle leaf, which the people chew, the silver belt, and a very ordinary quaka and piece of goods for a jacket. The quaka was passed around and nearly everyone commented on the fact that it was of very poor quality. The groom said he didn't know, his Pastor bought it. As this is his second venture, though he is but 21, we thought he probably did know a little more than he pretended to do. All this while the girl was never in sight. The new

quaka was taken to her. She put it on and appeared, of course, desperately shy. To the question the Pastor had previously put as to whether the groom had seen the girl, he declared he had not. When she came she was asked if she had seen him before. She, too, cheerfully lied, saying she had not. This seemed to have been expected of them. The Pastor read from the Bible about Abraham seeking a wife for Isaac. Then with prayer the performance ended. It surely was strange to say the least. It seemed to be such a case of bargaining.

A STUDENT VOLUNTEER'S REASON FOR BECOMING A MEDICAL MISSIONARY TO CHINA

From an Address Given by a Medical Student Volunteer at the Foreign Mission Conference, Washington.

Nine years ago I went to an Older Boys' Conference of the Y.M.C.A. in Lincoln, Nebraska. I met there Jesus Christ. Since that day I have known that there could be but one single dominating motive in my life. That was, to do the best I could to mould men after the fashion of Jesus Christ.

I spent the next few months studying as hard as I could on two questions—what shall I do with my life, and where shall I spend it? The second question was answered first. Within a month after reading the life of David Livingstone and all the other church papers and literature I could get hold of, I decided it would have to be in the foreign mission field, unless God prevented it. About six months later, after studying myself and the need I thought I ought to go to medical work. Medicine to be my profession but not my life work: Christian missions to be my life work.

Here are the reasons that led me to this decision: The first was simply a sense of fairness, a square deal to the non-Christian peoples of the world. I had happened to be born out there in a little town in the state of Nebraska, given a public school education, a high school education, a university education and a medical education. Was I responsible

for the fact that I was born in a home where I was surrounded all my life with Christian influences? No, I had nothing to do with that. In other countries there are men and women without a chance to go to public school, high school, state university or medical school, men and women born without a fraction even of the helpful surroundings under Christian auspices that I had had. Were they responsible for that? No, it was a mere accident as far as they were concerned.

Did I have a right to appropriate that which came to me through mere accident of my birth and allow other people to go all their lives without any of those opportunities? If we had not been neglecting those folks all these years, it would not be quite so bad; but I realized that I ought to be willing to give my life to try to set right the wrongs that have been done those people by men of my own colour and my kind of religion. That was my first reason.

The second is just because of the overwhelming need there, the need from the standpoint of existence, from an educational standpoint, from the standpoint of womanhood and childhood, the need from the standpoint of medicine. That, of course, interested me. The statistics showed that there is about one doctor in the foreign field for anywhere from one to five million people. In this country there is one to every 725. What does that mean? It would mean that there would be only one doctor to my home state which is 400 miles long and 200 miles wide.

I have been working since I finished my internship, till I got my debts paid off, with a doctor in Omaha. When I left there the first of September there were applications from twenty-one fellows for my humble position—doctors just as good as or better than I am. I could not help but think, if I don't go back to Omaha, I am sure there is nobody out there who is going to suffer for the lack of a first rate physician. Next summer, I go to China, to an area about the same as the state of Connecticut. Back in Omaha there are twenty-one fellows offering for my position. Out there is an opportunity which nobody fills if I do not go. Now what should I do?

The third reason is because the need is so great here at home. That sounds funny, I suppose. A few years ago, when I began to waken up to the terrible iniquity in our own civilization, I was disheartened. I said, "After all, maybe I ought to change my purpose to become a foreign missionary." I seemed to think there was no right to go over there until in America we could set up a demonstration of Christian civilization from which they could learn. I had the idea that to attempt to take our Western medicine and our Western education methods was about the same as taking Christianity. I don't believe that any more. As I became more and more conscious of the great evils in our country it seemed to me that we could not begin to solve our inter-racial and inter-national problems, and our own labor problems without the right kind of foreign missions.

I go to the foreign field because my hope for our own country lies in the Orient. The need is so great here at home it compels me to go there to help meet America's need as well as China's need. Napoleon said 125 years ago, "There lies China, a great giant. Don't awaken her." Well, she is awakening, we can't put her back to sleep. My question is which way will she change the face of the world? Toward Christ or against Christ? The answer does not depend upon China; it depends upon you and upon me. It is our job as Christians to take Christianity to China.

The fourth reason why I believe in foreign missions is because it is Christ's command. It is not my plan for the world. I didn't want to be a missionary any more than anybody else. He asked to have it done by his disciples, I called myself one of his disciples. It has not been done through all these 1,900 years.

What choice did I have except to get busy at it, unless I had some special reason for not being at work at that particular thing? I couldn't get away from that. It was up to me. It seemed to me it was up to me to convince myself that I ought not to become one. I could find no adequate reason for not becoming one.

(Continued on page 184)

Canadian Girls in Training

C. G. I. T. IN CONFERENCE

In the last Friday in November a most unusual sign was posted up at the Union station. At the top of the stairs was a big white poster bearing the magic letters "C.G.I.T." and these girls, coming in by train from all points of the compass, gathered by the hundred. Where had they come from and where were they going? They were delegates, 635 of them, from registered C.G.I.T. groups to the first Canadian Girls' in Training conference that has been held in Toronto.

The conference theme was "Farther, farther, farther, sail" and was suggested by part of Walt Whitman's beautiful poem—

"O my brave soul,
O farther, farther sail,
O daring joy, but safe
Are they not all the seas of God?
O farther, farther, farther sail."

The idea of ships and sailing and ports was carried out in detail at all the conference sessions which lasted from Friday until Sunday evening.

The first address was given by Miss Mary Allison, National Girls' Work Secretary, who spoke "Of Ships." Never before had the girls heard so much about the making of ships and the material that goes into the making; the value of the cargo that is placed in the hold from day to day for future use; the different kinds of ships and the importance of being a fine sailing schooner rather than an ordinary, slow-going barge. It didn't take them long to make a personal application.

On Saturday morning this was followed up by Miss Macdonald on the subject, "I saw three ships come sailing." There was more about the cargo, about the captain, about the chart of sailing given by Jesus and about the propelling power of God. Could you imagine anything more helpful for these fine teen-age girls with most of life's sea yet unexplored.

Of course there were other things besides talks. There were jolly sing songs and beautiful services of worship and helpful discussion groups where the girls expressed themselves very freely.

On Saturday afternoon one hundred of the girls were graciously entertained by Miss McCormack and Miss Walker at "Oaklands," and

how they did enjoy the musical programme and the feast of good things provided for them. Other groups of delegates made use of the gymnasium at the Y. W. C. A. which was thrown open to them and others explored the wonders of the provincial museum.

All of the girls gathered for the banquet in the evening and there were so many that three churches were needed to accommodate them. The rather unusual toast list included "The ship of state and its captain," "The fair winds of heaven" and "Ports and happy places." This was followed by an inspiring talk on "The set of the sail," when the girls caught a vision of what it means to have full control of their ship; to make use of the fair winds of heaven and to sail true and straight.

The evening was given over to foreign missions when Miss Bona Mills talked about "Other little ships."

"My little craft sails not alone,

A thousand fleets from every zone
Are out upon a thousand seas."
She gave them glimpses of girl life in India, Japan, China, Africa and the foreigners in our own land, speaking of their craft, their cargo, their need of a pilot and their S.O.S. call to us.

This was followed by a charming Chinese play which Mrs. Lyon Sharman has written especially for Canadian Girls in Training.

The whole conference came to a fitting climax in the quiet Sunday afternoon session. The girls met in a spirit of devotion and prayerful earnestness to consider the service of worship "the love of God which passeth all understanding." Very sincere was the prayer "Help us, O God, for our boats are so small and Thy ocean so wide."

There was a fine challenge in Miss Jessie Macpherson's address "Farther, farther sail"—the vast future before them, the sails set right, the cargo wisely chosen, the Master Pilot taking charge.

A spirit of high resolve and of real consecration prevailed and quietly the girls separated at the close of the meeting. They had had a happy time in port and were ready to sail forth knowing that "all the seas are God's."

M. B. Marshall.

Our Mission Bands

OUTLINE OF COURSE

In the following course of band programmes, the Bible study as well as the Missionary Study, is progressive.

In the Bible Study we shall have—

- 1st. The Angel's Message of a Saviour to all mankind.
- 2nd. The Shepherd for all mankind.
- 3rd. The Command to bear the news to all mankind.
- 4th. The challenge to send the Heralds to all mankind.

In the Missionary course, which is a consecutive study of Bolivia, we shall have—

- 1st. The history of the country and the beginnings of our work there.
- 2nd. The trip to Bolivia and a general knowledge of the country.
- 3rd. The Stations of La Paz and Peniel Hall Farm.
- 4th. The three remaining stations of Oruro, Llalagua and Cochabamba.

MISSION BAND STUDY OF BOLIVIA

1. Hymn 208. "Praise Him, Praise Him, Jesus our Blessed Redeemer."
2. Scripture Reading. Luke 2:1-14. The Angel's Message.
3. Prayer.
4. Minutes of previous meeting.
5. Roll Call and offering.
6. Business.
7. Hymn 28. (Songs and Solos 1200) "The Angels' Song."
8. Leader's remarks on the Bible study and Introduction of Missionary Study.
9. History of Bolivia. By three children.
10. Hymn 108. (Songs and Solos 1200). "The Sweetest Name."
11. Story of Mr. Reekie's first visit to Bolivia, by an older member.
12. Leader's announcement that at the next meeting we will all take a trip (imaginary of course) to Bolivia. Be sure to be here on time for our train (or car if more suitable) will leave sharp at o'clock (hour of meeting to be filled in here), and we do not wish any to be left behind.

13. Hymn 1156. (Songs and Solos 1200) "I love to Hear the Story."
14. Lord's Prayer (in unison).

Programme No. 1

Leader's Remarks on Bible Lesson and Instruction of Missionary Study.

Part 8

Question by Leader—Who can tell me what our Bible Story was about.

Answer—The birth of Jesus and the Angel's message.

Ques.—What was the angel's message?

Ans.—"Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ, the Lord—Glory to God in the highest, and on earth peace, goodwill, toward men." (Have child learn this text in readiness for meeting.)

Ques.—For how many people was the "good news" sent?

Ans.—To all people.

Leader—Then that means us, and it must mean the people in heathen lands, who are still sitting in the darkness of sin, and the shadow of death, and who have never heard of Jesus—"The Light of the World." We are going to study about some of these people for a little while, and, as we hear about them, think how much we have to thank our Heavenly Father for, that we have heard the Angel's message, and then, let us try to love and help those who have not been so fortunate as we.

Ques.—Who can tell me in what continent we live?

Ans.—North America.

Leader—Yes, that is right, but what continent lies South of us?

Ans.—South America.

Leader—Who discovered these continents?

Ans.—Christopher Columbus.

Leader—Who were the first people from Europe to live in South America?

Ans.—The Spaniards and Portuguese.

Leader.—Now, we have learned who discovered our countries and who live in the one, so I am going to ask Mary to tell us who lived in part of South America before Columbus

discovered it. But before Mary speaks can anyone name the countries of South America?

Part 9

Mary—Ever so long ago, over four hundred years, there lived in what we now call Peru, Bolivia, and the West coast of South America, millions of Indians, called Incas. They were good farmers, built good roads, and because they had rich gold and silver mines, were very clever in working with these valuable metals. Their women did a great deal of weaving for garments, even to weaving for the Royal Incas. They were very considerate of the poor, and the sick, and were worshippers of the Sun and Moon. Their temples, which they built to the Sun and Moon were beautifully decorated with gold, and the dishes and artificial flowers in the Inca's palace were made of gold.

Leader—Mary has told us about the wonderful Incas, and now, Johnnie will tell us what happened to them.

Johnnie.—About forty years after Christopher Columbus discovered our American continents, a Spaniard, named Pizarro, and his followers landed on the shores of Peru. The Inca Emperor sent a message of welcome to the strangers, and did his best to entertain them. Pizarro wickedly invited the Inca Emperor and his followers to dine with him, and when they came, unprepared to fight, a priest ordered the Inca to become a subject of the Pope and the Emperor of Spain. When the Inca refused, Pizarro ordered his cavalry to charge and the Inca was taken. This was the first time the Incas had ever seen horses, and they were very much frightened. Pizarro promised to let the Emperor free, if his followers would pay a great sum of gold, which they did, taking many months to secure it, and even robbing their Sun Temple to give him all he asked. He was then false enough to break his promise, and put the Inca Emperor to death. The Incas fought bravely, but the Spaniards were so strong and cruel, that the poor Incas gradually died off, till very few remained of the once strong tribe.

Leader.—How pitiful, that a man who might have been a great blessing, should have let the love of gold rule his heart, and make him so

cruel! What a different story Johnnie might have told us, if Pizarro had taken the "Angel's Message" to those Indians!

Alice, can you tell us a little more of this history of Bolivia?

Alice.—After Pizarro had been only a few years in Peru, he was killed, and for nearly three hundred years, Peru, and nearly all her neighboring countries, were in a constant state of fighting for independence, one ruler after another being killed, or put from his office. Just one hundred years ago, what we know as Bolivia, (point out Bolivia and Peru on map) separated from Peru, and became independent, taking the name of Bolivia, after Simon Bolivar, (pronounced Bo-lee-var) who freed them, and became their first President. For many years there was no peace, very few of the presidents being allowed to live any length of time, but in the past few years they have been better satisfied.

Leader—How much they need the Angel's Message of "Peace on earth, goodwill to men!" Now, after we have sung another hymn, we will hear a story of the first Canadian man who carried the "glad tidings" to poor little Bolivia.

Part 10.

Story of A. B. Reekie. By an older member.

Thirty years ago we had no missionaries in Bolivia, and I don't believe we were the least bit interested in such a far away place, but for a long time, ever since he was a little boy—Archie Reekie had watched with interest one place on the World Map, and dreamed of some day visiting South America. As he grew big, he decided that God wanted him to be a minister, then one day he read about how many there were in South America who never had heard of Jesus' love, so he made up his mind to go and see. He was poor, but his family and some friends gave him enough money to go, and he started out in May, 1896, travelling the cheapest way, which of course was not the most comfortable, as it meant having the cattle for company on the boat. The food was poor and scanty, and he was very weak when he reached Peru. Some Baptist Missionaries sheltered him, and after he grew stronger he went on to Bolivia. Here, he found several willing to buy Bibles, a book which the

priests forbade them to have. When he returned to Canada, he told the churches what he had seen and enough money was given him to support him for three years. He went a second time, and started a school and Sunday School in Oruro, Bolivia. As a result of four years work, three boys who first came to his school learned to love Jesus, and so our first Mission was started in Bolivia.

N.B.—If leader has not sufficient children of an age to take the above parts, she might ask questions about the Incas, Pizarro, etc., the answers having previously been given to the children to learn. It is desirable that a good map of the Western Hemisphere be in use, or if such is not available an outline map of North and South America may be drawn on the blackboard and places mentioned in the course marked thereon.

A WALK THROUGH THE WOODS IN INDIA.

(For the Juniors, by Mrs. Tedford)

It was a lovely morning when we started out for Southampton in the pony jutka. We had eight miles to travel, but only four of these could we drive, for after that the road became very rough. So at the fourth mile stone which is the entrance to the jungle, we alighted from our royal carriage. We were not sorry for we wanted to walk through the woods. They always smell so sweet and fresh after the villages and towns that we fain would linger in their dewy fragrance, and there was plenty of dew for it was not yet eight o'clock. We were not afraid of the wild animals for the sun had driven them back into their lairs, although once while passing through these woods we saw a wild pig. He was running just as fast as his legs could carry him. I guess he didn't like the man smell, and perhaps he had good reasons to be afraid, for the Indians say that his flesh makes a very nice curry.

We gathered many kinds of wild fruits. There were little blackberries grown on evergreen shrubs, green berries growing on tall trees, also a kind of fruit with a very astringent taste which I didn't care for at

all; but what attracted the women most of all were the wild figs. They grow on a large spreading tree rather difficult to climb, but heaps of them were lying on the ground. They all looked lovely on the outside, but upon opening them up we discovered that their hearts were bad. Noka, the small boy who drives the pony, filled his pockets with them, but to his great disappointment, out of the whole lot he found only one good one. The birds sang very sweetly this bright morning as if to welcome us to the wood. We counted at least eleven different kinds of songs and calls. One called out—"Hot weather! hot weather!" another made a noise very much like a drop of water falling from some height into a tub of water "Pluk! plunk!" and another called "Caught! caught!" If you should mimic the latter he would become very angry and call out very loudly Caught! Caught! as much as to say, "Go away!" but for the most part their songs were just joy notes and one would think that their little throats would burst with the force of their glad songs. A big hawk was seen flying over head and what do you think he had in his claws? A snake, no less. He had it by the tail. He was not going to take any chance on being bitten, not he. I imagine there was a battle royal before he succeeded in capturing his prize.

These things were all very interesting, but what attracted me most were the flowers. Oh the flowers! There were white ones of many varieties, blue of different shades, yellows, reds, flame colored ones, purple ones, and pond lilies. I pulled some of the lilies from the water with my walking stick. They were white of a small variety and had a fuzz on the inside of their petals which looked like tiny spikes. They were just beginning to open up for they had not yet quite awakened from their night's sleep. When I looked into these lovely flowers I had many thoughts and I imagined many little faces, there were white ones, and brown ones, and I thought of the verse in the Bible "Consider the lilies how they grow, they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like

one of these." Do you know what I think Jesus was thinking about when he said this? He was thinking of their purity. Why does God love the little children? Why do we all love little children? Because their hearts are pure.

Dear Juniors, we all want to be pure like the lilies. Do we not? And not to be like the figs, beautiful on the outside only. And we can be pure if we walk with our hands in the hand of Him who loved us and gave himself for us.

Do you ever think how very difficult it may be for the boys and girls of India to be pure? Satan is very busy in this land, and often even the tiny children feel the sordid hand.

Let us be part of your prayer for this month, that India's juniors may be kept pure for Jesus' sake.

Matts. 5:8 "Blessed are the pure in heart for they shall see God."

- (1) What did we see in the wood?
- (2) What were the figs like?
- (3) How did the birds sing?
- (4) What were the lilies like?
- (5) What did Jesus say about the lilies?

—Tidings.

The Sunshine Mission Band of the Colchester Baptist Church, had an entertainment on Wednesday evening, Nov. 18th. A splendid program, consisting of choruses, duets, solos, recitations and exercises, was listened to by a large appreciative audience. After the program refreshments were served and an enjoyable and profitable time was spent together. An offering was taken which amounted to nearly \$38.00.

Grace Laramie, Secretary.

The Study Book "Prayer and Missions" is highly recommended (60c). How to Use adds greatly to its value (20c). Send for these to the Literature Department, 66 Bloor St. W., Toronto.

A NEW IDEA FROM NORTH BAY

The new Leader in North Bay recently told us of an interesting meeting in their Band. She had purchased little Canadian Flag pins, and used a map of India, writing a short sketch of each station there, which the children learned and recited at the meeting, at the same time, each pinned her flag on the station marked on the map, which they had told about. Gift boxes were given them some time before, and the leader, after the talks were over, told the members how the money in these boxes would help keep Canadian Missionaries in these stations, telling the people there about Jesus. Also she told them the names of the missionaries in each station, and the particular kind of work they were doing there. She got all this information from the Links, and Among the Telugus. The Map was gotten from the Literature Department. She says this plan took a great number of the boys and girls.

Isn't this a perfectly fine idea for your Band? That is why she sent her suggestion, so that others could try it too.

REASONS FOR BECOMING A MEDICAL MISSIONARY TO CHINA.

(Continued from page 178)

The biggest obstacle, when it comes to deciding to go to the foreign fields is the obstacle of Christian parents at home. Oftentimes leaders of missionary societies, I have found, when it comes to their own sons and daughters are not willing to have them go. I have thanked God that my mother, when I came and told her I was going to be a foreign missionary, was glad.

If I honestly wanted to put my life in where it would count for the most, where else would I go, except where the need was the greatest and the workers the fewest? We pray glibly, "Thy kingdom come." I question if I have a right to pray that, to let it roll off my lips, unless it represents the dominating passion of my every waking hour year in and year out. Not fifteen per cent of my life or ninety-nine and one half per cent of my life, but all my life, all for Him.

—The Missionary Monthly.

The Eastern Society

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

TO THE WOMEN AND GIRLS IN THE CIRCLES OF EASTERN ONTARIO AND QUEBEC—GREETINGS!

Echoes of the splendid convention held in Ottawa are still ringing in our ears and the warm thrill experienced through the sympathy and co-operation of so many loyal workers—your delegates—has strengthened and encouraged our Board for the great things that are before us all.

This year 1926 is especially significant to our Women's Society because it marks our 50th Anniversary and for this reason we want to make it the very best in our history to date.

We have large responsibilities as you will see by the estimates, and the exchange makes financing exceedingly difficult. The only way we can hope to meet these obligations is by prayer—for believing prayer will solve all our problems.

We wish that every woman would read and study Helen Barrett Montgomery's "Prayer and Missions" until the truths contained therein become warp and woof of her inner consciousness.

Then we would suggest that prayer groups be formed in every circle—just a band of women pledged to pray daily for certain definite objects—the Treasury, our work and our workers—not necessarily another meeting, for they may pray separately, for He has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done unto them by My Father which is in Heaven."

Those of you who were among the fortunate ones who heard Miss Lockhart's vivid story of conditions at Vuyyuru, must have felt the pull of the Jubilee, for no one could come away without an ardent desire to extend those overcrowded dormitories, to build the walls and class rooms and make possible the isolation ward which seem such bare necessities to us with our well-equipped Canadian Schools, but there are others who have not yet had the joy of participating in our Jubilee Thankoffering.

Will you help us to realize our ideal of "every woman a worker, every woman a builder" by telling them of the plan by which they

may work golden hours, days or weeks and fill this need which is crying out for accomplishment.

The symbol of the torch which we have chosen for our Jubilee, brings to mind the story of olden days when the Scottish Chieftain summoned his clan to battle by placing a flaming torch in the hand of his trusty henchman, telling him to run with it swiftly and name to every clansman the time and place to meet his chief. When the torchbearer reached the first hamlet he passed on the torch and the message to the headman. He in turn grasped the torch and ran to the next hamlet, and so on and on until every clansman had heard."

Ever since our Lord gave the starting signal "Go" (and let us remember it was first given to the women) his torchbearers have gone forward carrying the light of the gospel.

To-day the torch is in our hands passed on to us from those pioneer women who nearly fifty years ago in simple faith began this work which has been so signally blest. Let us lift it high and keep it burning brightly so that "the True Light" may shine into the hearts of India's daughters who have been given into our care and keeping.

Our women have time and again risen to the seemingly impossible task and we feel sure that our Jubilee Year will be no exception. So let us unitedly go forward into the New Year in the spirit of joy and thanksgiving and in the full assurance of victory.

Affectionately Your President,
Montreal Ethel C. Ayer.

KINGSTON TO QUEBEC

Are you listening? Tune in your loud speaker to C.B.M., India.

Speaking—Mrs. Cross, Avaniagadda.

Our Dear Friends,—The BOX has come, and I am aching to open it and see the contents. As you will see we are not at home but at the Mission Hospital at Pithapuram. Mr. Cross has been ill for over three months.

(Continued from page 187)

EASTERN SOCIETY ESTIMATES—1926

P L E A S E !

As a Circle Member, may we ask you to carefully study the following estimates? It is important that YOU should know how the money you send in is used.

Akidu Medical—		
Assistants	\$ 716.00	
Medicines	150.00	
Diets	34.00	
	\$	900.00
Miss Hinman—		
Salary	700.00	
Work	7.00	
		1400.00
Yellamanchili—		
Miss McLeish's Work		668.00
Narsapatnam—		
Miss Murray's Salary	7.00	
Miss Murray's Work	130.00	
Miss Mason's Work	582.00	
		1412.00
Vuyyuru—		
Dr. Hulet, Work	576.00	
Miss Bain, work	1642.00	
		2218.00
Avanigadda—Mrs. Cross		304.00
Tuni—Bible Women's Training School		122.50
Hostel, Waltair—Miss Kenyon		121.00
Vellore Medical School		100.00
National Christian Council		10.00
Bolivia		200.00
Administration		200.00
	\$	7655.50
SPECIALS—		
Repairs to Vuyyuru Carriage	\$ 20.00	
Repairs to Caste School and Bible Women's House, Vuyyuru	40.00	
Supplementary Estimate, Vizag Hostel	21.00	
Miss Murray's Passage	550.00	
Exchange	850.00	
	\$	1481.00
	\$	9136.50

T H A N K Y O U !

*Now that we have considered the estimates
just a word or two of explanation*

ATTENTION is called to the fact that the above estimates for 1926 are larger than usual. This increase is accounted for by two special items—Miss Murray's Passage and Exchange.

CONTRIBUTIONS FROM CIRCLES AND INDIVIDUALS are asked for Miss Murray's passage. Many, we feel, sure, will feel it a great privilege to contribute to this special.

THE EXCHANGE SITUATION remains serious. Our share, on the money we send to India, amounts to over \$60.00 per month (last month \$63.51).

THE AMOUNT NEEDED EACH MONTH by our Treasurer, including Exchange, but exclusive of Miss Murray's passage, is therefore

\$675.00

A big task? Yes—but "believing prayer" plus "individual generosity"
by every Circle Member through every Circle, will do it.

Canadian Missionary Link

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

Literature Department—Women's F. M. Board, 66 Bloor St. W., Toronto 5. Do not send cheques if you live outside of Toronto. Send money orders. Telephone Randolph 8577—F.

We had to bring him here nearly two months ago and he is still in bed, not able to sit up. We hope it will not be long until he is better. It seems a long time to us but we have much to be thankful for and we are thankful to our Heavenly Father. He has been so good.

We hope to be able to go home in time to get ready to have a joyful Christmas. There will be many glad hearts when they see the contents of your box. The list of contents is very interesting and I am anticipating the joy the gifts will bring to many. I wish the givers could see the happy faces and the Indian smiles. They are brighter than any new dime. We thank you very sincerely and send our best wishes to you and all our friends in Montreal and a

Merry, Merry Christmas and a Happy New Year to you all from Avaniagadda.

C. B. M. Hospital, Pithapuram.

The Superintendent of Supplies wishes to suggest that the Women of the Eastern Association refer to copies of the "Link" for last January to May, as the information contained therein still holds good. Full particulars regarding this year's Christmas box will be published in due time.

Kindly note, Miss E. Bentley, 910 St. Catherine St. W., Montreal, has been appointed Secretary to assist the Superintendent of Supplies, and correspondence should be sent to that address instead of to Mrs. Findlay, as formerly.

Most people have surplus calendars (1926) at this time of year. These would be very welcome in India and can be mailed as printed matter at the rate of two cents for each two ounces to either of our two Boarding Schools, to Mrs. Gordon, Vuyyuru or Miss Hinman, Akidu. Our touring missionaries

are the ones who need S. S. rolls and picture cards.

Mrs. Cross, Avaniagadda.

Miss Bain, Vuyyuru.

Miss Mason, Narsapatnam.

Miss McLeish, Yellamanchili.

Our two Hospitals find small scrap books useful but pictures must be suitable for S.S. work, not foolish or sentimental ones.

Dr. Hulet, Vuyyuru.

Dr. Chute, Akidu.

Keep this for reference. A. H. F.

DIRECTORS AND CIRCLES OF ONTARIO WEST PLEASE TAKE NOTICE

Many will already know that Mrs. Lloyd, for so many years our faithful Secretary of Directors, has had to resign owing to ill-health.

Her successor is Mrs. W. R. Henderson, 42 Heath St. W., Toronto 5.

The new Convenor of the Furlough Committee is Mrs. Hendry, 191 Sherman Avenue S., Hamilton, Ont.

All who wish to secure the services of our missionaries on furlough will please write to Mrs. Hendry.—Editor.

MY NEW YEAR'S WISH.

Thou art the way, without whom there is no going;

Thou art the Truth, without whom there is no knowing;

Thou art the Life, without whom there is no growing."

"Thou art the Way, the Truth, the Life:
Grant us that way to know;
That Truth to keep; that Life to win,
Whose joys eternal flow."

—Sel.

From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

At the first of the New Year we always tell our friends on our "intelligence page" of the NEW things we have in stock for help in the Circles. Here they are. And first we will mention our Prayer Leaflets, which are NEW.

PRAYER.

Answered Prayer, 1c.
Prayer Points, 2c.
Intercessory Foreign Missionaries 3c.
God hears and answers Prayer (poetry) 2c.
God's Answers to Our Questions, 2c.
Prayer List (a blank form for objects of prayer to be written in, with scripture thought on hindrances, conditions and encouragements, also suggestions on how to use). 2c.

STEWARDSHIP AND GIVING

How Much shall I give this year for Missions? 1c., has on one side a little argument every sentence beginning "if," on the other side is "Who Should Give Nothing to Missions?"
Proportionate giving, 2c.
Does one tenth belong to God? 2c.
God's Tenth, 2c.
Story of a Mountain Widow, 2c.
Talks With Money, 2c.
These six will be sent postpaid for 10c., and often contain more articles than the title tells about.
Stewardship Born of God, 3c.

BOOKS

Peace On Earth, being several chapters by well known writers, the first of which is World Peace and Missions, by Margaret Burton. This is a most worthwhile book, and wonderfully thought producing. 35c.
What Shall We Make, is a book of suggestions for Band work days, 25c.
The Good Shepherd, 15c., being suggestions for the devotional part of your program for the meetings for the year.
Among The Telugus, 30c. Don't miss this. We only have a very limited number left.

OTHER LEAFLETS FOR YOUR PROGRAMMES OR FOR READING

When the Deacon Talked in Church, 2c.
Three Knocks in the Night, 3c.
God Cares—Do We? 1c.
The Pearl Divers, a missionary parable, 2c.
Are Children Interested in Missions? 3c. To help inspire a would-be leader.

LEAFLETS FOR CHILDREN

How There Came to be Eight, 2c. How Long Must I Wait? 4c.
As They Play in China, 3c. Sentence Prayers for Children, 2c. These 4 for 10c.
Would it not be a wise thing to stir up interest in our estimates by having bright informative programmes whereby the members would learn about the people and things mentioned in the Budget on last month's Link? You can get information for this from Beacon Lights, Among The Telugus, last year's Links, and the Literature Department. TRY THIS and do not forget your ANNUAL LINKING THE TELUGUS, and again
A HAPPY NEW YEAR TO ALL