

Canadian Missionary Link

XLVIII

WHITBY, JUNE, 1926

No. 10

At Associations

SOME THINGS TO BE EMPHASIZED

Our Jubilee Objective for the Link—10,000 Subscribers.

Our large estimates for this year. See February Link.

The High Rate of Exchange and our duty in relation to it.

The Need to Increase our Current Income—
By Securing New Members.
By Sacrificial Giving

See the Message From Our Treasurer.

Above all, the need of persistent and prevailing prayer.

“ASK GOD—TELL THE PEOPLE”

Canadian Missionary Link

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WHITBY, JUNE, 1926

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OVERHEARD IN AN ORCHARD

"Said the Robin to the Sparrow,
'I should really like to know,
Why these anxious human beings
Rush about and worry so?'"

"Said the Sparrow to the Robin,
'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'"

—Sel.

EDITORIAL NOTES

A Chat With our Contributors

May we again remind our contributors that material for the Link should be in the Editor's hands by the 8th of the month at latest, and where possible by the 4th. On the 4th, the Editor sends to the printer all available material, on the 9th the final instalment for the first printing. Items sent later **may** be inserted, but they cause inconvenience to the Editor and printer. Last minute contributions, if space is found for them, can seldom go in the part of the paper where they belong. Of course in the case of important material that is unavoidably late we do the best we can, up to the time of the final printing. We regret that several Association notices that should have appeared in May arrived too late for insertion in that number.

While we have the ear of our contributors, may we also ask that they will kindly use good sized paper and write only on **one side**, leaving a margin to the left. A sheet of note paper opened out makes a good size, about 6½ by 10 inches, though larger is all right. If a post card is used for notices the Editor has to copy the post card. A post card might easily be lost from a bundle of "copy."

Please do not put a personal note to the Editor on the same page with what is intended for the Link.

One more request. Please do not use the abbreviation for the word **and**. If you do,

before it goes to the printer the word has to be written in full wherever it occurs.

Programs

Requests have come that suggestive programs for Circle meetings should be given in the Link. Our resourceful Superintendent of Literature has prepared some programs, and one will be published in the July-August Link, so that Circles wishing to avail themselves of this help may do so for the September meeting.

IMPORTANT NOTICE

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

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

1. All parcels must be sent prepaid to Mrs. C. W. Dengate, 508 Markham St., Toronto 4.
2. Parcels must be at the above address by June 21st.
3. If the parcel is to go to a certain person please write the name on the parcel.
4. Each parcel must have on it the name and address of sender, that it may be identified.
5. Each sender of a parcel will please send a note at the same time as the parcel, stating (1) number of parcels sent; (2) name of sender on the parcel.

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

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

If you, who read this, know that a parcel is being prepared for India by your Mission

Circle or Band or any other organization, will please make sure that those in charge of packing and forwarding the parcel have seen these instructions it will be a great help.

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

Please be prompt.

Edith C. Dengate.

"LET US PRAY"

In reading the report of the Conference of our missionaries in India in January, we are reminded of our Saviour's words to his disciples: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Men are caring for two fields where one field furnishes scope for all the time, strength and energy of one man. In Bolivia Mr. and Mrs. Hillyer have gone to Cochabamba to take charge during Mr. and Mrs. Turnbull's absence on furlough. This leaves their station, Quillacollo, without a resident missionary. It is only seven miles from Cochabamba but the work is sure to suffer there.

The General Board is not in a position to assume heavier responsibilities. Exchange on India is so high that what that is costing this year would support several missionaries. The income, while larger than last year, is not sufficient to meet the needs, and the Jubilee fund is being drawn on so heavily that it is becoming exhausted.

Recently five young women made application to our Women's Board to be sent to the Foreign Field. The Board was obliged to tell them that the state of the treasury would not permit sending them.

More laborers are needed and money to support them, but most of all, back of the other needs, God's people need a vision of the darkness of those who have no hope in Christ and of our responsibility to give them the Gospel. Our fathers used to pray for "Open Doors." We need to pray that we may enter effectively those that are open to us, and be ready for any sacrifice in order to make known the love of God in Christ Jesus.

Let us pray too, "for the removal of all

hindrances in our own lives to the manifestation of God's redeeming love and power."

Prayer has been asked more than once for the Bible Training School in Tuni. Here is a message from Miss Priest which is a reason for thanksgiving. "You will rejoice to hear that the Lord is very definitely blessing the Bible School. A number of the students have come into a deep heart experience during this term and it is a great joy to Miss Eaton. She is surely God's good gift to us for this work. It looks as if some more cottages must be built before long."

E. F.

SUGGESTIONS FOR OUR WORKERS ON THE LINK OBJECTIVE

1. Send all money for the "Link" to 118 Gothic Avenue, Toronto 9. Please do not include your "Visitor" money, or "Life Membership" fees or orders for "Literature." Sample copies, folders, slips for getting new subscribers—all "Link" material to create greater interest may be obtained free of charge from the above address.

2. One Agent always sends a duplicate list, alphabetically arranged. This saves the Supt. of Agents much laborious writing.

3. Do not send "Three Cent" stamps or books of stamps. You know the reason why. We shall soon have no need for 3c. stamps and there is a loss of 1c. on every book of stamps.

4. Requests have come for labels to be placed on the papers. The expense and extra labour prohibit. Why should there be need of it? Every Agent gets a list with date of expiration of each subscriber. She has had these lists sent her for years, and has been requested to keep them or hand them over to her successor. Why not provide yourself with a Receipt Book, Agents, and give a receipt to each of your subscribers, of course being careful that date exactly corresponds with the one on your list sent by me.

5. Extra money is not required for papers sent to all parts of the world. Our charge of 50 cents per annum covers all expense.

6. The success of our campaign depends not so much on the Agent as the individual. If you followed the example of a friend in

Doe Lake, we would soon find our remaining 1700 subscriptions. She sent her own renewal for two years, and two new subscriptions. One of these new ones is going to a new place.

7. Much can be done with sample copies, folders and those slips for new subscribers. A new subscriber writes: "Our Agent gave me a sample copy. I find such good material for our missionary work and such good reading I would not be without the paper."

8. If arrears and renewals are not attended to before Convention they will count as a NET LOSS for Jubilee. One church has been closed for a year, also the Mission Circle, but they have gathered around their faithful Agent and have sent all arrears, and promise renewals for this year.

9. One energetic woman may do much in a community. The new subscriptions are pouring in from Boyle, Alta.

10. Brantford (First Church) Agent writes: "We will try to reach the objective you have set for us and hope we may go over." If every Agent did this we would have no anxiety.

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

TREASURER'S CORNER

Half of our Convention year has passed and I am sure you are all anxious to know how the Treasury stands. Instead of giving the Treasury news in words I am going to "say it with figures" this month. Which do you like best? Figures or explanations of them?

We have received up to May first, \$20,888.22, made up as follows: From Circles (including \$252.22 extras) \$9319.05; from Y. W. Circles (including \$2.00 extras) \$1141.37; From Bands \$1574.70; From other organizations (including \$30.00 extras) \$522.07; From individuals (including \$72.00 extras) \$1617.75; from miscellaneous sources (including \$5.00 extras, \$5000.00 legacy Miss Rogers designated for Rest Home in India; \$1000.00 legacy Miss Rogers, and \$100.00 legacy Miss Minnie M. West, not designated) \$6713.28. The disbursements up to May first and including the payments due on May first, total \$24,980.36. These disbursements include

\$361.22 extras, \$5,000 for Rest Home in India, and \$1100 transferred to Investments Account.

You will notice that our disbursements are greater than our receipts. This is quite to be expected. Our financial year begins October twenty-first, and our first payment for the year comes November first. It is quite to be expected then, that the disbursement total is usually greater than the receipt total, during the entire year, until within a few days of closing the books in October. During these last four or five days, between four and five thousand dollars is received, normally. Because it is the case that our receipts never quite reach our disbursements until the year is almost ended, you can plainly see that it is necessary that we start each year with a balance carried forward from the year before, so that each month we can pay our full obligations. Two factors then are necessary if we are to pay all our bills the day they fall due: the first, an adequate balance forward the beginning of the year; second, as much money received during the twelve months as we spend during the same period.

The second factor without the first would of necessity mean that we would be in debt throughout the whole year, except four or five days at the year's close.

Now, how large should our balance be at the beginning of each year, in order that it will cover all fluctuations of receipts? It has been estimated that about one quarter of our total estimates should be in hand before we begin the year. This year we started with a great deal less, just \$4251.95. If you add this "balance forward" to the total receipts I have given you and then subtract the total disbursements, you will see what a very small margin we have in the Bank.

Enough about figures. Depressing things they can be anyway. The letters received during April auger better things coming. So many Circle and Band Treasurers seem to be taking fresh courage. A Band letter received today contains a good suggestion: "Thank you for getting into touch with the right party concerning the lantern slides I wrote for. We had a very profitable and enjoyable evening. They show us the real needs bet-

ter than any speaker can. I was sorry to read in your report this month that the bands have gone down in their giving. I think if they adopted lantern lectures every three months they would arouse real interest."

Circle life members for April:

Mrs. P. Chamberlain, Niagara Falls, Jepson St.; Mrs. Mabel Crawford, Malahide Bayham; Mrs. William Reed, Paris; Mrs. Lawrence Ramasy, Preston; Miss Nellie Jones, Toronto, College St.; Mrs. Alfred Stevens, Burgessville.

Band life members for April—Dorothy Chamberlain, Margaret L. Goodes, Verna Campbell, all of Niagara Falls, Jepson St.; Miss Edith Porter, Orillia; Miss Emma J. Aldridge, Peterboro Murray St.; Miss Dorothy Hiscox, Brampton "Willing Workers"; Miss Miriam May Hacker, Welland; Gertrude Campbell, Mrs. F. Holton, Mrs. Robert Bennie, Mrs. J. Pengelly, all of Leamington; Miss Elma Prout, Chatham, Bensen; Miss Josephine Speck, East Nissouri; Miss Dorothy Patterson, Miss Bertha Lowndes, Mr. C. B. Scammel, all of Dundas; Misses Hazel and Shirley Hellyer, of Townsend Centre; Master Harold Bexton, Stratford Memorial; Miss Viola E. Daiken.

Miss Gertrude Thomas, of Gravenhurst, was inadvertently left off the list of Circle life members for February.

Mrs. W. H. Piersol, **M. B. Piersol,**
35 Dunvegan Rd. Treasurer.
Toronto 5.

MISSIONARY SUMMER CONFERENCES

By Rev. H. C. Priest.

Whitby, Ontario, July 2-9
Knowlton, Quebec, July 5-12
Wolfville, N.S., July 13-20

The cry of to-day in our churches is for trained leadership. How many enterprises that are waiting to be undertaken could be carried through successfully in your own congregation, if there were only those enthused with the task and fitted to lead! In no department is this need greater than in that which relates the congregation to its world-

wide commission. And this in a day when the opportunities were never so great nor the summons quite so imperative!

The great question then is one of securing inspired and trained leaders. Where can one go or where can the Sunday School, Young People and other organizations of the congregation send representatives to learn the attractiveness and tremendous sweep of the modern missionary enterprises, its bewildering problems and amazing successes? Where can one best fall under its spell and come to know the missionary question in all its bearings? Where can one have unhurried and personal conference with missionaries from the field and under expert guidance learn not only the most effective method of missionary education but also how to put a new content into the term "Missions"?

It is to render just this service that the Conferences of the Missionary Education Movement are held. And they do it. Testimonies could be given from pastors, superintendents and delegates themselves, of the remarkable results in the missionary life of the home congregation from the attendance of one or more of their number at one of these Conferences. You can hardly afford not to have your Circle represented there this year.

The programme at these Conferences provides for Bible Study, Mission Study and Method Study each morning. In Mission Study a choice of several courses is offered. In method study there are courses in Missions among Juniors, Missions in the Sunday School, Missions among Young People and Missions among Women.

The afternoons are given over to rest and recreation, a special committee being responsible for arranging the best possible program of sports. Two strong features mark the evenings—A Vesper Service on the lawn and a Platform Meeting at which addresses are given descriptive of the different mission lands and different phases of missionary work.

The rates of all of these Conferences are very moderate. Young People's Societies, Sunday Schools, Women's Societies and other organizations of the congregation can make no better nor more fruitful investment

than by sending representatives to these Conferences. Any however may share in the opportunity of the Conference by sending in their application direct. All applications should be sent to the following:

Whitby Conference—Rev. H. E. Stillwell, 223 Church St., Toronto.

Knowlton Conference—Rev. Dr. M. F. McCutcheon, 841 Oxenden Ave., Montreal, Que.

Wolfville Missionary Conference—Rev. Dr. H. T. DeWolfe, Wolfville, N.S.

A LIVE WIRE FROM CEYLON.

By Mr. Henry Atkinson, Muswell Hill, Ceylon.

From the L.M.S. Chronicle

Our train had halted at a certain station and when a colored man came to the door one of the passengers exclaimed, "Hello, here comes a nigger!" Before we reached King's Cross that term of opprobrium was withdrawn, and I fancy that the man who used it will use it no more.

To the amusement of our fellow-travelers my colored friend inveigled me into a talk on comparative religion.

"Did I know that the Mohammedan believed in prayer?"

"Did I know that when the prayer season came the Mohammedan would brook no interference; he would pray?"

"Did I know that at all times and seasons the Mohammedan was a missionary?"

"How far could I, a Christian minister, say that of my people?"

"How was it that just now in the restaurant car few or none apparently had asked a blessing on the meal?"

My fellow passengers dropped their papers and listened.

Here was a man whose entire tradition was that of Islam; trained in a Mohammedan university; a man of culture and a gentleman to the finger-tips. Time and again I had to make concession to the charges he brought against our Laodicean handling of the faith of Jesus Christ.

My fellow-passengers took up the cudgels for me. For their own sakes I was almost

sorry that they did because of the sound thrashing each man experienced in turn as the colored man asked:

"Who were they in the service of Christ? What were they doing for their Master?"

"How far, in loyalty, would their life compare with his Mohammedan kinsmen?"

"How did they employ their Christian Sunday and what were the opportunities they were seizing to act the part of missionary and maintain their Master's witness?"

It was a searching inquisition; all the more so in that it was so evidently sincere.

Then came the man's own confession. In distant Ceylon he had heard the call of Empire and in 1915 had come to fight in the war for the great white King. For the first time he had come into contact with the Christian message; had listened to the evangel of the soldiers' padre; had secured a copy of the Gospel and one day found himself weeping over the majesty of its example and the glory of its ethic. There, in a Flanders billet, he had bowed his head and confessed himself a trophy of the Son of God.

He told his story at length, impressively and tenderly, till not a man in our company but knew that he was in the presence of one of Christ's miracles and the most unassailable of all Christian arguments.

For this man's part the best of his Mohammedan traditions were brought over and re-consecrated. He would insist for himself and others that what loyalty meant for his old faith it must also mean for the new.

Under the constraint of this railway missionary, one of my fellow-passengers promised that he would go to his vicar that very night and surrender himself for service. Every man of us knew that through this dark-skinned Cingalese we had been brought face to face with the Master of us all.

I have since learned that this man is the son of one of the richest princes in Ceylon. When he wrote to his people to tell of his Christian choice his father offered him £40,000 to abjure it, and when he declined, his father disinherited him. For three years he lived a life of abject poverty, picking up stray jobs on the docks and giving most of his time to preach-

Our Missionaries' Birthday Corner

"From this day will I bless you."—Hag 2:19.

"From this day"
He shall bless thee!
What shall then distress thee?
"From this day"
He will never leave thee;
What shall grieve thee?
Christ, thy mighty Friend,
Loveth to the end
"From this day!"

—Frances Ridley Havergal.

June 4—Rev. John Craig
" 6—Rev. A. Gordon
" 10—Miss S. I. Hatch
" 12—Rev. A. B. Reekie
" 16—Miss Ellen Priest
" 19—Miss Alberta Patton
" 19—Miss Bessie E. Turnbull
" 25—Rev. C. L. Timpany
" 27—Dr. Zella M. Clark.

ing among colored seamen. He is the livest wire I know in the kingdom of God.

—Missionary Review of the World

"I will not take the dollar. The Master wants you." Then came an enthusiastic appeal, enthusiastic because the tears were so near, for the work in India, which was so close to Mrs. Watson's heart, and which had been so coldly and carelessly answered by the beautiful, cultured, Margaret. But Margaret's viewpoint was changed, and changed that very day, till she gladly gave her best to the support of the Orphanage, and a wee inmate for it.

Send to the Literature Department, 66 Bloor St. West, for THE MASTER WANTS YOU, (4c.) and read how the call came to be answered.

BIBLE TRAINING SCHOOL AGAIN

In the April Link we gave you two pictures of the Eva Rose York Bible Training School for Women at Tuni. In this number

on page 429 note a group of students at this important school.

THE BETTER PRAYER.

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.

I thank Thee much for bread to live;
I thank Thee more for bread to give.

I thank Thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.

I thank Thee much for place to rest,
But more for shelter for my guest.
I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.

Thy love to me I ill could spare,
Yet dearer is Thy love I share.

—Sel.

Our Work Abroad

FROM MISS HATCH

Mar. 29, 1926

Dear Link—I am sure your readers will all be very much interested in hearing about the investment of the bequest so kindly made by our late beloved secretary, Miss Matha Rogers. We were so sorry to miss getting "Maplehurst" Mr. Bensen's cottage, but we were too late in our offer for that, as it had already been promised. Mr. Bensen tried to get the owners to release him, and we had hopes to the very last that it might come to us, but it was not to be.

By the same mail that brought us word that "Maplehurst" was gone finally, we received an offer from Mr. Marquiss, with whom we had before negotiated. His first price was Rs. 15000, and then later he was willing to take what \$5000 would bring, which in this case was Rs. 13562, and this would have left nothing for cost of transfer, for upkeep for this year, for completing the furnishing, etc. Hence, our desire for "Maplehurst" which was less in price, although much farther away from the town.

Well, this letter offered us the place as a "bargain counter" sale, he said, R. 12000. My! How glad, how very glad we were! The ladies from Cocanada and Mr. Timpany, our Treasurer, came out to consult about it, and we communicated by wire with the other member of the committee, and purchase was completed.

The Marquiss house is really ours and we must decide on our own name later, and we will hope to send you a picture also.

But I must give you some idea of this lovely home of rest.

From the bund at the end of the lake, we may approach the place by a short cut down the bank and across the purling stream and up the bank on the other side, and walking along the road leading to Fern Hill, we go only a short distance and on the hill side, clinging to its sides, is our home, perhaps ten minutes from the bund, and from the shops. By carriage it is approached from the ghat road and by a bridge spanning the little stream. There is a splendid outlook over hill and dale and mountain. It consists of

five good-sized rooms, besides dressing-rooms and *mately rooms. There are three bedrooms, dining room, sitting room and sun room. It may be that the sitting room may be made into a bedroom, using the sun-room for a sitting room, and then there will be accommodation for eight at one time. As there is almost an acre of ground, it might be possible to build an annex, but that must be decided later. Not knowing that the house would be bought, nearly all our ladies had found accommodation elsewhere for this year but after this there will doubtless always be more applicants than can be received. A normal rent will be charged as the upkeep and taxes and insurance have to be paid. We do feel so grateful for this beautiful home of rest.

P.S.—I see I haven't written the name of the place where our new home is located. It is at Kodaikanal on the Palny Hills in South India, one of the most popular hill stations. Hundreds of missionaries from scores of societies meet here every year, and during May and June the place is full. Conventions and conferences, concerts and good social times, lake boating and sailing, picnics and hiking and beautiful scenery and a most balmy delightful climate are among the attractions of the place. S. I. H.

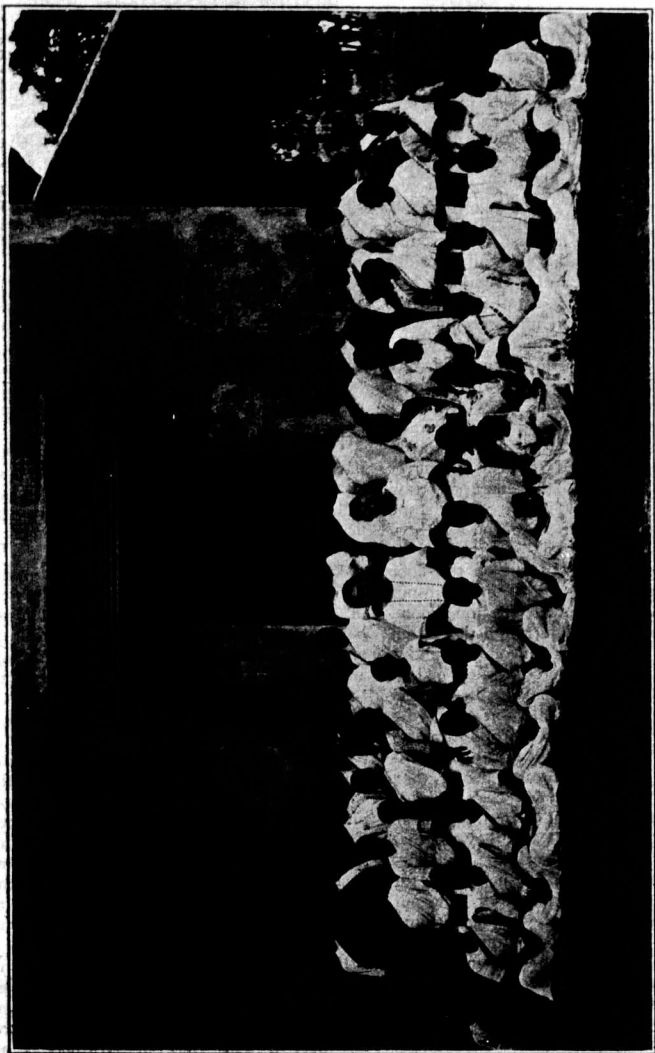
*Note.—The cook's assistant is called a "mately". The room where his work is done is the "mately" room.—Ed.

FROM MISS EVELYN EATON IN THE TRAINING SCHOOL FOR NURSES

My hope of last year for a larger share than that of an onlooker in the Medical work here in Pithapuram has been realized, and second year examinations are at last history, I am thankful to be able to say.

It is indeed good to have even a small beginning at some work in India, beside study of the Telugu language, although I enjoyed that, as well.

I had my first trial in baby shows in India last week. The Allyns and Miss North superintended no less than seven and I attended four. There is such a field for work there. The women will need considerable teaching



EVA ROSE YORK BIBLE TRAINING SCHOOL FOR WOMEN
School Group
Back Row, Preparatory Students, Middle Row, Senior Class and Staff,
Front Row, Junior Class.

before they master even first principles of health, but they get to understand quite quickly too, that a small, dirty baby with its body covered with itch and its stomach burned, is not the kind that gets the gold medal.

It was not easy after Conference this year to have to take leave of my sister and Palkonda which has been my home these first two years. On the other hand it is good to get inside of a hospital again—so it sort of 'evens up.' This being my first real introduction to a hospital in India, naturally the differences between this and a Canadian hospital strike rather forcibly. I often think that if some of our Canadian nurses could walk through our hospital at night they would wonder what kind of an institution we were keeping. Patients seldom come into hospital and stay alone. Usually one or two relatives or friends come, but often a whole family, and they all stay until the patient leaves. The question of no bed to sleep on never worries India's people—they lie on straw mats if they have them, if not on the stone floors. So that if in one ward you see three on hospital beds, you will probably see at least three forms stretched out on the floor or rolled up in sheets, and as many if not more on the veranda outside that one room. Others will be similarly surrounded. Often if the patient is not very ill you will find a mother or a sister sharing the same bed in spite of all our nurses can do to keep them within regulations. The question of serving meals to patients is not the proposition for the hospital or helpers that it is at home. As many of our patients are caste people they would not touch what we cooked even though we did prepare it. So we tell the relatives what she may eat and they see that it is forthcoming. In regard to medicines they seem to have a special dispensation, for they will take medicine from us or from our Christian nurses, provided we pour it into their mouths, without their touching the medicine glass. Every day is visiting day in hospitals in India. Our doors and windows are so large and so numerous that it would be difficult to put any restrictions on. I want to say though that with all the differences between Indian hospitals (that is, Mission hospitals) and Canadian ones I was sur-

prised to find a place so fine and modern in every way.

Dr. Allyn has written about her dispensary work at other times I believe. I have especially enjoyed the few times I have gone out to one at Shevkavaram. We take our noon meal with us and eat it in some shady spot on the way. As there is a big bazaar held near the place where we carry on our dispensary we can reach many people. This village is about fifteen miles from Pithapuram and the people we try to help are out of reach of other medical aid. The need of some is appalling—their faces tell the story before a word is spoken. We get all kinds of patients, of course, perhaps the commonest are itch and malaria; but we get sore eyes, ears, heads, arms, legs and backs, abscesses to lance, bad teeth to pull, etc., etc. I was very much amused the first time I saw a man bring a cow along for eye medicine.

One other part of my new work here I haven't learned, yet, to enjoy quite as much as dispensary—that is teaching the nurses in Telugu. With the senior girls it isn't so difficult, they have become more accustomed to English terms so that with a combination of the English which they know and Telugu that I know, we accomplish something. Juniors, of course, have not been here so long and have not had the opportunity of learning as much yet. We all are learning some though and as I find it coming easier I hope that they too are gradually grasping more of what I try to tell them.

I have appreciated more than ever since coming here, the work which Dr. Jessie and Miss Laura Allyn have been doing among the women and children in and through the hospital. As I hear Miss North tell of how they used to have to get along in the early days of the hospital's history I realize too in some measure the amount of hard work and the thought that has been spent to bring it up to its present state of efficiency as regards plant, equipment and nursing staff.

Pray for us that we may be greatly used in ministering to the physical needs of the people and through this show to them their greater spiritual need and the One who alone can meet it. Also that our lives may be an inspiration to the nurses who work with us, help their own people.—*Tidings*.

A HINDU HEAD-MASTER WRITES ABOUT INDIA

The following letter from the Hindu Head-Master of a High School in Pithapuram was received by Dr. Allyn and will be of interest to our readers:

Pithapuram,
23-12-1925.

Dear Dr. Allyn,—I shall be glad to learn that your beloved father, Miss Laura, yourself and all the members of your family are keeping well

Coming to politics, Gandhi, Ali Brothers and Co., are for the present extinct volcanoes. Mr. Das is no more, and with his death, Non Co-operation is nearly dead and will soon be buried. Nobody hears the slogan: "Boycott schools, law courts, councils." Foreign cloth is purchased with avidity and coarse khadder is reserved for ceremonial display in the Congress season. Swaragists are busy contesting seats in the Councils—local, provincial and imperial. Mr. Patel is the president of the Legislative Assembly of Bombay. The Swaragist leader of Calcutta is also mayor and a Swaragist is president of the Municipal Corporation of Madras. These show in which direction the wind of politics is blowing. Once the Swaragists are in power they will leave their tall talk behind and will realize their responsibilities and will work for the good of the country with the same self-less and self-sacrificing spirit with which they have carried on their misguided agitations to wreck the reforms.

We hope the day will soon come when India will have the Dominion form of government and India and Canada made to love each other (by our missionary friends), will be two sister countries, rivalling each other in the service of humanity and in the adoration of the One True God.

Wishing you all a Happy New Year.

Yours sincerely,
Vhara Singa Ras.
—Western Baptist.

MIMOSA

We have a new book that is offered for lending from THE LITERATURE OFFICE. It is a wonderful little story, and will be interesting to everyone. Two weeks for 10c.

"TODOS SANTOS" IN SOUTH AMERICA

Excerpts from a letter from Mrs. A. H. Plummer, of Bolivia.

"Tonight, and for several days following, 'Todos Santos,' or All Saints' Day, is being celebrated all over South America. The Indians around here 'celebrate' for those they have lost during the past three years. Each household makes up a large number of cakes, and in the evening spreads them on a table at the door of their house, with jugs of alcohol and different varieties of fruits. Boys go around to these houses, say a prayer for the departed, and in payment receive some of the food. Tomorrow everyone goes to the cemeteries, where they set up altars on the graves. Here the prayer saying is repeated and more cakes given out. Bands play, everyone drinks, and it is quite a festive occasion, especially later in the day when they leave the cemetery. Most of the families have dead for whom they have to 'say prayers,' as the death rate is very high. Four out of five are lost between the ages of one and ten, I have heard. Our boy servant, the eldest living in his family, had eight older brothers and sisters die. It makes us shiver to see little youngsters running around with only one garment on, when we are bundled up in sweaters. The elders dress warmly enough, but most of the children of two or three are very inadequately clothed.

"I had a letter from Mrs. Hillyer at Quillacolla this week, in which she said, 'It nearly breaks my heart when I think of moving to Cochabamba and leaving all our Sunday School children.' They have to take charge of the Cochabamba station while the Turnbulls are on furlough, thus leaving the newly opened Quillacolla station without any worker, or rather resident pastor, and with only weekly services at the most. This lack of workers is very discouraging, but we realize the shortage of funds at home and try to be patient. At present the Farm has a full staff, but already we are wondering what we will do when Miss Booker goes home on furlough in the spring.

"You should have had a peep at us the day after the Bucks arrived, when the trunks and

boxes were brought from the station. There was something for everyone, I think, and we had such fun and excitement seeing our personal gifts and those for our stations. Christmas at the Farm this year is going to be so nice, because we received so many things for the children. We were especially glad to get dolls, as the girls and women love them so, and never have any, unless we give them some."—Western Baptist.

Glimpses and Gleams From Chicacole, India

Hello! Where are you? Just now we are in Ardovaram which means the "Women's village." It is eight miles from Chicacole. Six miles along the main road in the Ford car and then take shanks' mare for two miles across the country, around tanks and stony mountains and over sandy ways. Yes, here our tents are pitched under a wide-spreading tree with ploughed land all around.

We are in the centre of five villages, located not far away. One has a population of 15,000 and the others vary from one to two thousand. In Ardovaram itself there are two Christian homes. In one lives Gouramma, who sells tamarinds, rice and salt, etc. She has a small farm. Her husband is cook for Dr. Eaton and her daughter, Mary, attends the Bible Training Schools.

Story No. 1.

About twenty years ago I first saw Gouramma. She belonged to a high caste but had suffered much from her own people. She said: "My husband died when I was three years old. I could never marry again. When I was sixteen my relative from Chicacole came. He said "Come along with me, I will treat you as my wife and no one there will know the difference." So I secretly went with him. Lo, after a few weeks another woman appeared and they turned me out! I heard your Bible women tell of One who saves sinners. I want Him to save me. Will you take me in?" Gladly we did so and she was the first woman in our Rescue Home. She was willing to learn, and after a year or so joined the Church. She did ayah work and made lace. She was most careful to give a tenth of her income to the precious Sav-

our who gave His life for her. As time went on the Christian cook, Seethana, came from Rangoon saying: "My wife died some time ago. I have several children but they are all grown up. May I marry Gouramma?" "Ask her and see." She explained that she was willing to marry him but that she could not leave her little girl. Seethana thought he could not take a wife back to Rangoon who had already a daughter, so he hesitated, but finally decided to take them both. The children in Rangoon did not like his marrying a woman who had such a past. So they were not kind to her, hence they returned, taking up their abode at Ardovaram. Seethana came from the lowest caste. Gouramma is fairer than he. When with me, in the olden days, she took off her nose jewels but now has them on and she seems to have gone back spiritually and is careless about giving to the Lord. Although she owes God and man she has recently spent a considerable sum in making silver anklets and gold necklet for her daughter, thinking thereby to get a better husband for her. I explained to her that Mary had no desire for so much adornment, that she was fitting herself for the Lord's work.

Story No. 2.

The other Christian family is called Abraham and the surname is Vatti, which means "empty". The wife is called Lucy. The father and mother are both short and the three children will, I fear, be still shorter, but their faces look like beautiful angels in comparison with the children of the village in which they live.

Where did I first see Lucy? We were on tour at Gara, about twenty years or so ago, when one day a little girl came to us. She had a skirt tied around her neck and had made holes in the skirt to put her arms through. She was the dirtiest little mite you ever saw. She said: "My mother died of cholera a few days ago at the Railway station and my father died some years ago. I have nobody. Boo-oo-o."

"Make some water hot and bring that old dress of mine." Soon we had her washed and dressed. She had a beautiful voice and quickly learned our Christian hymns. Later

she went to the Bobilli Boarding School and studied up to the fifth class. Then Abraham lost his wife. He was so short he wanted a short wife so they arranged the marriage with Lucy. Abraham teaches in the Government school here. It is for the low castes. About forty attend and although not in Mission service he teaches the hymns and Bible stories well. We praise God for him. He walks in the eight miles to church nearly every Sunday and holds a service for his family and School Sunday in the evening.

So this is one reason we are on tour here. We wanted to bring spiritual help to these families; then we knew that if any became truly interested that Abraham would continue the teaching. Every morning we go to the villages all around and in the afternoon we stay at the tent.

Who Are We?

My Bible women, Big Neelamma and Little Neelamma and Kannamma. My chauffeur is also here. This is a place where we cannot use the car so he and Abraham go out preaching together. Cook Pentiah also gives his testimony as there is opportunity.

Every evening during the last week about two hundred have gathered from the various villages. Those who come first (and these are largely women) see the Royal Scroll turn, showing the beautiful pictures on the Life of Christ. Later on the large pictures on the Mirror of the Heart are explained. Then the printed texts on the walls answering the question "What must I do to be saved?" are unfolded. We aim to get our hearers to memorize a verse, saying the gramophone cannot sing unless their voices repeat the Word. Various members of our party testify. Some nights we have the magic lantern illustrating the Life of Christ but we are not pleased with the pictures we have and are hoping to get funds to buy a new set of slides. The money for this Victor portable Stereopticon was given me during my furlough before the last. The lantern is a gem, so convenient, and gives a good light. We only wish we had money to buy slides on the parables and Temperance and a few of interest to these people who never see things like you do at home. By the way, we wish we had a few

humorous slides. What do you suggest?

Each member of our party aims to spend an hour alone with God, as we realize that only the power of God can change the heart. Pray for us that we may testify with power and be able to persuade men in the power of the Spirit to flee from the wrath to come and to enter the ark of Safety as found in our Lord Jesus Christ. If we do not realize the truths whereof we speak will our hearers realize them? Have we not a message of prime importance? And oh, that we might give it with such power that they will say: "Thou persuadest me to become a Christian." It is hard to quicken an audience at home; how much harder here where they are bound by caste and superstition and idolatry. Hard at it is we are glad we have the privilege of making Jesus known.

Yesterday was a particularly trying day. A poisonous snake was found in the cook's tent, then we had to take everything out of our tent and look under the straw for wiggling, creeping things. Then one of our Bible women got sick and we sent in for Dr. Eaton. He happened to be on a case so did not arrive until 10 p.m. We appreciated his coming so far at such a late hour. Then about 2 a.m. a cyclone seemed suddenly to appear—thunder, lightning, rain and a tremendous wind. We thought the tent would go down and all had to wait in the one safe room of the tent until it had passed. But we are all safe and sound this morning and praise God for His loving care.

Trusting in your daily prayers for us,
Your co-worker in the Love of Christ,

Mabel E. Archibald.

INDIA LETTER CHURCH DEDICATION AT ANA- KAPALLE

You are all aware that we have in our Mission area a Home Mission enterprise carried on by our Indian churches through their Board, which is appointed by their Convention. The Missionary Conference has encouraged this independent enterprise and looks forward to the day when the Convention will assume other departments of work

which we may pass over to them. We agreed to give the Convention an annual grant of Canadian funds in proportion to what the Indian churches might raise. The Anakapalle field and also Chodavaram were passed over to them for occupation. They have two churches and sixteen workers at present. The Indian churches raise for this work about \$1,000 annually and the Mission grant is \$400. The churches are becoming more and more interested in this work of their own. The women in the churches, who are organized into Aid Societies, and who raise considerable money by making lace, saving rice daily from the dinner, and in other ways, not only contribute to the support of workers in our Mission but give funds also for their own Home Mission work. Sometimes money is raised by giving dramas in which both the men and the women join.

At Anakapalle, which is a large and growing town, a chapel was needed. Miss Murray received from friends in Canada at Arcona about Rs. 2,000. The Home Mission Board here in India added Rs. 2,500 and have built a very nice church. It was dedicated Feb. 13th. As Miss Murray has for years taken a great interest in this part of the field and as she secured these funds she was a prominent figure at the dedication. It fell to her to open the building. Mr. Gullison preached the sermon, and Dr. Joshee presided. Rev. B. Subbraidu, the president of the Home Mission Board, gave a statement of the cost of the building and several special gifts for furnishings. Miss Murray supplied funds which she had obtained for some benches, some chairs, a pulpit-table, table-cover, Communion-linen, a gas-lamp, etc. Some Hindu friend gave a pulpit-chair, Dr. N. Benhamin, one of the Indian Christians, gave money for a wall-clock. A woman convert of the Raja caste living in Vizagapatam gave money as a memorial to her late sister, Mrs. Seethyama, who was one of our members.

W. V. Higgins.

Did you notice on the Literature Department page, the new telephone number and exchange for that department office? Look it up on back page.

TAKEN BY PERMISSION FROM A PERSONAL LETTER TO A FRIEND

A rather pathetic incident took place the other day, and although insignificant, I wish to mention it to you.

I was in the kitchen baking bread when there appeared at the door a very dirty, slightly mulatto-looking chola woman, carrying a baby on her back and dragging a little girl about four year old, after her. They were a dirty trio, as beggars usually are. We have learned not to give money to beggars in this land so I took them into the kitchen where my children were and gave them something to eat. She watched the children intently and then suddenly asked if they were mine. When I said "yes" a bright idea seemed to dawn upon her, and turning she suddenly offered me her little one of four years. I explained to her that we had no money to look after any more children, and then like a true salesman she waved her depreciating hand toward my children, saying, "pero son muy ordinarios"—but they are very ordinary children—while mine (pointing toward her little girl) is "emida negra"—half negro—meaning that since her child had the peculiar characteristic of being half negro that it should be worth more than an ordinary child who was but an Indian.

Apparently she had been trying to get rid of her child for some time, because it seemed to understand that it was not wanted by its mother, and turned appealingly toward me to see if by chance I should really want her. Usually I never even give a thought to taking children who have one or both parents living, but in her case my heart went out to her as she stood watching—waiting. What could I do? I did want her, but can take no more children at present. How could I make her understand that it was because I COULD NOT take any more, and not because I did not want her. I gave her something as she left, but the disappointed look on her little face haunts me still.

My earnest prayer is that some day we may have a Christian Home in Bolivia where little children may feel WANTED and be LOVED as God intended they should be. One's heart goes out to the little helpless

children growing up without any chance to be good. How can they understand that God loves them when the only mother they know does not. We seem to have no starting point in explaining the love of Jesus to them.

Pray with us that the Mission Board may some day, and that soon, have money enough to do something definite for the little neglected ones here, who are the Hope of Bolivia and the Hope of the future Church of Christ in Bolivia.

Yours in His service,
Mary Ruttan Wintemute.

MANUEL, THE QUECHUA INDIAN

By Rev. H. S. Hillyer

A short, thick-set man from the country came into the evening service. By his dress we knew that he belonged to that class of people that lie between the Indian of Bolivia who lives far from the big cities and the prosperous looking cholo or half-caste that is found in every town. He dressed half-Indian and half-cholo. Such men have succeeded in getting free from any obligation to any wealthy farmer and have bought a small piece of land, usually about an acre. With what they raise on this land and the income from pigs, chickens, and perhaps a few guinea-pigs they can eke out an existence. We surmised that our visitor belonged to this class and we were not mistaken. In our Quillacollo meeting he was given a New Testament and a hymn book in order that he might follow the proceedings intelligently but it looked as if he could not read. The service and the sermon were in Spanish and we wondered how much he would understand.

The Sandal-Maker

After the service the pastor invited him to come to the Quechua service on the following evening and the man from the country mumbled something incoherently that the pastor considered an acceptance of the invitation. This revealed clearly that the man was a Quechuista. Such men are regarded by the townsfolk as yokels. They usually have a meagre education and very few of them can sign their own names. That evening Don

Saturnino Cabrera, a church member and a sandal-maker, walked out of the meeting-room with the short stocky man from the country whose name was—as we afterwards learned—Manuel Velis. Don Saturnino asked Don Manuel how he liked the meeting and thus a conversation began. When they both arrived at Don Saturnino's house the latter asked Don Manuel where he lived and on hearing that he lived a little farther on, the sandal-maker offered to accompany him for a part of his journey. After they had gone the distance of two or three city blocks Don Saturnino asked his new-found friend just exactly where he did live and the latter replied: "My home is five miles away." Don Saturnino immediately invited him to stay all night in his house, telling him that he could proceed home the following morning. Don Manuel accepted the invitation and they both returned to the home of the sandal-maker. The latter being an enthusiast for the Gospel and for his Saviour talked to his new friend far on into the night, pointing out the many good points in Protestantism and the many bad points in Roman Catholicism as he knew it. Before Don Manuel left the next morning the sandal-maker had given him a Gospel of Matthew in Quechua and Spanish.

Comes Again

The following evening Don Manuel was at the Quechua service with five others—two women and three young men. Not only was he ready to come five miles on foot himself, but he had persuaded five others to do the same. On the Wednesday Don Manuel came along and the service was in Spanish. At the close of the service the pastor gave this new member of his congregation a New Testament in Spanish. Don Manuel explained to the sandal-maker exactly where he lived and the pastor and Don Saturnino promised to visit him on the following Friday afternoon.

Manuel's Home

We kept our promise. Friday afternoon found us trudging along under a burning sun, now following a railway track, now a river bed, now a road protected by a dyke from the river alongside. Finally we arrived at our destination. We found Don Manuel in the



FROM MISS HOLMES

Perhaps "The east is east and the west is west, and never the twain shall meet." But here is north and south in close unison: May and Eleanor Haddow and Alicia, daughter of the assistant pastor.

act of reading the Gospel of Matthew to one of his friends. His face brightened up as we approached and he ushered us to a place that served him for bedroom, dining-room, parlor and all. It was a typical Indian hut. It was something similar to a cattle-shed. The ends of it were entirely open. One side had a mud wall and the other side three mud pillars. The floor was on an incline of thirty degrees. The bed occupied half the hut. For springs and mattress they had planks of wood but the homespun, home-woven and native-dyed rugs that served as quilts were very clean and were neatly arranged on the wooden mattress. In a huge earthenware pot the food was kept. There was a pile of brushwood for the fire. In another earthenware pot under the bed the family hen laid her eggs. We asked him to tell us how he, living five miles from Quillacollo, had happened to become interested in the Gospel. His story was as follows: "One day when I was in the cattle market at Quillacollo, a man gave me a hand-bill." It was in Spanish and very slowly Don Manuel read it. "Don Alejandro Haddow from Oruro will give six addresses" in

the Evangelical Hall of Quillacollo, at the corner of the grain market each evening at seven o'clock. Admission free." Don Manuel continued: "If the admission is free, I said to myself, why should I not hear these addresses? Accordingly I went to the four corners of the grain-market but I could not find the Evangelical Hall and I asked several people where it was and they all denied that there was such a place in existence. Finally I gave it up and went home. The next day I tried to reason it all out. Who paid for those hand-bills? If there is no Evangelical Hall why were those dodgers printed? The man who gave me a hand-bill had a lot more in his hand. Hundreds received them. It is inconceivable that these addresses were never delivered. Each Sunday that I went to Quillacollo to sell my produce and to buy what I needed I made further inquiries about the Evangelical Hall but all in vain. Finally I decided to take a seat on the grain market bridge at 6.30 and watch in what direction the people would be going, believing that surely I should see some entering this Evangelical meeting-place. While sitting there on

the bridge I heard music and following the direction of the sound I at last found myself in the Evangelical Hall. I have enjoyed all the services so far and I want to know more about the Gospel."

We marvelled at the presence and persistence of this unlettered Indian. He was not seeking the Gospel. He thought, however, that an opportunity to learn something had presented itself to him. Once he struck the trail he followed it to its end in spite of odds.

Manuel Reads Gospel

We then asked him to read a few verses to us from his Gospel of Matthew. Whereupon he took up the book, moistened his lips with his tongue, coughed, and began to read the Quechua. A great many Quechua words have six syllables. He pronounced each syllable first, then he put the syllables together, and then almost shouted the whole word. There was a sparkle in his eye and a ring of victory in his voice. Having read two verses in Quechua he proceeded to read the same two verses in Spanish. His Spanish pronunciation was not as good as his Quechua pronunciation but considering his entire lack of education he read very well. Then he told us what he had read the morning about Jesus being tempted by the devil—how that Jesus refused to listen to the suggestions of Satan. Manuel was evidently proud of what he knew about Jesus and at the same time he was thirsty to know more. There are thousands in Bolivia whose knowledge of Jesus is confined to the various plaster representations of Him to be seen in the Roman Catholic churches. They do not know Him as Saviour, Redeemer and Friend.

What Sin Is

Don Saturnino tried to explain the Gospel to Don Manuel. Talking of sin the latter said that in the opinion of his companions the only wrongdoing worth calling a sin was adultery. The sandal-maker explained that drunkenness, lying and deceit were sinful and, further, that we are all sinners. The people here call their children angels but Don Saturnino explained that they were not angels but sinners. Light seemed to break in upon Don Manuel as he said: "We are all sinners for as the offspring of an ass is an ass, so the son of a sinner is a sinner."

Gracious Hospitality

We were then invited to take seats on the bed and partake of Manuel's hospitality. His wife had boiled three eggs and now these were placed in an earthenware dish between the sandal-maker and myself. On the bed-quilt were two loaves of native bread and a neat little pile of salt. When all was ready I asked the sandal-maker to give thanks to our Heavenly Father for this food, and he did so. Manuel thanked him profusely for the prayer. If any Roman Catholic priest recites a prayer for an Indian in Bolivia he demands from twenty to eighty cents according to the length of the prayer. Manuel was grateful to have a prayer offered in his hearing for which he did not have to pay. The sandal-maker took one egg and I took another. Don Manuel offered my companion a brass soup-spoon, which he refused, but which I gladly accepted. I enjoyed that meal immensely. Perhaps I am emotional but the hospitality of those very poor people touched my heart. The spoon did not fit the egg but I knew that they had provided of their very best for their visitors.

Missionary Devils

When the time for Sunday School arrived Don Manuel came in with one young woman. She is his sister and has a bright, happy face. Don Manuel said that his wife had stayed at home to look after the house and lot, and that his friends and neighbors refused to accompany him to hear the Protestant devils preach. We have since learnt that a Roman Catholic priest, the principal of the parochial school here, visited a small church near where Don Manuel lives and preached there. In the course of his sermon he warned his hearers against the Protestant foreigners in Quillacollo. He said that we were devils and that we each have seven horns. This priest knew his audience. He knew that he was talking to uneducated Indians. He would never give voice to such nonsense in Quillacollo.

A Type of Many

Don Manuel is still attending the meetings but he is doing it in spite of a great deal of persecution. He knows less about the Bible and about the Gospel than does a child of seven in the Homeland. He has learnt a
(Continued on page 440)

Among The Circles

THE POINT OF VIEW

"What! Another mite box?" in petulant tones
 Remarked Mrs. Montgomery Madison Jones.
 "I'm very sure if they managed better,
 They'd not have to send out this kind of a
 letter.

I am sure we have given quite all that we're
 able.

Oh well! I suppose it can stay on the table."
 And then she went merrily off down town
 To purchase a love of a dinner gown.

• (While the poor little mite box sadly
 sighed,

"I'm afraid I'll be terribly empty inside"—
 And it was.)

"Self-Denial box?" in pleasant tones
 Said Mrs. Thomas Henry Jones.

"Let's fill it full. I'm sure we'll be able
 If we keep it right here on the living room
 table.

I suppose if we'd done our duty before,
 They would not have had to ask for more."
 And then she slipped in with a murmured
 prayer

The price of the dress she had hoped to wear.
 ("Dear me," said her mite box, glowing
 with pride,

"I do feel so very contented inside"—
 And it did.)

Dear reader: What is your point of view,
 And which kind of a Mrs. Jones are you?
 Secure in the loving Father's care,
 With his needy ones will you gladly share?
 The Saviour speaks so tenderly:
 "Deny thyself and follow me!"

Rachel Geddes Smith.
 —Western Baptist.

I KNOW

Therefore I am
 thankful
 I praise
 I pray
 I give
 I grow

I DO NOT KNOW

Therefore I am
 indifferent
 I complain
 I scoff
 I withhold
 I wither

We believe it is the duty of every Christian to know about the progress of Christ's Kingdom in this world. Reading together of our common task tends to bring us together in sympathy and purpose and to give us unity and strength.

In order to carry out our missionary program and to meet our ever-increasing opportunities, we must have not only a sense of duty, but deep interest and enthusiasm, and these things come from knowing the achievements, the opportunities, and the problems of the mission fields. It is impossible to sustain missions without intelligence. "To know is to feel, to feel is to give, to give is to pray, to pray is to go."

Believing that knowledge of missionary work may be obtained largely through reading missionary literature, and desiring to stimulate a deeper missionary interest among the women of our churches, the Missionary Committee would recommend the following list of books and papers as a suitable reading course. This list has been carefully prepared and we trust each Women's Provincial Convention will approve of the Course and that it may be adopted by the Circles and started in September.

Devotional—Four Gospels—St. Matthew, St. Mark, St. Luke, St. John.

Missionary—"Clash of Color," Basil Matthews; alternate—"Wonder of Missions," Caroline A. Mason. "God's Dynamite," P. H. J. Lerrigo; alternate—"Prayer and Missions," Helen B. Montgomery. "Nation Builders," J. Lovell Murray; alternate—"Mastered Men," Robinson. "The Moffats," Ethel Daniels Hubbard; alternate—"The Enterprize," Miss K. McLaurin and Rev. M. L. Orchard.

Magazines—"Western Baptist," "Link or Tidings," "Reports from India," "Among the Telugus."

—Women's Dept., Western Baptist.

Note.—This recommendation to the Western Women would serve equally well as a suggestion for Mission Circles anywhere.
 —Ed.

PARK STREET BAPTIST CHURCH PETERBOROUGH.

The Women's Home and Foreign Mission Society of Park St. Baptist Church recently celebrated the 30th anniversary. It was an open meeting with a good attendance. Our Pastor gave a splendid address on the life of Adoniram Judson, missionary, which was very interesting, helpful and much appreciated. Miss E. Pilling and Miss A. Moore rendered beautiful vocal selections. An interesting feature of the program was a review of the Circle's work for the thirty years, given by Mrs. R. Wright. The Circle was organized in May, 1896, with a membership of thirteen. Of those we still have three with us in the work. Some have gone elsewhere to work in the Master's service, while others, whom we remember by their faithful service, have gone home, and we believe have received the reward of "well done, thou good and faithful servant." Our membership has increased from thirteen to forty-two; also our finances have increased. Our givings last year amounted to \$151.53. Our total givings for the 30 years amounted to \$1854.15. Our meetings are well attended, interesting and profitable, and we feel uplifted and blest, as we work together for the advancement of the Master's Kingdom. We have made twelve life members. Under leadership of Mrs. McLeod we are still going forward, hoping to be used still further for the advancement of Christ's Kingdom.

We feel we ought to say a few words regarding the Mission Band. It was a joy to us in 1923 to have Miss Norma Moore, now Mrs. Chesher, decide to prepare for the Mission Field. This was the second Band President to enter the work. The other president was Mrs. Haddow, and Mr. Haddow was also a member of the Band. Mrs. Marks, of Cochrane, Ont., was a member, and two young men, now at McMaster University, were members of the Band, namely, Mr. Kenneth Gohen and Mr. George Tranter, and we have three Life Members.

The Mission Band has a new and efficient President this year, Mrs. Kidd, and with God's help and her faithful associates, has been able to carry on the work most successfully. Surely

we can say we have received from God showers of blessings, and let us Praise God From Whom all Blessings Flow.

In the Master's Service.

Mrs. G. Whitley,
Secretary of Mission Circle.

JAFFA BAPTIST CHURCH MISSION CIRCLE

A private note from the president, Mrs. W. C. Stokes, says: At our last meeting we re-organized our Circle, and appointed a new agent. Our Circle has many drawbacks, owing to the long distance some have to go to attend the meetings, but thank God, we are richly blessed when we do get together. I do not think we missed any month last year. Our Circle is small but very earnest in regard to our Missionary work. If only we could get others to be in earnest too. Our foreign missionaries are very dear to our hearts, and we do pray God to bless, protect and greatly honor their work for our Lord.

Last year we had Miss Baskerville with us one Sunday. She was a wonderful inspiration to us.

We helped a nice bit last year with the Jubilee mite boxes, and our prayers went with each box. Will you please pray for our Circle that God will bless our little band of women.

We also have a nice Band, and they are willing workers. They are quite small children.

NORFOLK ASSOCIATION

The annual meeting of Circles and Bands of the Norfolk Association will be held in the Waterford Baptist Church on Tuesday, June 8th. The morning session opens at 10.30. Splendid speakers are being secured. Come and assist in making the meeting helpful to all.

Martha Stillwell, Director.

"Build a little fence of trust around to-day,
Fill the space with loving work and therein
stay;
Look not through the sheltering bars upon
to-morrow,
God will help thee bear what comes of joy
or sorrow."

OXFORD BRANT ASSOCIATION

The Oxford-Brant Association will meet in Norwich, June 8th, 9th and 10th. June 8th will be the Women's Day, and we hope for a large representation and an inspiring program.

Anna Layman, Director.

WHITBY-LINDSAY ASSOCIATION

The annual meeting of the Circles and Bands of the Whitby-Lindsay Association will be held at Lindsay Tuesday afternoon, June 8th.

Miss Elliot, of Robinson St., will represent our Home Mission cause and Miss Craig, of India, our Foreign work. All Circles and Bands are asked to be represented.

Sara E. Evans, Director.

COLLINGWOOD ASSOCIATION

Women's Day, Tuesday, June 8th, at Stayner. Sessions open at 2.30 p.m. It is expected that Miss Mabce and Miss Robinson will meet with us representing our work at home and abroad. Let every Circle and Band send delegates.

Barbara M. Dennis, Director.

PETERBORO ASSOCIATION

The Circles and Bands of the Peterboro Association will meet with the Cramahe Church on Tuesday, June 8th, commencing at 2 p.m.

Mary A. Nicholls, Director.

MANUEL, THE QUECHUA INDIAN

(Continued from page 437)

lot in Roman Catholicism that he will have to unlearn. Will you not pray for him and for thousands like him who are living in darkness and superstition? Pray that Don Manuel will keep on in his search for truth until he finds Jesus as his personal Saviour. Pray that he may be a strong Christian, a successful fisher of men, and a patient and cheerful sufferer for the cause of Christ.—Canadian Baptist.

NO BOX FOR BOLIVIA

As it is not advisable to send a box to Bolivia except in the care of some person, and as no missionary is going there this year, no box will be sent to Bolivia.

QUESTIONS

(Answers found in this issue)

1. When should material for the Link be in the Editor's hands?
2. Where should parcels for India be sent?
3. WHEN should they be sent?
4. How much money should be sent to cover freight and duty?
5. What missionaries are coming on furlough from Bolivia?
6. Why will no box be sent to Bolivia this year?
7. Where is the Bible Training School for Women?
8. Where should all money for Link subscriptions be sent?
9. Where should you send for sample copies of Link, for getting new subscribers, and all "Link" material to create greater interest?
10. Up to May 1st how much money has been received by our Treasurer in this Convention year?
11. How large should our balance be at the beginning of each year?
12. Where are Missionary Summer Conferences to be held this year?
13. What missionaries have birthdays this month?
14. Where in India is the new rest home for women missionaries?
15. Who gave the money with which it has been bought?
16. What are the duties of the Y.W.M.C. Secretary?
17. Who is Superintendent of Mission Bands?
18. What interesting missionary books may be had from our Literature Department for Children's summer readings.

The Young Women

OUR QUESTION BOX

What are my duties in the Circles as a Secretary?

An ideal secretary fills in the blanks accurately for the Association and Convention, and returns them within the stated time to her Director. Nor does she fail to fill in all the spaces, for she knows that if she leaves even one item unanswered, it will keep her Director from making a full report for her Association.

She sends the notices for the meetings for the church calendar or pulpit. She writes to the "Link" and "Visitor", also to the secretary of Y.W. work at least once a year, relating some item of interest concerning her Circle, for she knows that others will be glad to hear of progress made.

As President of a Y.W. Circle what ought to be my attitude toward the disposing of money raised in our Circle?

As Y.W. Circles we are pledged to support our Home and Foreign Mission Boards.

I would suggest that you become familiar with the aims and needs of both these societies and when any special appeal is made by one of the Boards, I'm sure you will repudiate the method of taking from the Home Mission offering because the Foreign Mission Society appears more needy, or vice versa, but you will impress upon your Circle the increasing demands of the work. Be careful to see that no Home Mission money collected by the Circle is used for church furnishings or repairs on the parsonage. I think such work belongs to the Ladies' Aid, don't you?

Our girls seem to be losing interest in our meeting. Have you any suggestions to offer?

We must never forget that the unflinching way to create interest in the work is to seek to develop in the hearts of the members deeper love for Christ, and a more intelligent appreciation of His claims on our lives.

I think Miss Dale's article on "Program Construction" in the January issue of the "Link" will help you solve your problem.

Keep up the good work, girls, and continue to write me regarding your problems. You are helping me get acquainted with you.

Ada Veals,
Secretary of Y.W.C.

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

GOOD NEWS

St. Thomas

During the Women's Convention of Western Ontario held in St. Thomas in November, 1925, some of the young women of the Broderick Memorial Baptist church became interested in the work and on November 24th organized a Y.W. Mission Circle with a membership of eight. Since that time we have increased our membership to thirteen and we hold our meeting the first Tuesday evening in the month, also our sewing class the third Tuesday.

We have been taking up a study of the work accomplished in India and our sewing thus far has been for Foreign Missions.

The interest of the girls seems to be increasing and we hope to have a profitable year ahead of us.

(Mrs.) **Edna C. Post,** Secretary.
Paris

This month we celebrate our second birthday as a Circle. We have always had interesting meetings and try to give place on our program for each phase of our mission work. We have twenty members on our roll. On the 13th of March we had a St. Patrick's tea. We had the tea room decorated with green streamers and shamrocks. The waitresses wore white bands around their heads and aprons trimmed with shamrocks and even the cakes and sandwiches were decorated with green. The president received the guests and during the afternoon piano solos, duets and songs were rendered by members of the Circle. The money was used to make our first life member.

Winnifred L. Parker, Secretary.

"In all thy ways acknowledge Him and He shall direct thy paths."

NOTE

The student who wrote the oration from which the following article was taken is the daughter of missionaries in China. She was born in China and spent a large part of her girlhood there, so she knows "the lure of the East" at first-hand.—Ed.

THE LURE OF THE EAST

Most of us, like the ancient Greeks, are ever seeking something new, yet old things by their very age compel our attention; and it is of the oldest parts of the world that I would speak to-day—those parts which have been least affected by *our aggressive and pitiless civilisation*.

The East is as a princess who would bring all men to her feet, calling them in two ways. Sometimes both calls can be answered in part by the same man, but not fully; for although not contradictory, they are too exacting. To some—those of generous, earnest heart,—she shows the hideous need of her subjects, their ignorance and superstition. These are seen most in their religions, good and ethical as many of them are to a certain extent, but unsatisfying. It is pitiful to see the people going on stoically with their daily tasks, but without God and without hope in the world.

But it is of the other much more general attraction of the princess that I would have you think just now. That one which consists in displaying the treasures of her kingdom, which appeal to sense, heart and intellect. She will show these treasures to all who come, but only to those who can understand will she reveal their meaning.

Even the lands of the princess are wonderful. Beauty has set her seal upon them, reaching perfection in form and color. An air of mystery and charm ever seems to pervade an Eastern scene. Other lands may boast of their rugged grandeur or dainty perfection, but none so "unite in one attaching maze the brilliant, fair and soft, the glories of old days." Yet the East has also majesty and awfulness.

Is there any spot on earth to equal in mysterious, terrible attraction the Desert of Sahara, that place of buried hopes and lost desires, in which the vengeance of the prin-

cess is wreaked on such as desecrate her sanctities? Yet in spite of that, so great is its beauty that those who know that spot have named it the Garden of Allah—thus saying that it represents the loveliness of the All-Highest.

Nowhere else in the world does one find the soft and tender beauty which is Japan's; green, rounded hills whose lower slopes are covered with orchards and dotted with tiny wayside shrines; rice fields where picturesque peasants work the livelong day in bright sunlight and under cloudless skies.

The princess of the East casts a strong spell over those who find her jungles—silent, wild, impenetrable. Great tall trees trellised with intertwining vines—beautiful sinuous creatures padding through the gloom—and over all the breathless hush of expectancy. Yet in the heart of the jungle which at first appeared austere and dark like a cathedral, the princess has planted her garden. There are the loveliest flowers that blow and color runs riot. It is "a populous solitude of bees and birds and fairy-formed and many-colored things." All around there is the stir of life and now and again come the sounds of wild-folk at play, and he who has the jungle heart will smile and understand. But sometimes he hears the noise of struggle, defeat and death, and trembles at another instance of the age-old crime.

But the greatest secrets of the jungle so vast and mysterious are to be learned only from its silences. They speak of strength, of beauty and of peace.

The sunsets of the East can neither be described nor imagined. To say that the colors are more brilliant and soft and the clouds more fantastic than any seen in the west, comes short of the reality. The scientist would explain the whys and wherefores of the coloring—the ordinary man stands at gaze, breathless, and adores. All earth and sea and sky are bathed in a glorious sea of light which seems to be the smile of the princess, as she looks forth from her palace and sends this message out to be read of all her people.

Then "the sun's rim dips; the stars rush out; at one stride comes the dark." That soft and swift-embracing night has power so great that it lures some men to madness, but it gives

to others a peace which is beyond their fond-est hopes, for

"There is sweet music there that softer falls
Than petals from blown roses on the grass,
Or night-dews on still waters between walls
Of shadowy granite in a gleaming pass.
Music that gentler on the spirit lies
Than tired eye-lids upon tired eyes;
Music that brings sweet sleep down from the
blissful skies."

Perhaps the greatest gift of the East to mankind comes from its philosophic, meditative spirit. To the frenzied quest for material ends of the West, the East, calm and imperturbable, says, "Oh western brothers, what doth it profit you? Your years are but as a drop in the vast ocean of time. What know ye of Life and Truth? Do as we do; work, but think not work is all; greet wealth and pleasure as you encounter them, but worship not at their shrine; find Peace and Truth will come to meet you."

And so from the East have come the unfolders of truth. Gentle and strong they stand before us, guardians of the light of ages, scholars, bards, philosophers all. They were men to whom Truth revealed herself and though but One fully understood her nature, yet wider vision than our civilization will allow was given to them all—Confucius, Zoroaster, Buddha, Mahomet, yes and the Christ Himself.

But to turn to the more concrete. The princess attracts many new men to her realm by giving them a glimpse of the *measureless* age of some of her treasures—things made sacred by their association with the centuries. Since the days of Khufu men have journeyed thousands of miles to lay their problems before the face of the Sphinx, who knows the secrets of all time. There is something strangely compelling about age—something sacred and awful, hinting at mystery as though it would tell if it could of the days that are gone. *Tombs of kings and prophets, ruined buildings, ancient manuscripts, buried treasure* — all these does the princess hold. Naturally her lands are the happy hunting grounds of archaeologists and other men of science, but the ordinary man knows something of the thrill and feels he must take his shoes from off his feet.

The spell by which the princess draws most

of her devotees is the simplest of all—difference. This can be found in every phase of the self-expression of the East—in her architecture, which has given to the world the Taj Mahal and the Temple of Heaven—in her painting so full of colour, and so destitute of perspective—in her music characterised by its wild and throbbing quality and in her literature. Who has not felt a thrill in reading the tales of "Ali Baba and the Forty Thieves," "Aladdin and the Wonderful Lamp," and "Sindbad the Sailor"? Tales strange and fantastic, full of vivid color and action, telling of lovely women, of strong men, and of genii who weave enchantments in the background.

The difference is also seen in the ordinary life of the people. Imagine a city in inland China. See the wide old gray-stone wall with its four massive gates facing east, west, north and south. The cobbled streets so innocent of side-walks with a row of flag-stones running down the centre grooved with the ghastly ruts made by shrieking wheel-barrow. The sedan chairs borne on the shoulders of men swing in time with their steady gait. The queer old houses of wood and plaster bow over to kow-tow to each other above the tiny little shops whose counters are right on the street. Gaudily painted signs with their hieroglyphical characters hang over the doorways, and if it be a feast day, there are brightly colored flags and streamers waving in the breeze.

Men in blue gowns and small black caps stand about in the street smoking their yard-long pipes and discuss the price of tea. Women with tiny bound feet sit on their doorstep and dress their hair or do the family washing letting forth a continuous flood of the daily gossip.

The cries of pedlars, the shouts of grubby little children at play, the barking of dogs and the grunting of pigs make up a *veritable pandemonium*; while the smells are no less various and striking.

Right in amongst the houses and shops is a temple gateway with a wall in front to keep out the demons, for all men know that spirits can travel only in a straight line. Beside the gate and at the end of a short path is a flight of steps which leads up to the Temple itself—a marvel of delicate workmanship. Its curved

(Continued on page 445)

Canadian Girls in Training

WE THANK THEE

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
Father in heaven, we thank Thee!

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank Thee!

Ralph Waldo Emerson.

CAMP-FIRE GLEAMS

"Oh, to be out in the wide, starry places,
Under the open sky."

To each girl at camp the beauty of the out-of-doors "speaks a various language." What this language shall be depends on the capacity as well as the experience and circumstance of the individual. But to all comes some message, and to all some vision.

At Camp it is naturally easy to be in that joyous attitude of communion with God which is worship. Within the forest and beneath the stars we stand in awe and wonder, and that is worship. We are continually conscious of a Presence round about us and we experience the fulfilment of the promise, "Lo, I am with you always." Thus by repeated practice of the presence of God, worship becomes a vital part of our experience.

In a unique way Camp brings us to see and feel a deep sense of unity—a unity with God's world, a unity with mankind, and a unity with the purpose that God has for us in relation to His world.

Truly, God's dwelling is so fair with flowers below and starry light above, that recognizing His altars everywhere, we, perforce, turn to make our prayers to the Great Creator of the universe. We realize the thread of unity running through the natural world. We see that it is a world of plan, of design, of order—not a world of mere chance nor luck.

But it is not only in the world of nature that we perceive harmony, we feel at one with all mankind. We are all His creation,

and this sense of oneness makes us conscious that we are brothers to all men everywhere. The world is our home, and all mankind is included in the great family. We know that we are a part of a larger whole, but none the less a part, and a necessary constituent.

Understanding our human brotherhood, we feel a sense of unity in purpose,—God's purpose for us in relation to the world. We know that He has planned for us to help Him, and at Camp, particularly, we recognize that we must not fail in our appointed task. We come to appreciate that only in Christian service for others is true happiness, and that only in sacrifice is gain.

Thus Camp brings to us a call to see the world, the beautiful world, and recognize the unity of our human fraternity, and it brings to us a call to serve—for Christ, Himself, "came not to be ministered unto, but to minister."

* * *

This year we are planning to meet the growing demand for a camp for teen age girls, in addition to the one which we have had for Leaders. That means that every Church School will need to be represented at both of these camps to make them a success and to gain the help and inspiration that they afford. Talk camp from now until camp-time and then come with your friends to Lake Couchiching. The Girls' and Leaders' camps will be held at the White House Inn, an ideal camp site on a lovely lake.

The dates are:

Girls' Camp, ages 12-18, June 30-July 7.

Leaders' Camp, ages 18 up, July 7-16.

For camp folders and further information write to the Board of Religious Education, 99 Dundas Street E., Toronto 2, Ontario, attention of Miss Helen F. Perry.

"I am only one
But still I am one:
I cannot do everything,
But still I can do something.
And because I cannot do everything
I will not refuse to do the something
That I can do."

CANADIAN GIRLS IN TRAINING CONSTITUTE THREE CITIES

Statistics show 37,710 girls listed throughout Canada since September 1, 1925, with 730 centres of work.

More impressive, however, than numbers were the reports of the Provincial Girls' Work Secretaries who met in Toronto at a recent staff conference.

In connection with work in British Columbia, mention was made of a flourishing Japanese group and also of a group among Indian girls. An additional fact was that in Washington state interest had been evidenced in the Canadian C.G.I.T. and that they would like to model their organization after ours.

Alberta.—Reference was made to the mixed population, to the people from many countries in this province. Mosques rising above the trees showed where the parents' interest centered, but the daughters were ready to become Canadian Girls in Training.

Saskatchewan.—In this province great progress has been made, and even in isolated places the strains of the National Anthem have been distinctly heard.

Manitoba.—"The gardens of girls" are continually growing. The effect is seen especially in the foreign districts. The teachers in the schools pay tribute to the training and results and unhesitatingly affirm that no other organization has had the same effect on the school life as has the C.G.I.T.

Ontario.—This is the largest field to cover. The solution is conferences held in various districts. Great interest has been evinced through this plan.

Quebec.—Social Service was stressed also the benefit of C.G.I.T. Groups in isolated and rural communities. Two affiliated Groups, one in Honan, started by a girl who went out as a missionary, and another in Ladysmith, South Africa, indicate the hold this organization has taken on the girls.

The report sent in from the Maritime Provinces was encouraging.

Groups registered outside of Canada included six in Newfoundland, one in Michigan, U.S.A., and one in Trinidad.

On request, exhibits of supplies, activities,

etc., had been sent, during the year from the Supply Depot to New Zealand.

Important conferences were held between Provincial Girls' Work Secretaries and representatives of the various Women's Missionary Societies. Through closer co-operation they sought to strengthen the bond of missionary interest and activity. The W.M.S. is to furnish copies of their reports from Girls' Groups so that Provincial Secretaries may more readily check up the programme of missionary education among C.G.I.T. Groups. Also the W.M.S. is to prepare a card of C.G.I.T. affiliation stating their policy of co-operation, and further to furnish C.G.I.T. Groups with a list of specific pieces of missionary service which may be undertaken by the girls. The Mission study book and accompanying programme is to be ready for the summer camps in order that the C.G.I.T. girls may become familiar with the study recommended for next winter's work.—*The Glad Tidings.*

THE LURE OF THE EAST

(Continued from page 443)

roofs of bronze and colored tiles glitter in the sunshine. But inside all is a dim, religious light. Through the heavy clouds of incense given off by the burning joss sticks one can see, though at first indistinctly, the huge figures of the gods of the people. In the centre is a giant Buddha with the Mother of Mercy and the hundred handed goddess on either side. Along the walls are ranged the brightly painted lesser duties, all of them terrible and grotesque and many armed with swords and clubs—the symbols of a religion of fear. The silent priest in attendance dressed in his bright yellow robes adds another touch of color. A worshipper enters prostrating himself at every step—and the foreigner turns away. Yet somehow the place has a strange though almost repellent fascination for him so that he cannot but return.

These suggestions of the wonders of another part of our world, though but imperfectly expressed, are simply meant to point out to you the Golden Pathway which leads at last to the realm of the princess of the East.

—Marjorie Lawson.

Our Mission Bands

FROM THE SUPERINTENDENT

38 Albany Ave., Toronto

Dear Band Leaders and Directors of Bands:

In the May issue of the Link, I read a few lines in which we Band folk are all deeply concerned. These are the words: "The Bands have been going behind steadily in giving for the last three years. Last year between Convention and April first the Bands had given \$1,019.24, the year before \$1,130.64. The total for the same period this year is only \$829.79."

Our Treasurer is continually hoping that our gifts be sent regularly, month by month. From some letters from Band leaders I have gotten the idea that they may be waiting to send the gifts of two or three months together because the giving of one month may seem small to them. But I know the Treasurer prefers that you send your amounts regularly, however small they may be. We do not run our household accounts on a three months' plan and should not expect it of our Board.

I am in receipt of so many enthusiastic Band letters that it is little wonder my hopes run high for our giving. Quite a number of new Bands have reported, but I have yet to hear of a single disorganized band.

What Others Are Doing

These are some ways in which our Leaders tell me they are endeavoring to make the Mission Band count in the lives of its members.

All business is conducted along Parliamentary lines.

Minutes, Bible readings, recitations, etc., are all given clearly so as to be heard by all.

An orchestra composed of piano, violin, ukuleles and kazoos has been a great help. Practice is held after the meetings.

Stories in the Link and Visitor are utilized as dialogues.

A Missionary atmosphere is created in room of meeting by the hanging of missionaries' pictures, by curios applying to the subject for the day displayed, by lists of members and honorary members, etc., near entrance.

A Stewardship programme is adapted for children.

Many Bands read the Open Board letters written by Mrs. Harry L. Smith and these are filed away for future reference.

Pictures of our Missionaries are cut out, pasted on cardboard and on the back is written a short sketch of the Missionary's life. The children each take one home, read and pray for their Missionary. These are returned to the meeting and exchanged.

The best way to secure attendance is to give a child a part on the programme.

Glimpses and Gleams is taken as a study book. The older members take a chapter in turn and write a brief synopsis for the meeting.

One Mission Band is held on one Sunday of each month during the Sunday School hour. Sunday School reports are given and the missionary address or teaching takes the place of the lesson. The primary is given its missionary lesson in its own room. The members of the Bible Class are Honorary members of the Band.

Many Leaders are giving the members opportunity to lead in prayer. The suggestion of a definite subject for prayer helps wonderfully.

A roll call may be answered by a verse of Scripture, Books of the Bible, men or women of the Bible or names of Missionaries.

There may be training to save in little things so as to increase giving; a song service while the members gather; memory work from the Bible.

(Mrs. O. C. J.) **Maude H. Withrow.**
38 Albany Ave., Toronto 4.

LESSON STORY FOR JUNIORS THE COBRA

Mrs. W. S. Tedford

Anna, Anna, please come and see! They are digging a snake out from under the roots of a tree that is growing in the hedge! The white ants have built up a little hill; there are so many holes in it, and the snake has gone into one of them. It is ever so large, and opens its head out. So." Putting his

hands with palms forward to either side of his head, in imitation of the cobra's hood.

The speaker was Noka, a boy of about twelve summers, who had charge of the mission pony and jutka and he danced in his excitement.

We had seen many snakes before, but not one just like this, and on the mission compound, so we went to see.

The snake charmer had come with a big crow-bar to dig up the ant hill, for the sun had baked the earth and made it very hard. He also brought his flute like a musical instrument with which to charm the snake. It was beginning to get dark, however, and fearing that it might get away from him, the charmer stopped digging, placed a big stone over the hole, and decided to wait until morning.

The next day he was up bright and early. After digging for some time, he got a glimpse of the snake but it wouldn't come out. He put his hand in the hole, caught hold of its tail, pulled it and threw it down on the ground. Then he picked up his musical instrument and began to play a weird little tune. The cobra lifted its head, opened out his hood and looked very angry, but as the music continued it began swaying its head back and forth very gracefully, all the time getting nearer to the little round basket that the charmer had placed near. Once it got frightened and started to run away. Then you should have seen the people run, for by this time a crowd had gathered. They had no power over the snake as the charmer had and were afraid of being bitten. At last by dint of much coaxing, the snake was gotten into the basket and the cover was put on; where it lay quite harmless for it had been subdued.

Little Readers! There is one thing in this world that reminds me of a snake. It is something that all good boys and girls dislike. Can you tell me what it is? I am sure that you would say—"It is sin!" And sin can do us great harm if we allow Satan in our hearts.

But if we have Jesus always with us He can subdue Satan and make him quite powerless to harm us. If you have not found Him yet, begin today and walk with Him.

We are never too young to love; And who

is more deserving of our love than Jesus who died on the Cross for love of us.

John 3: 16—God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting life.

- (1) Who is Noka?
 - (2) Why was he so excited?
 - (3) What was the cobra like?
 - (4) How did the charmer subdue this snake?
 - (5) What does a snake remind you of?
 - (6) How can we make Satan powerless to harm us?
 - (7) Who is most deserving of our love?
- Tidings.

A KIND ACT

Are you almost disgusted with life, little man?

I'll tell you a wonderful trick,
That will bring you contentment, if anything
can:

Do a kind act for somebody, quick.

Are you awfully tired of play, little girl,
Weary, discouraged and sick?

I'll tell you the loveliest game in the world,

Do a kind act for somebody, quick.

Though it rains like the rain of a flood, little
man,

And the clouds are forbidding and thick,
You can make the sun shine in your heart,

Do a kind act for somebody, quick.

Though the stars are like brass overhead, little
man,

And the walks like a well-heated brick,
And your earthly affairs in a terrible whirl,

Do something for somebody, quick.

—The American Standard
—Tidings

EASTERN SOCIETY

(Continued from page 451)

We were all very pleased to hear of the making of this work, and to learn how Mrs. Mowatt organized the Hwaiking Industrial School in Honan, China, and taught the Chinese women to make this embroidery.

Miss M. E. Barker brought the meeting to a close with prayer after which a social half hour was enjoyed by all. **Marion E. Bower.**

The Eastern Society

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

ASSOCIATION NOTES

The Eastern Association meets this year in the Temple Baptist Church, Montreal, on June 22nd and 23rd. A very interesting programme has been prepared for the Women's Day, Wednesday, June 2nd. Mrs. Smalley, of Ottawa, will speak on Home Missions in the afternoon and Miss Marsh, of Quebec, will give an illustrated lecture on India in the evening. Mrs. A. Paterson will also speak on "Efficiency in Stewardship." It is hoped there will be a large attendance of delegates.

At the Canada Central Association, which meets at Pembroke June 15th, the Women's Foreign Mission Board of Eastern Ontario and Quebec will be represented by Mrs. N. J. Fitch, and by Mr. Leslie Barnard at the Ottawa Association, Ottawa, June 15th.

June is the month for Associations in Canada. Miss Bain gives us a glimpse of a similar gathering in India in the following:

The Kistna District Telugu Association was held in a small Christian village on the Avani-gadda field, where there are no missionaries living, so we had to take our tents. There were eight of us, and we had four tents—two smaller ones for the three men, a fourth as dining-room. We had a jolly time together, and I enjoyed every moment of the four days. While there we had moonlit evenings, and Indian moonlight is **glorious!**

Just across the road from where our tents were pitched was a little village school house, which also serves as church. It was much too small for the meetings so they had built a large **pandal** or flat-roofed shed of bamboo poles and palm rice straw. In this Association just three fields are represented—Vuy-yuru, Akidu, and Avani-gadda, and yet there were about 500 delegates.

It helps us to realize that something is really being accomplished when we can see so many delegates together at one time. Of course the meetings are conducted by our Indian brethren, the missionaries simply acting in an advisory capacity.

LEST WE FORGET

The time is at hand when our members will be scattered over the country seeking relaxation and health and in many centres our circles will be disbanded.

During the weeks "When we are absent one from another" let us continually seek God's blessing on our work, praying as we have never prayed before that He will indeed "open the windows of Heaven and pour out a blessing". **Let us not forget** that in order to have this blessing we must do our part by generous and sacrificial giving. **Let us not forget** that July and August are the lean months when although little money comes into the Treasury, the same amount, \$675.50 must go out monthly, and see that no money lies idle in the local treasuries.

We have placed the need of a large advance in giving before you in these pages and in various other ways and yet to date the condition of the Treasury remains the same.

We have marked our Jubilee year by embarking on this adventure of support of all our "true yoke-fellows"—"who then is willing to consecrate her service this day unto the Lord?"

Let us remember from whence cometh our help.

—Ethel C. Ayer.

NOTES FROM THE FIELD

Our readers may be interested in the following from the pen of Miss Susie Hinman, at Akidu, and will realize some of the strange experiences through which the missionaries have to pass.

"We have had some excitement here this term. You will be tempted to say it serves me right for my 'leaning towards the sterner sex' when I tell you the boys with the exception of two, all ran away on Saturday night, Feb. 7th. This was such a sudden and unexpected affair that it surely gave me a shock. It was a protest against a kind of porridge they have been having for the last year and a half. We were the only school in the Mission not using it when we introduced it. It was on the Doctor's advice that

we did so. It was felt that the health of the children would be better if we had more mixed diet. People who cannot afford a totally rice diet are practically the only ones who use this grain on this side. Therefore it is not considered so very high class food. Our young gentlemen were too proud, I think. They also felt themselves above the hour-a-day manual labor we demand of them. We had to expel five leaders, suspend the eighth standard boys and put rather heavy fines on the other standards. This may look like putting the punishment mostly on the parents. We had reason to think that the parents were not quite blameless. If the children did not feel that they would get any sympathy they would never have had the courage to go home.

Of course there were many exceptions, the parents being grieved. Forty-seven is our total of boys now back. It is amazing how the mob spirit gets hold of a bunch of people like this. No influence can be brought to bear on them when they once get under its sway.

You will be glad to know that there is a very real spiritual movement going on in the girls' boarding. For two weeks past I have been having a little meeting with them every evening, about sunset. Several have strongly expressed their determination to give their lives wholly to God. Two girls who are to graduate from our school this year could have the choice to go to the High School but they say they are bound to go to Tuni next year."

Vuyyuru

Mrs. Gordon writes in a personal letter the following: "Just now I am supervising the Boarding girls' Bible examination. They are all seated on my veranda with their papers, pens and pencils writing on the Book of Acts and the first thirty chapters of Isaiah.

The boarders and the workers are over at the church writing. Mr. Gordon has charge of them. The church is packed and three quarters of my veranda by three rows of girls. The workers and all the children of the Vuyyuru field have been studying these lessons for the past six months.

Last night at the Christian Endeavour meeting the girls and boys had a contest. The girls asked the boys questions and the boys

asked the girls questions relating to the lessons. They had quite an interesting time.

The children are really anxious to write well in these exams and some do try very hard.

Yesterday I heard the memory verses which were taken from Psalm 46 and Matt. 7, 13 to 30. Most of the children had perfect marks in this part of the exam. Even the little tots of standard one and two did exceedingly well.

Mr. Gordon is touring the Vuyyuru field; after having a workers' meeting tomorrow morning. Already he has visited seven churches with about 6 to 8 villages to each church. His days are full and there are many problems and difficulties to solve."

FROM THE BAND SUPT.

Dear Band Members,
East. Ont. and Quebec.

It is some time since I have had a word with you, but a longer time since some of you have written me a word; others are very nice in letting me know occasionally what they are doing.

Ottawa First and Tabernacle, Montreal, were the first Bands to give a report of their Jubilee Word Puzzle Folders, and both have done well, as have a number of others, but is it possible that some have quite forgotten, or is it that they are preparing a surprise for the Bands' Superintendent, as well as for the treasurer? What a lovely surprise that will be. Do you know that only 25 of the Bands have, as yet, contributed to the Jubilee Fund, to assist in carrying on our work at Vuyyuru, so very much needed for the safety and comfort of both pupils and missionaries? But I am sure those other 20 Bands will remember, and that at an early date. Just take your card to your friends and see how gladly they will place a five cent piece on a letter, and you will soon have your card filled, and thus help so much.

Westmount Band had a lovely tea party lately and now the members (boys as well as girls) meet every Tuesday to make nice things for the box to go to India in June.

Temple Band, Montreal, gave a well arranged tea which everyone enjoyed; the little

waitresses in green caps and aprons were very pretty, and the Band was as a result able to send to the treasurer the amount needed to support Manykama at Akidu School, in India.

St. Henri gave a splendid concert to help their funds, and everyone knows that St. Henri folk excel in what they undertake.

Time is speeding on to the time for your report at Convention, and you all want good reports. Our small Bands are always good workers and we are usually proud of their reports. Don't you think some of those with greater opportunities need to bestir themselves so as not to be left behind in good work.

Have you read in the last Link about the Walmer Road, Toronto, Band, which has a number of Honorary Members contributing 25c a year and helping the Band? Read the account and try it in your Band.

Dear Bands, let the summer months be fruitful. Even if your Band does not meet, there are lots of things delightful to do. You who are so fortunate as to spend the summer at the sea shore or in the country have endless opportunity to show your gratitude for your blessings by remembering others less happily situated. Think of it all, the good times, the pleasure, the dainties you enjoy. You will love to share something of all the good things with others. Just have a nice, little box, or a sunshine bag, and every two or three days drop in some pennies, or dimes as a thankoffering and see how happy you will be for your self-denial. You will bring home a nice fat little bag or box the contents of which will help to rejoice the hearts of Band leaders, missionaries and children in India. Ask the Heavenly Father to help you remember to show forth your gratitude for all the blessings you enjoy, by remembering other children so much in need.

Wishing every member a happy, refreshing holiday and a safe return to home,

Affectionately yours,

P. Ramsay, Band Sapt.

ST. HENRI

Joint Meeting of The Women's Mission Circle and the Young Women's Circle.

The St. Henry Y.W. Circle, Montreal, (now known as Evan Owen Circle) held their monthly meeting on Monday, April 12, and as our speaker for the evening Mrs. Stewart was unfortunately unable to be with us through ill-health, we joined forces with the Women's Circle, thereby having the pleasure of hearing Mrs. Charles Comber of St. Lambert speak.

The topic was "Peace and Salvation" and when speaking of God's love for His children, the majority present being mothers, a most home-like atmosphere was created, for a mother's love is the nearest that can be attained to God's love. Mrs. Comber spoke of our likeness to a wilful child, kicking and screaming. However much the mother may yearn to take that child into her arms to caress and soothe her, she cannot, for the child will not let her. In order for her to do so, the child must become submissive. Mrs. Comber also told of the great difference between believing with the head and believing with the heart. The latter alone brings that wonderful peace, the gift of God's love, and that full assurance of salvation. On mentioning how full a mother's life is in attending to her home and children, she may feel how little she can do for the Lord and yet without going outside her door, she can be a missionary to her children and try and win them for the Master, for salvation is an individual matter and the possession of Christian parents is not a security for the children's admittance into Heaven. Prayer was mentioned—how many things can be wrought by Prayer; even the poorest can pray and prayer can open the heart of the rich to give of their wealth for the Lord's work.

We left the meeting feeling that we had heard something worth while and that we had received much "food for thought."

Ada Clapham, Secy. pro tem.

220 Dalou Street,
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Canadian Missionary Link

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THE YOUNG WOMEN'S MISSION CIRCLE OF THE WESTMOUNT BAPTIST CHURCH

On the evening of May 4th the Senior and Junior Mission Circles of the Westmount Baptist Church held an enjoyable joint meeting.

The special feature of the evening was a shower of gifts for the Christmas box to be sent to India in June. Many pretty and useful gifts were received. Every year we make it a practice of holding a joint meeting on this occasion. In this way the two Circles come into contact with one another and learn something of what each Circle is doing.

Our meeting was opened by the singing of the hymn, "Jesus calls us o'er the tumult." Mrs. E. D. McCallum, who is the President of the Senior Circle, read a passage from Philippians III, verses 7 to 21. Later, Mrs. A. E. Walford, President of the Young Women's Mission Circle, in her address stressed the theme of this passage, especially verses 13 and 14, as related to the work of the Circles, whereby we are exhorted, "forgetting those things which are behind, and reaching forth

unto those things which are before." In closing Mrs. Walford requested prayers for our missionaries in the foreign field especially for those who were mentioned in the April issue of the Link. To these we added the name of Dr. Smith, who has been so ill.

Following the business of the evening Miss Jessie Holland read a letter to the Circles which had been received from Miss Hinman, in India. It gave us a very vivid picture of how Christmas is observed in far off lands where snow and ice is unknown. Several prettily colored photographs which were enclosed in the letter were exhibited. These pictures portrayed Christmas in India.

The speaker of the evening was Mrs. J. A. Mowatt, who has done such wonderful work in China, and who, since her return to Canada about three years ago, has established the well-known Hwaijing shops in Montreal and other cities throughout the Dominion. Her address was of extreme interest in that most of the members of the Circles were already acquainted with the exceptionally beautiful fancy work from China which is sold in these shops.

(Concluded on page 447)

From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Kingsdale 4549

A VARIETY OF NOTES ON A MISCELLANEOUS ORDER.

And the first note is a question. **DID YOU SEE THAT NEW TELEPHONE NUMBER AND EXCHANGE?** WE hope you did, and that you will frequently call us for the service we are glad to render.

And the second note is like the first, also a question. **HAVE YOU BEEN AT OUR ASSOCIATIONAL MEETING** yet? And did you see the **FOREIGN LITERATURE** which we expect to have there? It will be worth your while to look it over, for there is sure to be something that you want. **SEE IT ANYWAY.**

Another question? Have you got your **Mite Boxes** for your Circle during the summer? This is a good way to keep the interest, this and the missionary reading. They are the regular **MIGHT AND MERCY BOXES**, and just now are 35c. per doz.

MISSIONARY READING reminds us of some of the books that are to be obtained here. **Why not take one for reading in your holidays?** Here is a list, and bear in mind that it is a very incomplete list.

REPORT OF WASHINGTON CONVENTION is a most readable book with specially interesting chapters marked by one who was there. There is an address on almost every variety of **Missionary Work.**

WILLIAM CAREY, a biography by his great-grandson. Those who have read this say it is a wonderful biography. It should be read by everyone.

THE OTHER SIDE OF THE LANTERN, by Sir Frederick Treves, is an account of a trip around the world, about half the world being India, and written from this great physician's viewpoint. Most interesting and instructive.

These three books, as they are heavy, will be rented for 20c. each for two months. That is about the price of postage.

MIMOSA is a story of a most interesting Hindu girl who becomes a Christian in spite of fearful difficulties. Written by Amy Carmichael.

THE PEN OF BRAHMA, by Beatrice Harband, is a delightfully interesting book and lighter than the foregoing.

WESTERN WOMEN IN EASTERN LANDS

WOMEN WORKERS IN THE ORIENT.

A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

These four are not new, but are just as interesting and instructive as ever they were, especially the latter which is about **Medical Missions**, and the chapter on India begins with, "When I find a field too hard for man I put in a woman." Isn't that alluring? These and all other books can be rented for two months for 12c. each.

Among the **BIOGRAPHIES**, besides William Carey, as mentioned, are Pandita Ramabai, Mary Slessor, Bishop Taylor, Hannington, Moffatt, James Gilmour, John G. Patton, David Livingstone, and others.

FOR SALE

**FOR BANDS WE HAVE TWO NEW EXERCISES,
THE SONG THEY SANG, (7c.)**

MISSIONARY RECITATIONS, for little girls each of whom recites the call from a different unchristian land (ec).

Also for children's summer reading, why not take the **BABY BOOKS?** The **Book of an Indian Baby**, **The Book of an African Baby**, **The Book of a Chinese Baby?** They are 30c. each, and are wonderfully attractive to "kiddies." One little girl, after reading them repeatedly, gathers her friends on the verandah and reads them the stories. Another has found them so interesting that her teacher has asked her to bring the books to school that she may read them to the girls and boys there.

OFFICE CLOSED IN AUGUST. ORDER EARLY.