

Canadian Missionary Link

XLV

WHITBY, FEBRUARY, 1923

No. 6

IS IT TRUE?

Is it true that ninety per cent. of church members are not vitally interested in Missions? This statement has been made recently.

If it is true should not the women *as church members* take this matter more seriously? Is any regular instruction or inspirational teaching given in our churches to all church members directly urging the duty of spreading the Gospel message?

Are we indifferent to Christ's last command "Go ye into all the World"?

Do we forget those "other sheep" for whom His heart longs?

If Canadian Baptist Christians cared enough, there would be no cut in any estimates for India or the Home Work.

"Celestial Seeker, send us forth!

Almighty Lover, teach us love!

When shall we yearn to help our earth,

As yearned the Holy One above!"

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The Women's Baptist Foreign Mission Board of Western Ontario

Canadian Missionary Link

XLV

WHITBY, FEBRUARY, 1923

No. 6

A Call to a Week of Prayer

Please read again the Article under this heading in the January Link, on page 114, and with it the following explanations by Mr. Haddow. Note again also the picture of this unfinished chapel on page 115 of the January Link.

Let us not forget that the first seven days of February have been set apart as a time of special prayer that the hindrances to completing this Chapel may be removed. Baptist women all over Canada are asked to co-operate in united prayer for La Paz at this time.

THE DIFFICULTY RE THE BUILDING OF THE MISSION CHAPEL IN LA PAZ, BOLIVIA

First.—We purchased the lot from the municipality in May, 1920. After considerable delay due to the "crookedness" of the officials of the municipality, we were given the deed in January, 1921, and shortly we were given "Judicial Possession," that is to say one of the judges examined the deed and having satisfied himself that all was correct he called on those who had property rights adjacent, to present themselves on the ground at a certain day and hour to lodge any protests they might have. Nobody came, neither was there any protest, and so the Judge took me by the hand and in the name of the Republic confirmed me as the owner of the lot. (It had to be purchased in my name as we had then no power of attorney from the Board. The deed, however, stated that it was purchased for the Canadian Baptist Foreign Mission Board.) Plans were prepared and finally approved by the Board and

then application was made to the municipality for permission to build, and the proper fee paid. In October, 1921, the Municipal Engineer told me that I was free to go ahead and he sent one of his assistants to put in the stakes showing the limits. He has since confirmed this permission in writing. Without further delay we began to prepare for building and continued till forced to suspend operations by command of the municipal police under orders of the Mayor of La Paz, Dr. Abel Iturralde.

Second.—The opposition is based on a technicality, but is strictly legal. Although the practice of the past twelve years has been for the Municipal Engineer to issue all permits the law says that the Municipal Council must approve. The Mayor has refused to deal with this aspect of the question, and either refuse the application or approve of it. If he refused the application he would have to base it upon some infringement of a regulation, or a law, and the building is within all these. He refuses to approve it because the ecclesiastical authorities have said we ought not to be allowed to put up such a building—that is to say a place of worship for Protestants. They have tried to make capital out of the proximity of the Chapel to a famous, or at least to them famous, image of the Virgin in the old hospital church.

Third.—The Constitution of the Republic "permits the public worship of all other religions" besides the Roman Catholic. It also gives us the right of peaceable reunion and guarantees us the right to hold private property which is not subject to confiscation nor to expropriation except for public purposes and with due compensation.

A. H. Haddow.

CORRECTIONS.

We regret several errors in the January "Link."

On page 132, under the picture of the Missionary Rest Home, the word "new" should have been omitted. This, is, of course, not a new home, but the one which has been enjoyed by our missionaries for about eight years, and which we are asked to keep repaired and supplied with comforts. It was new when this cut was made.

On pages 137 and 138 the names under the pictures should be reversed. The one on page 137 is the Chola woman, on page 138 the Indian woman.

There are also several errors in the Directory on page 142. A Directory corrected to date is given in this issue.—Ed.

THAT "CUT"

"My heart was heavy during December after I read on page 5 of the Maritime Baptist for November 29th, that our Foreign Mission Board was obliged to cut \$5,000 off the total for evangelism in field and school and hospital in India, or about ten per cent. We plead for workers, and when we send them forth, we pledge them our support. They work faithfully amid unfavorable conditions in climate, society, and religion.

We stay at home amid comforts and friends and plenty and then fail to keep our promises to them. In view of this condition, I wish each member would memorize these words of John R. Mott "whether God calls us to go or stay, let each one of us decide as if we were the only Christian to act. Responsibility is individual, untransferable, and urgent." We can prevent this cut. Not so many pictures; not so much candy; not such elaborate dresses; not so many changes of expensive silk hosiery; not so many hair nets—a hundred and one reductions possible for I am responsible for part of

this cut. Let us do our best in every way in 1923."—From an article in "Tidings" to Young Women by Mrs. Edna Wilson.

"WILL A MAN ROB GOD?"

By Gilbert N. Drink.

"The money that belongs by every right to God, but is kept back from him by his people is probably the greatest hindrance to vital spirituality that is in the world to-day." This is the sober, reasoned judgment of one who is a student of the progress of Christianity. The giving of Christians to-day is only a small fraction of the portion that the Jews gave under the old law. We who have received more abundantly are giving back grudgingly or are withholding altogether. James Colgate, having in mind the measure of our giving, said truly at Indianapolis: "If we are prosperous we are stingy; if we are generous we are poor." Most of us are not poor. We have not sensed our responsibility as God's stewards. The fact is, we have failed and are even now failing miserably in loyalty to him. We need a new conviction of our stewardship unto God. "I have a stewardship entrusted to me." (1 Cor. 9:17). "So then every one of us shall give an account of himself." (Rom. 14:12). "Render unto God the things that are God's." (Luke 20:25). "Beware lest thou forget Jehovah thy God,—for it is He that giveth thee power to get wealth." (Deut. 8:11-18).

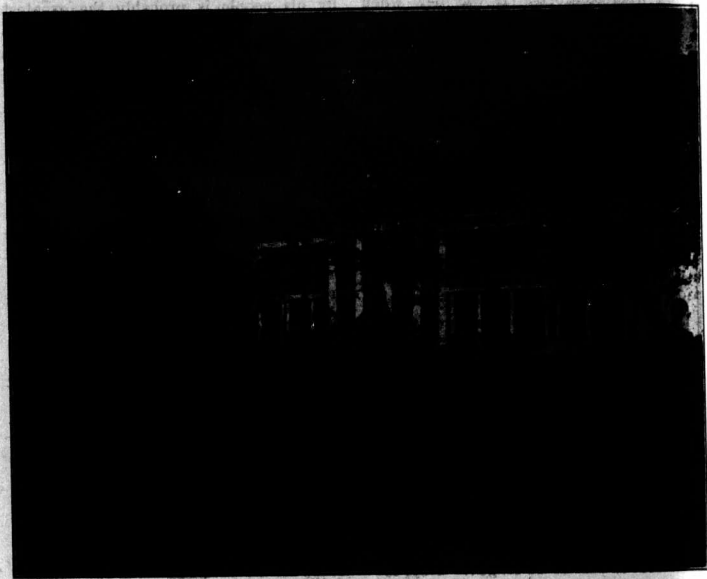
He who robs God withholds from his neighbor a blessing. The world is the poorer therefore and the end is always emptiness and barrenness. He who is a Christian steward, faithful in life, and in the use of possessions, makes the world fuller and richer. The deeper satisfactions of life lie along this way.—Sel.

Women's Christian College, Madras

From an Article by Miss Edith M. Coon, a member of the Staff, now on furlough, and studying in Toronto.

The opening of the Women's Christian College in Madras in July, 1915, was no sudden venture but the fulfilment of a dream long cherished by many missionaries in the Presidency of Madras. In November, 1912, a conference of missionaries called by the Edinburgh Conference Continuation Committee for South

can Baptist Foreign Missionary Society and the Women's Missionary Society of the Presbyterian Church in Canada are among the co-operating societies. The formation of the College is an evidence of interdenominational and international co-operation on a wider basis than probably exists elsewhere in the world. The



Main College Building

India met in Madras and passed a resolution in favour of creating a college for women. The support of eleven mission boards was secured before the opening of the College in 1915 and before the end of the first year a twelfth society had pledged its help. The Women's Ameri-

College was opened in July, 1914, with students enrolled in all four classes.

The need of a body of educated Indian women has been increasingly felt. In 1918 an Indian Editor said: "In education, I would give the first place to the education of girls. The education of a

single girl means the uplifting of a whole family in a larger sense than the education of a single man."

The situation of the College is extremely beautiful and the compound of nearly eleven acres has met the needs of the College admirably. After the compound was purchased rooms in the large bungalow, since known as the Main Building, were adapted and used as a dining room, library, class rooms, and sleeping rooms, for both staff and students. Although built for a private residence, the bungalow quickly took on the character of a college building. New comers to the college find the dining-room one of the greatest surprises. The students have their four meals there, chota hazri, breakfast, tea and dinner, and the staff are with them at breakfast and dinner. Breakfast is informal and the students may leave the room as soon as they have finished. Dinner is a more formal meal with the staff sitting at the heads of the students' tables, and one new student wrote that she was greatly impressed by the sight of the professors and students "talking and laughing together."

Although the most optimistic friends of the College anticipated no more than a dozen students the first year, the number enrolled during 1915-1916 was forty-one. The number has steadily increased each year until during 1921-22 the register showed 130 names. While the majority of the students are Indian Christians about ten per cent, each year have been Hindus.

The resident teaching staff, consisting the first year of five women, now numbers eleven, two of whom are Indian women.

It is the intention of the College authorities that about half the foreign staff should be British and half American. At present the Principal is from England

and the Vice Principal from the United States.

The College provides opportunities for intellectual, physical, social and religious activities. The main outline of the intellectual activity is determined by the courses of study prescribed by the University of Madras. In addition to these lectures all the students have Scripture lectures three times a week. The Debating and Literary Societies, to which all the students belong, hold monthly meetings. Although the debates are not characterized generally by any tumultuous eagerness on the part of the girls for speaking, they are learning something of how to make clear arguments and to answer the arguments of opponents. The Art Club with its practice in sketching and occasional talks by outside friends, and the Star Club with its weekly observation meetings and monthly meetings at which papers are read should perhaps be mentioned among the means for intellectual activity.

The students' outlook upon the world is also broadened by occasional lectures and by excursions to places of interest about Madras. The College Magazine, "The Sunflower," is edited by one of the staff but almost all of the articles are written by students. "The Sunflower" bears upon its cover a design showing the College motto "Lighted to lighten," an Indian oil lamp as a symbol of its purpose, and the College flower, the sunflower. The College colours, green, gold and brown are taken from this flower.

The importance of the physical welfare of the students has always been recognized. A woman missionary doctor has from the beginning of the College been connected with it. Fortunately the extremely healthful location of the Compound, well-ventilated sleeping-rooms, and the regular life of the students have resulted in a very marked absence of

serious illness. Resident students are required to have ten minutes of physical drill each morning before the chapel service. At the opening of our College year with the thermometer registering close to 100 degrees, the staff were loath to suggest drill but presently the students themselves asked for it. At five o'clock in the afternoon a bell is rung for games. Games have never been made compulsory but the Games Club endeavours in many ways to arouse enthusiasm among the students. In the early days of the College, one student complained in a composition of being dragged from her room and forced to play games. There is now on the part of most of the students a sincere liking for games. Badminton, tennis, croquet, netball and cricket all have their enthusiasts. Occasional contests take place with some of the girls' high schools but the event which causes the greatest excitement is the annual inter-class sports. The four classes send in teams for the various games and races, and the class which scores the most points enjoys in its class-room the possession of the much prized shield.

Great interest has always been shown in the Musical and Dramatic societies. The former has generally concerts for the entire College. The Dramatic Society has acted several of Shakespeare's plays, some of Tagore's and others, including an original Indian play composed by the students.

The morning chapel service at 8.45 is attended by all students, both resident and non-resident. Following the opening invocation comes a period for quiet meditation, then reading from the Bible, prayer and a hymn. This simple service has become very closely associated with the life of the College. The residents gather in the evening after dinner in the chapel for a short informal service.

Every Sunday afternoon a service is held in the chapel which is conducted by different ministers, and Christian laymen, Indian and European. This service is also one much valued by the students. On Sunday morning they attend various Madras churches, the College providing conveyance. As far as possible they attend services in their own vernaculars, and in churches of their own denomination. Three Sunday Schools of the College by Tamil students and some Telugu students assist at a fourth. The National Missionary Society has an enthusiastic branch in the College, which has raised some money for the Society, helped at the annual sale arranged by the Indian Christian ladies of Madras, and stimulated interest in India's need.

Bible and social study circles arranged by the Y.W.C.A. have been enjoyed by large numbers of the students.

The ideals of the College have suffered very little change during the five years of its existence. Nothing indicates this more clearly than the College Song, which although it was written when the College was in its infancy, is still a true indication of what it stands for:

College Song

There is a College nobly planned
Founded to help our motherland
This is our purpose great and high,
And we will love her till we die.

Study and friendship, prayer and play,
These occupy our college day,
Training of body, soul and mind
All in our college surely find.

English and History, Botany,
Languages, Science, Philosophy,
Such in our college is the lore,
And daily we learn more and more.

(Continued on page 165)

A GOOD SERVANT OF JESUS CHRIST—REV. TULURI CORNELIUS

By Rev. A. A. Scott

All who have followed with attentive interest the history of our mission work on the Tuni field will know how inseparably that history is bound up with the life history of Tului Cornelius. Tuni without Cornelius has seemed almost unthinkable. But the Master knew His workman's task was complete and on the 20th of last June He called him to come up higher.

Tului Cornelius was born of Lutheran Christian parents at Moramanda, a village in what is now the Ramsachandrapuram field of this mission, but as his parents died when he was still a very young lad, he came with his grandfather, Barla Francis, and his aunt, Barla Martha, to Tuni, while the Rev. G. F. Currie was in charge. Cornelius was baptized on Feb. 12, 1882, at the age of 16, and thus at the time of his death he had been for just over 40 years and four months continuously a member of the Tuni Church, a longer period than any other member of the church.

After serving a few years as a worker and taking a course in the Seminary at Samalkot, then newly-organized, he became pastor of the Tuni Church, in which he served for 23 years with conspicuous ability, devotion and success. During that period Cornelius saw the church in Tuni grow from the small beginnings of those early days till it came to have a membership of 300 besides giving off members to form new churches in all parts of the field. The contributions of the church also increased till the whole support of the pastor, \$100 a year, besides givings to other objects, were met by the church apart from funds provided by the Board.

Cornelius was a man of most prepos-

sessing personal appearance, tall, well-proportioned, dignified and manly in his bearing and altogether one of the best examples of strong Christian manhood which our mission has ever known. He was of a retiring, unassuming manner, and remarkably even temperament. He was possessed of fine intellectual gifts, was remarkably sound in judgment, devoted and dependable, upright in character and steadfast in purpose. His faithful study of the Word of God and his passion for righteousness kept his preaching perennially fresh and forceful. He enriched Telugu Christian literature by the composition of four beautiful hymns, a Metrical Life of Christ and other writings.

He commanded the confidence and esteem of the Christian community, and the respect of Hindus as well, and took a leading part in the work of the Associations and Convention, especially in the work of the Home Mission Board, of which he was treasurer. To successive missionaries he was a wise and safe counsellor, a trusty, capable and devoted friend and brother, a steadfast helper in every good work.

In the history of these years of the beginnings of God's Kingdom among the Telugus the life of Tului Cornelius will ever stand forth as one of God's best gifts to His Telugu people and

"Whatever record leap to light,
His never shall be shamed."

GIRLS' CAMP IN INDIA

From Dr. Allyn

August 20th, 1922

Dear Link,—

This is Sunday in camp at or near Wallajah Road. We are in a Travellers' Bungalow in a fine big compound overlooking the bed of the Pallar river. I say "the bed" because there stretches

about a mile of sand with never a drop of water. A big stone ancient from shore to shore stands waiting the coming down of the river once a year. Then it dams back and holds for as long a time as possible the flood of waters and I presume distributes the water to the fields. We are quite out in the country. There are three large tents pitched out under the trees for the Conference delegates—forty four young Indian women all speaking English and coming from the Rampet High School and Vellore Medical School. We have quite a programme: rising 6 a.m.; Quiet hour; setting-up exercises, 6.30; Chota, 7 a.m.; Address out-of-doors 8 to 9; Study groups 10 to 11; Breakfast all together out under the trees 11.30; Rest till 3 p.m. Tea hour, games, etc., Sunset talk on a near-by hill-top; Dinner, Singing and good-night prayer. Sunday is the same minus the exercises and the games. There is nothing essentially different from a camp in Canada, except that this is much simpler as the girls eat on leaf plates with their fingers and when each arises and throws away her leaf the meal is "cleared up." There is a "serving squad" of girls but no dish-washing, table-setting squad required and no beds to make as each girl sleeps on a mat on the straw floor of the tent. In the matter of dress, however, the home camp girl with her middy and bloomers is much more suitably robed than these girls with their gayly colored saris waving about so gracefully in the breezes.

Strange how one meets people again in this wide world. When I landed here and met Miss Cutler, the Y.W.C.A. leader, who came for the camp,—I thought to myself "we met before." So thought Miss Cutler but it was about twenty-four hours before we solved the feeling and then I said "Weren't you at that Niagara Falls Conference in 1917?" And then she

said, "Yes." There, amongst about seventy-five others we had seen each other, though I doubt if we met. Now we meet again at a Conference in India. Miss Cutler has given two morning addresses on Paul. At the sunset service the first night Miss Berg spoke on World Friendship. I spoke last evening on "Educated for Service." To-night Miss Van Doren and Miss Cutler have the farewell messages. Doctor Elizabeth Findlay and Miss Ruth Scudder have also been here and each has had a group study class.

Dr. Innis is expected to land at Colombo about August 28th, and should be with us.

Aug. 21st. Back at Vellore. The Conference closed at 8 p.m. by a service of Lights that was symbolical and quite impressive. One girl, the choice of the Conference, as the Spirit of the Conference, stood holding a candle whilst Miss Cutler read verses about "Light" and "Service" and the delegates in a long file passed up and lighted their candles and formed a huge semi-circle. Then they sang "Father of Lights" and marched off into the darkness bearing each her lighted candle of service. From each tent we could hear strains of singing such as "Jesus wants me for a sunbeam" etc. The girls were deeply impressed. We had dinner at once and were on our way (eighteen of us from Vellore School in one ambulance) by 9 p.m. We had a blow-out and some engine trouble but covered the twenty-two miles back to our home by midnight.

Jessie Allyn.

"Boat De La Hay,"

Sept. 12th, 1922

Dear Friends,—As it is rainy today I shall try and write you another letter. We spend most of our fine days in the villages so do not get much time for letter writing.

Miss Hatch and I left Ramachandrapuram last Thursday evening. We packed our supplies Thursday morning and sent them by cart to the boat at noon. In the afternoon Miss Hatch, Dr. and Mrs. Joshee and I went to Draksharum to see the site of the new dispensary. If we can get the money we want to put up a building here. It is sorely needed. This is a large town and if we can put a dispensary here now and later a school we believe we can get the people. This town is just half way between Ramachandrapuram and Kotapalli, so that either Dr. Joshee or Dr. Massey Clement could look after the work.

Just across the road from our site there is a large Hindu Temple and at the entrance from the Ramachandrapuram side there is another very large one, and there are other Temples scattered over the town so you see idolatry has a large place in the life of the people.

We tried to get a place for a school and a house for a Christian teacher but they refused to give it. Had we asked for a temple site they would readily have given it but when we asked for something that would lift the people up and make them good and pure they refused us. Now through the efforts of Dr. Joshee we have the land.

Upon the return from Draksharum there were the usual last things to arrange before leaving for tour. Then we started for the boat, where we were met by the women with their boxes of clothing and bundles of rice and curry supplies.

We started for Kaleru about 8 o'clock and reached there during the wee hours of the morning.

We had planned to go into Komapuram early in the morning but when we arrived at the place where we get down to go into Komapuram the Teacher had not arrived so we had to wait until our ser-

vant went into the village and came back and by that time the morning was half gone. At last the teacher's husband came and informed us that he could not get the dingy to take us the three miles over the small canal. That meant Miss Hatch would not be able to go, I would have to go alone. I had never been to this village before, and did not like the idea of going alone.

We had an early breakfast, noon rest, and at 1.30 p.m. I started with the two women and a servant. When we left the boat it was bright and clear, so our trip into the village over the dykes was a very pleasant one. If you have never walked dykes you don't know what you have missed. After leaving the dykes we walked on the narrow ridges that separated one rice field from another, in some places these ridges are so narrow it is almost impossible to walk on them without tumbling off into the rice fields. If I were an Indian I could manage to hang to anything from an inch in width to 24 inches. At last we reached the end of the ridge. Here we were met by the Christians and their children who greeted us with the usual salaams.

We went into the school house (a good sized thatched roof building at the right of the teacher's house). When I went inside they garlanded me with flowers and brought in fruit on a brass tray, and placed it before me on the table.

The teacher was very anxious for me to examine the children's work before we went into the village for work. They sang our new Evangelistic Hymn for this year all through without a mistake and then one after another stood and repeated Psalm 16 and several other passages of scripture and some of them were able to tell the Bible stories they had learned during the year. It was a pleasure to examine this school. The teacher has been a worker for Miss

Hatch for more than twenty years. She is a wide awake teacher and has the work well organized. After I had distributed cards, books and pencils as rewards for good work I went to the teacher's home and there was able to examine the Christian women in Bible verses, etc.

As it was getting late and we must return to the boat before dark, we set off for the caste homes. First we went to the home of a young man who is helping Marthamma in the school. His mother and grandmother both sang a hymn and repeated Bible verses. The grandmother is very sad, her husband is dead and she is all alone. She said "What can I do, I am all alone, God only can help me and comfort me." From this home we went on to another, relatives of the people in the first house. Here we sang and told them the Good News. Then we passed on to the home of one of the Kamana boys who is studying in the school at K. Here the people were not so friendly, especially the old lady. They had had a death in the family quite recently, so were feeling sad. I did not know that when I went there. They brought a chair and placed it on the verandah for me. I sat down and asked them about their children and other members of the family. Then the woman's daughter brought her little six months old baby out and handed her to me. She is a dear wee mite full of play. I had a real good play with her for about five minutes, when I looked up and saw the old lady whose face had looked anything but pleasant when I went there, just beaming? Why? I had taken an interest in her little granddaughter, and the wee darling had responded to my fun. Here was my point of contact. I handed the baby back to her mother and we gave our message. We had a good time in this home where I at first feared we were not welcome.

Alas! the rain came and we were forced to spend a longer time in the above house so that we only had time to see another house before going back to the Mahla Pili. All along the little narrow village streets the people were calling for us to go to their homes, but we had to refuse.

When we reached the end of the caste part of the village, Vankataswameygarn (the teacher's husband) met us with umbrella and coat. He said I could not go back to the Mahla Pili, the road was submerged in water and the ridges too narrow and slippery to walk on, so I had to wend my way back to the boat. It was certainly a tiresome journey through mud and water until we reached the canal. The "De la Haig" (Mr. Stillwell's boat) was a welcome sight after our long tramp.

My only regret was that I could not have longer time to spend with the Christians and the Hindus, they were all so eager for the message. Pray for this village that the workers may be filled with the Spirit of the Master.

Yours in His service,

Bertha L. Myers

FROM MISS MUNRO

A Letter To Her Quilt

Parlakimidi, Ganjam District,

Sept. 19th, 1922

Dear Quilt,—You have given me food for thought today in addition to gentle protection from gnats and occasional mosquitos. Tonight my mosquito net will be my protection and you will be my warmth. I thank you.

Your patches are all pieced so nicely, five circles to each square, seven squares to the strip, four strips to the quilt, and I've been picking you to pieces, for the last half-hour—please don't think of this as a serious symptom—you know how

they regard it in hospital—not that nor literally. I'm going to start at the right hand side of you and hand you your pieces one by one. I'm curious about you all.

Berean Bible Class, Jarvis St. Baptist church, Toronto.—What about you since October 1914? That's what you're dated here. Next month you'll be eight years old, Quilt.

Square 2.—You're a big circle and four cornices and you read "Matthews, Evelyn, Jack, Jean, Alma, (I wonder if you aren't our Mrs. John Davis) Nina, Ruth, Eva, Gwen, Norman, Cora, Jim. That's the Circle, family circle I fancy. And the cornices, Nellie Rea, Will Rea, Rea Graham, Lottie Burk.

Feller institute, you're 3rd. You are G. N.; Francis E.; Emilie A. Masse; W. G.; Annie and Beatrice Roy; Arthur E. and Bertha S. Masse, W. W. Scofield; E. S.; Elias V. and Theodore Roy.

No. 4.—Faith, Hope and Charity—There Three, Embroidered in scrolls and leaves.

No. 5. Are you a Mission Circle or Ladies' Bible Class perhaps? Misses Washburn, M. Washburn, McEwen, G. Johnston, Anna and Freda Ferguson, Enid Stewart, Mesdames Devlin, Weeger, Price, Stewart, Andrews, Johnson, Dryden, Elward.

No. 6. Your centre says Baptist Junior Mission Circle, Coaticook. I hope you're still going strong. What's your history since you sent your piece for my quilt in 1914? Of course you are seniors long ere this, but that just means you are handling bigger responsibilities and on the outer rim are these names: Gertrude Barnes, Mrs. H. Bowen, Mrs. W. Allen, Bessie Lovell, Gracie Granberg; Julia Stevens, Morton Bowen, Mrs. H. Beane, Golda Smith, Mrs. T. C. DeMary; Mrs. Wm. Wallace, Mrs. Porter Chamberlain.

No. 7. It's because of you the quilt is mine now. Because you are Fort Williamites, but how did you get pieced in down East? I'll tell you how you got to India. Two autograph quilts were given to a returning missionary, one for herself and one to give to some other missionary. She took it out of her trunk up at Kodalkand last year and tossed it over to me, saying "See if there are any names you know on that Munny." Because all the other names were in circles and yours were not, I think I noticed you at once "Why, yes," I said, "here: Mr. and Mrs. J. H. Cameron, Jean, George and Mary, Mrs. E. E. Wood, Frances B. Mills, Charles Jenkins, Pearle Bradshaw." One name, the first, is gone but not forgotten. "Thou hast been faithful" must surely have greeted his promotion.

That's just one strip, Quilt, there are three more, but I'll have to stop as the mosquito net must come down now.

Sept. 20, 1922.

It's morning, Quilt. Yes, thank you, I slept well. I keep all my doors open, much to the horror of the native women. They say "Bapora bapa"—the tiger will come." Haiyoh, haiyoh!—but you know he won't will he Mrs. Stillwell? He'll spring from that rock—you know the one, into a tree while Guruna is watching or he'll come and give us the geological survey, on a bright moonlight night, while we Miss Harrison and I, lie sleeping under the thatched verandah of the Dak bungalow up at Gumma. This for the particular edification of Rami, who fever-racked lies sleepless on her mat. He didn't trouble us. Merely wanted "to look". There was fresh pork to be had for the taking—in spite of poor piggy-wigs' protests, and he preferred that for his chotah hazri.

The doctor has been and gone after giving me another shot of quinine and Mark, last Chapter and last paragraph.

as a dry dose, to be read, remembered and reflected upon. You see the mosquitoes have been poaching, that is to say, they have been circumnavigating in my circuitory system—unlicensed and in defiance of the laws relating to Inland marine, revenue and customs. It is believed that they will vacate with all possible speed.

I've got to hurry up with the rest of your pieces, Quilt, for there's that does for reflection, would you like to share it? Never mind looking for your Bibles, they may not be handy by. Here it is "And afterward he was manifested unto the eleven as they sat at meat, and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen. And He said unto them, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved but he that disbelieveth shall be condemned. And these signs shall accompany them that believe. In my name shall they cast out demons; (here in India there are those who are possessed of demons. I saw four such at the Santhal (market) on Saturday, hacking themselves, eating rock salt, blood-shot eyes, iron links clinking on their wrists. Awful! Poor deluded demoniacs, and yet for these too, Christ died). They shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover. So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, the Lord working with them (do you get that, I didn't in the first two readings) and confirming the word by the signs that followed." Quilt, I wish I knew what each one of your pieces thinks about this.

No. 8. I've got a lovely pink rose on my table. Miss Harrison brought it in this morning. The goats ate all the others. But who are you No. 8? Your names are Roy and Lillian Devlin, Grace and Cassie Cafferty, Doris Livingstone, Frances Pimperton, Bertha Leaman, M. E. Briggs, Flossie Willoughby, Danny Stoddard, Frances Hutton, Anna Ferguson, Minnie McEwen, Isobel Coleman, Kenneth Eldridge. I think you are a Mission Band group. Am I right?

No. 9. I think I've got a clue to you. You read Mr. and Mrs. E. G. Larwell, Ella Larwell, Mrs. O. J. Larwell, Clifford and Ada Larwell, Mrs. P. O. Smith, Miss Lydia Standley, Mrs. J. R. Cooke, Victor B. Smith, Mrs. F. Harding, Mrs. J. Clarke, Mrs. R. Donaldson, Mrs. C. Orchard, Mrs. A. Imrie, Mrs. Imrie. I think you are my "clue", aren't you Mrs. Leroy Sloat's sister? If so, No. 9, you are from Toronto, but I can't remember which church.

No. 10—Mr. and Mrs. Bowen, Nelson, Major, Blanche, Mesdames Arnold, Peel, McLean, Howe, Huldah Howe, M. Carnham, Ruth Erskine. Ruth Erskine did I ever meet you, or why does your name seem in some way familiar? Do you belong to Montreal?

Here, No. 11, is your piece. Muriel M. Thomas, Sadie R. Enwright, Maria F. De Serres, May, Malbeouf, Emma E. Auger, Evelyn S. Roy, Emily Lavina Delpé; Ida L. Outand, J. D. St. Dalmas, H. Brouillett, A. C. Brouillett. Are you also Grand Ligne or maybe Montreal?

No. 12. I think you represent three families. Mr. and Mrs. Alf. Smith, Gladys, Wilfred and Reg. Smith, Mrs. Howard, Chas. Will, Alex. Robert, E. S., Florie and Lily Howard. Mrs. C. Vernon and E. Vernon.

Quilt, that's twelve of your pieces. I'll have to make a "Blanket motion" of the others for the present. Its harder to write in bed than at the desk.

Where are you now? What have you done for Missions, besides piecing a quilt since 1914? Could you piece another now with the same names in the same circles, or have some of the circles, perchance, been broken and dearest gems been taken for setting in a brighter sphere? What will the coming Octennial record?

A. C. Munro.

CALENDARS

Among the many useful gifts that came at Christmas time were a number of Scripture Calendars, and it has occurred to me that a message about them may be encouraging to those who sent them and also stir hearts to pray that these little messages may be used of the Spirit. My first thought when they came was for our Xian young men who read English, but when they were supplied, one by one as they came, they were sent to the officials in town, the doctor, the magistrate, the Postmaster and others. Then some of my caste boys began begging for one and several got them in turn. One of these came back several days after he had received his saying that some relatives had been visiting them and had taken his Calendar telling him that he could get another from me but they had no such chance. When I told him I had only last year's he said "Never mind, I can read the verses" and went away happy with two. I was so glad when some more came a week or two later and he could have one of this year's.

Here are extracts from two letters from Hindu gentlemen to whom I gave them, "So many Divine words in every glance at your Calendar cheer me up at every minute to render every bit of my work easy and bracing." "Kindly accept my respectful thanks for the valuable Calendar you were pleased to send me. It is not a mere Calendar, it is the whole

of the New Testament, rather the four Gospels depicted in the most impressive manner in the form of colors. I believe its presence not only brings back to my memory the good old school days at Masulipatam and at Madras, but ennobles me and teaches me to be nearer and nearer to God than the previous moment. I trust that I shall not misuse it, but on the other hand do justice to the good intentions of the painter who conceived the idea and the selfless benevolent missionaries who are the chief cause of the present enlightenment of this country, and above all, to the Almighty Father who in His all-embracing love draws His prodigals back to Him."

The above will show you that there is a real mission for these little messengers and some day there may be something more definite to tell you. In the meantime let us go on sowing the good seed of the Word. The enemy is busy enough sowing tares by means of the printed page, the Russellites, the Seventh Day Adventists, Unitarians and others spare neither money nor effort to flood the country with their literature in all the various languages, and the Non-co-operators have made great use of the press to spread their propaganda. They have taken their cue from us but have shown far more zeal than we have, and its time we wakened up to the great opportunities that are open to us.

Yours in His service,

Ellen Priest.

MEDICAL GRADUATES AT VELLORE

From Vellore comes the happy news of the first Class Day. The graduating class of fourteen girls, who remained from the eighteen who entered the first year, made a deep impression on the many guests. The account, given in the

"Madras Mail" of March 30th, reports the following remarks from the Surgeon-General, G. G. Gifford, who took part in the program.

"The Vellore School is already a success. Three reasons might be assigned: first, all students are residents; second, the large proportion of teachers to those taught; lastly, it was founded and is guided by Dr. Ida Scudder.

"Mission schools and colleges should do with their might what their hands find to do. Though there is a saying that 'Art is long, time is fleeting,' we should remember that as life grows longer art grows shorter and by patiently keeping at it we may arrive at a considerable mastery of the art of medicine and surgery. It would be well to take a lesson from the veterinary surgeon who does not ask questions because he cannot expect an answer from dumb beasts. On the whole, by skillful questioning one can get a fair amount of truth from people but in dealing with illiterate women and young children we must learn how to diagnose by observation and feeling. There is a danger that in relying too much on ingenious instruments we may lose the power of observation and the delicacy of touch.

"Medicine offers the prospect of much success for women; in fact the whole profession of medical ministry to women might well be turned over to women just as the nursing profession has been given over into their hands."

Col. Ryerson, who also made a brief address, said that there were many "doubting Thomases" four years ago when the school was first opened but that the fourteen girls who started the course were now ready for their graduation. It is difficult to excel a record of one hundred per cent. Now there are not only these fourteen girls but fifty-two others behind them, every one a sel-

ected student.—Womens' Foreign Mission Bulletin.

THE WOMEN'S CHRISTIAN COLLEGE, MADRAS

(Continued from page 150)

"Lighted to lighten" we proclaim
Service for India as our aim;
So let our lamps be filled and trimmed
To bear our light to all undimmed.

Eastern and Western we unite,
Strong against every wrong to fight,
This is our purpose great and high,
And we will hold it till we die.

There are many views regarding the proper form which the higher education of Indian women should take. Some people think it should have more of a domestic character. It is quite possible that something more suited to the needs of Indian women than the present university courses may be devised. Whatever that may be can best be determined, neither by Indian men nor by Western women, but by educated Indian women themselves. It is, therefore, one purpose of the College to train Indian women to take an intelligent and keen interest in the education of their fellow-countrywomen. What the foreign teachers of the college desire is to give their students the best that they have received from the West, and leave them to decide, when a sufficient number of Indian women have been educated, what course the higher education of Indian women should take.

Word has been received that all our missionaries who sailed in the autumn have reached their destination. The missionary directory in this issue gives their present addresses.

The Young Women

Cocanada, November 27, 1922

And so this is India! How good it is to be here—to really see this land about which we have heard so much!

Bombay boasts many beautiful buildings fashioned after European style, yet distinctly eastern. Among them is the Anglican Cathedral seating fifteen hundred people, where we enjoyed a beautiful service in English. In the places of most responsibility in banks and railroad offices are very clever, well-bred Indians. But it is startling to observe that, in spite of their high education, their foreheads are adorned with colored markings signifying that they have that day performed worship to this or that Hindu god. Or perhaps they wear the hoof-shaped cap of the fire-worshipping Parsi. And in the native quarters the people live like ants in an ant-hill, amid such filth and such odours! Ugh! Such is Bombay.

The journey across country took two days and a half. From three-thirty in the morning till two-thirty in the afternoon of one day a Hindu widow entertained us by reading aloud from one of their sacred books, and crooning sacred songs. Poor old soul! Probably she expected this to gain merit to counteract the sin which caused her husband's death. There was also a Purdah woman, closely veiled. The Western Khats were beautiful. Before the end of the first day they were far behind. Then came mile upon mile of scorching, rocky desert of the central plains. The eastern coast, however, was rejoicing in a cyclone. Rivers everywhere were overflowing, and still the rain fell in torrents. The flat country along the sea shore experienced a tidal wave to which many a little thatched-roof mud hut fell victim. A rather stormy reception, was it not, after such a long journey?

But here, at last, is Cocanada. The

service in the Telugu church on Sunday morning was very interesting. The men sat on one side and the women on the other. The boarding school girls were in a group and led the singing. The sermon was preached by the Indian pastor. Afterward eighteen adults were baptized. The stone baptistry is outside the front of the church. Many passers-by crowded along the fence or came inside to see. It was an impressive ceremony and a joy to attend.

The women were very friendly and crowded around to say "Salaam" and shake hands with the new "missammagaru." But oh! the helplessness of being dumb! They were very considerate, however, and smiled most cordially. So here's to language study!

A. Pearl Scott

"But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers to Thine?
To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest, through our sinful love of ease,
Thy kingdom should delay to come."
—Life and Light.

February is a splendid month to get those subscribers you intended to get in January and didn't. Ask each of those new members who have joined your church. The Link needs more subscribers. Send money orders to

Canadian Missionary Link
118 Gothic Avenue, Toronto

Our Mission Bands

"A MISSION BAND IN EVERY CHURCH IN OUR CONVENTION IN FOUR YEARS."

Some Remarks.

Our Mission Band "Picture Gallery" proved a great attraction during the Convention at Peterboro. Was your Band represented there? If not, be sure to have a picture ready for next Convention. Even if there was a photograph of your Mission Band at Peterboro, we shall be glad to have another one for 1923, and when they are hung side by side, it will indicate in some degree the growth and continued interest. Why not have a "Picture Gallery" at each Associational Meeting in June, after which your Director can send all the pictures to Miss F. L. Laine to be included in the Convention collection? The picture of the Sparta Mission Band was especially attractive, being an enlargement of a very fine snap-shot, and was the subject of much admiration. All the pictures were good, and made us feel very proud of our loyal boys and girls. We want more than twice as many next year.

Your Band Secretary wishes to convey grateful appreciation to all the dear Band Leaders and friends who remembered her so thoughtfully during the Christmas season. It was certainly a joyful surprise to receive those loving messages from all over our Convention, yes, and beyond, too, telling of interested hearts and consecrated lives devoted to a common task. To one and all is sent affectionate thanks, and with it, a prayer that we may work together during the coming year with even greater zeal, in spite of discouragement, disappointment, and seeming failure, knowing this, that "our labor is not in vain, in the Lord."

During a series of special services, held recently in one of our smaller rural churches, four bright young people ac-

cepted Christ as their own personal Saviour. All four were members of the Mission Band.

I wonder if all the leaders of brand-new Mission Bands applied for their free copy of the "Link"? This offer may not hold good for 1923, but if Bands which were organized during 1922 would apply, giving name and address of Leader, also date of organization, I feel sure the application would be honored. Every Band Leader should have both "Link" and "Visitor" in order to keep abreast with our Missionary News. Much missionary information is also found in the pages of our denominational paper, "The Canadian Baptist," and if to these can be added "Among the Telugus" and "Beacon Lights," so much the better. Ask the Literature Department about the last two.

Have you sent any 1923 calendars to India yet? Last month was the time to do it, but it's not too late now, if you do it right away. Also, now is the time to plan for the parcel that you are going to send to India next summer, and if you watch the "Link" you will see a report some day of the happiness in India, caused by the parcels you sent last summer. Put your very best into the things you send to "God's little brown children over the sea."

Since the report of "S.M.B.P.S.O." last month was sent in, two more Bands sent in stamps. Our total now stands: \$131.54, being \$63.50 for Home Missions, \$63.50 for Foreign Missions, and \$4.54 for expenses in postage. Aren't you glad you helped?

Your M. B. Secretary,

A. S. M.

The Mission Band Lesson on Bolivia

Last month we gained a general survey of the country, Bolivia, in which we are trying to carry on work.

This lesson aims to give an impression

of the people we are hoping to win to Christ in South America.

In arranging the opening exercises, an outline of which was given in the January Link, try to bring variety into the programme, sometimes ask an older person to tell a Bible story, or teach one Christian truth, or drive home one Scripture verse. Have the President some times read a short passage, at other times have some member read the lesson, always giving the part out ahead of time. Always require those taking any part to go to the front and face squarely the audience. Much inspiration is lost when the face is not seen.

Now for the lesson itself:

1. General conditions of the people in Bolivia.

Have an older girl, or woman, read carefully "Baptist work in Bolivia" as far as the top of page 6. Have her give a short talk on the contents of these pages.

2. Three character studies:

- (1) Lola.
- (2) Panchita.
- (3) Juan.

The material for these talks come from Mrs. Mitchell's "Lola Panchita and Juan." If you have three older girls, have each one get the story from this leaflet of one child and let her tell the story in her own words. If you have a boy capable of doing this, give him Juan. If you have no members to do this, write the parts yourself in your own words and give to younger children to learn.

3. Pascual and Angelo.

If these parts already given are not too long, there may be time for someone to tell an abbreviated story of Pascual and Angelo.

The leader should have something to say to deepen the impression made by these pictures of people, that every one present may receive clear knowledge of the three classes of people who form the population of Bolivia.

If you do not use all these suggestions perhaps some girl or boy could recite the paragraph in "Studies of Bolivia" entitled, "Why Bolivia Needs Missionaries."

The list of helps you need for these Bolivia programmes are, "Studies of Bolivia," 3c.; "Pascual and Angelo," 10c.; "The Call of South America to North America," 2c.; "Baptist Work in Bolivia," 5c.; and Mr. Stillwell's report on his trip to Bolivia, free. All of these may be obtained at 66 Bloor Street West, Toronto, from "The Literature Department of the W.B.F.M.B."

THE BEST SHE KNEW.

There was a little Hindu girl,
She was about so tall (measuring)
Each morning she had rice to eat,
But didn't eat it all.

Oh no! she took a little out,
About so much, I think (holding her
hand)
And gave it to a wooden god
That couldn't eat nor drink.

She laid it down before his face,
And said a little prayer (clasping hands)
The idol could not see nor hear
For her he did not care.

She did the very best she knew,
'Twas what her mother taught her;
She thought the idol old and grim
Could help her little daughter.

I want that little Hindu girl
To love our Lord in glory (looking up)
And I'll do all I can to help
Send her the "old, old story."
From "The Missionary Speaker."

The offer of a free Link for a year to new Mission Bands still holds good. Write for it as soon as you organize.—Ed.

The Foreign Board are glad to announce that from January 1st, 1923, they will use all of Miss Dale's time in the Bureau of Literature Department. The work is increasing under Miss Dale's supervision, and it is hoped that more and more will all readers of the "Link" gain inspiration and practical help from our Literature Department. The office will be open now for visitors from 9.30 a.m. to 5.30 p.m.; excepting an hour, from 1 to 2.

TREASURER'S REPORT, DECEMBER, 1922.

From Circles—Chatham (Th. Off. \$25.00; \$26.50; London, Wortley Rd. (Th. Off. \$10), \$14; Walkerton (Life membership, Miss Mary E. Clendenning), \$25; Niagara Falls, Main St., \$4.85; Fullarton, \$10; Port Elgin, \$25; Toronto, Immanuel (life membership, Mrs. Edmund A. Cale), \$25; Essex, \$12.55; Belleville (Th. Off. \$15.30), \$18.40; Toronto, College St. (Th. Off. \$51.47), \$55.47; Rodney, \$5; Toronto, Parkdale, (Th. Off.) \$32.37; Woodstock, Oxford, \$14.12; Mitchell Square (Biblewoman, \$12.50), \$16; Eberts, \$7; Durham, \$5; Brantford Park (Th. Off.), \$45; New Liskeard, \$3.50; Burk's Falls, (Th. Off. \$.05), \$8.30; Windsor (Th. Off. \$30.88), \$37.88; London, Adelaide (Th. Off.), \$17.50; Mt. Dennis, \$7; Burlington (Biblewoman \$10), \$35; Toronto, Jones Ave., \$15; Toronto, Beverley St., \$11; Toronto, St. John's Rd., \$6.50; Barrie (Th. Off.), \$18; London, Talbot St. (add Th. Off. \$1), \$15; Walkerville, \$13.51; Cobourg (Thank Offering) \$8.70; Malahide Bayham (Th. Off. \$6.34), \$10.00; Kingsville, \$6; Toronto, Calvary (Biblewoman, \$25); \$46; Toronto, Ossington Ave., \$42.23; Toronto, Jarvis, \$20.02; Daywood & Leith (Th. Off. \$18.55), \$20; Colborne, \$5; Toronto, Indian Rd., (B. W. \$4.75, Venkiah \$6), \$19.15; London, Kensal Pk., \$1; Port Arthur (B.W. \$12.50), \$17.50; Fairbanks (students), \$3.50; Eglington, \$5; Toronto,

Parkdale (Lepers \$1, Th. Off. \$1.75), \$22.93; Toronto, Walmer Rd., (Th. Off. \$91.35), \$140.18; Paisley, \$2.95; Jaffa, \$2; Bothwell (Th. Off. \$7.85), \$9; Norwood, \$5; Sault Ste. Marie, Wellington Street, \$5.93; Beachville, \$11.65; Cramahe (Miss Priest's car), \$10; Parkhill, \$12.30; Dunville, \$9.

From Young Women's Circles.—Wallaceburg (for Miss Scott), \$29.50; Toronto, Danforth, \$11; St. Thomas, Centre (B.W. \$13, life membership Miss Poebe A. Halght), \$30.35; St. Catharines, \$5; Toronto, St. John's Rd., \$3.75; Fonthill (B.W.), \$20; Guelph (Th. off.), \$19.20; Hamilton, James St., \$15.15; London, Adelaide, \$20; Toronto, St. John's Road, \$10; Ingersoll (Miss Scott \$13), \$27.85.

From Bands.—London, Adelaide W.W., \$94.37; Delhi, \$20, (life memberships, Mrs. Edgar Wilson and Miss Ada Price); Hamilton, Stanley, \$20; Georgetown, \$1; Barrie, \$12; Chatham (student), \$8; London, Adelaide W.W., \$65.13; Tillsonburg, \$4.50; Port Colborne, \$4; Brantford, Immanuel, \$4.

From Individuals—"F. & A.", (Biblewomen), \$20; "Arkona" (for Miss McLeish), \$300.00; Mr. and Mrs. Enticknap (student), \$10; Miss Violet Elliot (Miss Priest's car), \$100.

From Miscellaneous Sources.—Investments, Dominion of Canada Coupons, \$27.75; cheque, \$13.75; Miss Louise Lumsden, \$350.00; Kitchener, Benton St. Primary (for student), \$19.85.

M. C. Campbell,
Mrs. Glenn H. Campbell
43 Balmoral Ave, Toronto.

ERROR

In the Treasurer's Annual Report for 1921-2 Wlarton Circle should have been credited with \$27.00. This amount is included in the total for the Association \$441.12; and in the total receipts from Circles.

M. C. Campbell, Treasurer.

A SAD TALE OF THE COSTUMES

Ladies and Sisters, the one in charge at 66 Bloor W., has a grievance!—yes, and worse than a grievance—it is a great indignation! And it is for good reason. Let me tell you sympathetic sisters of my woes, or a part of them.

A while ago some costumes were obtained from India, and later some from Bolivia, and placed in our Literature Department to be rented to those who were presenting pageants, plays, etc., to aid in their effectiveness. On these, the nominal charge of 10c. each, carriage extra, was placed.

The only rule, at first, was that they be returned immediately, in good condition, and that any damage thereto be made good. Complications arose, not once, but several times. For instance, one Ontario Church rented them for a certain date. They were promised to a Quebec Church immediately thereafter, and were so booked, the latter making all their arrangements, even to having their printing done, depending upon the Secretary's word. On the very day they were to be sent to the Quebec Church the Ontario Church which had them, wrote saying they had postponed their concert for a week, and they were going to keep the costumes (never thinking there were any other people who might want them). What was to be done? Telegrams, Special Delivery Letters, Sunset Soap Dye, and the co-operation of one of our inventive missionaries saved the day for the disappointed Circle. But what about the expense, the nerve strain, the extra work, the failure of the promise through the unfaithfulness of the Circle who did not obey the rules? For this, and other reasons, a set of rules was typed and placed in the top of the box containing the costumes, and rather drastic rules they were too, but even they failed, for apparently some have never even read them. This Fall, since

September, our troubles have been manifold. The costumes were in such demand that they were sent sometimes from one Circle or Church to another without first being returned to the office. This was done in order that as many as possible might be accommodated. Just before Christmas, when the requests were thickest, we had an opportunity to see them. Judge of our horror and indignation to find them vilely dirty, and many of them torn, the two skirts having been torn off the bands as well as being torn in other places. What a condition! We could scarcely believe that any of our Circles or Churches would return them so. It was only after hard washing and long tedious mending that they were made at all presentable. These costumes (valued at some \$40.00) are practically ruined, for many of them will never be so nice again, and one cannot be used at all. What a shame that any of our Canadian women should allow these garments, which have been rented to them for a mere nothing, and which are not their own property, to be so abused! Surely we would expect better treatment from one of the heathen women that was being personated.

A most sincere apology is due those churches to which the costumes were sent in the condition described, and it is hoped that the ones who did this act of vandalism will realize their failure in fair play. This must not occur again. The rules (pasted in the top of the box) especially the one saying that reparation for damage must be made, must be obeyed. They are for the use of everyone, and we are always glad to send them wherever they are wanted, but,—please read the last paragraph again.

The finest life lies oft in doing finely a multitude of unromantic things.

The Eastern Society

To give is to live.
Facts to pray over.

4186 Dorchester St.,
Westmount.

Dear Circle Members:

Do we as Circles and as individuals realize the responsibility that rests upon us to fulfil the obligation we undertook at Convention? In order to impress you with the importance of enabling your treasurer month by month to forward to India the appropriations pledged for each field, I invite you to consider the workers and their work.

This month let us consider first Miss Hinman at Akidu. To her and for the support of her boarding school we are pledged to give \$1540 a year. Will these children be stinted in their rice supply and go hungry if we fail them. Then there is the medical work at Akidu which costs about \$500. This sum is to be provided by the Young Women's Circles of which we are proud.

2nd. Then let us think of Mrs. Cross at Avanigadda, that fruitful field of which we heard so much from Miss McLaurin when on furlough. Our share of this work is small, only \$404 a year, but for that amount she is dependent on us.

Will each member look at the amount she gives monthly and ask herself: Am I doing my share in helping "Thy Kingdom Come on Earth?" May God's spirit help us to see ourselves as He sees us in the New Year upon which we have entered is the wish and prayer of your treasurer.

M. Kirkland.

Your correspondent to the "Link" for the Eastern Society will be very grateful for news as to meetings held by Circles. Methods of carrying on work or any suggestions that would be inspiring and fruitful in increased efficiency in our missionary endeavors. Please communicate with

Miss Barker,

Miss Lester, Superintendent of Supplies reports that three boxes were sent to India, in time for distribution at Christmas. But this need is ever pressing, and Miss Lester will be pleased to give any information regarding the sending of supplies to India.

Miss Lester,
371 Prince Albert Ave.
Westmount

Life membership pins can now be obtained from Mrs. Kirkland, 26 Selby Avenue, Westmount. The cost of these pins is for Circle members—75c; by mail, 85c; for Bands, 60c; by mail, 70c.

Young Women's Circle, Temple Baptist Church, Montreal.

On November 27th we held our first thank-offering meeting, when an address was given by Mr. H. W. Wang, of China. Mr. Wang is not a missionary, but a Christian business man at present residing in Montreal. His address, which was about the conversation of some of his countrymen, which he had witnessed, was a most inspiring one, and made us realize what splendid Christians the Chinese make and how much they are willing to sacrifice for their religion, and that we, after all, have everything so easy here and give up so little.

We sent a parcel of personal gifts for Christmas to Miss Powell, a missionary in China, who was at one time a member of our Church and teacher in our Sunday School, and she was delighted with all we sent her.

Last summer we sent to Dr. Chute some baby shirts made from stockings, and she would be pleased to receive a number of these from other Circles.

We have undertaken to raise \$100 towards the furnishing of a room in the Missionaries' rest home in Bolivia and

to date \$25 has been forwarded for this purpose. The source of power for anything that we may accomplish.

One of the special features of our meeting each month is a season of prayer, when several members lead, and we feel that this is most important and

Beatrice G. Huntly,
President Y.W.M.C.
Temple Baptist Church

MISSIONARY DIRECTORY

India

- Miss J. M. Allyn, M.D., C.M. Pithapuram, Godavari Dist.
- Miss L. C. Allyn, R.N. Pithapuram, Godavari Dist.
- Rev. I. C. Archibald, M.A., and wife Chicacole, Ganjam Dist.
- Rev. E. W. Armstrong, B.A., and Mrs. Armstrong, B.A., R.N., Cocanada, Godavari Dist.
- Miss Laura A. Bain, B.Th., Bimlipatam, Vizag. Dist.
- Miss Grace J. Baker, B.A. Vizagapatam, Vizag. Dist.
- Rev. Gordon P. Barss, M.A., B.D., and wife Tekkali, Ganjam Dist.
- Miss A. E. Baskerville. Cocanada, Godavari Dist.
- Rev. R. C. Bensen, B.A., B.Th., and Mrs. Bensen, B.A., McLaurin High School, Cocanada, Godavari Dist.
- Miss M. H. Blackadar, M.A. Vizagapatam, Vizag. Dist.
- Miss Muriel Brothers, B.A. Samalkot, Godavari Dist.
- Rev. J. E. Chute, B.Th., and Mrs. Chute, M.D., Akidu, Kistna Dist.
- Miss M. Clark Sompet, Ganjam Dist.
- Miss Z. Clark, B.A., M.D. Sompet, Ganjam Dist.
- Miss Flora Clark Vizianagram, Vizag. Dist.
- Rev. John Craig, B.A., and wife Cocanada, Godavari Dist.
- Miss Laura J. Craig, B.A. Cocanada, Godavari Dist.
- Rev. H. B. Cross, B.A., and wife Avanigadda, Kistna Dist.
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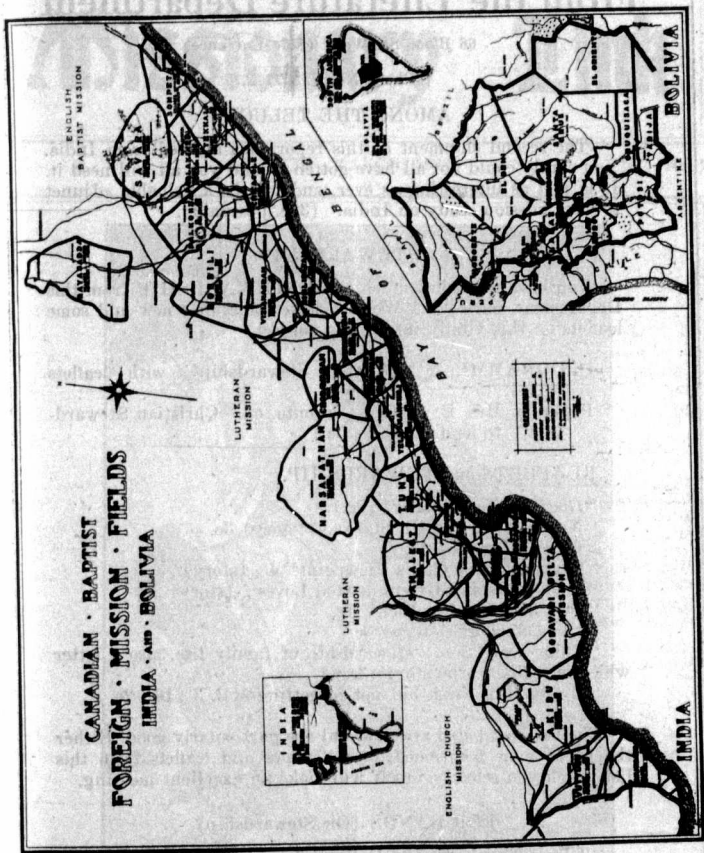
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