

Canadian Missionary Link

Cartoon: Mr. John G.

XLIX

WHITBY, SEPTEMBER, 1926

No. 1

The Dead Sea



LOOKED upon a sea,
And lo! 'twas dead,
Although by Herman's snows
And Jordan fed.

"How came a fate so dire?
The tale's soon told:
All that it got it kept
And fast did hold.

"All tributary streams
Found here their grave,
Because this sea received,
But never gave.

"O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

"And, Lord, help me my best,
Myself to give,
That I may others bless,
And, like thee, live."

—Rev. William P. Finn.
Missionary Monthly.

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XLIX

WHITBY, SEPTEMBER, 1926

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WHEN WE PRAY

Are you wanting subjects for prayer? Then read very carefully the letters from Miss McLaurin, Mrs. Wintemute, Mrs. Scott, Miss Palmer and Miss Archibald. Almost every page of Link suggests something for our special interest and prayer.

As we approach the end of our year let us not forget to pray also for our Board Officers, Directors, Agents and all our Circles that enthusiasm, wisdom and skill may be given to our leaders and that each member of our Women's Foreign Missionary Society may gladly carry her share of its responsibility. With self-sacrificing, prayerful effort on the part of all, our obligations will be met and our Jubilee Convention meeting will be happy indeed.

OUR OBJECTIVE.

IF EVERYBODY HELPS WE CAN REACH OUR OBJECTIVE

10,000 Subscribers for Jubilee

Holidays are over. Convention is approaching, much must be done this month.

Kirkland Lake is helping, Miss Copp sent in 1 renewal and 7 new subscriptions. A new agent has been appointed.

Caledonia sends in 10 renewals and 5 new subscriptions. Mrs. Calder is to be congratulated on having reached her objective and too she returned the slips showing how she made her net gain.

Did you read the account of the new Circle formed at Barwick? Did you notice the new officers appointed? President, Vice-President, Secretary-Treasurer and agent for the Link and Visitor.

(Jordan) Toronto has every name reported on, none discontinued, their objective reached.

A faithful reader of the "Link", 83 years old, spends her time among her friends and

relatives and finds new subscribers for our paper wherever she goes.

If we really mean to be successful:—

Every Agent must do her utmost to get all renewals in promptly and reach her objective before the books close. **Every Subscriber** can help by interesting **One** other.

Supt. Agents Link.

PARCELS FOR BOLIVIA

Those wishing to send parcels to Bolivia please notice:

1. That all parcels must reach 31 Wells St., Toronto, not later than October 15th.
2. Pack parcels carefully but do not use a larger box than necessary.
3. On inside wrapper have name of sender and to whom sent. Also weight of parcel.
4. Please send a letter containing invoice with wholesale value of articles if new, also a postal note or money order to cover cost of shipping which is 1¼c. per oz.

Mrs. M. C. MacLean,

31 Wells St., Toronto

TREASURER'S CORNER

Here it is, September; and, I think quite the most important month in the year, as regards Missions. October means, the closing of Treasurers' books; November is Convention month; but in September we do (or fail to do) our planning for all this.

Our Winter Programme.

A well organized Circle or Band doesn't "just happen." It has its life first in somebody's brain. Somebody has to plan out the winter's work and enthuse others with the possibilities within her Circle; and September is the best possible month in which to do it. A good working plan well thought out will carry your Circle a long way into a successful winter's work, the September motto is then "a better-than-ever Circle and Band in my Church."

Easing the Collector's Burden.

If from the Circle President's standpoint, September is the month of beginnings, from the treasurer's point of view, it is the time when it is necessary to think seriously about the approaching end of the financial year. It is pre-eminently the Collectors' busy season. And Collectors have always had my most sincere sympathy. To my view, Collecting is the hardest work there is, though I cannot speak from personal experience. I have heard it said, though you will hardly believe it true, that some Circle members have to be asked for their Circle fees. Sometimes, collectors find the "fervent in spirit" are "slothful in business." Rather back-handed" view isn't it, in an otherwise up-to-date organization, for a member, while knowing that her fees are due, to calmly wait till some other member, overcoming natural diffidence, consuming much time and even car fare, comes and takes her mission money away from her! Circle member, if you plan to pay your Mission dues some time; why not send them today, to your Collector or Treasurer. Cheerful givers are a great factor in the "better Circle" programme.

Now you see, Collectors, some members who read the above are going to cheer your hearts and lighten your burden by mailing you cheques, immediately. One or two though are going to put it off for a day or so and you are going to be compelled to go after that missionary fee after all. Remember this: the whole success of our Missionary year depends on your faithfulness. The dollar you fail to go after may be just that dollar we have to report as a deficit at Convention. It is going to take the utmost untiring effort of every Circle member, Collector and Treasurer to ensure the meeting of our obligations in full.

Your First Circle Meeting.

Will you please include in your September meeting, a period of special prayer. Ask first, that God will open your eyes to the great opportunity of serving him through the coming winter, and will give you grace and courage to go forward; second, that God will fill your hearts so full of love for Him that you will be compelled to see to it that your

very best efforts will be put forth. A "full treasury" will surely result.

Life Memberships During June and July.

Circles—Mrs. Harry Fitzsimmons, Toronto, First Ave.; Mrs. E. T. Showell, Toronto, Parkdale; Mrs. Geo. Fox, Brantford Park; Mrs. Thaddeus Chalk, Brantford Calvary; Miss Bessie Augustine, Aylmer; Mrs. Hugh McLean, Durham; Mrs. James Mole, Brooke and Enniskillen.

Bands—Mrs. Lloyd George Fealey, Walkerville "Happy Comrades"; Miss Mary R. Reid, Hespeler.

M. B. Piersol,
Treasurer.

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

THE LINK

Strictly speaking, a link is a connecting agent. Each individual portion of a chain is called a link. The usefulness of a chain depends upon its links. They must be of standard strength, else they would break under the strain.

The first and standard link is Jesus Christ; second, Canadian Christians; third, Canadian Missionary Link; fourth, Foreign Missionaries; fifth, India and Bolivia.

The purpose of the chain is to establish a connection between Jesus Christ as Saviour of the World, and our Brethren who do not know Him.

Our paper, "The Link," is the connecting factor between our workers at home and our Missionaries abroad.

We should never let pass a single opportunity to learn more of the work of establishing Christ's Kingdom on earth, so that we may pray the more intelligently.

We must keep the Link up to standard strength. We may have a part in this by securing more subscribers and readers for this paper.

Let the slogan of every Circle be—"Every Baptist woman a Circle member—Every Circle member, a Link reader—Every Link reader a soul-winner."

Mrs. J. W. Aitken.
Clinton, Ont.

WHITBY MISSIONARY CONFERENCE 1926

By Miss Jean Cameron

July 2-9 were red letter days for some seventy Ontario folk who gathered at the Ontario Ladies' College in Whitby for the annual Missionary Conference held under the direction of the Missionary Education Movement. Each day was filled with interest, and the time seemed all too short for the task before the delegates.

We were fortunate in meeting in an intimate way with such outstanding leaders in missionary enterprise as those who were the Conference leaders. Many who had previously only been names became true realities, and we will always feel that we know them personally. Rev. H. E. Stillwell, the presiding officer, needs no introduction, Rev. H. C. Priest, the efficient secretary of the Missionary Education Movement, and Mrs. Priest, seemed to be happy in seeing that everyone felt at home, and that each delegate was finding in the Conference what he most needed. In addition to the regular leaders, several returned missionaries and others who knew what the Conference meant to them, called on us, so that our sphere of acquaintanceship was greatly enlarged.

So many features of the Conference were outstanding that it is difficult to condense the account. We will always remember the Bible study periods in the morning, when Dr. P. M. Macdonald of Bathurst St. United Church, Toronto, led us in our study of the Acts. The experiences of these early missionaries were revealed to us in a new way, and we followed with great interest the accounts of their joys and sorrows in their work. Dr. Macdonald related the present day problems to those of the early disciples, making the study exceptionally practical and interesting.

Then the Mission Study Classes—the Conference broke up into three groups for an hour of definite missionary study. With such splendid leaders and such interesting text books, the choice of class was very difficult, but at the conclusion of the Conference, every delegate felt that the class he had chosen was the very best of all. The India group was led by Dr. J. M. Waters of Central In-

dia, and they studied "New Days in Old India." Rev. H. F. Woodsworth's class on Japan studied "Creative Forces in New Japan." The third group followed Rev. J. R. Turnbull of Bolivia in a study of "Looking Ahead with Latin America."

Another of the decidedly helpful phases of the Conference was the Method Study period. Under the leadership of Rev. H. C. Priest, the entire Conference joined in a discussion of the missionary situation in our churches, and the most effective means of imparting missionary information, creating and fostering missionary attitudes and habits, and directing missionary activities in the local church.

These regular study periods filled our mornings. Those who planned the program left the afternoon free for recreation, and every day our energetic sports committee planned for our entertainment. We had baseball games, tennis tournaments, swimming matches, a field day, and most exciting, a picnic! On this occasion we loaded on haycarts and were driven about three miles to the lake shore. After playing games and eating our supper we drove back to the College, singing as we went.

Shortly after seven every evening the delegates gathered for the Lawn Talks on Life Questions. The speakers in these meetings urged us all to seek the will of God for our own lives, and to follow His leading.

In the platform meetings, to which outsiders were welcome, we received messages direct from the mission fields. Dr. J. Lovell Murray in his address on the Sunday night struck the keynote of the whole Conference in his text, "Behold I have set before thee an open door" (Rev. 3:8). As we listened to messages from Japan, China, Korea, India, Bolivia, and other countries we could see the need of these people for the Gospel of Christ, and their willingness to receive it, but the missionary staff was in every case too small to meet the needs. The world is crying out for the Gospel of Christ. Are those who have it doing their utmost to share their privilege with those less fortunate?

It is impossible to more than mention other features. The morning worship service, the splendid singing which characterized

each gathering, the earnest prayer sessions, and above all, the wonderful spirit of Christian love manifest throughout the whole Conference. But there will be another Whitby Conference when everyone may share in the experiences of this one. Let us all work for a bigger and even better Conference next year.

MRS. MITCHELL TELLS OF HER RECENT TRIP TO LA PAZ

On boarding the Santa Ana I met right away a friend of an American lady whom I knew in Bolivia. This new acquaintance and her room-mate were both nurses, going to an American camp of the Chile Exploration Company, not far out from N.Y. I was surprised to find myself named as a member of the sports committee. This honor I knew, I owed to one of the nurses, and I decided to stay on for awhile at least and see what it meant.

The first step decided on was for each passenger to introduce himself at dinner, telling from where he came, where he was going, and on what mission. Many of these self-introductions were original and amusing.

Then the deck sports were planned and followed by a proposal for a masquerade ball. Here I mentally retired from the discussion, but came to life when I heard them planning to have it on Sunday night.

There were several delegates to the Pan American Congress in Panama on the committee, and as I was the least known of the number I didn't expect much of a hearing. Nevertheless, at some cost to myself, I am ashamed to say, I expressed my views on the subject. There was quite a silence for a moment, then to my surprise a big American agreed with me, said he was glad I spoke what I thought, and that in his opinion people were getting too lax about keeping Sunday.

An ex-Senator, after assuring us that he was not a religious man, told us he was a superintendent of the S. S. and member of the church back home. He again cautioned us against considering him a religious man, but finally agreed that the ball should not be held on Sunday night. One lady added

that she supposed she could stand it if she had to.

So we held a service on Sunday morning, conducted by an Episcopalian minister, at which I played the hymns, and the afternoon and evening were spent in comparative quiet. But I must add that some of the passengers eyed me very coldly after that, especially when on top of that idea about keeping Sunday, I refused to play bridge, gamble on the deck sports, smoke, or dance. In fact most of them regarded me as a hopeless prude.

My room-mate from New York was a little Panama girl returning from school in the U.S.A. She spent most of her time on deck with two other Panamenas, who tangoed and sang, acted and danced in costume of Spanish shawl and combs in their hair as big as dinner plates. They were the centre of attraction and surrounded by young men. They were very pretty but were only 14 and 16 and their singing voices were already ruined and one wondered what a few more years of this life would do to them.

Of course, then, my room-mate had no time to hunt up things from her trunk, and as she got up later than I did it took me several days to realize that she was using my hair brush, comb and tooth brush. When I told her it wasn't sanitary for her to use my brushes, etc., she said, "But Senora, I don't in the least mind doing so." To assure her that I minded, I kept them locked in my bag after that.

It has been a revelation to me to see so much smoking and drinking among the women passengers, as well as the men. Some mothers of little children sat or walked with cigaretttes between their lips most of the time. The young girl who shared my cabin from Panama to Talama, a young New Englander, was no exception to the rule. Smoking was her mildest form of amusement. In the quiet of our cabin one morning I ventured to speak to her of a different life and read her a few verses that I prayed beforehand might remain in her mind. She listened quite willingly and God grant that they may make some impression on her life.

I wish I had time to speak of all the interesting cases on this trip. There was the

Our Missionaries' Birthday Corner

"Leaning, resting, trusting, loving,
Enter thy new year!
For the Lord who lives to love thee
Will be always near,
Shielding, guiding, caring, blessing:—
What hast thou to fear?"
—Frances Ridley Havergal.

September

2. Mrs. A. B. Reekie.
6. Miss M. E. Archibald.
15. Miss Evelyn Slack.
20. Miss Eva McLeish.
26. Miss Lida Pratt.
30. Mrs. W. S. Tedford.

painfully homely little Indian girl with glass eye as bright as a dollar, always beautifully dressed, and passing as the only child of a fashionable lady passenger. When a baby, like a poor little sick mongrel puppy, she had been left in the home of this lady and her husband in Peru and she had loved them into loving her in return, and so they had adopted her. This trip was a return from New York, where she had been taken to many high priced specialists, principally for eye treatment. But one eye had to go, and already the child had broken two glass eyes at \$25 apiece.

A Peruvian military man on board was returning from New York with an artificial limb. His wife was very shy and because I insisted on walking her round the deck at regular intervals, they, with Latin hospitality, must have me accompany them on a couple of long motor rides and shopping tours in the Canal Zone and Panama.

Arriving at last at Mollendo we repeated the experiment of 26 years ago of being hoisted in a chair from the small boats that car-

ried us from the ship, to the pier that meant land.

Then we made such direct connections that I was hustled up to the altitude within a few hours and the daylight trip over that delightful lake, Titicaca, was almost spoiled for me by a depressing attack of "soroche." One of the three Englishmen aboard was an official of the Southern Peru Railway, and at the end of the lake ride, had me go in the manager's car with him and his friends on the cold night ride of four or five hours from the lake to La Paz. This meant that I was snugged up on a lounge, covered with a vicuna rug, and thoroughly comfortable, until we reached La Paz at 11 p.m., just 17 days from the C.N.R. depot at Hamilton.

My next letter will be written after I get home and will be mostly impressions of the work and the needs and anything else on that subject that strikes me as new or interesting for you to know.

Faithfully yours,
L. M. Mitchell.

SUCH AS I HAVE

There are some women who cannot even attend missionary meetings, and who feel as if their gift to the collector was all the service that their busy home life would allow them to take. Active from morning till night, there is not much leisure or quietness for prayer, and so they are handicapped.

Well, here is a solution which was found by one house-mother. She chose one missionary who was known to her, and who was working in the spot where she would have liked to go herself. That one she counted her special representative. In the morning she darted a quick little message of love to that other who had already begun her day. As she opened her windows and let in the fresh, cool air, she thought, "How fares it with my missionary in that tropical country where one rises every morning with a headache?" Then, with a pause, "Oh, send her health to-day."

Another time, when the inmates of her home got on her nerves a little, she would think, "I wonder if my missionary and her colleagues ever get desperate to see a new face. Oh, send them comfort in their fellowship to-day."

Then she thought she would take courage to write a letter telling a little more than what was in her heart. This is not easy for a Scotswoman to do, and so she waited anxiously for the answer. After some weeks it came, and her heart bounded for joy as she read, "Your letter came as a drink of cold water to a thirsty soul."

Thought given as one works about the house, and then a few minutes to write the letter, would send these waters to every one that thirsteth.

We come to another group of the handicapped in those that have too much leisure. The active, busy years of their life are over; they are sitting by the fireside. Eye-gate and ear-gate are gently closing, and are shutting out the stir and tumult of the world. Ah, then they are free for such a great service.

On short, dark, winter afternoons, and through long evenings, they can sit quietly picturing all they have read of life in "Other Lands," and, with hearts tuned alike to the needs of the people and to the longing desire of their Saviour, in some mysterious way

they can link the two together as they whisper, "Thy kingdom come." If any one doubts the value of this service, let them ask that young missionary in her new, strange surroundings, what she would feel about work if she suddenly learned that her home base had gone, and that no longer by the fireside sat a beloved little figure "whose eyes were homes of silent prayer."

Sometimes it seems as if our whole missionary enterprise came to us halting and asking for money, more money. Sorrowfully many of us have to reply, "Silver and gold have I none;" but I really wonder what would happen if, at the same time, all those of us who feel so sadly handicapped, would answer with hearts full of abounding hope, "But such as I have I give thee?"—Harvest Field.—The Missionary Monthly.

A LITTLE ARGUMENT WITH MYSELF

How Much Shall I Give This Year to Missions?

1. If I refuse to give anything to Missions, I practically cast a ballot favoring the recall of every Missionary, both Home and Foreign.
2. If I give less than heretofore, I favor a reduction of the Missionary forces.
3. If I give the same as formerly, I favor holding the ground already won, but disregarding any forward movement, I sing "Hold the Fort," forgetting that the command was not to take refuge in a fort, but "Go."
4. If I advance my offering beyond former years, then I favor an advance movement in this enterprise. I shall join this class.

RESOLVED:—I do believe in greatly increasing the present number of our missionaries; therefore I will increase my offering to the enterprise of Missions.

"Measure thy life by loss, instead of gain,
Not by the wine drunk, but the wine poured forth;

For love's strength standeth in love's sacrifice,
And he that giveth most hath most to give."

—From the Biola Book Room, Los Angeles.

Our Work Abroad

FROM MISS McLAURIN

Dear Link:

I am not in Cocanada now, (where the paper says it is 107 degrees in the shade), but in Bangalore, where I am spending the tail-end of my holidays with a friend. In Cocanada it is hard to find time and quiet for such a letter as one wishes to write to you. Here I have leisure and quiet. It is delightfully cool. And as I often, in the quiet and peace of my friend's little writing-room, sit and think and plan for the work to which I shall soon now be returning—when I think on this, and that, and the other that I want to do, *must* do, this next year, but *how* is the question for there seems to be not enough money, or time, or workers, or strength, I say to myself, "I must tell this to the *Link*. They'll pray. And then it will be done." It has so often "happened."

I have often wanted to write, for I knew so many of you were waiting to hear. But I couldn't, somehow. For one thing, it took me some time to "find myself" in the new work. It was quite a while before it was mine, *my work*. I could not get used to the big city—or city work—or city people. I wasn't very happy. I missed the sweet green fields of Avani-gadda, the quiet and comparative peace of our bungalow, built out in the fields, away from and still near the town. I missed the river, and being able to see and hear the rain come over the fields and the palm-groves long before it swept onto our bungalow. I missed the morning star shining down on me when I awakened on "my" end of the verandah. I missed the neighborliness, the friendliness, the close contacts of the smaller town. I didn't care if it did take half a day to get out of Avani-gadda to the railway station. I didn't often want to go.

How different, oh how different, was Sam-alkot for a year! And how much "more so" Cocanada! But I can't go into all that, on account of all I want to tell you.

"While place we seek, or place we shun,

The soul finds happiness in none"—
and so it came to be, that while Avani-gadda and all that went with it, seems to be where my deepest roots are, the work—oh, blessed work!—in Cocanada is doing what one can

always count on it doing, everywhere—filling your life up, with its interests, and making you happy with plenty to do.

Don't you think it must be so, with, for instance, 700 Zenanas on one's visiting list? There are seven—soon, I hope, eight—bible-women to work in these 700 homes. I find, in talking with missionaries of other missions, that 700 is considered a lot. And so it is. But when you consider 60,000? That is the population of Cocanada. And 700 homes, representing, say four times that number of regular hearers, leaves an appalling number of homes, and women, that we never touch. "More biblewomen," you say, "that's easy!" Ah, but is it? It isn't easy to find the right kind of women with the education, the training, the ability, tact and spiritual power, leisure and *desire* to do this work (not to mention health)—even if we had the money. Cocanada has only one woman in training at Tuni. Need more? No one knows it better than the missionary, and one of the BIG questions in her mind, day and night, is—"How can I interest more of our young women in Zenana work? that they may offer themselves for training.

I am not trying to personally visit each one of those 700 Zenanas for I believe it would be an unprofitable attempt. I would have to spread myself out very thin indeed to cover 700 Zenanas, with all the other work I must give myself to, also. For a good many of these homes the regular visits of our experienced women will suffice, and for these homes I feel I can do my very best work through the biblewomen—through the hours of bible-study, prayer and planning that we have together every month. The missionary of to-day cannot possibly hope to give personal attention to every part of the work as it has so marvelously developed and opened up since olden days. Nor would it be best for India if she could. "India will be saved by Indians." We are all familiar with the slogan. The Missionary should leave a great deal to her Indian co-workers, and expect a great deal from them—at the same time seeking to help them in their task by putting herself and all she has learned, into them—in short, inspiring them.

For myself, after making the rounds of many of the homes, with the different biblewomen, and seeing something of all the work, I have found some homes where I feel that I must concentrate—do intensive work, always holding myself ready to go at any time with the biblewomen to any special home on their "beat" where circumstances, or the progress of a pupil, indicates the desirability of a personal visit. For instance, one day Veeramma took me to a Brahman woman who wanted to see me to ask if there were any "mysteries" in our religion! I went and found a very intelligent woman who evidently was really feeling Christ's claims. "Have you no secret rites?" she asked. (That was what she meant by "mysteries.") I said none whatever. I told her about baptism and communion, but said they were not celebrated in secret and I tried to give her some idea of their meaning and value. She seemed so pleased, and has told Veeramma that she is believing and would like to join us, but wants to get her husband's consent—he has some position in a government office, probably is a clerk.

I wish I could tell you about some of my special friends, where I am concentrating, where I make my visits alone—I have to go about alone for then my visits seem more friendly and non-professional. (The biblewomen are apt to be "preachy", and there are times and places when preaching isn't the thing.) There is, for instance, Sakuntala, the ex-Vahsildar's seventeen-year-old daughter, Landsomer, keen and swift and full of a slumbering fire. "She will not marry, she won't even dress up and put on her jewels. Any old cloak will do to wear—but she must just read, read, read all the time—whatever will become of her?" wails the worried, bewildered worker of the unusual girl. It's the big Bible she bought through Mariamma that she "reads, reads, reads." Whenever I go it's always close by—I must sit in a chair. (In a city you must sit in a chair. In the country I sat on the floor, with them, much nicer). She gets her Bible and sits somewhere near my feet and we are happy the rest of the afternoon. The mother comes, and fusses a while, and goes. The widowed sister sits a while and listens, and wonders, rather, what it's all about. The older brother, a student

home for convalescence from an operation, sits in another chair and *listens*. Sakuntala never moves. We read, turn about, talk, discuss. She asks questions that take some answering. The great beautiful eyes kindle. Whatever will become of her? I want her to brave old Mother Grundy of the Naidu caste, and all the gossips, and come as a day-pupil to Miss Pratt's school where she would get well on her way to a high-school education and come into daily close teacher-and-pupil contact with some of the fine young Christian women who teach there. It seems to me God made Sakuntala to be a leader. Education and contact with real life would make her up, and if we could win her out and out for Christ what a power He could make of her! Oh, that it might be. Why not?

There are others just as interesting—nay, fascinating. Perhaps, some day, there will be time to see about them. One longs to win those who could win others. One longs to get the influential ones—for the sake of India, awake, now, and on the march—whither?

We need well-educated, highly-trained women of tact, patriotism, zeal, full of Christ's love and an unselfish devotion to His Cause, to work amongst these high-class, high-caste, Hindu young women, get near them and get them out as perhaps we foreigners never can. Oh, *Link* readers, do you understand our problem? Will you pray? What are eight biblewomen and one foreign missionary amongst the woman of a city of 60,000? And so many, so many, of them living behind high walls, exclusive, reserved, Conservative; wealthy, proud, patriotic, loving their India, their caste, their traditions and their ancestral religion, *whom we never touch*. When will these doors open? And when they do, Indian Christian women must be ready to enter. Our Zenana work, in these 700 homes, is largely amongst the middle classes. Very few homes of the highest grade of society, the influential homes, are open to us. As we drive to church in Jaganaikapuram (the southern section of the city) Sunday evenings the car takes us through one street after another of great homes, like citadels, the homes of the rich or influential, or both, where the Gospel has no entrance. *Is there no way in?* This is



MISS HATCH'S 70th BIRTHDAY PARTY
See note on page 11

another question that is with me day and night.

Cocanada is a strong centre of Nationalist, —non-co-operation or Swaraj feeling and activity, where men live who have even endured imprisonment on charges of seditious utterances, but, as they believe, for their country. This fact cannot but have its influence upon our work. But most of the men seem to have nothing, personally, against the foreigner as an individual. They are friendly enough even with the missionary. Many of them came to Dr. Stanley Jones' meetings night after night, asked questions and joined in friendly discussion of Christianity and its claims. But the women?—quite a different matter. They didn't come to the meetings. They will proudly tell you they go nowhere. There they sit on their verandahs. They will respond to your greeting, perhaps pass the time of day. They are rather cold and aloof, however, and "thus far" (perhaps) but "no farther." I have tried, sometimes. *Is there no way in?* Perhaps, for your prayers.

There now! I have still more to tell you than I have told. But it must wait. There is the Caste Girls' School—another great *Big Interest*. And the Christian women—I want to tell you my plans for them and about the wonderful helper God has given me for them. It is all so interesting—not to say exciting!—planning for all this so worth-while work. But not another word—Goodbye, and oh remember, remember!

Your friend,

K. S. McLaurin.

Bangalore, June 15, 1926.

MISS HATCH'S 70th BIRTHDAY PARTY

(See page 10)

Left to right—back row—Dr. Wolverton, Mr. Higgins, Mr. Glendinning, Mr. and Mrs. England (not missionaries, daughter at Mc-Master), Mrs. Gordon and baby and Mr. Chute.

2nd row—Mrs. West and baby, Miss Jones, Miss Kenyon, Miss Mann, Mrs. Wolverton, Miss E. Eaton, Mrs. Higgins, Mrs. Clute.

3rd row—Dr. Hulet, Miss Hatch, Miss McLaurin.

4th row—Miss W. Eaton, Mrs. Armstrong, 5th row—Elsie Gordon, Harold Wolverton, Donald West, Newton Wolverton.

6th row—Margaret West, Janet Wolverton, Esther Hulet, Patty Gordon.

AN S.O.S. FOR CHRISTMAS

My Dear Link Friends:

This morning I have resolutely closed my heart to the call of sunlight, of the hills and the elixir of eucalyptus pervading all the air in the great out of doors and have solemnly untied the bundle of unanswered letters in my writing desk. I suppose most every missionary performs this solemn rite every year about the first of June. It is one of the joys of the holiday months to re-read the communications from dear friends far away, for it brings them all into sweet remembrance, and it is good to feel one has time to really answer them—so often on the plains I fear our letters smack of hurried moments and scattered brains.

We intended spending our holiday in Kotigiri this year but could not get in at Queen's Hill where we had applied. Nevertheless we are enjoying Ooty very much indeed. We are in the cottage here with Mr. and Mrs. Tedford and are a very happy family. The first week or two was rainy enough for one to fully appreciate the delicious sensation of warmth between woolly blankets with the fresh cold air stinging one's nostrils and brushing one's face between naps. Since then we have had long delightful days of glorious sunny weather, every one a precious, priceless gift from our loving Father meant for our enjoyment and improvement. I wish I could satisfy myself that I have improved as I should; but it has been wonderful to drift through the days, roaming the woods, uncumbered with any cares worth mentioning. This month, however, must be spent a bit more carefully; July is coming with plenty of work and I want to get a bit more ready for it.

Our convention was very helpful. Two men from Keswick, an English church clergyman and a layman, were the speakers. They

emphasized the work of the Holy Spirit and the necessity for complete surrender of self as the prime preparation for efficient service. They presented many old truths in a new and helpful way and altogether were very fine. I hope we may be able to pass on some of the things they gave us to our workers when we return.

Mr. Timpany, Misses McLeish and Mason at Selborne, the Eatons, and Misses Kenyon, Jones and McGill at Nova Scotia Villa and our party here are all of our people in Ooty. The rest who are not on the plains, except Misses Archibald, Eaton, and Bain who are at Darjeeling and Miss Turnbull in Miscouri, are all at Kodai.

We entertained Missionary Hill one evening last week in the form of a Moonlight Walk to the Gardens, about a mile and a half from our house where they all assembled. Some twenty four went walking and over thirty stayed with Mrs. Tedford and me and had games while they were gone. When they returned we had a fine musical programme and a real Canadian lunch, sandwiches and cake, doughnuts and sweets, and coffee. Every one seemed to enjoy themselves—we did ourselves, very much. Not one of our household got to sleep that night till towards morning, though, which goes to indicate how unused our make-ups are to the 'sound of revelry' by night—and coffee! I had been stage manager for 'Old King Kole' and that persisted in repeating itself in my brain some hundred and one times before I finally got off. And then I dreamed I was doing it again!

Now I really think I must tell you of our Field Rally which was held in Tuni just a short while before we came to the hills. We had long felt the need of a getting together of the Christians of our field, for a time of inspirational and enjoyable fellowship. The Associations and Conventions held once a year only meet this need for a very limited few as the expenses are too high for the average cooly to think of meeting, and the churches have little to spend in the way of sending delegates. So we decided we should try to get as many as possible to come in to

Tuni from the surrounding villages. We chose a time when the people were comparatively free from cooly work so that it would not be inconvenient to their employers and that they would lose very little work. We made no provision for their board except that we provided meals for them at the moderate rate of .2 per person. That just covered the cost of the meal and was a great help to the men who came in from distant villages without their wives. Many came bringing their whole families with them and cooked for themselves wherever they could find a sheltered spot in the open. We were more than gratified that over 250 church members from our ten church centres, representing 46 villages, came together and for three days stayed right there, attending every meeting and seeming intensely interested in all they heard and saw. These meetings were largely taken by our pastors and they did very well indeed in the presentation of such important topics as "The New Life,"—what it means in everyday life. "Soul Winning," "Separation from former customs, such as Hindu marriages, Feast days, festivals, etc." Some of the most interesting features were our Sunday Morning Communion service when these 250 sat down to the Lord's Table, one united family, forgetting caste, family pride, and all that goes to make unity a problem in India. My very soul was thrilled as I looked upon them, seated there so reverently and so still, seeming to understand so well what the symbols meant to them personally. Then there was the experience meeting of the Sunday evening service when over 100 of these unlettered people rose manfully to their feet to tell of what the Lord had done for them, usually in the repeating of a verse of Scripture. A meeting when we showed the Life of Christ with the Magic Lantern was much enjoyed, and the photo where they were all swarmed together like so many bees was a great occasion for many who had never sat for the camera man before. Our last meeting was around Miss Priest and Miss Eaton as we all took rice and curry together, rows and rows of us seated on the ground in a great family, over 300 in all, after which the Christians had a farewell

meeting for our two ladies who are going on furlough. It was all a great success and we hope we may be able to repeat the idea often on our field. Mr. and Mrs. Gunn very kindly sent us some help towards the expenses. Our workers appreciated this very much indeed. They have a very warm place in their hearts for these faithful missionaries who laboured in their midst for some time while Mr. Scott was on furlough.

We are thinking already about our Christmas festivities. I shall have not less than 4000 children to make happy this season as I have Miss Priest's schools as well as our own, while she is on furlough. But I feel sure that I shall have enough for all. Friends have been so kind in days gone by—we have not lacked any good thing, and I am trusting. I think our schools are the most important part of the work,—foundations are **always** tremendously important, aren't they? The work of the years gone by is being manifested now by the numbers of splendid young men and women that are entering our churches in the villages, the boys and girls of the schools of yesterday. And so we look forward with a hope built on a great faith for the future of our field—when this band of 4000 will be ready to step into the ranks of India's thinking men and women—and into our churches as their leaders, trained from their youth in the things of the Word. And the most wonderful thing about it all to me is that all the big things of the world are accomplished by the 'little drops of water' and 'little grains of sand,' the common things of every day, the acts of the common people that make up the great world about us. It makes it easier to be faithful in the daily round, the common task that takes up so many precious moments out here when I remember that. And I expect it helps just as much in the homeland, too, when there are so many really **big** things waiting to be done, in the making of such tiny things as bright little bags, to remember this very thing that helps so much out here. I am asking our good friend in need, the Link, to herald my S.O.S. far and wide for the coming Christmas Tide.

With every good wish for you all in your every good endeavour for Him, I am,

Yours very sincerely,

K. E. Scott,

Tuni, Godav., Dist.

AN EXPLANATION FROM LA PAZ

La Paz, Bolivia, Casilla 402

I would like to say a word about the lack of Baptisms here in La Paz, since reports are often misleading; and, it is often taken for granted that where there are no Baptisms there are no Conversions, and such is not the case here in La Paz.

Perhaps a little explanation would help the home Christians to understand and sympathize more intelligently with the work here where the moral background is so deficient.

A few facts must not be forgotten while thinking about the work. 1. La Paz is a city of 120,000 inhabitants; and being the largest, and most important city in the Republic it is therefore cosmopolitan, which means that vice and immorals are greater than in the smaller interior cities. 2. Among the middle class in this city they have not "the habit" as they say of getting properly married. It is customary to just "live together," and when they see someone they like better or when they get ill-treated (which is more often the case) they separate. 3. The men are just as well pleased because they have no respect for the chola classes and if they are not married they have no responsibilities in regard to them, and very often have a legal wife in the better class at the same time.

Just a word regarding why the women will not get married. 1. The law offers no **protection** to a legal wife against her husband no matter what he may do to either her or the children. 2. If one is properly married and becomes abandoned by her partner they cannot marry again for twenty years, unless the death certificate can be produced. 3. The Roman church offers no divorce. 4. A married woman can have no private bank account, even if they be not living together at the time, which her husband cannot draw on. 5. A married woman cannot **sell** or even **will** her own property even although

she may be abandoned by her husband at the time and may have never heard of him for years, unless she can produce a certificate of his death.

Keeping these facts in mind it will be easier to understand some instances where we have had to suffer as a church for the sins brought about or rather helped by the state laws; and why some of these whom we feel are truly converted cannot be baptized as yet into the church as members.

One woman whose case is a sad one has caused much thought and prayer. She was married at fourteen years by the Roman church and lived with her husband for eight years. Suddenly he disappeared and has not been heard of for ten years. (In Canada one is free if abandoned and her husband not heard of for seven years: not so here.) About three years ago she began living with another fellow, a widower, here in La Paz. She has been one of the most regular attendants together with his family for over two years in spite of the fanaticism of their neighbours. About a year ago she was converted and then her real troubles began. She wanted baptism, and we could not give it to her because she was not married. She has been to the house crying about the matter, and has offered to leave the fellow if we thought it was her duty. Could we advise her to break up the home and leave him when he is true to her, and would marry her if the law would allow it? Is the religion of Christ to break up the few happy homes we do find here? No, the state law is at fault, and in the meantime she must be patient and wait and pray. We explained that for the sake of establishing here the idea of the sacredness of the marriage vow we cannot baptize those who are not married, but that nevertheless she must take her troubles to God who would understand, since now she is a child of His. What would you have done in such a case, for hers is not the only one?

Another case which is rather a singular one is of a young fellow who has been trying ever since his conversion to get his wife to consent to be married properly. The woman is a Roman Catholic, and to marry a

Protestant is an unpardonable offence, although to live with him and raise a family is quite acceptable and respectable. Three times during the past year he had her almost persuaded to have the ceremony, when each time the mother-in-law raised such a row that the woman finally refused. About three months ago she ran away from him, and he took the children and seemed to be quite content living alone, when suddenly she returned and declared she could not live without him. He refused to take her back under the old conditions, and so she ran out in front of an auto and was brought to him in an injured condition. Of course he took her in, who could have done less? He is one of the finest spirited fellows whom we have, and one whom we feel is truly converted. Dare we advise him to send her away again because she does not understand? They have a family of little ones who need a mother's care whether she has a marriage certificate or not. No! we feel that we must be patient and wait and pray that her eyes may be opened so that she will see as he sees, and turn to the outstretched arms of the same Saviour who understands and loves us all.

I would like to cite just one more case, which shows the injustice of the laws toward women in this land. It is of an American woman who foolishly married a South American. Thirty-one years ago she came to Chili as a missionary and married a Chilean. Not long afterwards he ran away with another girl, and then she came to Bolivia and has been working here since. For more than twenty years she has never heard of him. Four years ago she bought a small plot of ground in the residential part of La Paz, hoping to build a small house for herself as she is now getting old, being past fifty. This year she thought about selling it, but finds that she can neither sell nor will it away from her husband. A married woman has no rights in the law courts to get rid of anything in her own name. The fact that she does not even know whether he is dead or alive makes no difference, and until she can produce a certificate of his death, she can do nothing about getting rid of the small property. How would Canadians react to such injustices?

Do you wonder that South American women in La Paz refuse to marry the father of their own children? Society accepts them without a certificate of marriage, and to be without it is their only protection. I would like to add that the pure Indian usually marries, and the women accept any injustices or floggings as part of their lot. Also among the better class where self-respect comes into play they marry. But the Chola class who have enough mixed blood in them to resent ill-treatment, and who because they are Cholas are not generally respected these will not marry. When converted they begin to think about it, but not before.

We almost feel discouraged sometimes to find so many with the marriage problem weighing them down. It seems almost as if, men, women, married and single had been shaken up in a basket and that they began living with whom ever they fell against as they dropped. It is this class with all the impossible moral problems clinging to them who find their Saviour. Pray with us that their faith fail not in these their testing times.

Dare the church Baptize in some of these instances where the standard She sets up will be the only standard of morals known here? As we think of the immoral pool from which they have been snatched we wonder "Are we doing our duty in the stand we have taken." As I write I wonder "WHAT JESUS WOULD DO." My one prayer is that as you think about the work you will not criticize but will bear us up before the Throne of Grace, to One who knowing all things hears and understands, for prayer changes things.

Yours in Him,
Mary R. Wintemute-

WITH CHRIST IN THE HOSPITALS A Five-Fold Service.

The medical missionaries of the Board have this year, as in other years, furthered the Kingdom in at least five general ways. First, they have continued to create an atmosphere favorable to the Gospel. Secondly, they have gone on developing an indigenous medical profession. Thirdly, they have helped to maintain the health and efficiency of their

fellow-missionaries. Fourthly, they have provided health education for the people. And lastly they have been the means of reaching with the message of God's love those otherwise inaccessible. Each of these methods finds illustration in the record of service that follows:

Sompert—Dr. Zella Clark's ministry of mercy has been carried on chiefly in four centres—Sompert, where she resides; Baruva, where with the whole town present and interested, a band leading the procession, school-girls singing and the municipal chairman presiding, a new dispensary has been opened with great promise; Jалантра where, on account of the wreck of the dispensary in a local storm, regular work has been much handicapped; and Judapudi market-place where with her car as a dispensary, hundreds have been treated and many gospels sold. Supplementing her medical ministry is her service as teacher of a most helpful Bible class for Christian leaders and the management of a girls' school at Jалантра that calls for much patience and optimism.

Parlakimedi and Serango—Dr. West is contemplating an attack on the eye-diseases so common to the tropics. Mr. K. L. Narayan, the junior medical graduate, is increasingly relieving Dr. West in village medical service, while Mr. P. D. Samuel is in full charge of the dispensary at Parlakimedi. A short article which the latter wrote concerning the treatment of tetanus without serum was published in the Indian Medical Gazette. Dr. West hopes that these men may be able to carry on the medical work on this field when he goes on furlough next year.

Chicacole—In July a year ago the lady assistant in the hospital left because "she had so little to do." She herself appears to have been the chief obstacle. For, now Dr. Eaton and his assistant Indian Christian surgeon, Mrs. Eaton, who is a very skilful nurse, an Indian Christian nurse and a compounder have all they can do to cope with oftentimes 60 patients a day. Miss Archibald, coming in from the district in her auto at night, tells how beautiful the hospital which has been closed hitherto, looks with its windows all alight. A visit from the Governor of Madras and his wife, furnished an occasion for

a very necessary cleaning and whitewashing of the buildings, and brought courage and joy to the patient, toiling missionaries. At Chicacole Road Station, 9 miles away, the new Marjorie Cameron Dispensary is almost complete and then Dr. Kruparow, the popular and much beloved Indian Christian surgeon there, will enter upon a greatly enlarged service.

Yellamanchili—Dr. H. A. Wolverton tells of the happiness of the people in having a resident missionary after ten years without one and their regret that after a little more than a year, he has been obliged to remove to Pithapuram, 56 miles away, to take charge there, in the absence of Dr. Smith on furlough. One result of the doctor's services is the conversion of a man who was led to believe in Christ through the treatment he received medically. Dr. Wolverton continues to visit Yellamanchili each Tuesday.

Pithapuram Men's Work—Dr. E. G. Smith carried on with difficulty much of the year on account of broken health, and ultimately anticipated his regular furlough by a couple of months. His missionary career now extends to 32 years. Appreciative mention is made of his helpers, Mrs. Smith in overseeing European patients, Nurse Sanford in the hospital, Dr. Jarvis who looks after the hospital routine, Mr. Gershon Pal and his wife Sarah at Kotapelle where "The Brough Dispensary" is now complete and Mr. S. Devedas at Samolkot who has now served 20 years. As already indicated, Dr. Wolverton is in charge while Dr. Smith is in the homeland.

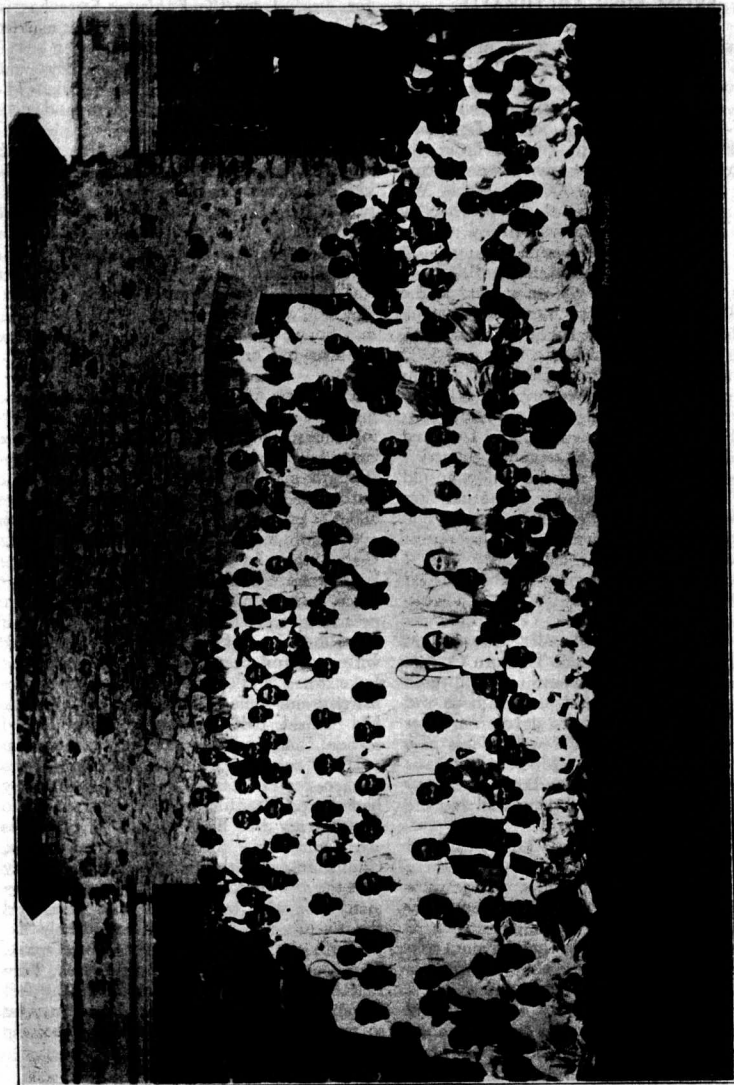
Pithapuram Women's Work—Dr. Jessie Allyn has had an unusually heavy year while Miss Laura Allyn, far from well, carried on with difficulty until they both left for furlough in Canada in January last. A part of their work has been the training of 17 nurses. Dr. McDowell, of a Scottish Mission in Madras, had charge of the work for four months after Dr. Allyn left. Miss Evelyn Eaton, a fully trained nurse, was to take charge after Dr. McDowell's departure. Miss Eaton spent most of the year at Palkonda studying Telugu and came to Pithapuram only after she

had passed her examinations in November.

Ramachandrapuram—No report has come to hand from Dr. L. Joshee who is in charge of the Bell Hospital at Ramachandrapuram. It is known, however, that he and his nephew, Dr. Massey Clement, in charge of Kotipalli, have had even heavier work than last year when they treated 14,500 cases.

Akidu—Mrs. Chute, in her twenty-ninth year of medical service at Akidu, has appreciated the six new rooms in the Harris Memorial Hospital, though it has needed vigilance to keep them clean. The Indian staff are all now Akidu men and women, Dr. M. L. Moses, who passed the sub-assistant surgeon's examination during the year, being Mrs. Chute's right-hand man. Beautiful are the incidents in which a merchant-caste woman with one baby gave the milk from her breast to one of the twin babies of a fisherwoman who had not enough for both of hers; and the caste woman, who with the words, "You are helping us, we will help her," fed and nourished a little orphan child.

Vuyyuru—Two years ago Dr. Hulet commenced her new hospital and now it is nearly completed. In it there are two large rooms, 20x18 feet, with five beds each, two small dressing and examining rooms, that can take two or three patients, while the surgical rooms will take three beds each, thus providing for from 25 to 28 patients, with an addition of six private rooms built by the Kumma caste people. These buildings stand in a compound of four and a half acres. Two rows of rooms are still needed, one for mission Christians and children, and one for maternity cases. In addition to \$7,000, from the General Board's Forward Movement Fund, over \$2,000 has been received from various sources for the buildings. A Biblewoman, Santoshamma, spends all her time teaching the Word to patients. A number of outcasts have been converted. The hospital has attracted many native doctors to Vuyyuru—as many as 20 at once—some of whom are endeavoring to draw away the mission patients. Lucy Subramanyam, a Vellore graduate, is Dr. Hulet's chief helper. Eight women are in training.—*Tidings*.



VUYYURU BOARDING SCHOOL, DECEMBER, 1925
Seated in centre, Mrs. Gordon and Miss Bain

FROM MISS ARCHIBALD.

Resting at Darjeeling.

Darjeeling is 307 miles north of Calcutta—the average temperature is 70 degrees in the summer and 35 degrees in the winter. The views are unspeakably grand when the mists lift. If one walks out to Tiger hill, Mt. Everest comes into view. From our window we can see the eternal snows covering twelve peaks—20,000 feet high. We came up the hill 50 miles on the narrow gauge railway which cost \$17,500 a mile to build, a wonderful engineering feat.

Indian Spinsters.

For some time I have been staying at the Y.W.C.A. It was very interesting making friends with the Indian ladies boarding here. One is Inspector of Schools. She gets \$300 a month and is a lady of fine spirit and intelligence. She said: "When I was 15 my mother made all arrangements for my marriage but I cried and cried and said I wanted to study and fit myself to serve my country." So her mother yielded and she is now an old maid, but a very useful one. She has her own house and motor car in Calcutta. She has asked me to stop with her on my return to Chicacole. Another lady said: "No, I did not get married as my mother needed me. I have a good offer now from a wealthy man but he drinks. Yes I could get more pay by teaching under Government but when I was studying at Thoburn College the principal, Miss Lilavanthi Singh, used to take us girls alone and pray with us and try to get us to promise to devote our lives to the Lord's work even if we got less pay. So I am working in the Mission and have a chance to testify for my Lord. Yes, my mother also knows English very well and she is very devout."

The above Indian ladies, Miss Bose and Miss Daniels, are each past forty, but there were two younger Indian girls. They were educated in the Mission Schools but they chose to teach under Government where they can get more pay, but they have no special interest in testifying. They spend their leisure hours in reading light stories.

You know in India every one gets married and very young too, so it seemed strange to see so many unmarried girls. *A New Day,*

for sure. I see the Kohlapur State has issued an edict that no boy is to be married before fourteen and no girl before ten.

In Chicacole there are many boys and girls married before they can walk. The ceremony is gone through with and it is binding.

I am so thankful to tell you that now after two months in this cooler clime I am beginning to feel like myself and hope to return in a few days to attend our Conference at Cocanada. It is still 105 there. The heat this year has been terrible, they say. Miss Sanford writes that she and her father never suffered so during all their years in India. The hot winds were terrific from 11 to 4 p. m. So we are hoping it will be cooler ere we meet in Conference July the 8th.

Request For Prayer.

I brought fifty letters or more to answer but have not been able to do so, so am writing this to you each and all, soliciting your earnest prayers that physical and spiritual strength may be granted. The evangelistic burden is very heavy. The vision of those 300,000 precious souls in our 400 villages is ever before me. If we do not give them the Gospel they will never hear it. And the labourers are so few! Do we not read that Jesus went throughout every city and village preaching and showing the glad tidings of the Kingdom of God, and the twelve were with him and besides certain women. See Luke 8:1-3 and these women—some were married and some were unmarried and some had a bad past but never a breath of scandal came and they ministered unto Him of their substance. Praise the Lord—the women dedicated their all to Jesus and they had the privilege of service. I want you to pray for my dear Bible women. Their names are Kannamma, Shanthamma, Sooramma, Chinnamma and the two Neelmmas. Pray that they be kept from all harm as those women were who went about with Jesus and the twelve, and that they may deeply experience the truths whereof they speak. There are so many secret believers. Pray that they may have grace to make the full surrender, and pray that our church may be so revived that every member may become a true soul winner.

Sisters, have you seen "Among the Telugus"? It usually has about 150 pages and is packed full of incidents from the life of each of your eighty missionaries on the field. It has all the latest statistics and an excellent general survey of the work according to departments such as Educational, Medical, etc. It is also usually excellently illustrated with up-to-date pictures. I believe each of our Circles should have a copy of "Among The Telugus" for referenc so as to provide material to illustrate the topic.

Lovingly your co-worker in the Master's Service.

Mabel E. Archibald,
Chicacole.

LETTER FROM MRS. I. C. ARCHIBALD

As I have lived through the quiet winter here, I have wondered if any of the dear sisters, who used to follow me in my life in India, ever say, "Well, where is Mrs. Archibald, and how is she prospering these cold stormy days?"

I just want to say "How do you do," to them all and ask them to still keep a small place for me in their hearts and prayers. This part of our beautiful country is dear to me, as here my grandfather Hammond was one of the pioneer Baptist ministers; and here my parents lived and here, the most part of my life was spent, till I went to India in 1878.

Our winter climate is dry and this season, has been for the most part very pleasant. As some one has said about this northern climate, "They looked upon the high, blue air, and felt their spirits glow." Lo many days during the winter, I have felt that way. Our snow was not heavy, nor the weather very cold. But I can't enthuse over an early or delightful spring; it has been cold and grey, but they say summer will come, and just now the sun feels as if it possessed some warming power.

I realize the care of my Heavenly Father in the excellent health I have enjoyed. The small things here and there, I have been able to do, and in giving me so many kind and loving friends; a Christian home, where I have the most comforting and homey sort of spiritual fellowship has an open door for

me—a home where the friendship began sixty years ago, and is hallowed by many sweet memories and associations. I have the privilege of the Lord's House, where Jesus Christ is preached, and have only missed one meeting this winter.

I could not remain with some of my own friends in Colorado, because of the altitude, and I guard most carefully anything that affects my health consequently my eyes.

Just now, my niece has written me of one of the teachers in the college having to leave that climate and altitude, to save her sight, which is being seriously threatened.

I am trying to be cheerful in working, cheerful in waiting, and am loving our work in India just the same, talking and praying about it, and the dear workers there.

Faithfully yours,

C. H. Archibald,
Aroostook Jct., N.B. —Tidings.

FROM MISS PALMER

In a private letter from Miss Marjorie Palmer, written last June, she gives a glimpse into her busy life at Peniel Hall Farm, as she ministers to the Indians in their troubles. The letter contains so much of interest, we will quote almost all of it for Link Readers.

"I must say that I miss Miss Booker a great deal. Sixty miles from the nearest girl makes it rather lonely. However, my work keeps me from feeling it too much, and time soon passes.

Yes, work is ever coming in,—in fact one never knows what form it will take next. A very interesting case appeared in the person of a lad about sixteen years of age. He lived in the village of Huarina, seven miles from here,—a village, I might add, which is very bigoted. The Catholics reign supreme; so far, there is not a single Protestant. It is here, however, I believe the 'Medical Key' will fit, and open the door to the Gospel. The lad, to whom I referred, had been playing with gunpowder, and it had exploded, completely shattering his whole hand. Indeed it was impossible to recognize a hand at all. Poisoning had set in and the lad was suffering great pain. He was brought to me at night; and in the morning I operated,—it be-

ing necessary to amputate the hand three inches above the wrist.

Picture, if you will, a crude little mud room with one tiny window and a small door. There is a table in it and a few necessary articles. It is the only place fit for work, and we call it The Hospital. What instruments shall we use? There are none available of those so well known at home. We have only three bandages and nothing with which to make more. From somewhere we gather some old linen and try to be contented. Mrs. Plummer's silver carving knife, (a wedding present) is sharpened to a very keen edge by Mr. Plummer, and in the carpenter's shop is found an old steel saw which is well cleaned and sharpened,—two instruments are ready for work. A pair of forceps, needles, and catgut are added, and then we are ready for the patient. Don Daniel Ruiz undertakes the work of scrubbing off as much as possible of the accumulated dirt of years from the lad, but it proves too difficult, and we are obliged to wrap the boy in clean towels, leaving only the injured arm free. Even this proved a difficult task to clean and prepare for the operation. Miss Tingley, who is visiting the farm for a few days, is not accustomed to the odors of the Indians and wishes to bury him beneath a generous sprinkling of perfumed talcum powder.

Ten minutes later, the boy is peacefully sleeping, at last unconscious of his sufferings. A group of Indians has gathered outside, holding their breath in suspense. "Will the boy cry out as the knife cuts through the flesh? Will he bleed to death?" But as the minutes go by only silence greets them. At last the door is opened, and they see the boy still asleep, with his arm (from which no hand extends) neatly bandaged. It is a wonder to them how the boy has slept, and they go away marvelling. Later on the boy is carried to his bed,—not in a nice white ward, but in a carpenter's shop, where he is placed on a bench, with the tools for company.

As the lad improved, Don Daniel talked to him of the living Christ, and the boy, grateful and at rest, responded eagerly. Too eagerly indeed, for his people became frightened lest he accept the Christ of the

Protestants. The danger seemed too great, and they refused to allow him to remain, and before his arm was properly healed, he was taken home. But it was not before we were sure that he would recover, and we believe that God will water the seed in that young heart.

Each day brings its own work and we are happy doing the little things for Him. I could write of a great many cases, but you would be weary reading. If you hear of any who want to help carry on the work here, will you please tell them to send bandages. I feel almost like writing the word with capital letters. The work is carried on amidst many difficulties, and bandages would be oh! so welcome. The very word suggests relief and help,—not only to the workers who look in vain for something to tear up to use for wounds,—but also to many suffering Indians.

Sincerely yours, in His service,
Marjorie E. Palmer.

"All I learn here," said a Mohammedan woman in a missionary hospital, "is of love. We hear no mention of love in our religion."

The above is a quotation from "Moslem Women," the book chosen for study this year. As there are said to be well nigh 35,000,000 Mohammedan women in India, this book will be doubly interesting to our Circles.

QUESTIONS TO BE ANSWERED FROM "OUR WORK ABROAD."

1. In what five ways do our medical missionaries further the Kingdom?
2. How many homes in Cocanada are on the visiting list of Miss McLaurin and her Biblewomen?
3. How many children does Mrs Scott need to make happy next Christmas?
4. What instruments did Miss Palmer use to amputate a boy's hand? What does she specially ask for?
5. What interesting annual does Miss Archibald think all our Circles should read?
6. What special difficulty hinders the growth of the church in La Paz?
7. When did Miss Archibald begin her missionary work in India?

Among The Circles

SUGGESTIVE PROGRAMME 2.

By Miss Dale.

1. Opening Hymn.
2. The Lord's Prayer in concert.
3. Hymn.
4. Scripture reading, John 1:1-14. (Reader may emphasize vs. 4 and 5, connecting with Psalm 119-130.)
5. Prayer.
6. Business.
7. Offering of gifts, while organist plays very softly the Consecration hymn, "Take my life." Let the women sing softly when she comes to the verse "Take my silver," after the collection is taken.
8. Brief prayer that this thought may be very real in the minds of all.
Study Period.
9. Boarding Schools (Helps, "Beacon Lights" following index under section 3; Can. Bap. in India, pages 83 and 93; Reports, page 20 in 1924, page 23 in 1925; "Enterprise" page 231. Note a result on page 233, 285 and 308 also page 131 in December Link 1925.
10. Visit to the Cocanada Boarding school. (Obtainable from Lit. Dept.) 5c.
11. Bright days at Akidu Boarding School (From Miss Hinman's report in Link Nov. 1925, page 89.
12. Vuyuru School (Links Nov. 1925, page 90; Feb. 1926, page 205; Miss Bain's letter). See picture in this Link.
13. Central Boys' School at Samalkot (Helps "Beacon Lights" page 65; Reports; "Among the Telugus"; Nov. 1925 Link page 86).
14. Prayers by several that the teachers in these and the other Boarding Schools may have the patience, courage and strength for their task. Pray also that the example of the Christ life set before them may bear fruit. Wouldn't it be a good idea to go over the Boarding Schools by name in silent prayer, the leader mentioning the missionary who has charge?
15. Hymn—Jesus Calls Us.
Note—The "Reports" referred to in above

helps are the reports gotten out by Rev. Mr. Stillwell, and will be cheerfully sent on request. Apply Foreign Mission Office, 223 Church street.

JAMES ST. CHURCH MISSION CIRCLE, HAMILTON

It was a rejoicing and thankful gathering assembled for the last meeting of the season at the summer home of Mrs. Kerr at Hamilton Beach. There had been some discussion as to what should be our objective for the special offering. The letter from Miss Palmer to The Link, telling of her cramped quarters where-in she tried to minister to the suffering which at times are almost a procession, made a strong appeal. Miss Booker would be home soon, and would tell us more about it. Her story of the limited facilities, and the desperate, pitful need, showed us the way our duty and privilege pointed, we hesitated no longer. Miss Palmer must have four walls, a roof, a floor, some beds that could be called a Hospital. Asked the estimated cost, Miss Booker thought the sum of two hundred dollars could be made to do. The walls could be of the mud bricks used by the Indians at very low cost. The iron for roof, glass and wood would cost the most. Promises began to be made and soon our objective was in sight. A member of the congregation, hearing of the need, handed Miss Booker some money which when counted revealed fifty dollars. This, added to our collection, realized the joyous total of two hundred and twenty-two dollars.

Miss Booker, so rejoiced, felt she must rush to Miss Palmer at once with the glad news, common sense prevailing, would write telling her the money for the hospital is now a reality and handed over to the board.

Active minds and busy fingers in the senior S. S. Classes are planning to roll bandages, make towels and get together some covers for the four beds (which may have to be of mud—native style). A great need is a case of surgical instruments, tooth pulling, bone setting, lacerated flesh to stitch and dress are some of the things Miss Palmer does with best means at hand.

To heal the sick, to cast out the devils of unbelief, ignorance and superstition, "to preach the Gospel unto them" is surely what these brave girls are doing.

A. Rivett, Sec. James St. Circle.

THUNDER BAY ASSOCIATION

The Women's meeting took place on Thursday afternoon, June 17th, 1926.

In the absence of our President, the chair was taken by Mrs. I. E. McAllister, of Fort Frances, and, in the absence of the secretary Miss Loy Neads was appointed Secretary pro-tem.

The session opened with singing "Thou Whose Almighty Word," after which prayer was offered and the scripture, Psalm 89, was read by Mrs. J. A. Biddeson, Fort Frances. Mrs. L. M. Smith of Kenora then gave a devotional talk on "Faith," and Mrs. McAllister led in prayer for blessing on our meeting.

After the reading of the minutes came the reports from the circles, Fort Frances, Fort William, Port Arthur, Kenora, all had encouraging reports of study and progress.

Crozier, a branch of Fort Frances, though a separate circle, gave a splendid account of growth in its one year of existence. Two new circles have been formed in our association, Barwick and Emo, and these sent representatives too.

Fort Frances has the only Young Women's Circle in Thunder Bay but as the young men are quite as interested as the young women the roll is made up of both. In fact the B.Y.P.U. and Y.W.M.C. memberships roll is just about the same.

The value of the open board letters for keeping us in touch with the Eastern friends was stressed by all who have received them.

The roll call of the Bands was next. Fort Frances, Fort William, Port Arthur, West Fort William, and Crozier are all alive and much interested in our missions both Home and Foreign and the letters from the Board telling the boys and girls "something different" are appreciated.

Mrs. M. E. Neads, of Fort Frances, offered prayer and then our Directress, Mrs. E. E. Wood, of Fort William, gave her report on

the work done in our association during the past year. We were urged to do better than our best in giving to our Foreign Missions so that in spite of the heavy exchange on the money, the work would be unhampered by lack of funds, through our neglect. Regular and equal offerings to both Home and Foreign Boards were stressed. Then our attention was called to the splendid material available through our departments of literature and all circles were urged to make full use of them in their mission studies.

After singing a verse of "We've a Story to tell to the Nations," our very own missionary, Miss Annie Munro of State River, Canada, but of Parlakimedi, India, spoke to us. She painted a word picture of the delight of our Christian brothers and sisters in India when they received a Christmas box from the Bands here at home. She said: "If only you could see the joy that these simple little gifts bring to the hearts of these poor people, I know that you would be more than repaid for any effort in preparing them."

Her heart, however was with her own work in the Savara Hills. The natives were truly lovable and keenly anxious to hear the gospel but as yet our missionaries had received no soul for their hire. They are not discouraged, however, but press on, knowing that, in His own good time our Father in Heaven will ripen the seed which is being so faithfully planted now.

In closing Miss Munro asked for continued prayer in behalf of these poor unenlightened people.

After the offering a Mission Band exercise was given by five little girls, all Canadian born, of parents respectively Canadian, Polish, German, Swedish and Russian. The Baptist people of Fort Frances are hoping and praying that before long the Lord will send them a Christian man who, being one of them, will know better how to reach them, because we Canadians can only reach the outer rim, as it were, of the hearts of these people of many nations within our borders.

The session was brought to a close by singing "My Gracious Lord I own Thy Right," followed by prayer.

(Continued on page 25)

Young Women's Circle and Canadian Girls in Training

THE MEASURING ROD

By Hester Wolcott.

Greta Brown was one of the brightest, most enthusiastic and popular girls in Miss Gerry's school. She stood first in her classes, she led the games at recess, she was the President of the "Five O'Clock Tea Club." Into all these things, and in fact into whatever she undertook, she put an overflowing enthusiasm which ensured her success in all. There was, however, one thing which Greta Brown undertook into which she did not throw this same charming enthusiasm and energy which worked wonders in everything else. What that one thing was you will see before you finish this story. One bright Sunday morning in June, Greta donned her new suit and went forth to church. Her pastor, Dr. Milliken, preached from the text "Grow in grace," but to tell the truth her thoughts were not very much on the sermon. They ran something like this: "Grow in grace," 2 Peter 3:18. Well, I'll remember the text for grandma. How pretty these five rows of gilt braid do look on this gray dress, but I must have this cuff altered. The waist puckers badly, now I am sitting down. How ugly Kate Graham's bonnet is, and how sober she looks! What can Dr. Milliken be saying? "Growing unto the stature of the perfect man." What does that mean? And then her thoughts ran off to something else. (Of course, you, my reader, are very much shocked, as well you may be, for you certainly never had thoughts like these in church!) But after all, the words? "Grow in grace" did somehow stick in Greta's mind.

Now, when she came home her brother Mark happened to tell the story of King Frederick of Prussia, whose hobby was to collect the tallest men from all parts of Europe for his famous guards, and who rejected every applicant for that much coveted position unless he measured a good deal over six feet.

When Greta went to sleep that night Dr. Milliken's text and Mark's story mixed themselves up in a most curious way as a dream—the strangest one of all the strange dreams she ever had. And here it is just

as she herself told it to her aunt the next day:

"I dreamed that I was on my way to school when suddenly I noticed a great crowd collecting on the green. People were hurrying too and fro, and when I asked what all this commotion was about a girl said: 'Why, don't you know? It's Measuring Day! and the Lord's angel has come to see how much our souls have grown since last Measuring Day.' 'Measuring Day!' said I, 'measuring souls! I never heard of such a thing!' and I began to ask questions, but the girl hurried on, and after a little I let myself be pressed along with the crowd on the green.

"There in the centre, on a kind of a stone under the great elm, was the most glorious and beautiful being I ever saw. He looked just like the great angel on the stained glass window of our church. He had white wings; his clothes were a queer shining kind of white, and he had the kindest and most serious face I had ever beheld. By his side was a tall golden-rod fastened upright in the ground, with curious marks at regular intervals from top to bottom. Over it, on a golden scroll, were the words: 'The Measure of The Stature of the Perfect Man.' The angel held in his hand a large book into which he wrote the measurements as the people came up on the calling of their names in regular turn. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul growth which was shown in this mysterious and miraculous way, so that even we could see with our eyes what otherwise the angels alone could have perceived.

"The first few who were measured after I came I did not know, but soon the name of Elizabeth Darrow was called. She is the President of the Aid for the Destitute Society, you know, and she manages ever so many other societies, too, and I thought 'Surely Mrs. Darrow's measure will be very high indeed,' but as she stood by the rod,

the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: 'This would be a soul of high stature if only the zeal of outside works, which can be seen of men, had not checked the lovely secret graces of humility and trust, and patience, under little daily trials. These, too, are needed for perfect soul-growth.'

"I pitied Mrs. Darrow as she moved away with such a sad and surprised face to make place for the next. It was poor, thin, little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately she increased in height, till her mark was higher than I had seen before. And her face shone so I thought it must have caught its light from the angel's, which smiled so gloriously that I really envied poor Betsy, whom before I had rather looked down on, for she dresses so meekly and looks so forlorn. And as the angel wrote in the book he said: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' And Betsy passed on and Dr. Milliken took her place.

"I knew he would measure well, and he did, and the angel said: 'How beautiful are the feet of Him that bringeth good tidings of good, that publisheth salvation! Winning souls for Christ is the surest way to win soul-growth for thyself.'

"And then, Aunt Jay, I began to tremble myself, for when had I tried to win souls for Christ? After the first few weeks of the revival two years ago, when I joined the Church, somehow I began to lose my interest in religious things, and I thought that if I kept on going to Church and Sunday School and saying my prayers, and reading a chapter in the Bible every day I was doing all that was necessary for a young Christian, and I never thought much about growing in grace or trying to win souls for Christ. So I began to tremble lest my turn should come, but just then Hal Drayton's name was called, and I thought, 'surely his mark will be nearly as low as mine, for he is the jolliest boy I know, and just as fond of games and good times as I, and just as ready for a lark.'

"But there was another surprise. He measured nearly as high as Betsy, and the angel

said with sweetness which thrilled me through and through: "And no man shall despise thy youth; be thou an example of the believers in word, in conversation, in charity, in faith, in purity, and such the Lord loveth, and such shall grow speedily toward the stature of the Perfect Man."

"And then I knew that Hal had cared more for his religion than I for mine, and I longed to get away before my turn should come, but I seemed to be held fast.

"The next was Lillian Edgar who dresses so beautifully that I have often wished that I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glistening robes beside her.

"And the angel said in a solemn, but gentle voice, 'Oh, child, why take ye thought for raiment? Let your adorning not be that outward adorning of putting on apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can we grow like the Master.'

"Old Jerry, the cobbler, came next—poor, clumsy, lame, old Jerry—but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him and led him to the rod, and behold! Jerry's measure was higher than any of the others—even than Dr. Milliken's! The angel's voice rang out so loud and clear that we all heard it saying: 'He that humbleth himself shall be exalted; whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven.'

"And then, oh! Aunt Jay, my name came next, and I trembled so I could hardly reach the angel, but he put his arms around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's! the lowest of all, and I a member of the church for two years!

"Oh, Aunt Jay, I grew crimson for shame, and I whispered to the angel, 'Oh, give me another chance before you mark me in the

book as low as this. Tell me how to grow; I will do all so gladly, only do not put this mark down!"

"The angel shook his head sadly. The record must go down as it is, my child. May it be higher when next I come. This rule will help thee: 'Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart, as unto Christ. This one thing do: press toward the mark. The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace.' And with that I burst into tears, and I suddenly woke and found myself crying. But, oh! Aunt Jay, I shall never forget that dream. I was so ashamed of my mark."

Do any of my readers know of any little girl like Greta Brown, who throws more enthusiasm into everything else than the one most important of all, the growth of her Christian character.—Tidings.

"The world stands out on either side,
No wider than the heart is wide."

How can we help widen the hearts of the teen-age girls so they may enjoy a world fellowship with peoples of all races.

World consciousness creates world fellowship, and to create world consciousness there must be knowledge of the peoples of other races. Could we not call it an "adventure in friendship" with girls of other lands the wide world over? It might be more the language of the teen-age girl than the words "missionary education."

How can this be done?

At the Baptist Union meeting in Edmonton in January, a recommendation was brought in and accepted to the effect that the Convention be asked to appoint some person whose duty would be to help plan and promote mission study with the teen-age girls in their province. This would greatly assist the teachers of the girls' classes and would also link up the girls more closely with the women's organizations.

The National Girls' Work Board has under consideration plans whereby there may be brought into effect a closer affiliation of the girls' groups with the Women's Missionary Societies throughout Canada. This will only become effective as the women in all de-

nominations come to realize that this is one of the greatest fields of service open to them.

Are we ready to do a practical piece of work to help the girls in their "adventure in friendship" with the girls of other lands, and help them realize that

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

—J. Duncan,
—Women's Dept. Western Bap.

THUNDER BAY ASSOCIATION

(Continued from page 22)

All the visitors were then invited to the church basement where supper was served by the ladies of the church.

We have always longed for the time when we would have the Association meet with us at Fort Frances and now that we at last attained our desire we realize that "the half was never told." We have had a real spiritual feast of good things, and the fellowship with members of other Baptist churches has been a unique experience for us up here in the Northern and isolated part of our Ontario Convention.

Loy Needs,
Secretary protem.

THE GIFT

Sometimes I shut the door on all the world,
And go alone to that most secret place,
Where there is only God,
Just God and I. Then
Together we go over subtle acts,
Mistakes and small hypocrisies of mine,
I steep myself from shame and shackles free,
And stand aghast at my duplicity.

And while I find it often hard to bear
The burning of God's knowing eyes on me,
I feel me stronger grow, just from their gaze,
And my nakedness, it seems to me, is
clothed,
In raiment new, that is most wondrous fair,
When next I venture forth, Sincerity
Is the gift that God in secret gave to me.

Lessie Stringfellow Read.—Sel.

Our Mission Bands

HOW TO ORGANIZE A MISSION BAND

"Tell me how you would set about it to organize a Band? I know we have an abundance of books and leaflets providing material for programmes. But I should like to hear you gather the children together and plan a first meeting."

The following suggested programme is an attempt to answer the question. For, judging by other letters received, many of our women are yearning to help in Band work if they just knew how to set about it.

If you are about to organize a Band:

- (1) Make a thorough study of "Our Mission Bands" by Mrs. G. W. Barber. Copies of this may be had from Miss Dale, or from your Band Secretary.
- (2) Make your plans carefully. A good start is of the utmost importance.
- (3) Give your invitation
 - (a) in the Bible School.
 - (b) from the pulpit.
 - (c) personally.
 - (d) through the parents.
 - (e) by placing an attractive poster in a prominent place.

Note: Remember that although numbers may not mean greater enthusiasm, it is better to have your membership increase than decrease.

SUGGESTIONS FOR POSTERS.

Mission Band Opening.

Friday, September 3rd, at 4:15 p.m.

All over five years are invited.
Come and join us.

We are all going to the

Mission Band

Opening Meeting

Saturday, September 4th, at 4:15 p.m.

You are invited

To come and join our Band.

Cut boys and girls of different ages from magazines or fashion sheets and paste at intervals on your cardboard about the invitation.

Skeleton letters, easily worked with, may be obtained from Miss Dale at small cost.

Programme.

1. Hymn—Forward be our Watchword, Church Hymnal, No. 415, two verses.
2. Prayer—Emphasize the missionary outlook from the standpoint of the boys and girls.
3. Bible Reading—John 6, 1-14. Useful lessons may be drawn. The boy gave what he had. Christ made use of the boy's gift. He will make use of our talents.
4. Hymn—What a Friend we have in Jesus.
5. The Leader's Talk on Organization.
 - (a) What shall our name be?
 - (b) Shall we have work meetings as well as study meetings?
 - (c) When shall we meet?
 - (d) Where shall we meet?
 - (e) What is our Constitution?
 - (f) What shall our motto be?
 - (g) Who are our Nominating Committee?
 - (h) Who may be members?
6. Hymn—God Make My Life a Little Light, Church Hymnal, No. 785, two verses.
7. Brief Talk—As a newly organized Mission Band, how may God use us to help the work of Missions?
God needs:
 - (a) Our lives. God should have first place in our lives. If we cannot go, we can work at home.
 - (b) Our prayers. God promises to hear and answer our prayers. Our missions need our prayers.
 - (c) Our money. Our prayers mean little help if we do not give. Our gifts help.
 - (d) Our time. We should be regular in our attendance at Band meetings.
 - (e) We may use our hands in God's service by making gifts for others.
 - (f) Our voices. We may tell others of Jesus and His love. We may invite others to our Band. We may use our voices to sing praises to God at all times.

Recite together, from blackboard:

We're a Band of Mission Workers
In the service of our King;
Our hearts, our hands, our voices,
Our offerings, too, we bring.

8. Give an invitation to all to remain a few minutes after the meeting to give their names as members.
9. Hymn—God Bless our Band.
10. Benediction.

5. (a) Have several good names ready to suggest. When the name is chosen, explain its meaning, the ideals it stands for and how these may be carried out.
- (b) Explain the meaning of both. Some Bands may not be able to hold work meetings.
- (c) Circumstances usually help in deciding the time. Rural churches very often find Sunday the best day.
- (d) Hold at the Church, if possible. Some find it wiser to hold work meetings at the homes.
- (e) If you think wise, explain the meaning of the Constitution and give a brief outline of its main points suited to the ages of members.
- (f) Better have one ready. Your name and your motto should, if possible, have some connection.
- (g) Let your Nominating Committee be most careful in the choice of officers. It is well to have the latter from among the boys and girls if possible. The Leader should be the guiding hand.
- (h) All who will come regularly to the Band meetings, be willing to help to make the Band a success and give what they can to both Home and Foreign Missions.

Hymn—God Bless our Band, sung to the tune of "God Save the King":
Here in this glorious land
Firmly we take our stand,
Our Mission Band.
O, may we work for Thee,
Till hosts of evil flee,

Grant us the victory,
God bless our Band.

I am taking it for granted that you have your Leader appointed and ready to take charge of the organization meeting.

Have your programme move along in a happy, bright way.

Have some arrangement made for taking the names of the members. A roll-book may be prepared and each one asked to sign. Charter members are those who are present at the organization meeting and have become members at that time. It is an honor to be a charter member.

Maude H. Withrow,

Secretary of Bands.

38 Albany Ave., Toronto 4.

THE ESSAY COMPETITION

A good number of essays reached the editor's office at the appointed time. We wish to thank the Band leaders and all the girls and boys who helped to make this competition a success.

Mrs. Withrow and Miss Laine kindly acted as judges and have awarded the prizes as follows:

First prize for girls to Nancy Thompson, First Baptist Mission Band, Edmonton, Alta.

First prize for boys to Reggie Pringle, "Count on Us" Mission Band, Port Colborne, Ont.

Second prize for girls to Helena Major, "Count on Us" Mission Band, Port Colborne, Ont.

Second prize for boys to Gordon New, Bloor Street Mission Band, Toronto.

The others who sent essays are as follows:
Isabel Dalrymple, "The Count on Us" Mission Band, 285 Catharine St., Port Colborne; Queenie Nurse, Immanuel Mission Band, Brantford; Jessie Scram, Immanuel Mission Band, Brantford; Mary Byer, "Busy Bee" Mission Band, Stouffville; Geraldine Pringle, "Count on Us" Mission Band, Port Colborne; Mildred Wachsmuth, Benson Mission Band, Chatham; Isobel Johnston, Bloor Street Mission Band, Toronto; Eileen Clark, 16 Bruce Street, Oshawa, Ont.; Mae Masters, Immanuel Mission Band, Brantford; Jessie Strong, Renfrew, Ont.

PRIZE ESSAY

By Nancy Thompson, First Baptist Mission Band, Edmonton, Alta.

"WHAT OUR MISSIONS ARE DOING FOR GIRLS IN INDIA"

The phases of the life of an Indian girl could be divided into four parts—the baby, the child, the wife and the mother, and the widow. Every stage needs the help which only knowledge of Jesus and His love can bring.

From the start, the Indian girl is fettered with traditions, customs, and castes. A girl-baby is never so welcome as a boy. When one is born, many old wealthy men come to bargain for the baby, to get her for their future wife. During childhood, the customs and traditions are implanted in her mind by her parents. Next comes the early marriage, when the girl goes to her husband's house and is directed by her mother-in-law. Then what joy when this girl wife bears a child, especially if it is a boy.

The last stage of all—widowhood—is the saddest. Then the once happy girl is scorned and despised—the household drudge. Her hair is shaved twice a month, and she is given only the coarsest of clothing.

Our missionaries remedy these conditions in two ways, firstly by carrying the gospel "into the highways and byways," and secondly by educating the children so that when they grow up they may teach their children differently.

The first item is accomplished in many ways, in churches, open-air meetings, tours, in hospitals, etc.; but the second, which affects the Indian girl most directly, is what we shall dwell upon now.

The girls are taught first of all in village schools. We would think the schools very poor and inadequate. Besides being told about Jesus, which, of course, is the most important part of the work they are taught reading, writing and arithmetic. There are about four hundred of these schools in our mission field. The best scholars are chosen from them, and, if possible, sent to the boarding school. Here they learn much more than is possible in the village schools. There

are ten of them, most of which are for boys and girls both. One of the most important works is the teaching of sewing to the girls.

The village schools are mostly for the out-caste children of that district. There are eighteen schools, however, for the caste girls. The first was started by Miss Blackadar at Vizagapatam. When a girl goes to the High School, she generally trains for a teacher or for University. There are four High Schools, one at Vizagapatam, and three at Cocanada.

The Women's Bible Training School, where the women are trained so that they may tell the stories of Jesus to people of the village and town, is in Palkonda. Miss Eaton is principal. The school has moved to Tuni, where new buildings have been erected.

Many children in the village and boarding schools go out for week-ends among the people who are not able to hear the gospel otherwise. The number of Indian girls who have confessed Christ through baptism is most encouraging. Even if some do not openly become Christians, they will remember a little of what has been taught. They will sing Christian hymns as lullabies to their children; they will tell their Bible stories. In such mysterious ways, which are not easy to trace, the soil will be prepared for sowing of seed when the opportunity comes.

Once upon a time, a little Indian baby girl was found outside the house of a missionary. The kind people took her in and cared for her. They could not find to whom she belonged so the child remained with the missionaries. It was not long before they came to love her very dearly. When they came in from a hot, tiring day, they were gladdened by the merry chatter and pretty ways of the little one. She grew up in the fear of God and the love of Jesus Christ. So quick and bright was she in the village school, that the missionaries determined to send her to boarding school. By this time the girl had made up her mind to become a missionary nurse. She worked her way up until at last she became a student in the Medical College. What a happy day it was for her guardians when she graduated as a full-fledged-

(Continued on page 31)

The Eastern Society

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

Programme of the fiftieth annual meeting of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, to be held in the Westmount Baptist Church, Montreal, on Tuesday and Wednesday, October 12th and 13th, 1926. "And ye shall hallow the fiftieth year: it shall be a jubilee unto you."

Tuesday Evening.

- 7:45—Prayer service led by Mrs. C. G. Smith.
8:15—Report of Young Women's Circles, Mrs. E. G. Blackadar.
Jubilee Pageant, "The Call and the Answer," by members of Montreal Young Women's Circles.
Benediction.

Wednesday Morning.

- 9:30—Hymn—
Prayer of Thanksgiving and Consecration. Address of Welcome, Mrs. W. G. Rickert. Reply, Mrs. F. H. Wentworth, Quebec.
Minutes of last annual meeting.
Business: Appointment of Committees.
10:00—Reports:—
Recording Secretary, Mrs. Leslie Barnard.
Superintendent of Supplies, Mrs. R. H. Findlay.
The Link, Miss M. E. Barker.
Canada Central Association, Mrs. H. C. Bryant.
Eastern Association, Miss P. M. Chandler.
Grande Ligne Association, Mrs. L. A. Therrien.
Ottawa Association, Mrs. E. Richards.
11:00—The President's Message, Mrs. H. H. Ayer.
Report of Nominating Committee.
Election of officers and retiring members of the Board.
Prayer of Dedication.
Presentation of the Jubilee Thank-offering.
"Do This in Remembrance of Me."
12:00—The Ordinance of the Lord's Supper.
Hymn, "When I Survey the Wondrous Cross."

Afternoon Session.

- 2:00—Devotional Service. Mrs. Albert Matthews, Toronto.
2:30—Report of Corresponding Secretary, Mrs. P. B. Motley.
Hymn.
3:00—Report of Treasurer, Miss Maude Clarke.
Report of Committee on the Budget.
Report of Jubilee Fund, Miss F. M. Russell.
Address, Miss A. C. Murray, India.
Jubilee Hymn, "O Zion Haste."
Address, Miss A. E. Baskerville, Canada, India.
Our Pioneer Circles.
Greetings from Sister Societies.
5:00—Adjournment.

Evening Session.

- 7:45—Hymn, Scripture, Prayer.
8:00—Address, Miss Janet Robinson, Samalkota.
Jubilee Hymn, "O Zion Haste."
Address.
Offering.
Closing words and Forward Look, Rev. H. E. Stillwell, Toronto.
Benediction.

NOTE: This program is only tentative and changes may occur before it is printed in its final form.

Officers of Board retiring—President, Mrs. H. H. Ayer; 1st Vice-President, Mrs. C. G. Smith; 2nd Vice-President, Mrs. W. J. Rickert; Recording Secretary, Mrs. L. Barnard.
Members of Board retiring—Mesdames J. D. McLean, Hamilton, Griffith, Gordon, London, Ohman, Walker.

There are also two vacancies caused by the removal of Mrs. G. R. Maguire and the death of Mrs. E. H. Scammell.

Special Notice.

Delegates are asked to take special notice that the **opening meeting** of the Convention will be held on **Tuesday evening, October 12, 1926**, and all are urged to be present on that occasion.

The Jubilee Pageant presented by the Montreal Young Women's Circles will be preceded by the usual prayer service.

NOTICE

Delegates to the Women's Home and Foreign Missionary Convention, Westmount Baptist Church, October 12th, 13th and 14th, 1926, are requested to send their names to the Convener of the Committee, Mrs. J. H. Ramsay, 301 Grosvenor Ave., Westmount, P.Q.

Delegates to be entertained by friends will kindly notify the Convener.

TEMPLE CIRCLE, MONTREAL

On Wednesday, April 7th, the Women's Mission Circle held their annual Thank-offering. Rev. Canon Shatford delivered a lecture entitled, "Interpretation of Life," and the offering amount to \$111 which is the largest in our history.

Two life memberships have recently been presented by this Circle, viz., to Mrs. Jno. Gilchrist (in April,) and to Mrs. Jas. Tomalty (in May). Mrs. Gilchrist has recently removed to Three Rivers, Que. She was always a devoted member of the Circle and will be greatly missed. The life-membership to Mrs. Tomalty was presented by a prominent member of the Circle as a personal gift.

M. Smith.

THE EASTERN CONVENTION

The Annual Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in the Westmount Church, (corner of Sherbrooke Street and Roslyn Ave.) on Tuesday, Wednesday and Thursday, Oct. 12, 13, and 14.

The opening meeting on Tuesday evening at 8 p.m. will be a prayer service in which both Home and Foreign Boards will unite. This season of prayer will be followed by the report of the Young Women's Circles, and a pageant will be presented.

Wednesday will be the Foreign Missionary Day. Surely a day of unique interest for it will be the celebration of the Jubilee of Women's work among the Telegus. Let all delegates come in the spirit of jubilant thanksgiving.

Delegates

The Constitution of the Society reads as follows: Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the Society, that is, life members or contributors of at least one dollar a year. Each Band has the right to send one delegate over 15 years of age. All are invited to attend the meetings and take part in discussion, but only delegates, life members, officers and members of the Board are entitled to vote.

Billets

Delegates are requested to send their names to Mrs. J. H. Ramsay, 301 Grosvenor, Ave., Westmount, Que., convener of the Billeting Committee, not later than October 1st.

The Treasury

The Treasurer will close her books on September 25th. Treasurers of Circles; Y. W. Circles, and Bands should close theirs by September 20th and send all money for Foreign Missions promptly to Miss Maude Clarke, 32 Windsor Ave., Westmount, P.Q.

Our hopes and faith are that all our obligations will be met.

OTTAWA ASSOCIATION

An exceptionally large delegation, representing the Circles, Young Women's Circles and Bands of the Ottawa Association, met in the Eastview Baptist Church, on Tuesday afternoon and evening, June 15th.

The ideal weather, the fine programme, and encouraging reports helped to make the meeting a decided success.

Our Directress, Mrs. E. Richards, filled her office with grace and skill.

Besides the usual Associational programme, greetings from the Women's Baptist Foreign Missionary Board of Eastern Ontario and Quebec and an address on the "Jubilee of Foreign Missions" were ably presented by Mrs. L. G. Barnard, of Montreal, Recording Secretary of the Board. After listening to her urgent appeal, we felt a longing both to attend the Jubilee Convention to be held in Westmount in October and to increase the contributions we have already made. The

Canadian Missionary Link

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Subscription Department—"Canadian Missionary Link," 118 Gothic Ave., Toronto 9, Ontario. Subscriptions, renewals, changes of address, and all money for the "Link" should be sent to this address. Subscription 50 cents a year, payable in advance.

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

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

Addresses of Board Officers:

W. E. F. M., Ontario West—Hon. Pres., Mrs. John McLaurin, Cocanada, Godavari Dist.; Pres., Mrs. Albert Matthews, 169 Warren Road, Toronto 5; Recording Secretary and Corresponding Secretary, Mrs. F. Inrig, 54 Alvin Ave., Toronto 5; Secretary for India and Bolivia, Mrs. H. E. Stillwell, 105 Rose Park Drive, Toronto 5; Secretary for Directors (Foreign), Mrs. W. R. Henderson, 42 Heath St. W., Toronto 5.
Treasurer, Mrs. W. H. Pierson, 35 Dunvegan Road, Toronto 5; **Supt. of Link Agents**, Mrs. J. C. Doherty, 118 Gothic Ave., No. 9 Dis., Toronto; **Secretary of Students and Bible Women**, Mrs. Harold Firstbrook, 44 Heath St. W., Toronto 5; **Convener of Furlough Committee**, Mrs. Hendry, 191 Sherman Ave. S., Hamilton.

ASSOCIATION DIRECTORS

Collingwood—Mrs. Wm. C. Denniss, Box 515, Bracebridge, Ont.
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Geolph—Miss Louise Burch, 192 E. Main St., Galt, Ontario.
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Whitby and Lindsay—Miss Sara E. Evans, Clarendon, Ont.

W. E. F. M. S., Eastern Ontario and Quebec—Hon. Pres., Mrs. D. Bentley, St. Catharine Street, Montreal; Pres., Mrs. H. H. Ayer, 343 Oliver Ave., Westmount, Que.; Cor.-Sec., Mrs. E. B. Motley, Sunnyside Road, Westmount, Que.; Rec.-Sec., Mrs. G. E. Powell, 25 Maple Ave., Westmount, Que.; Treasurer, Miss M. Clark, 32 Windsor Ave., Westmount, Que.; Secretary for Bands, Mrs. J. H. Ramsay, 801 Grosvenor Ave., Westmount, Que.; Bureau of Literature, Mrs. W. J. Fitch, 3481 Gramshields, Ave., Park Ave. Extension, Montreal; Superintendent of Supplies, Mrs. R. H. Findlay, 53 Windsor Ave., Westmount, Que.

Mission Band children of the city led the evening song service and their rendering of "Over the Top for Missions" added to the interest of the meeting and probably fostered the spirit of giving.

"We Never Knew," a pageant given by the Eastview Band, was also interesting.

We would especially mention the address by the Rev. Johnston Turnbull, setting forth the improved conditions on our Mission fields of Bolivia, and the wonderful transformation taking place in the hearts of the women, especially the older ones, as a result of the teaching of Christ by our faithful missionaries.

The officers elected were:

Directress—Mrs. E. Richards, Westboro.

1st Vice—Miss C. Thomson, Thurso, Que.

2nd Vice—Mrs. Geo. Grattan, Ottawa.

Cor.-Secretary—Mrs. J. G. Carkner, Kenmore.

Recording Secretary and Treasurer—Mrs. J. C. Stuart, Osgoode, Ont.

Mrs. J. C. Stuart,
Recording Secretary

PRIZE ESSAY.

(Continued from page 28)

ed nurse. The little friendless waif has become one of Christ's most loyal, useful followers.

This little story illustrates what a change the knowledge of Christ makes in the life of the most desolate.

Penelope Dexter.

From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Kingsdale 4549

At the risk of causing the readers to think there is nothing to be said from this Department, last month's advertisement, in part, is to be repeated. Indeed it is not that there is nothing new to be said, but because last month's advertisement was so very important, that we want all our Link readers to see and think about it. Therefore we emphasize by repetition.

Real study is so very necessary to an intelligent understanding of the work in India and Bolivia, as well as of other lands, the books about which we advertise, that we wish to again direct your attention to them.

First, alphabetically, there is **BOLIVIA**, and the two books about our work there. **PIONEERING IN BOLIVIA** (40c., paper, 65c. cloth) by Rev. H. E. Stillwell, the best that can be had.

THE RELIGIONS OF BOLIVIA (25c.) by Rev. H. E. Wintemute. These two, along with the latest reports should give material on Bolivia.

Second, there is **INDIA**

BUILDING WITH INDIA (60c. paper). If you want to take up the country and the work generally, learn about its contributions to the general good, and its handicaps, and its needs, this is the book you want. These are the chapter headings, India's heritage, Handicaps to Progress, Striving and Aspiration, Co-operation of the Christian West, The Distinctive Opportunity in India, The Indian Church. This book is well worth study.

THE CHRIST OF THE INDIAN ROAD (\$1 cloth) by Dr. Stanley Jones is certainly a wonderful book in every way. You need to read it for yourself, as well as in your Circle. Dr. Jones tells of his experiences, and wonderful experiences they were too, with a different class from most of our church there.

BEACON LIGHTS (10c.). If you want a real study book on our own work in India there is nothing like this old standard, brought up-to-date by means of the last reports, and helped by a map, which you can sketch yourself, or we can sell you for 55c.

THE ENTERPRISE (1), is a good study book on our own work, or it will be a wonderful help to read it in connection with study.

AMONG THE TELUGUS (30c.) and your list of Indian books will be about complete. The new edition will not be in till about November. Order early.

The work chosen for study this year is among the **MOSLEMS**, and the books are:

MOSLEM WOMEN (60c. paper), by A. E. and S. M. Zwemer. See note in this Link, page 20.

THE REVOLUTION IN THE MOSLEM WORLD (60c. paper). See note in last Link.

If you have not made your plans for study this year, what would you think of, starting at it right now. If these books do not appeal to you, we can get you most any missionary book you want.

MISSION BANDS

Beside the lessons which have appeared in the Link, we suggest for use of Bands: **CHILDREN OF THE BIG WORLD** (25c.) with picture **The Hope of the World** (35c.). **BRAVE ADVENTURES** (60c.), and if you want India, the best we have is **Band Lessons on India**, 1, 2, 3, 4 (20c.).

More about these next month, or apply to the Office for information.