

Tilly

# Canadian Missionary Link

XLVIII.

WHITBY, SEPTEMBER, 1925

No. 1



*Native Children. N.Y.*

TWO CASTE GIRLS

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## From Our President

Dear Link Readers—These beautiful days make us think of the Shepherd's psalm "He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul." The still and quiet places of the soul can be found in the midst of crowded and busy days of responsibility. But they are found much more easily in the quiet restful places for both soul and body. When we can look out over God's handwork, its wonderful beauty breathes into us peace and promise. When we can look out over large spaces and distances, how restful it is, and our thoughts cease to be quick and feverish and become serene in the larger vision. And we remember that God's thoughts are long long thoughts, seeing away into the past and future. It is surely good some times to bask, body and soul, in green pastures, and perhaps even forget why we are led to such places. But soon the active demands of life appear. We may sigh at their re-appearance, yet rest would not be rest if it were continual. And beauty would doubtless be lost on us if we had no contrasts. So we turn again, our souls renewed, to those things which are our tasks, to our work with its variety of calls. We know we have been led beside the still waters, that we may the better tread the harder rougher roads, and be strong in trying places and calm in stormy ones, in fact, that we may be better fitted for life.

I have just been thinking that our dear Editor, Mrs. Trotter, can not long lay aside her work. The Link, like a precious child, she must always have in mind. So in August all must be prepared, so that a good copy will appear in September. We all want Mrs. Trotter to know how we appreciate the Link, nor do we forget her labour of love. We are so anxious to have more Link readers—

that means more subscribers too. Can you think of any one who should be taking it who is not doing so? Could you not speak to some one and tell what it means to Baptist women of Ontario and Quebec and to the work in India and Bolivia too.

Among the worth while privileges of life, which come to us, is our mission work and mission circle. A new year's work is about to begin. Let us very earnestly decide to attend the Circle meetings regularly. Let us also earnestly decide to do what we can for our circle **Cheerfully**.

We will not stop there, but resolve to use the opportunities that will be ours during the coming months, to honor our Lord and help His cause among our fellows. And do all this **cheerfully**—for the Lord loveth a cheerful giver; not only a cheerful money giver, not material gifts only, but love, talents, prayer, time, in short give ourselves and all is included. God loveth a cheerful giver, because cheerful giving denotes love. "Giving is the language of love, indeed it has no other speech." Our Father craves our love—for love's sake, and for our sakes too, that we may be beautified, enlarged and purified in character, for we grow like whom and what we love.

One of the helps to cheerful giving is our women's convention. So keep St. Thomas in mind for November. See if you can plan to go. Convention warms our hearts to the workers and the work. Convention keeps things fresh in our minds—and often opens our eyes to new ways of service.

May the new working year which we are presently to start, be one marked with cheer, because all of us have worked with the cheerfulness which comes from loving hearts.

**Maud Matthews.**

August, 1925.

"Clovelly" Windermere, Muskoka.

### THE WOMEN WE WANT IN OUR MISSION CIRCLES

We want young women. Youth is a great asset. You are needed to welcome others, with your bright faces, witty sayings and genial smiles.

We want women of experience to solve difficult questions, to give help when necessary to show others the way who are new at the work.

We want business women to act as Treasurers, auditors and secretaries. Those in whom we have perfect confidence that every dollar will be accounted for and perfect minutes kept of the meetings. We want women with social qualities to attend to the requirements for such gatherings. How we prize them when a convention is to be held, or refreshments to be served at the close of an important meeting!

We want women of prayer to lead us in our devotional exercises. We want the rich who may here learn of avenues for their wealth. We want the poor in this world's goods who give so cheerfully of their little store.

We want agents for our Link and Visitor. Women of great tact and unflagging energy, who take rebuffs with a smile and use convincing arguments why the papers should be continued.

We want you in our circles. We need you and you need the circle. Come. If you cannot come, pray for your circle, give regularly of your means and give the workers a word of encouragement.

L. L.

### LINK REPORT

**The Honour List.** (Every name reported on for convention, November, 1925).

Almonte 10; Aurora 10; Aylmer W. (Jaffa) 2; Beebe, Que. 5; Belleville 33; Boston 29; Bothwell 10; Brantford (Riverdale) 16; Brooke and Inniskillen 23; Calgary, Alta., (First) 31; Calgary, Alta. (Cres. Hts.) 25; Calgary, Alta., (McLaurin Memorial) 12; Carleton Place 9; Cobourg 24; Colborne 10; Dixville, Que., 7; 16th Line East Zorra 7; Fenelon Falls 6; Flamboro Centre 5; Forest 17; Fort William (Westfort) 10; George-

town 11; Grafton (Eddystone) 6; Hamilton (Hughson St.) 15; Hamilton (Immanuel) 11; Hamilton (James St.) 58; Hamilton (Stanley) 53; High River, Alta. 11; Ilderton 5; Langton 12; Leamington 21; Lockeport, N.S., 3; London (Hope), 5; London (Maitland) 11; Medicine Hat, Alta., 11; Midland (New Testament); 3; Montreal, Que., (Pt. St. Charles) 8; Montreal, Que., (Temple) 18; Mt. Brydges 5; Nanticoke, 5; New Dundee 13; New Hamburg 15; New Sarum 5; Niagara Falls (Jepson) 50; North Bay 44; Orillia 35; Osgoode 22; Otterville 10; Quebec, Que. 11; Revelstoke, B.C., 5; Shedden 3; Smiths Falls 30; St. Catharines 42; Stettler, Alta., 12; St. Lambert, Que., 4; St. Thomas (Centre St.), 44; Sutton, Que., 2; Thessalon 8; Thornbury 3; Lisdale, Sask. 3; Toronto, (Beverley) 14; Toronto (Birchcliff) 7; Toronto (First) 73; Toronto (Mt. Pleasant) 19; Toronto (Pape) 20; Toronto (Waverley) 51; Vancouver, B. C., (Grandview) 17; Vancouver, B.C. (Kerisdale) 4; Victoria, B.C. (Emmanuel) 5; Victoria, B.C., 10; Walkerville 22; Welland 23; Weyburn, Sask. 12; Winnipeg, Man. (Broadway) 24; Woodstock (First) 37.

### Objective Reached for New Subscriptions:

	Objective Set	Secured
Regina, Sask.	20	30
Windsor (Bruce Ave)	15	15
London (Adelaide)	15	18
Calgary, Alta. (First)	15	18
Calgary, Alta. (Cres. Hts.)	8	11
Winnipeg, (Broadway)	15	16
New Liskeard	6	6
Toronto (College)	10	10
Toronto (Runnymede)	6	6
Toronto (Mt. Pleasant)	6	6
Vancouver (Mt. Pleasant)	10	14

Supt. Agents Link.

### MISSIONS IN McMASTER

By Miss Evelyn Carkner, a McMaster Senior

We cannot estimate the contribution of McMaster to Missions in terms of bales and boxes, or dollars and cents. McMaster's great work for Missions is in providing influences that lead to the devotion of lives and talent to service on the foreign field and at home, in training young people for efficient service, and in helping to build char-

acter that will be a strength to the church life of the coming years. What our churches owe to McMaster for trained missionaries abroad, and for interested, active workers in the congregations at home we cannot measure. Let me tell you, from the students' viewpoint, about some of the influences at "Mac" that have led, and still are leading young men and women to think of service along these lines, perhaps in a way that they never did before.

First of all, it seems as if the Christian atmosphere of the college, in bringing the students into touch with religious things as a matter of course, makes the call of the mission fields and the pastorate and Christian service as natural as, say, the call to school-teaching. When we think in terms of Christianity the next step is service, and the next is missions.

Many of the students are sons or daughters of missionaries and have come from India, China, Bolivia or Cuba. Others are training for the foreign field in the regular theology and missionary courses. Contact and acquaintance with them brings the mission field so close that it presents itself as one of the callings to be considered.

Those who intend to be missionaries or are interested in missions find a place in the Student Volunteer Band. The pledge of its members is "It is my purpose, if God permit, to be a foreign missionary." But there is an associate membership for those interested and meetings are open to all. At many of these meetings last year there was an attendance of one hundred. When busy students come to a purely missionary meeting in such numbers it is a sign of real interest. Speakers like Rev. J. B. McLaurin, Rev. Percy Buck, Dr. Jonathan Goforth, bring the appeal of world missions before the students.

It was a great thing for the missionary spirit in McMaster that Rev. John McLaurin taught the classes in Bible last year. Besides the help of his teaching, in which he so often referred to India, the after-class discussions counted for much. Often informal contacts are the most effective, and many were the times that one, or a group followed him from the room to talk over some problem, or

to ask about the mission work. India will never seem remote to those who had the privilege of knowing Mr. McLaurin.

So far, I have been speaking of the appeal to be a missionary. But just as important as missionaries are those who man the churches at home to support and make possible foreign work. McMaster helps in preparation of men and women who go out with a strong Christian character, an interest in missions, and trained ability to serve their cause in the home field. The influences that go to bring all types of students into touch with a religious atmosphere and to build up in them such a Christian character are often indirectly exerted, though nevertheless real.

I think of the daily chapel service. Those fifteen minutes of prayer and song in the midst of the day's work are sure to have an appeal to a body of responsive young people. We will never forget the occasional talks of some of our professors, or the messages of such speakers as Dr. S. D. Gordon, Dr. Joshee and Paul Rader.

Then there are the meetings of the Y. M. C. A. and Y. W. C. A., held as a rule separately, but, occasionally, jointly. At one of the joint meetings last year Rev. John McLaurin spoke. Addresses at these meetings are inspirational, vocational and missionary. Under the "Y's" study groups and class prayer meetings are organized. The former are arranged in groups of eight or ten students who meet regularly for discussion and study of Bible portions or selected books. These informal discussions of religious questions are very stimulating. It is strengthening and clarifying to one's convictions to bring them into contact with those of others. A professor accompanies each group to help out of difficulties and to supply ballast for the discursive flights.

And then there is Fyfe Day. Twice a term lectures are cancelled and the students gather in the chapel for devotional services and inspirational and missionary addresses. Many are the missionary appeals given on Fyfe Day and many are the decisions made on those days. I know I speak for many when I say that we have come away stirred mightily with new purposes in our hearts.

These are only some of the things that



make the Christian spirit in McMaster of which we hear. But it is warm, and alive, and active. It is the work of influences such as these that sends men and women out from "Mac" to the different foreign fields and to their churches at home with a sterling Christian character, a broad interest in winning the world for Christ, and a training that makes them effective units in its accomplishment.

### OUR OWN SCHOOLS CAN BEST MEET YOUR NEED

Nothing surely should be of more interest to parents and young people than the question as to which schools can give the best preparation for life.

Do our readers know that in

#### Moulton College

we, Baptists of Ontario and Quebec, own and control a residential school for girls that better serves our people and our churches than any other? For girls between eight and twelve years of age it provides a Junior School under wise and experienced oversight. For those who have High School entrance or its equivalent, there is the Senior School which prepares for Teachers' certificates and for matriculation into any Canadian University. Moulton's record for success in these examinations testifies to the thorough character of her work.

There are also courses in Art, Music and Sewing. That the Music Department is under the direction of Dr. Vogt is another indication of the standing of the College. Bible Study, Physical Culture and Singing form part of every student's course. From the standpoint of intellectual development and general culture the school is marked by a high degree of efficiency, and when one remembers that the whole life of the institution is dominated by Christian ideals and lived in an atmosphere of Christian refinement and purposefulness, what more can be desired in the school of your choice?

Then we have

#### Woodstock College

for boys and young men. Here, too, we have the Junior and the Senior Schools. The Sen-

ior School provides three four year courses which prepare respectively for

- (a) Matriculation into any University.
- (b) Middle School Normal Entrance.
- (c) Entrance into the Ontario School of Pharmacy or the Royal College of Dental Surgeons.

There are also two Business Courses, one with, the other without, shorthand and typewriting. Each covers two years.

The Manual Training Department, working both in wood and iron, is an important training. This can be combined with the regular courses promoting rather than hindering the ordinary studies. Here, too, as in Moulton, Bible and Missionary study form part of every student's course and the supreme aim is to lead students to a positive faith in Christ and prepare and inspire them for lives of Christian service.

Gymnasium, swimming pool, tennis courts, and extensive campus afford ample opportunity for all-year recreation; while the equipment in the shape of dining-room, dormitories, and chapel and classrooms and a highly efficient steward's department make careful provision for health and comfort.

#### The University

Moulton and Woodstock are the Academic Departments of McMaster University and are under the supervision of the same Board of Governors, Senate and Chancellor.

The other departments of the University are:

1. The Arts Department which provides
  - (a) A general course for B.A. degree.
  - (b) Special courses for those who desire to become High School specialists.
  - (c) Special courses in Philosophy and Political Economy.
2. The Theological Department offers
  - (a) The Regular Three Year Course with Greek and Hebrew leading to the B.Th. degree, and mainly for graduates in Arts. By taking certain subjects as options in his Arts course the student can complete both Arts and Theological courses in six years.
  - (b) The English Theological Course, open to those who have Junior Matricula-

tion less the Foreign Languages or its equivalent. The course covers three years and furnishes a good theological discipline. Approved graduates of the course may receive the B.Th. degree on completing two years' additional work in Arts and Theological subjects.

- (c) The Women's Missionary course, extending over two years with the same standard for admission as (b). This course has been approved by our Women's Foreign Missionary Society for candidates for the Foreign field. For those who hope to enter service under our own Foreign Mission Board it is a great advantage to get their preparation in our own University where they become acquainted with so many who are sure to be leaders in our denomination in years to come.
- (d) The Preliminary Year has been provided for mature men and women who require such a year's intensive preparation, especially in English, to condition them to take up successfully the work of the other courses.
- (e) A post-graduate course of one year leading to the B.D. degree. It is open only to those who hold the B.A. and B.Th. degrees, and Hebrew is required.

This conspectus of our schools shows that they are adapted to meet a great variety of needs. They are well equipped for giving a thorough and well-balanced education, and the more truly Christian we are the more importance we will attach to the fact that they are genuinely Christian and calculated to foster Christian ideals of life and service at home or abroad.

What is true of McMaster in this respect is true also of Acadia and Brandon in their constituencies.

J. H. F.

You have not gotten the full value of the Link until you have read and digested the back cover where the helps for Circles and programme making are offered from month to month by the Literature Department.

## THE WOMEN'S UNION CHRISTIAN COLLEGES IN FOREIGN FIELDS

By Margaret E. Hodge

Vice-President of the Board of Foreign Missions of the Presbyterian Church, U.S.A.

Less than two years ago these colleges were rejoiced to learn that the campaign for them had secured \$ 2,917,740.84 from friends in America. It is a joy to peep at the new campuses with their adequate buildings arising from the magic of the gift.

**India.** Madras has dormitories, a science hall and a beautiful chapel, in addition to the old buildings which were on the property when bought. It is also "mothering" the new Teachers' Training College. Its sister colleges are Westfield in England and Mt. Holyoke in America.

Isabella Thoburn at Lucknow, has moved to its beautiful new site, "Moon Garden," has erected some of its buildings, and has largely increased its undergraduate body and its spiritual power has grown. It is now the Woman's Department of the University of Lucknow. Its sister colleges are Goucher and Northwestern.

Vellore Medical School has built on its city site, two hospitals, a nurses' home and two residences. It also owns a beautiful large site out of town given by the Government. The administrative, instruction and residential parts of the College will be here. Plans for these buildings are under way.

**Japan.** The Woman's Christian College, started in small rented quarters in 1918, today has its beautiful new home in a suburb of Tokyo. The campus of twenty-four acres, costing \$135,000 has trebled in value. The new dormitories accommodate two hundred of the three hundred students enrolled. The other buildings are the Athletic Social Hall, Junior College Hall and two residences. Vassar and the undergraduates of the Presbyterian Colleges in the United States have adopted Tokyo as their sister college.

**China.** Ginling in Nanking is using her new recreation and science buildings and four dormitories which house 23 faculty and 133 students. The central building, the gift of Smith alumnae, houses the athletic, musical, social and religious activities. Faculty resid-

ence, chapel and library are soon to be erected. Its sister college is Smith.

Yenching is still in its old Chinese palace in Peking, but a number of buildings have risen on its new site outside the city as a part of the Christian University. It hopes to move in the fall. Coeducation in certain classes and the closest cooperation are in effect but not complete coeducation. Its sister college is Wellesley.

The North China Union Medical College has moved from its old home in Peking to Tsinan and has united with Shantung Christian University. This is perhaps the most complete instance of absolute union in higher education that has yet taken place, the women and men of the staff being on an equal basis, the women students being not only in the medical department but also in the arts and theological departments. Residences have been erected and a fine new hospital will soon be under way.

Each of these institutions is definitely Christian. A great majority of their graduates are professing Christians and a record of the work of the alumnae shows how they are living up to the motto of Madras: "Ligh'ed to lighten."

Since the close of the campaign the Joint Committee has reorganized under the name of the Cooperating Committee of the Women's Union Christian Colleges in Foreign Fields. The officers are Mrs. W. A. Montgomery, Chairman, and Miss Elizabeth R. Bender, Secretary. Miss Florence G. Tyler, the Executive Secretary, gives full time to the work with headquarters at 25 Madison Avenue, New York City.

**Ginling and Smith Colleges.** — Ginling College, Nanking, one of the seven union colleges for women in the Orient, is in close relationship with Smith College in Northampton, Massachusetts, its "sister college" in the United States. Smith alumnae are represented on its faculty, and Professor Ellen Cook has just spent at Ginling her sabatical year. Smith undergraduates contributed \$4,000 last year to their sister college. Mrs. Lawrence Thurston, President of Ginling, herself a graduate of Mt. Holyoke, was present at the Smith Commencement in

June, at which was celebrated the fiftieth anniversary of the founding of the college. She brought with her three beautiful panels which Ginling students had embroidered in honor of the occasion, and an elaborate scroll which conveyed the greetings of Ginling College, now ten years old, to its fifty-year-old sister college.

### UNFORGETTABLE DAYS

**Mrs. Donald MacGillivray, (of Shanghai).**

I have just returned from attending the Provincial meetings of the W.M.S. in Winnipeg, Saskatoon and Edmonton. "Sharing with Others" is a motto taught to our young people of to-day, and I want to share with you some of the inspiration received from that visit.

Before starting, friends actually pitied me for going West in winter weather, but their pity was wasted, the journey was most enjoyable.

I never saw the prairies before in winter time. As I looked from the train window the words of a song dating back to childhood days would come again and again to my mind:—

"How spotless and pure ~~it~~ is!  
I would that my Spirit were so,  
As long as the soul shall endure,  
More brightly I'd shine than the snow."

Did you ever notice what nice people you meet on a train? How many lives you touch when travelling, all with their own joys and sorrows and problems! My travelling companions were all lovely people and with some I had real intercourse.

Many novel experiences came to my lot on the trip. Snow blizzards greeted me in both Winnipeg and Saskatoon. Just before reaching the station at Winnipeg our train stopped. We were told the engine was "dead" and of course without "life" it could go no farther. But we had come through terrible weather and we were very grateful it had lived long enough to take us in sight of the station.

But I must hasten to tell you of the meetings and of the people I met. I am glad I went and saw face to face those strong consecrated women of the West. Sometimes

we meet people who look glum, and gravely tell you the world is getting worse. Oh! no, my friend, if there is one among our readers, it is not true. The evil perhaps is more apparent, but there never were in the history of the world so many people thinking and praying and seeking a way to solve the problems of mankind as there are to-day.

Many of the women came long distances, over rough roads, and through snow storms, with the thermometer standing at 30 below zero, in order to attend the meetings of their beloved Women's Missionary Society. One group, which planned to arrive the evening before the meetings commenced, was storm-bound. They were sitting up in the train all night, but on arrival wended their way to the church, though they must have been weary indeed. As I listened to the reports, heard accounts of the Home Mission Work, and saw their interest in the work of the foreign field, my heart glowed within me. I heard of Auxiliaries where their members had denied themselves "necessities" in order to keep up their missionary givings. Remember, dear readers, not "luxuries" but "necessities." Methinks we can see those gifts being taken by the Master Hand, the coppers turning into shining gold, the few loaves and fishes multiplied as in the days of old. Our Lord still performs miracles. God bless you women wherever you are who went without "necessities" for His sake!

I watched the women taking notes so eagerly in order that they might go back to their homes and churches and "share with others."

And then they made so much of their missionary visitor. How warm the hand clasp as they welcomed her in their midst! I can assure you the missionary never felt more unworthy and never had a greater desire to be more worthy of their love and to give a real message of inspiration. In an unexplainable way I felt whilst among them strangely near to China, not geographically, but in spirit. I heard of the pioneer days, of the brave men and women who saw to it that in that new territory the flag of Christ was unfurled. I heard of places even now without churches, mission stations without preachers, children without Sunday Schools,

and my sympathies went out to women facing problems right in their midst. As I told them of our problems in China, the millions of children who know not that Jesus said COME to the children of the world, as I told them of little children of tender years toiling in the factories in China, as I told them how China needed the Saviour, I felt they understood. It is possible to have so much as to become self-satisfied and self-centred, and to forget the prairies and the newly occupied regions of our own country, to say nothing of the regions beyond the seas.

In Saskatoon I had the experience of speaking in one of the churches on the Sunday where the service was broadcasted. I looked at the little machine on the desk, and realizing that by its means my words would be carried far and near, an overwhelming sense of total unworthiness came over me and I felt I dared not speak. But suddenly I saw the pulpit Bible on the desk and strength came back. It was not my message, but His Message I was to give. I looked at that Bible—God's Word to mankind, translated and I remembered that all over the world there were pulpits on which rested that same Bible, that people of every color were gathered together at that very hour to hear the Message from the Book of books. It was not difficult to see Chinese pastors, Indian pastors, African pastors, Japanese pastors, standing in their pulpits with the Bible on the desk in front of them. Surely the Bible is the greatest "Broadcasting" the world can ever know.

That morning a favorite hymn was sung in response to a request from someone living too far away to attend church. Truly the radio is another gift from our Heavenly Father. Let us pray that man may not abuse His gift.

Some of the delegates paid a short visit to the W.M.S. School Home in Edmonton. I went with them. The boys and girls were about to have their tea, but Mrs. Rodgers assured us they would not mind waiting. So the tables were pushed aside and the chairs brought close together. They sang to us in English and in French, and your missionary sang to them in Chinese and told them a little about the children of China. They all

looked very happy and one realized what a big piece of work these School Homes are doing in helping to make a Christian citizenship for our country.

On the return journey I saw the sun set: on the prairies—a wonderfully beautiful scene—the broad expanse of land, the golden sun gradually fading from sight with a riot of colors spreading over the sky. One could easily imagine the Golden Gates were not far distant; and I found myself longing to peep through and wondering if some faint strains of Heavenly music could not reach us. I seemed, too, to hear a Voice and the Voice said, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." What a "Union" that will be! No clash of color will be there. Creeds and confessions and denominations all gone! Many will be there who never knew of any denomination. Only the precious name of Jesus will open the Gates. When we gather there how small will seem all our strivings and differences! Even as I mused thus, the train stopped and the conductor called out a station. Not yet can we see the Golden Gates, not yet hear the strains of Heavenly music. The sun has disappeared from sight, night has set in and we remember the words of the hymn:—

"Work for the night is coming,  
Under the sunset skies;  
While their bright tints are glowing  
Work for daylight flies."

May God help us at home and in the foreign field to be faithful to Him in all things.  
—The Missionary Messenger.

Mrs. Donald MacGillivray is well known as the Editor of "Happy Childhood" a Christian magazine for the children of China, which is widely read, not only by the children but by Chinese men and women. She has also brought out a Chinese "Life of Christ" in four small volumes, beside translating many stories into Chinese.

Those who have had the privilege of hearing her speak while on her recent furlough, will be especially interested in this charming account of her western trip.—Editor.

## THE MISSIONARY'S WIFE ON FURLOUGH

By One of Them

It is three months to furlough time and the missionary's wife commences to ponder. Does she want to go? Oh, yes, if there are children she knows they need a change. Then perhaps there are children at home and how her heart yearns to see them! Have they changed? Have they forgotten her? Are they now more familiar with some Aunt or Guardian or teacher than with their mother? If old enough to be in college what friends have they made? How about their spiritual life? Has somebody in the churches made a special effort to keep in touch with them in her absence? She longs too to see her own Homeland, to be with her own people, though some have "crossed the line" since she was last home.

Then there is the missionary himself. He is tired—very tired and needs a rest and change. Is she tired? Yes, very tired also, but there is little time to think about it.

Sewing has to be done, household belongings and trunks packed, visitors entertained, and the ordinary work carried on probably until the day before starting.

At last the excitement is over, the farewells regretfully said and the family started. I will not linger on the journey, which may be or may not be restful. At length the shores of Canada are in sight and the missionary's wife feels a thrill,—“This is my own, my native land.”

Then there is the landing, the customs, the railroad journey, and at last Toronto, shall we say, is reached. Someone might ask, Where all this time is the missionary? Of course he is along with his wife and family, doing all he can, poor man, to help, but as a secret, let me tell you that when it comes to sewing and mending and packing, and looking after food, and washing and cooking, and planning, the missionary is not in it.

After some hunting a house is found, and the missionary's wife is settled with her family. She has been living in an Eastern land for six, for ten, for fifteen, or twenty years. With a true missionary spirit she has given her time and talents without salary to



the cause of Christ on the foreign field. Indeed it has been her joy,—her gift to the Master. And now she is on furlough and so tired. But there is the laundry, and the cooking, and the cleaning, and the dish washing and the mending. Sometimes when no one sees she sheds a few tears, and wishes that furlough would pass quickly. There is no time, and yes, let us be frank, no money to make those visits she had anticipated. If there has been a reunion with children, it has been worth it all. But even here there has been perhaps a little heartache. The children loved to have Mother come back, but some things are not as they were before.

She wants to interest people in her work, and her husband, and she is willing to do some deputation work. But it is a difficult problem, how to get the time to do it. Her husband of course, does it. He says, "My dear, I have to attend a Long-Way-Off meeting," and he (or his wife) packs his bag, and away goes the missionary on his Master's business. But the Missionary's wife has to plan. Is the meeting on Monday or Tuesday? Then the washing must be done on Friday or Saturday. Meals have to be thought out. If there are young children, only local engagements can be taken. But even for a short time, the children must be looked after. Maybe someone has to be hired to come in and look after them for the afternoon. Can she afford it? No, she cannot, but this is all she can do for her Master when on furlough. In this way, and perhaps only in this way, can she meet the finest and most consecrated women of the Church.

If there are no small children, she attends some Associations and Thank-Offering Meetings and she sees and hears these women and draws in inspiration and courage from them.

Then there is the School of Missions. Yes, the notice comes addressed to Rev. and Mrs.—The "Mrs." would like to have a chance to attend some of those courses, but there are the dishes, and the cooking, and the mending, and the dusting and—Oh! so many things. Over there on the other side, she often thought of the music she would hear when on furlough, great singers, and

pianists and violinists, but she finds her furlough days drawing to an end, and her hopes not realized. Somehow housekeeping costs so much, there is no margin for pleasures.

The year passes, and it is time to return. Once more the packing commences. Over there on the other side she made out a list of things she meant to take back for her house. Not many of them have been procured, but she bravely will not allow herself to think even of these things. She is glad to go back with her "missionary." She is glad to go back to help the women and the children who need her help. If she is leaving children behind, she cannot help lying awake sometimes at night, and shedding her tears when no one is looking.

If she is older, is it wrong if she sometimes thinks of the future, and wonders how long before they will be "aged and infirm?" Yes, it is wrong. She will trust and not be afraid. Gladly, joyfully, will she return to the land of their adoption. God will take care of the future. But she is "tired," very tired still. Never mind, she glories in the "high calling" of her missionary, rejoices that side by side with him, she may help to bring in the Kingdom of God in a far away land.—Adapted from Missionary Messenger.

### SOUTH AFRICA

In the first chapter of "Looking ahead with Latin America" we get a most thrilling story of a lad in his teens who truly helped Columbus in his voyage of discovery. He was "sent forth with the blessing of the King himself to watch over the Admiral who bore the flag of Spain." Your boys, whether at Band, or at home, will surely think this book perfectly fine. Get it at 66 Bloor St. W., Toronto, 60c, postage extra.

A traveler in India was watching a crowd entering a Hindu temple. He said to the priest, "How long has this worship been going on?" "Two thousand five hundred years." "And, I suppose," said the Englishman, "it will go on another two thousand five hundred years." The priest said "No." "And why not?" asked the Englishman. The priest raised his eyes, spread out his hands and said one word—"Jesus."

## Our Work Abroad

### THE ANNUAL REPORT FROM MISS ALICE BOOKER

Peniel Hall Farm, Bolivia

For the year March 31, '24, to March 31, '25.

In many ways this year has been the most encouraging, yet, in our work here. There have been, perhaps, few definite results and yet we have really gained in many ways.

With an enrolment, last year, of 175 in the school, (which is more than double the enrolment of any other year) we became acquainted with many more people, especially young men and boys, then ever before. These have all received some teaching in the Gospel, and have learned some hymns. This certainly will have results.

Then we have entered more homes during the past year. This has come to pass both through calling and being called to treat sick people. Much of this work has been done in the homes of those who, four years ago, were our enemies.

When we reopened night school in March last year we had an unusually good attendance. In April, attendance and interest increased slightly. One Sunday night in May, when we entered Sunday School, we noticed four or five young men who were strangers, and eight or ten new boys. They paid excellent attention. In the following four or five weeks many more came. We found they came from Cilaya, the community of Indians on the Huarina side of us. A few had been coming already from that part, a distance of a mile and a half. Then this crowd came. They were interested—many came morning and evening. They were very anxious to learn the Aymara hymns, and would have me play them over and over.

Many young men and boys were coming from Tajara on the other side of us and, with the young folks from the farm, we had as many as eighty several nights. Our school is not equipped for so many, and they were sitting two in single seats, in the windows, wherever they could find a seat. It was difficult to handle so many of all ages and stages of learning. Mrs. Vickerson took the little beginners, and there were a great many, and I took the rest.

The people of Huarina heard of all this

and did all they could with threats and petty persecution to stop it. Fiesta time for the Chielaya community came on. Some of the most influential Indians said they would have no fiesta. But there were many still not ready to give up such a custom, and these were backed by the priest and the people of Huarina, to whom no fiesta would mean the loss of money they would get by selling alcohol. The young men folk left school to dance in the fiesta. There were sermons and talk against us—and we have seen no more of that fine crowd of men and boys.

Cold windy winter nights came, and the attendance dropped and for the last three months, the attendance was very small. I hoped to be able to continue school during November and December, when the weather would be finer, but was unable to make the experiment.

This year the school has been encouraging from the first. Even the morning attendance, though still small, is better than usual. There is much interest in the Tajara community and the night school is quite large enough for good work. Yesterday, passing in that direction on my way to treat a patient, I was called by some Indians. I went. The head official of Tajara was among them. They wanted me to write a letter to the President of the Republic to tell him that there is a teacher here (meaning myself) and asking him for an order to the Indians making school compulsory for their boys. We had some difficulty in making each other understood, and I did not write the letter, as there were some points to their plans which I did not understand. But this shows the great opportunities here for us either to take or to lose. The Indians are awaking, and will not long be content to remain ignorant. The situation is one which calls for prayer.

With what joy and thankfulness to God I report the one outstanding result of the year,—the conversion of a married man, Jerenimo Huanapaco. He is the first fruits of our work here. One night last winter a man came into the school, who was older than those who usually came. He was unknown to me. He said he wanted to learn to read. I thought he would come for per-

haps a week and then become discouraged, but he is still coming night and morning, whenever he is not working. He has learned to read and write, but best of all, he has learned to know his Saviour. Visiting him a few weeks after he had first come, he told me what peace and joy he had in believing on Jesus. He said he had told his wife and family and he was longing to know more. I think that was the happiest afternoon I have spent in Bolivia. He has remained faithful through temptation and persecutions. Fiesta time is one of temptation for him but he has often, though not always, come through with victory. As the months go by, he is standing firmer. He has given many a good testimony to God's grace in the school and wants to be baptized, but we feel he should wait for more teaching.

Three are two, or three boys who have been coming during the last year whom, I hope, I may be able to use as teachers. They are young yet, about 15, but they are fairly well advanced, and, I think, with training, they may solve our problems in the future.

There is one other boy for whom I have hope of future good things. He is about nine or ten and, I think, the brightest boy I have had. His father is the wealthiest Indian in these parts, and was the chief opponent of the fiesta last year. He is favorably disposed toward Christianity and has already bought the boy a Bible. I believe he will be given a chance for an education and will take advantage of it.

**Aymra.** While finding little time to study, I have had more practice in speaking. I have led as many as 30 Sunday or Wednesday evening meetings during the year, in the absence or illness of Mr. Ruiz.

The Bible Society has been engaged in translating the Gospel of Mark into Aymara, and we are hoping to have this soon to put into the hands of our young people who are learning to read.

We give God thanks and praise for His goodness to us during the past year. One great matter for thanksgiving is the coming of three new workers. Mr. and Mrs. Plummer have already entered heartily into the spirit of the work. We are looking forward

to the coming of Miss Palmer (she has been spending the past months in La Paz with the Wintemutes) with great joy as the answer to many prayers for a nurse here. She will fill a long felt need. So we look forward to the new year with much confidence that He Who was with us in the past will continue to be with us.

#### NOTES FROM SOUTH AMERICA

##### Mr. and Mrs. Plummer Give A Social At Peniel Hall Farm

This is Easter Sunday and by way of celebration the Indians have had an inter-district wrestling match. Last night at six o'clock p.m. the district gathered at different spots (two districts at each place) and individuals came out from each side to defend their district. They kept at it from six p.m. last night till noon today. This is one fiesta when alcohol is not in evidence. We expect very few out tonight, as everybody goes to bed for the afternoon and evening.

The night school has been on the increase since the beginning of Lent, and up to the Easter holidays was averaging forty-five each night, the ages being anywhere from ten to thirty-five. Last Monday Miss Booker went to La Paz. Previously we had arranged for a social on Monday. My wife and I thought that we would have it in spite of Miss Booker not being there, so we made the preparations in the afternoon. Nothing was announced of course, except that there would be school as usual on Monday night; even the kitchen boy did not find out until he got to the schoolroom that there was anything special on. But with only school in mind there was a turnout of sixty-three, a fairly full house.

After moving the desks we started by singing hymns in Spanish and Aymara, my wife at the organ and myself leading the singing, as Mr. Ruiz did not arrive till later. It was the first time that I had led the singing since arriving here. After a good singing we had games, just the same as we used to in our B.Y.P.U. socials, then we gave candy all around, had a few more hymns, and I asked Mr. Ruiz to close with prayer. Everybody enjoyed themselves well. On Wednes-

day there were sixty-seven out to prayer meeting, the largest this year.

\* \* \*

Mr. J. M. Patullo, of Vancouver, father of Mrs. A. Howard Plummer, of Peniel Hall Farm, Bolivia, writes that Mr. and Mrs. Plummer are having a very busy and happy time at their new work. They are very glad to be in a place where they can "tell of Jesus the risen Christ our Lord to replace Mariolatry as taught by the Church of Rome and her priesthood."

"Twenty years ago it was an offence punishable by death for a Protestant to openly preach in Bolivia, and there are those still in that land who have the desire to utterly annihilate both Missions and missionaries. Missionary life in that land is not a pleasure tour, with a motor provided for visiting the mountains and rivers, the cities and parks of a strange people, who welcome the tourist, as some letters lightly picture the work. No, let us rather think of our missionaries as our representatives, laboring beyond their strength, needing our help, and day by day, our prayers."—Tidings.

#### LETTER WRITTEN TO MISS ELLIOT OF ALBERTA BY NELLY JOSHEE

Ramachandrapuram, May 25,  
1925

Dear Miss Elliot,—I saw your handwriting in one of father's handbooks. Father asked me to write to you. According to your desire I am now going to write you something about the work among the leper children.

Well, the leper children are divided into two groups and are entirely separate from each other, the one of which is tainted with the disease and the other untainted.

As is the custom of the Indians, people live, adopting the same means of earning livelihood, as their ancestors did. As a rule, we, the Easterners, are slow at inventing anything new. The westerners are quick at doing things while we are supposed to be thinking a lot. I do not know how far this is true at present, but at it is said in a book about Buddha, the above statement is true to a certain extent.

Some of the lepers were rich people, cultivating land and keeping shops and working as day labourers. But when they got this disease they were sent here by the missionaries and other people. Even when he is a beggar asking for alms from the passers-by, the leper thinks he can live better by begging, than when he is kept aloof with all sorts of comforts. But as the proverb says, something like this: that a man cannot know the depth of a well till he gets into it himself, just likewise, these lepers do not know how they will enjoy their life in the Asylum till they step into it themselves. Oh! how happy they are now!

Sometimes there is the whole family coming to the gates of the asylum for shelter, but on examination only some of them have the disease, while the small children are free from it. No, the separation is unbearable, but what has to be done? The little ones are brought into the Phillips Memorial Home for the untainted children and are taken care of by a motherly old woman. Now they are clean and well fed. They have their little domestic duties to perform early in the morning. Then they go to school and after returning help their "mother" in cooking, sing, play, and enjoy themselves along with the other children. They do some gardening, play badminton and football. The boys and girls are kept separately. There is a new Prayer Room built for them. They all gather there for prayer. They have a sick room quite near. Before going to bed they sing nice hymns. We cannot but stop all other things to hear the sweet and charming voices. One of them reads the Bible and another one prays. They attend every prayer meeting in the church and some of them teach in the Sunday classes. Some of them have become teachers, pastors, compounders, and nurses, and some are married. They have become big men and women and are living independently, and, moreover, support others. It is indeed a great joy to those who brought up and supported them, to hear from other people about their good work and progress. One of the boys is studying in the Seminary, and during these holidays is acting as a pastor to the lepers. They can

be trusted with money, which they deposit and withdraw from the post office. Two of them have been to the late war as recruits, and have some money for themselves in the bank, and one has a piece of land awarded.

These children compose songs and sing them in big meetings. They act dialogues and give entertainments. They do all the decorations of the Church and leper chapel, hospital and other places at great functions. Some of the boys are scouts. The girls do nice lace work during the holidays. Such is the happy life of the untainted children in the "Phillips Home."

Now, let me go back to the life of the older ones at the "Albert Boulter Memorial Home" for the women and the "Dr. Kellock Home" for the men. As soon as they are admitted into the Home they are washed well with soap, lotions, and hot water, and are given new clothes. Their life is quite different from what it was outside. They worship the true God and get baptized when they come to know Him. They have Bible lessons, verses and hymns. They have classes in the week days and learn songs, dances, and the Indian way of dancing with musical instruments, songs, and small short sticks in their hands to beat upon each other, to produce musical beats. The boys and men have funny caps made of all sorts of colours, on their heads, when they dance. The women have such sweet voices and make the passers-by on the road stop to hear them and fill the whole compound and chapel with a wondering audience. Oh! I should not forget to tell you about the solemn prayer meetings and communion service they have. They are so quiet and attentive in the chapel, that people wonder at times from where these people get this knowledge and piety. Their prayers are such a help to us. The visitors who go over to see them cannot help admiring their true devotion.

Both men and women have rooms for four or five to live in together. They cook for themselves. There is a dhoby among them to wash their clothes. They are given baths, pocket money, and clothes. The kind friends of Canada are supporting them and send them Christmas gifts yearly, which give such a pleasure to them. The girls play with

the dolls. They have gardens. Both the boys and girls have mango, cocoanut, plantain, palm and date trees in their compounds. The soil here is clayey. So sand has to be brought from the banks of the Godaveri, for building. These children have some of those sand hills to play on. The boys have football and some other Indian games to play in the compound.

There are three new boys now in the Asylum who are treacherously and constantly being eaten up by the disease germs. Father is giving them the best treatment and injects, very often, the best possible medicine that can be obtained in the whole world, into them. He is still trying for various kinds of injections. But there is no improvement found in them, with all those treatments, diets and pleasures. The disease germs are so acting on them that they give them a very sad and pitiful expression. It is such a pity to see such young and active boys suffering from the dreadful disease. They are not growing. They are so thin, short and ugly, as they were when they first came. But father thinks it is too soon to expect anything and that it will take some time for the medicine to act upon the germs. It would have been much better if they had been brought in earlier. But the main reason is that the parents are also lepers.

It is such a joy to see some of those boys getting better and working as teachers and carpenters. The boys and girls, during their stay at the Home, study lessons, compose songs and sing them. Some of the girls also have become better.

The untainted children are at a distance of one mile from the lepers. They go there for any big meetings, and sometimes to see their parents and relatives there.

There is a girl here, from a high caste, forcibly sent here. Her parents are afraid of their caste people not marrying anyone from their family. They are cast out. So, fearing the world, some are sent here. They may feel badly at first, but after enjoying it, they cannot leave such a happy home.

The lepers always pray for their supporters, missionaries, and all who take care of them and think of them.



Hope this will give you a vague idea of the work among the leper children. Father is too busy to write all this, else he would be too glad to do it, and so asked me, his eldest daughter of 17 years, to write to you.

Hope this will find you in good health.

With my best compliments,

I remain, yours sincerely,

Nelly Hatch Joshee.

#### FROM MISS FLORA CLARK

June 24th.

Dear Friends,—I am indeed sorry not to have written you before this. I have many times thought of it, planned for it, and tried to accomplish it, but something would prevent. The life of the missionary is full of interruptions, and we are frequently obliged to leave undone that which we would gladly do. I positively made up my mind to write by this week's mail; as it is the closing day, and I have only a half hour or so at my disposal, I will have to hurry.

First of all permit me to thank you very sincerely for so kindly remembering my little ones and the work here last Christmas season. Six months have passed by but I can assure you the kind act has not been forgotten nor ceased to bear fruit.

A number of parcels came from Fort William, sent direct by post. They came in splendid condition and in ample time for the prize distribution and for the children's Christmas. The duty did not amount to anything, not worth mentioning, and the gifts were all just splendid and much appreciated. Then some splendid parcels came in the boxes kindly sent by Mrs. Dengate. Mr. and Mrs. Craig kindly forwarded those as soon as possible and we had a great time. I have written to all whose addresses were given. In some cases where no name was stated I addressed the letter to the President or Secretary of Aid circle. I trust the letters were received. Had I not written personal letters, I certainly would have contrived to send this public acknowledgment before this. A personal parcel containing half a dozen very nice handkerchiefs came by mail, no name whatever is given and the post mark was so blurred I could not decipher it so

have no idea whom to thank; do not even know from what corner of the globe the parcel came, but if these lines should by any chance meet the eye of the sender, kindly accept my loving thanks. The remembrance is much appreciated.

We now number sixty in the Orphanage so you see we have a rapidly growing family. All are very well with the exception of three, whom I have sent to Dr. Eaton, Chicacole Hospital. One had a very sore eye. L had her doctored here for some time, but as the eye did not seem to be getting better, I wrote Dr. Eaton in regard to her; another, one of my babies, a very little girl about four or five, never seemed to have any strength but always complained of being tired. She never cared to run about and play as the other children do, but just wanted to stay in my room, sometimes sitting near me, at other times lying down on the floor, near my chair. As a rule her appetite was very poor and it was hard to get her to eat. She is a queer little piece but I am very fond of her and she has a big place in my heart; as the other girls were going to Chicacole I thought it well to send her along too. I trust all three will soon be restored to health and strength.

Every Orphanage in India, that I know anything about, has some Industrial work connected with it, and the C.B.M. orphanage though not quite three years old, is not behind any other institution in that respect. Last year we cleared from our Industrial Department over eleven hundred rupees. We purchased a treadle sewing machine, and built a house for the little boys and had a balance to help with general expenses.

We hope to do as well this year. As a rule, the people in this country are very heedless. Their powers of observation have never been cultivated and they seem to go through life as it were asleep.

My! Such a time as I had when we first started and such careless mistakes as were made! No attention whatever was paid to the pattern, it might as well not have been near them. We had several talks about it and every effort put forth to inspire the children to do their best. Now, even the

smallest understand that they must look, and count, and measure, and seek to produce good work. They are developing wonderfully, and even if the industrial work did not profit us financially, I would still insist upon it and look after it for the children's sake. It is an untold help to them every way. There are great possibilities locked up in these little ones; what they need is to be awakened, guided and directed.

School was closed for six weeks, during the hottest of the weather, but our Industrial classes were continued every morning. In the afternoons, whenever possible, I would take different ones for a drive in the car; then one day we went to Nellamarla for a Sunday School picnic. It would be hard to find a happier crowd of children. Another day we had a special feast and invited the pastor and his family to dine with us; during the mango season, mangoes were freely given as a reward for good work; so the vacation was a happy one for the children, and a busy one for their adopted mother.

This week they have charge of the Junior Christian Endeavor meeting. Even the youngest are learning verses and taking part in the singing; they are quite excited about it; a daily Bible class is greatly enjoyed by all and it is wonderful what the little ones remember. Will you all join with me in prayer that these children whom God has entrusted to us, may be kept from the sin that surrounds them and led to Jesus while young.

And now, what do we want for this coming Christmas? Clothes are always needed and always welcome. There are nine little boys; pants, coats, sweaters, shirts, anything suitable for boys between four and eight years of age, will be most welcome; bloomers, of different sizes, frocks, skirts, middy jackets and garments suitable for girls are gladly received. They are growing rapidly so kindly make frocks, etc., longer than you do for your own children. English story books are not much use, but dolls, bags, toys, etc., are much appreciated for school prizes. If picture cards are sent please do them up in a parcel by themselves, do not seal it, but mark it second class mail matter and leave one end open and there will not be any duty

and the postage will not amount to much.

My time is up. Goodbye,  
Yours lovingly,  
Flora Clark.

### THE SADHU AND THE SNAKE FESTIVAL

It is now 3.30 a.m. I could not sleep so thought I would click out a message to you.

"No," said the Bible women, "this is the day for the snake worship. All the women will be preparing for that so it will be hard to get an audience. "Well, we will see." So off we started in the car to Old Chicacole, two miles distant. To the lowest castes we went. A road goes through the centre of the village and on either side are a long row of mud walled, grass roofed houses all looking like mother earth. On one side live the madigas and on the other the malas, who regard themselves as superior to the madigas. This road is lined on either side with huge stones. On one side the four Bible women and I arranged ourselves. The men perch themselves on the stones opposite and the women stand at either side and the children sit in rows in front on the dusty road. Now do you see us all gathered together for a meeting? In the midst of the singing and talking several times the children had to scurry away to let the cattle or buffaloes go by. The attention is splendid. The Bible women never sang better and the children can sing about fifteen hymns. Some big women also sing. They learned in our Evangelistic school 20 years ago. As we try to unfold the facts of sin and salvation in story, verse and song our hearts are moved and we feel the Word is being received. We know there is some good soil for the Word of God as in this Old Chicacole some Christian work has been done for years. It is true the school building was blown down by the cyclone and that it was closed for some time, but now there is a flourishing school under the leadership of Mr. Simon, a young man with a gift of speech and a pleasing personality. The school is held in a room of the house belonging to a Christian young man now in Bagdad. His wife and son live here. We own a nice piece of land and hope the school may be rebuilt soon. It seems on our

field that when the Spirit of God begins to work Satan manages to get the victory. We felt that hearts were being touched. Just then rushed in old Satan, a man with shaved head and beads around his neck. He stood right in front of me and yelled out, shaking his fist: "Now tell us who made sin, Why are some born blind? Why should God be so unjust?" A volley of questions poured forth. I said "Sit down, sit down" do not disturb the meeting this way." God helped me silence him, and the meeting went on. As I sat there the tears rolled down my cheeks as I thought of the lost condition of these people, and how Satan tries to hinder them from being saved. At the close several of the men came to me and said "Do not feel so badly. We will talk to that man and not let him disturb the meeting again." This is the man who disturbed the meeting during the Evangelistic campaign. He would ask so many questions, foolish ones, that Dr. Eaton said it spoiled the meeting.

After the meeting was over I followed the man to his home. Lo, his hole was a temple, a small pyramidal affair in which was a brass snake and other small idols decorated with flowers and powder. He sleeps and eats on the verandah in front of this temple. "Oh," I said, "I see now why you have been so keen in spoiling the meetings and in trying to hinder the people from following Christ. You get your living from their idol worship. It is true, he said, but I know the Christian religion. When I was a little boy I studied in Mrs. Armstrong's school, about forty years ago.

Well, well, is that so? Knowing as much as you do how can you so actively try to hinder our work? Now see here, why do you not yield to the light and help us lead the people to Christ? We had a good talk with him and he promised not to hinder again. He may not do so publicly but privately he will do all he can to undermine the work unless he himself accepts the truth as it is in Jesus.

Dear sisters, will you not co-operate in this battle in old Chicacole? Will you not help bring in the victory? Pray for the conversion of this Sadhu (priest) who can even now sing the beautiful Christian hymns he

learned from Miss Norris, the founder of our U.B.M.U. work. Oh! would it not be glorious if he became a Christian NOW? If he did then he could lead the whole village to the True Way. We cannot convict of sin but the Holy Spirit can. Jesus says: "If ye ask I will do." Do please ask. I will let you know from time to time how the battle goes in Old Chicacole. Pray definitely for the conversion of the Sadhu and for all the others who sing the praises of Jesus so well. A harvest should be gathered here after all these years of sowing.

On arrival at the Mission House we heard the musical instruments of an Indian band. Yes, there they were stopping right opposite our gate in front of a huge ant hill. While the bandsmen stood at one side, playing, the bejewelled caste women began to worship. First the father with his hand took away the earth that formed a slight covering to the holes in the tunnelled ant hill in which the snakes reside.

Then the mother and little daughter traced around the holes white, yellow and red powder. Water was then sprinkled, incense was burnt. Now pieces of oranges, custard, apple, bananas, and six different kinds of cakes and eggs are placed in the twelve holes of this ant hill. Mrs. Eaton had never seen this snake worship so I called her and the children to come and see. We felt so badly to see the father teach his little boy to clasp his hands and bow down before this hill. The last act was to pour a good supply of milk into these holes. When it was all over we asked why they did this. Oh, they said, our fathers did this way. By worshipping the snakes we think the snakes will have favour on us and not bite us. We told them that notwithstanding all this worship over 20,000 die yearly from snake bites, and we tried to tell them of a better way. They agreed that it was foolish but said: "We are afraid not to do as our fathers did."

All over India schools have a holiday to worship the snake god. They believe the earth rests upon a huge snake and the worship gains his favour.

With cordial greetings,

Yours co-worker,

Mabel E. Archibald.



Taken at closing of Bible Training School, April, 1925, at Palconda. Left to right: Standing: Mrs. Tedford; Miss E. Eaton; Sitting: Miss Archibald, Miss Winnifred Eaton (the principal), and Miss Blackadar.

#### ARCHIBALD MEMORIAL CHURCH MADAPILLI

The following statement has reached us about a church to be built in memory of Mr. Archibald:—

"The life and character of the late Rev. I. C. Archibald is so well known that to mention his name is to speak of one whose memory is fragrant because of labours abundant, of love unfeigned, and of a faith that knew no wavering. In Prayerfulness, Patience and Perseverance few indeed are his peers. The record of the service which he rendered for his master is conspicuous for steadfast faith, great fidelity and wonderful foresight.

He was the first Canadian Baptist Missionary to visit the village of Madapilli of the Bobbili field. Here, more than thirty years ago, he opened a Preaching station. It was not long before he had the joy of seeing fruit for his labour.

This work, begun thus in faith and zeal by this choice servant of God, has been tended and nurtured through the years in succession by Rev. George Churchill, Rev. M. L. Orchard and Rev. J. C. Hardy, until, in December, 1924, we had the joy of establishing a church there with a charter membership of fifty under the leadership of a son of the first fruits of this work.

This new Church now proposes to erect a suitable house of worship. Though all the members are people who support themselves and their families by their daily earnings, with commendable faith and courage, they hope to commence the construction of the building in 1926. In order that they may honor the Canadian Baptist Missionary who first brought them the Gospel message they purpose to build this church as a "memorial" to Rev. I. C. Archibald of sacred memory."

#### CYCLONE ON THE AVANIGADDA AND VUYURU FIELDS

We have heard with deep regret of the terrific cyclone which last May ravaged the Vuyuru and Avanigadda fields, the centre of so much of our work. Our missionaries were on the hills at the time, with the exception of Rev. Archie Gordon, who proved a tower of strength in the time of need. Mrs. Cross writes:

"Our field here suffered a great deal of loss especially on the Divi Island. Houses and schools (we do not know how many) have been blown down and much property has been destroyed. Avanigadda itself was struck hard. The pastor's house, the school in the village, the boarding boys' dormitory, the Biblewomen's house and our horse stable are down in the compound and the roofs and doors and windows of all the other buildings are badly damaged. The doors of the bungalow were broken and the garden trees, e.c., are all gone. My touring pony and our dog were killed. This will give you some idea of the severity of the storm. Similar reports have come from Badagunta Church and Maidenpetta Church. We have not heard from the other churches yet. We expect word any time now."—Sel.

## The Young Women

### THE CAPTAIN

Out of the light that dazzles me,  
Bright as the sun from pole to pole  
I thank the God I know to be  
For Christ—the Conqueror of my soul.

Since his the sway of circumstance  
I would not wince, nor cry aloud,  
Under that Rule, which men call chance,  
My head, with joy, is humbly bowed.

Beyond this place of sin and tears,  
That life with him—and his the aid  
That, spite the menace of the years,  
Keeps, and will keep me, unafraid.

I have no fear though strait the gate;  
He cleared from punishment the scroll.  
Christ is the Master of my fate!  
Christ is the Captain of my soul!  
—Dorothea Day, written upon reading  
Henley's "Invictus".

### FROM MISS PRATT

Cocanada, June, 1925

Dear Friends,—You will think that I have forgotten you as I have been so long in sending you a message through the "Link". It does not seem possible that it is almost six months since I reached India! I had a very pleasant voyage except for decidedly uncomfortable feelings on the Atlantic during a few rough days. My nine days in England passed very quickly. First I went to Cornwall to visit Mrs. Rose, that kind friend of all the missionaries, who for years lived in Cocanada when her husband was Manager of the Bank there. Then I spent a few happy days with relatives in Worthing, one day with our Mrs. Wm. Davies, Sr., in Newbury, and the last day in London with a friend from London, Ont. Up to that time I had been travelling alone but was thankful for the second part of the journey to have the company of Miss Patton and Miss Curry. We sailed from London by the P. & O. steamer "Moldavia" and were very comfortable. Even the Bay of Biscay did not live up to its reputation but permitted us to pass undisturbed. We heard, however, that the following week there was a severe storm

there and in the Channel. We called at Gibraltar, the gateway to the Mediterranean, but did not go ashore. At Marseilles we had a day and a half as there were ten thousand bags of mail to be loaded. (This was the Christmas mail for India, so was unusually large). We passed very close to Crete, with its snow-capped mountains.

The call at Port Said is always interesting, even more, it is **thrilling**. Here we realize that we have left the West and are truly in the East, for in this cosmopolitan place we see the costumes of Egypt, Arabia, Persia, India and so on. The little stores, gay with oriental wares and curios from many lands, are most tempting. Our first duty was to each buy a topey or sun-helmet, that characteristic mark of the tropical East. After a few days in the Red Sea we arrived at another of the gateways held by Britain—the port of Aden. Here we had to transship as the Moldavia was bound for Australia. Our style of travel did not improve the farther east we went. I started out from Quebec in the beautiful C.P.R. "Empress of France" and ended in a decidedly third-rate little boat for the five days from Aden to Bombay. We consoled ourselves with the thought that it was not for long and that anything would do to get us there.

Very early one morning we pulled into harbor and before long a bunch of letters of welcome from the missionaries was handed in to us. This made us feel that we had really reached India. Then on landing, the sights, sounds and smells made us realize it too. We spent the day in Bombay and left that night on the last stage, the railway journey right across India. On the third morning about 5.30 we made our last change and were then in Telugu land, could understand what was said at the stations and actually felt at home!

Imagine our excitement as we neared Samalkot about 10 o'clock that morning. How good it was to see the familiar faces of those who had come up by car to meet us! Here I ended my railway journey but Miss Patton and Miss Curry had still a ten hours' trip to Tekkali. Before long I was in Cocanada and at the Harris Bungalow, where others of the



Cocanada missionaries were waiting with their welcomes. Then the Boarding School girls crowded around with their welcome salaams. It truly was a hearty welcome and oh how good it seemed to be really here!

The next night the School closing entertainment was held. In addition to the excellent program by the girls there were welcome addresses by Pastor Jagganaikalu and the Head Master. I was filled with fear to have to reply in Telugu before that great audience but found that I had not forgotten it entirely in my nearly six years' absence.

After all this excitement when there was time to look around I began to see how many improvements Miss Craig had made in the school plant. A whole new compound had been added adjoining the other, with dormitories, cook-houses, etc., which made accommodation for 100 more girls. The verandah of the school building had been improved, a fence added, and everything was in good order.

The following week came Christmas with all its festivities, then Conference with its happy meetings with old friends and the pleasure of seeing those who had come while I was in the homeland. The week after, school opened and my duties began. I am enjoying the teaching very much. Don't you think it is a wonderful privilege to have the opportunity of teaching God's Word to 5 classes every day. (I have not time to take all the classes) Such delightful times as we have together! I know you will pray that there may be a rich harvest from all this seed-sowing.

I look eagerly in each issue of the "Link" for the reports from the Young Women's Mission Circles, especially to see how many new ones have been organized. We need the help of every one. You know we are counting on you.

Your partner in service,  
**Lida Pratt.**

## WORK

Work!

Thank God for the might of it,  
The ardor, the urge, the delight of it—  
Work that springs from the heart's desire,  
Setting the brain and the soul on fire—  
Oh, what is so good as the heat of it,  
And what is so glad as the beat of it,  
And what is so kind as the stern command,  
Challenging brain and heart and hand?

Work!

Thank God for the pace of it,  
For the terrible, keen, swift race of it;  
Fiery steeds in full control,  
Nostrils a-quake to greet the goal.  
Work, the power that drives behind,  
Guiding the purpose, taming the mind,  
Holding the runaway wishes back,  
Reining the will to one steady track,  
Speeding the energies faster, faster,  
Triumphing over disaster.  
Oh, what is so good as the pain of it?  
And what is so great as the gain of it?  
And what is so kind as the cruel goad,  
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,  
For the clamoring, hammering ring of it,  
Passion and labor daily hurled  
On the mighty anvils of the world.  
Oh, what is so fierce as the flame of it?  
And what is so huge as the aim of it?  
Thundering on through dearth and drought,  
Calling the plan of the maker out.  
Work, the Titan, work, the friend,  
Shaping the earth to a glorious end,  
Draining the swamp and blasting the hills,  
Doing whatever the spirit wills—  
Rending a continent apart,  
To answer the dream of the Master heart.  
Thank God for a world where none may  
shirk—

Thank God for the splendor of work!  
—Angela Morgan.

Begin now to plan for the Convention in St. Thomas in November. All Young Women's Circles should send delegates.

"Selfishness and devotion to Christian service will never be found in the same life."

## Canadian Girls in Training

"You are writing a gospel,  
A chapter each day,  
By deeds that you do  
By words that you say.

"Men read what you write  
Whether faithless or true,  
Say, what is the gospel  
According to you?"

At the Provincial meeting held lately in London, the part of the programme given over to Young Women's work was pronounced one of the best ever arranged in that department. Mrs. Detweiler, speaking of the benefits of C.G.I.T. training, introduced four girls, who, having had the advantage of it, and passed into a Y.W.A., illustrated each in her own delightful manner the benefits of the four-fold development:

Miss M. Reilly, taking as her subject, the Physical programme, said:—"I feel I can heartily advocate the physical programme of the C.G.I.T. In the first place we learn the health habit, such as drinking water before meals and keeping windows open at night. We are privileged to hear women who know, talk on personal hygiene and how to have perfect bodies. We have our out-door jaunts, hikes of four or five miles with boon companions. We feel physically fit and aware that our bodies are nothing else but vessels prepared for service in whatever sphere of life we are called to live. Our group learns unquestioning and unswerving obedience to an umpire, co-operation and team work and to play the game. We carry these lessons all through life, healthy in body and in mind and fit to carry on the work we are intended to do.

Miss Anne MacGregor spoke on the Intellectual aspect of the work. "How evenly the four-fold standard is divided," she said, "to draw on one phase would sap the strength from the other. In public speaking we are taught formal parliamentary style from the beginning and to overcome any stumbling in speaking. We have debated on everything under Heaven and above it even to the age-old subject of 'boys.' At our banquets we have toasts and responses and all

this means a great deal to the girl in giving her confidence and poise, to become quick-witted, bright minded clear thinking women a credit to our Church, Country and to Christianity at large. We would plead with the women of the W.M.S. to unite more closely with the Canadian Girls in Training.

Miss Kathleen England presented the Social part of the programme. "This does not mean we cater to the frivolous side of our natures but to bring ourselves to the highest ideal of Girlhood,—that of service for others. The knowledge of human nature that comes to us, at those dear social times at Camp and in the open have become part of our lives. We are trained in home nursing, right ideals of hospitality, mission work. We all want to belong to a Church Club, to be doing something in the Church and as we grow older we are naturally attracted to the Y.W. Auxiliary because of its wonderful love for others. Not only in the Church but in the home, among friends, at our vocation, we will always try to serve God in the world in every walk of life."

Miss Alice Darch took the Spiritual or Missionary standpoint. "It has meant seeing the true greatness of the missionary work that the Church has done and is doing throughout the world today," she said, "and to realize what the true spirit of service is. Once a week we put ourselves in the Missionary's place, study his work and the country he lives in. The real worth of the Missionary study, is, that it works on our hearts in a way we shall never forget, and gives us a challenge we shall carry all through life. We have learnt that Canadian women are living in the Palace of the world and that outside there are women struggling, even dying, in despair. The spirit of the C.G.I.T. in the words of their creed answers that challenge."

"I would be a friend of all—the foe, the friendless;

I would be giving and forget the gift;

I would be humble for I know my weakness;

I would look up, and laugh, and love and lift.

"I would be learning day by day the lessons

The Heavenly Father gives me in His Word;

I would be quick to hear His lightest whisper

And prompt and glad to do the things I've heard."

—The Missionary Messenger.

Note.—This page clipped from our valued exchange the Presbyterian "Missionary Messenger" is of special interest just now when we are trying to establish a closer relationship between our Baptist Canadian Girls in Training and our own Mission Work.—Ed.

Akidu, Godavari W., India,  
June 30th, 1925

Dear Helen,—I thought I would tell you about creepy crawly things in this letter. Do you suppose you will have bad dreams?

You will be surprised to know that one of these is a friend to us. That is the little lizard that lives on the wall. He is an expert climber. He is usually grey or fawn in colour. His body is almost transparent. He lives on insects and grasshoppers. Sometimes he tries to eat a grasshopper which is too big for him. Then what a flutter of wings we hear! He is a perfectly harmless little fellow and we do not mind him in the least.

There is another, not a friend. This is the scorpion. There are small grey ones, not more than three or four inches in length. Then there are large black ones. Some say that the little ones cause more pain. In Rev. 9, 10, you may read something about them. Their tail runs out like a string of beads. The last bead is larger and holds poison. The scorpion grasps one with its claws, which are like those of a lobster. It then curves its tail forward over its head and puts in its poison. Our school children, who always are bare footed, often get stung at nights. The pain is even worse than your ear-ache and sometimes keeps on for hours and hours.

There is another reptile with a nice Telugu name—"Jerry." In English it is called a centipede, which means a hundred legs. I think sometimes when you have turned over a stone you have seen long crawly insects very much like these. They say they do not actually

sting but that if they run over one the legs seem to give out some kind of poison.

There are little insects called "eye-flies". In the rainy season we are most troubled with them. They are ever so tiny, and they come right in front of one's eyes and amuse themselves by dancing up and down. It seems almost impossible to catch them.

Of ants there are many kinds. We have to keep legs of our food cupboard in iron saucers of castor oil, to keep them out. In some houses they even have to dip strips of cloth in very bitter oil and wind the cloth around the table legs, to keep the ants off the table. Then there are white ants which do not look like ordinary ants, but more grub-like. They come through the floor and destroy carpets, trunks, boxes or almost anything they can find. They sometimes get into book cases and before anyone knows it the books are spoiled. In some places people dare not even leave their slippers on the floor beside their bed at night for fear they will be eaten before morning. Horrid little red ants get after little helpless babies and bite them dreadfully.

I had heard toads called hop-toads before I came to India, but I had never seen the real thing. These are nasty slimy ones which hide behind pictures or on the frame of the door. When disturbed they give a great leap, but who can say what direction? Next time I may write of snakes. Lots of love.

Auntie.

If you want a "Hero" story for your Mission Band send to the Literature Department, 66 Bloor W., for The Story of Ganashe, "A Manly Christian Boy." He was one of the bravest of the Christian boys of India, and only 8 years old when the story commences. You can get it for 2c.

#### THE C.G.I.T. PURPOSE

As a Canadian Girl in Training, under the leadership of Jesus, it is my purpose to

*Cherish Health  
Seek Truth  
Know God  
Serve Others.*

and thus with His help become the girl God would have me be.

## Our Mission Bands

### LITTLE MARY

By Miss E. B. Lockhart

Mary is the little six-year-old daughter of a family in Telugu land. Among the Ramannas, Lakshmis and other namesakes of Hindu goddesses, this Christian name in a non-Christian family excites a great deal of comment. "You are not Christians; why do you call your child by such a name?" "Oh, that name! Now, never you mind about that name. Be careful how you speak it, for we are cheating the devils with that very name. We had six babies and as fast as they came the devils or God or whatever it is killed them all. They just died. That is the way the devils did to us. So when this one was born we made a plan. The plan was this—to give her a Christian name. Devils do not touch Christians. Is it not strange? So of course when they knew she had a Christian name they went off. Rammundu, my brother, you know, don't you remember how five of his sons died? When his last son was born the priests told them to put a ring in his nose like the girls wear and everything would be all right. Look at him. There he is now. The devils did not want girls that time, they just wanted boys. But our little girl's name frightened them off just as well."

Two years ago, when Mary was four years of age, she decided that she would go to the Christian school. Fortunately for her there were no babies in the family for her to "lift up" as the Telugus say. True, every morning she must take her basket on her head and go to pick up cow manure for her mother to make into dried cakes for fuel. Then, little girls in Telugu land must pick up dried sticks and straw for the fire, too. But Mary's mother is a bit indulgent to the only little one "left by the devils" and so Mary, at four years, started upon her career. Her black hair was one mass of tangles that looked as if they had never been combed since she had been born. Her little brown body was bare to the waist except for a string of red beads and a very dirty grey string with a charm and a saffron-colored stick wound around with string attached to it. She tied a very small piece of old red rag,

left from a sari of her mother's, around her waist, so tightly that she seemed to be cutting herself in two, and, with joyous heart, ran out of the one-roomed palm leaf covered hut, around the corner to the mud school-house. It was March and the children were gathered for a little cool air out under the tamarind tree. "Oh, so you think you will come to our school? Well, here! Sit down and make your letters." And the teacher sifted some ashes in front of Mary, upon the ground, made the first two letters, short a, and long a, with his finger, and, with a shout of "Silence" to the uproar that attends Indian village schools, sat upon his little bench, called the big third class to recite, and forgot all about little Mary until the end of the day.

Thus young Mary embarked upon the strange and bewildering course of education. But day after day she came faithfully to the little school and speedily a new world opened before her, and a change began to come to the four-year-old child. After the first week Mary began to say, "Mother, comb my hair. Put lots of coconut oil on it and make it shiny like the teacher's wife's hair." Then a few months later, when the September rains had cooled the hot air and the paddy fields were waving green, came the exciting news. "Our misamma garu (lady missionary) will come next week. We will tell her our memory verses and our Bible stories and we will sing her our hymns and she will bring a big basket full of cards and pictures. And there will be candy and maybe little bags. And one year the doctor lady sent every one of us a piece of pink soap. And if we know every verse and every story, likely she will give us New Testaments." School was broken up by the news and Mary listened with all her ears to the older children's talk. "I'm going to get a new yellow jacket." "My father got a fine new pink shirt yesterday, and I am going to make him lend it to me." That lady always notices our good new clothes." "Well, last week mother got a pink and green silk jacket and I'm going to wear that," announced a little naked brownie boy with glee. But a third class boy, who had hopes of being "taken into the Boarding"

next year, could no longer contain the pride that was swelling his bosom. "You remember Big Brother Samson went to Rangoon last year. He got forty-five rupees (\$15) a month, and he sent me five for clothes. You just watch me next Sunday."

Mary awakened to the fact that she truly had nothing to wear. That night she teased her father for a new jacket and a real skirt. It must be three yards wide and all the way to the ground. "What nonsense! I certainly will not spend my money to buy you clothes. What! such a dress as that, it would take four days out in that rice field pulling weeds to earn!" Each day this was the answer. But Telugu girls and boys, too, have a charm that does not lie in the little string around the neck, to get what they want. Thursday morning she began to tease for the clothes again. At the refusal she cast herself on the ground in the mud, near the feet of the family cow. She yelled. She screeched. She cried. She pounded her head. She kicked the ground and she kicked her mother. She howled until half her neighbors assembled. And, finally, her father crossed his forehead. "It is my fate. What can I do? Mary, get up and come with me to the cloth shop." And at the Sunday School rally little Mary was the gayest child of all, with charming manners reciting "Honor thy father and thy mother," and, with true piety, telling the story of Eve and the fig leaves.

The next stage was reached soon after. "Mother, every Sunday, when we learn about Jesus at the church, the big Christians answer their names out of a book and then they all give coppers. You must give me a copper to take for God." There were fits of laughter in the little hut from the whole family, and the white-haired old grandmother, crouching over the fire in the corner, mumbled, "Oh, the Christians. Hundreds of them now, and forty years ago not one. The Christians! Building schoolhouses and taking money to send children to school. And buying books. And look at their good clothes." And the father in astonishment said, "What! I did not know the Christians were such fools. When the crops fail and the cattle die is the time to give money to the gods and the devils." But Mary showed

signs of kicking and screaming again, and her mother relented. With the copper in her hand little Mary went to church, and every Sunday after her collection was paid as if she were an elder of the church.

"Mother, twenty men and fifteen women have become Christians. They believe that Jesus has saved them. Won't you come and see them baptized?" The mother promised to go, but true Telugu that she was, found something of more importance on that day and went off to the field. But Kortyya, her brother, went with the disappointed little girl to see the baptism, and that night he said, "Mary, tell me what this all is." And the little five-year-old sister explained the "Jesus way" with such sincerity and earnestness that, in a few weeks, the heathen outcaste lad himself became a Christian.

The last time I saw little Mary, she and her heathen mother were sitting in the women's meeting. "Oh, have you, too, become a Christian? I am very glad." "No, not yet. But last month I was sick, and Mary made a vow to God that if I recovered we were both to come to the meeting and give a thank-offering of a rupee." And, with that, they proudly handed me the money. The last word I had with the mother, as I leaned over her little mud wall and talked with her as she washed some of the family's clothes, was, "Yes, Mary is full of the teaching. We cannot use any of the first fruits of our cucumbers or one of the pumpkins, because she says we must give first fruits as a thank-offering to God. Always she preaches to us to leave the heathen ways and to become Christians. Her brother was baptized last year. Yes, yes, we are still in darkness. But little Mary is in the Light. I think some day you will find us all Christians. We believe in Jesus, but—oh, next year, maybe, or maybe when you come again you will find us all Christians. It is all what Mary teaches us. Every day she comes home from school with something good. Yes, I think we all will be Christians some day."

Little Mary followed me out of the village. Her hair was oiled and braided and tied with a bright red ribbon. Her jacket and her full long skirt were spotlessly clean. She proudly carried her New Testament that she had



earned for "knowing everything." "Madam, I know they will be Christians some day. Every day I am learning all I can. In a few years I too will go to the Boarding, and I too want to be a teacher." Full of gladness and pride, she turned back to her heathen home, now filled with dawning light, which will shine more and more unto the perfect day.

Snatched as a brand from the burning, plucked from the dread of devils, rejoicing in the Light of Life, little Mary is only one of many of the children of Telugu land. I hope the children of Canada land will be better acquainted with her some day.

—The Western Baptist.

#### FROM ALBERTA

Dear Link Readers:—Would you like to hear of the progress made among the Alberta Baptist Mission Bands? Yes? I know you would. Really we have great reason to be thankful to our kind Heavenly Father for His goodness toward us.

There are in this province nineteen active Mission Bands with an approximate membership of seven hundred and eighty-one. Three of these Bands have been organized within our Convention year, which closed May 31st. Last year we had the same number of bands, but three have been dormant from lack of leadership, which is our great problem, but they are ready to resume whenever suitable leaders can be found. With but two exceptions, the Bands have all reported increases this year, so that our total Band membership has grown from 673 in 1924 to 781 in 1925.

Three years ago the Lavoy Mission Band donated a Shield, which when won by a Band for three consecutive years, would be theirs. The points by which the Shield was to be won, dealt with the greatest increase in membership, the largest average attendance, the largest amount of money raised, all in proportion to membership, and the greatest number of regular meetings held. The smallest Band in the Province, Olivet Band, Calgary, with but ten members, has been successful in winning the Shield each year, and it is now their own. This Band supports a native worker on the Chicacole Field in India.

Essay contests on missionary topics, have been very educative and quite a number contested, although if there had been more the contests could have been much more keen.

Several of our larger bands have adopted the group system—one group prepares a program on missions in the Homeland, another on the work in Bolivia, another on the work in India. This works very satisfactorily, but groups need to be changed often. Some bands find that a graded system, similar to that of our Sunday Schools, works well, as then each class may have instruction suitable to their age.

The children seem to thoroughly enjoy their "work meetings" and it is a very practical way to instil the missionary spirit into their young lives.

Remember, Alberta Bands, that the Editor of the "Link" will welcome reports from you of any interesting meetings, either sent direct or through your superintendent.

Yours sincerely,

Lena Elliot.

High River, Alberta.

#### WHAT DADDY SAYS TO ME

My daddy is the queerest man!

Whoever plans I lay,

He's always sure to say to me,

"Then, son, begin today."

I look ahead, to when I'm grown,

And plan to make things hum.

No telling how much good I'll do,

Nor what I may become.

I mean to join the official board

And show folks how to do;

There won't be any deficits

To make our pastor blue.

For I intend—when I get big—

To use the tither's plan;

But daddy squin's his eyes, and says,

"Then start today, young man;

"Your Sunday School is needing funds—

Why not help out a bit?"

And yet he knows I'm saving up

To buy a catching mitt.

Sometimes I talk of college days  
 And the honors I shall win;  
 But daddy thumps my spelling-book,  
 And says, "All right, start in."

When I get old I've planned to be  
 Just like my Grandpa Howe;  
 But daddy only laughs and says,  
 "You'd best begin right now."

I ask him why he talks that way?  
 And daddy says to me,  
 "The kind of boy you are today,  
 That kind of a man you'll be."  
 —Christian Advocate.

### OTTERVILLE

The Band year just closed has been full of encouragement and is still progressing. Everyone seems to try to improve it and is willing to assist our faithful president, Miss Ruth Mash.

In August about 1200 cards and 100 bags were sent to Miss Hatch, India, and a lovely letter was received by the Band, thanking them for the things and stating the way in which they were used. Also in this month about 600 cards, some children's papers and texts were given to Miss Mabee, of the Robinson Street Mission, Toronto. The Sunday before Miss Mabee received these things there wasn't enough papers and cards to give the little children, and during this week she received ours, and she thought it was an answer to prayer.

On October the 19th the Springford Mission Band came to Otterville. A splendid programme was given by the Springford Band.

Our president was appointed delegate to the Women's Convention in Woodstock in November last. Our delegate gave an interesting and helpful report of the Convention.

The Mission Band has done quite a bit towards the Polish Mission in Brantford. During the year an autograph quilt was made by the members of the Mission Band which cleared \$29.60. This quilt was given to our president, Miss Ruth Mash, in recognition of her faithful work.

At Christmas time an orange shower was

held and some toys, picture books, candy dolls, and other articles were packed in a box and sent to the Polish Mission at Brantford.

During the year four Life Members have been made, two for foreign and two for home missions.

### WHO LOVED THE BEST?

"I love you, mother," said little John;  
 But forgetting his work, his cap went on  
 And off he ran to the garden swing,  
 And left her the water and wood to bring.

"I love you, mother," said rosy Nell,  
 "I love you more than tongue can tell";  
 Then she teased and pouted full half a day,  
 Till mother was glad when she went to play.

"I love you, mother," said little Fan;  
 "Today I will help you all I can;  
 How glad I am that school doesn't keep";  
 So she rocked the babe till it fell asleep.

Then stepping softly, she brought the broom,  
 And swept the floor and tidied the room;  
 Busy and happy all the day was she,  
 Busy and happy as a child could be.

"I love you, mother," again they said,  
 Three little children going to bed;  
 How do you think that mother guessed  
 Which of the children loved her best?  
 —Selected.

### QUEBER

"My neighbors are quite horrid,"  
 Said fretful Fanny Wood,  
 "I cannot help but covet  
 A better neighborhood."

"O, mine are simply lovely,"  
 Said sunny Lettie Lee,  
 "I sometimes sit and wonder  
 Why they're so good to me."

The queerest thing about it  
 To one who understood,  
 Was that both of these maidens  
 Lived in one neighborhood.

Alice Crowell Hoffman.

1876

1926

# GOLDEN JUBILEE

of the

## Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec

"And ye shall hallow the fiftieth year;  
it shall be a Jubilee unto you."

### REMINDER

How many Circles have appointed their Jubilee Woman?—Has yours?

How many Builders (Circle members) have sent in their coupons signifying how much work they are undertaking?—Have you?

How many Builders are prepared to pay their first instalment, according to plan, on October 1?—Are you?

Will the Jubilee Women in each Circle remit to Associational Director as soon as possible after October 1?—Please!

### **PROMPT ACTION ALONG THESE LINES WILL GREATLY HELP THE JUBILEE WOMEN AND ASSOCIATIONAL DIRECTORS IN THEIR WORK**

"THANK GOD THAT YOU CAN GIVE" . . . Women of the Eastern Society can we do better than appropriate these words, make them our own, and act upon them, as we go forward in the spirit of Jubilee, seeking the extension of His Kingdom in Vuyuru, India?

### **ASSOCIATIONAL DIRECTORS AND ASSOCIATES:**

EASTERN—Miss P. M. Chandler, Coaticook, Que.; Mrs. Walker, Montreal; (Montreal Circles only remit to Mrs. Walker).

OTTAWA—Mrs. Richards, Ottawa, Ont.

CANADA CENTRAL—Mrs. Bryant, Miss Washburn, Smith's Falls.

GRANDE LIGNE—Mrs. Therrien, Grande Ligne, Que.

## The Eastern Society

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

### THE EASTERN CONVENTION

The annual convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in the First Church, Ottawa, on Wednesday and Thursday, Oct. 14th and 15th, 1925.

The King's business! It requireth enthusiasm, devotion, sacrifice! Our Circles cannot afford to miss the inspiration that will come to them through their returning delegates. Could not Circles make it possible for some to attend who have never been able to be present at Convention before, and yet are just those who might catch the vision and fit themselves for future leadership? This is possible if members of Circles would contribute the funds necessary for railway expense.

May this be a memorable convention both in numbers and in the felt power of the Holy Spirit. To hear and see Miss Lockhart on Foreign Mission Day will be a rare occasion.

### Delegates

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

### Billets

The Ottawa First Church Circle is looking forward to a large attendance and making generous plans for the entertainment of delegates.

All those desiring billets will kindly communicate at an early date with Mrs. O. F. Cogswell, 172 O'Connor Street, Ottawa, Ont., Convener of the Billeting Committee.

### The Treasury

Treasurers of Circles and Bands are reminded that their books should be closed by September 20th, and all money on hand for Foreign Missions be forwarded immediately

to Miss Maude Clarke, 32 Windsor Ave., Westmount, Que., so that the books of the society may be closed promptly on Sept. 25th.

At date of writing, two thousand dollars is needed to complete our obligations. The high rate of exchange in India has been a heavy drain on our resources, but a little extra effort on the part of everyone will mean that we may enter upon our year of golden jubilee with happy hearts, free of debt.

Our women are asked to make the financial need their special subject for prayer during September, for "He is able" to do all that we ask.

### Programme

#### FOREIGN MISSION DAY

Ottawa, Thursday, October 15th, 1925

"Seek ye first the Kingdom of God."

Morning lesson.

9.30—Scripture reading and prayer.

Minutes of last annual meeting.

Appointment of Committees on Nominations and Appropriations.

Annual Reports:

Recording Secretary—Mrs. Geo. Powell  
Superintendent: Bureau of Literature—  
Mrs. N. J. Fitch.

Supt. of Supplies—Mrs. R. H. Findlay.  
Supt. Mission Bands—Mrs. J. H. Ramsay.

Discussion.

10.30—President's Message—Mrs. H. H. Ayer.

Report of Committee on Nominations.

Election of Officers and retiring members of Board.

Prayer of Dedication.

11.30—Morning meditation—Mrs. W. G. Rickert.

12.00—Announcements.

Adjournment.

#### Afternoon Session

2.00—Prayer service. Mrs. McNab, Arnprior.  
2.30—"The Link".

Mission Study. Mrs. H. T. Metcalfe.

Report of Corresponding Secretary—Mrs. P. B. Motley.

Report of Treasurer—Miss Maud Clarke.

Report of Committee on Appropriations.

## "Our Jubilee"—

The Need—Miss E. Bessie Lockhart,  
India.

## Our Response—

"In Memoriam"—Mrs. James Walker.  
Conference led by Miss M. Washburn,  
Smith's Falls.

5.00—Adjournment.

## Evening Session

8.00—Hymn.

Scripture Reading and Prayer.

Report of Committee on Resolutions.

Address—Foreign Missions—Miss E. Bessie Lockhart, India.

Offering.

Hymn.

Benediction.

This program is only tentative and changes may be made.

## FIRST BAPTIST CHURCH, OTTAWA

A Life Members' and Life Directresses' meeting was held by the Women's Circle of the First Baptist Church, Ottawa, on the 12th June. It was the first gathering of this nature in connection with the church. Prior to the meeting a complete list of the Life Directresses and Members from the formation of the Circle had been compiled and requests had been sent to old members still living in distant parts of the country to forward greetings. In order to perpetuate the memory of the Life Directresses and Members the names have been suitably included in one large certificate and placed in the Social Service room of the church.

The devotional exercises were conducted by Mrs. J. A. K. Walker, the subject of her helpful and inspirational address being "The Compassionate Christ." She showed how he loved the multitudes and how his heart was touched by their need and tenderly responded to their cry for help.

Mrs. Robert McGregor gave an interesting historical sketch of the Circle since its inception in the home of Mrs. A. K. Blackadar in 1879. She was indebted for much of her information to Mrs. Halkett, who has a complete set of the Missionary Link from its first number, published in September, 1878. Mrs. Halkett was herself one of

the first members and was president of the Circle in its early days. Before her marriage, as Miss Lightbody, she offered herself for work in the Foreign Missionary Field but was rejected through the lack of funds at the time. She has since devoted herself to the cause of foreign missions both through her writings as editress of Sister Bell's Column in the Link and later in the Canadian Baptist, also by her faithful and untiring service in her home church.

The roll of Life Directresses and Members of the Foreign Missionary Society was then called by Mrs. Walter Boyd and a similar roll call covering the Home Missions followed by Mrs. Scammell. In many instances responses were made by those present, a suitable text of scripture being quoted. Many interesting letters were read from out of town members and those unable to be present, among whom were Mrs. Albert Matthews, Toronto, Mrs. C. G. Frith, Mrs. George Blair, Montreal, Mrs. A. K. Blackadar, New York, Miss Marion Jamieson (91 years of age), Mrs. Greenlees (85 years of age) Miss Hamilton, Port Hope, who has been a life member since 1879, Mrs. Hector McDonald, Mrs. H. Nunn, and others.

Mrs. W. R. Stroud, one of the earliest members, whose life is an inspiration to all who hold her dear, then read the names of those who have passed to the higher service, names which brought back sacred memories of Christian fellowship to many. This was followed by a memorial prayer led by Mrs. Weeks.

An interesting fact was brought out by Mrs. Robt. McGregor, namely, that Mrs. J. D. McLean, the President, was, as Annie Hudson, the first secretary of the Circle.

Life membership certificates were then presented to Miss Bertha Jamieson, who had made herself a life member of the Home Society, and to Mrs. E. E. Sayles and Mrs. J. A. K. Walker, whom the Circle desired to honour in this way, Mrs. Sayles being made a life member of the Home and Mrs. Walker of the Foreign Society.

A solo was rendered by Mrs. Dexter and the meeting concluded with the singing of the Doxology. Adjournment was then made



# Canadian Missionary Link

**Editor**—Mrs. Thos. Trotter, 95 St. George St., Toronto, Ontario. All matter for publication should be sent to the Editor. Subscriptions, Renewals, Changes of Address and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto.

**Literature Department**—Women's F. M. Board, 66 Bloor St. W., Toronto. Do not send cheques if you live outside of Toronto. Send money orders. Telephone Randolph 8577—F. 50 cents a year, payable in advance.

## Addresses of Board Officers :

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### ASSOCIATION DIRECTORS

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to the choir room where a pleasant social hour was spent. Refreshments were served and a most delightful and memorable meeting was brought to a close.

Jean Scammell,  
Recording Sec'y.  
First Baptist Church,  
Ottawa.

## THE TREASURY

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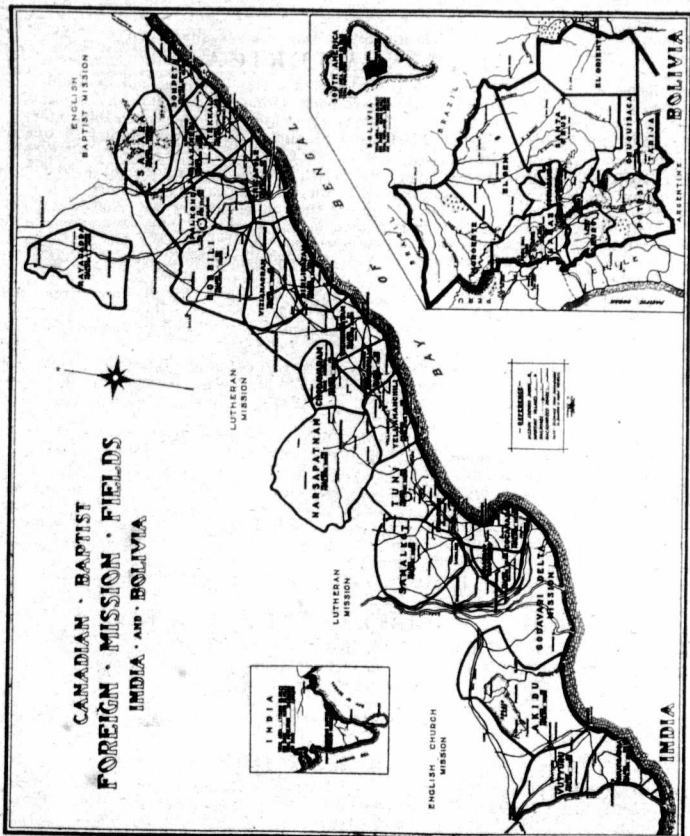
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## QUESTIONS

Find answers in this Link.

1. Where is our Convention to meet in November?
2. What kind of women do we need for our Mission Circles?
3. What is meant by the term "Fyfe Day"?
4. What encouragement has Miss Booker received in her work this year?
6. What disaster has come to the Avani-gada and Vuyyuru fields?
7. What improvements did Miss Pratt find in the Cocanada Boarding School?
8. What are the advantages of C.G.I.T. training?
9. When and where does the Eastern Convention meet?
10. What is done at Ramachandrapuram for the untainted children of lepers?



# From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

The Theme for Mission Study this year is announced as

## LATIN AMERICA

As one of our fields of occupation is in Latin America—Bolivia, and as we have one comparatively new and very comprehensive book, (Pioneering in Bolivia) and one completely new book (The Religion of Bolivia) this study will be remarkably interesting for Canadian Baptist women. First we will again call your attention to our own books.

**PIONEERING IN BOLIVIA** (paper, 40c.; cloth, 65c.). In this, for those who do not know the book, will be found a brief history of the country, a history of our work there, including that wonderfully interesting bit about how we came to get Peniel Hall Farm, biographies of our missionaries up to date of printing, and the last chapter "The last five years and to-morrow." Everyone who has not this book needs it, and every Circle and Y. W. Circle should certainly have it to study this winter.

**THE RELIGION OF BOLIVIA** (25c.) is our new book. This should be read along with the study, as it shows how utterly inadequate the religion of Bolivia is to meet the need of its people. See further note on this book in July-August Link, page 339.

**NEW DAYS IN LATIN AMERICA**, by Webster E. Browning (paper, 60c.; cloth, 85c.). Has three chapters, The Latin American World; Racial Background; Economical and Political factors; Instruction vs. Education; Religious situation; Call to Service.

**LOOKING AHEAD WITH LATIN AMERICA**, by Stanley High (paper, 60c.; cloth, 85c.). This is a lighter book, filled with interesting and helpful material, and very fascinating reading.

**PRAYER AND MISSIONS** (50c. paper; 75c. cloth), by Helen Barrett Montgomery, is a study book on this most vital force. In part I the teachings of the Bible are considered, and in part II, the prayer in relation to missions and illustrations are the subjects. This will make in addition to a splendid study book, an interesting and helpful aid to devotional period.

POSTAGE EXTRA ON THE LAST THREE BOOKS.

## FOR Y. W. CIRCLES AND C. G. I. T.'S.

**LOOKING AHEAD WITH LATIN AMERICA** (see above.)

**MAKERS OF SOUTH AMERICA** (50c., 75c.). This book is recommended by leaders for C.G.I.T. study particularly, being a series of biographical sketches of heroes of S. A. from both political and religious life.

POSTAGE EXTRA ON THE LAST TWO BOOKS.

## FOR BANDS

**BRAVE ADVENTURES** (paper 60c.), by Katherine Scherer Cronk, is a number of stories beginning with The bravest Adventurer (God gave His Only Son) and 7 brave men who "followed in His train." This would be for your Senior Band members, while the next would be for the Juniors. **POSTAGE EXTRA.**

**CHILDREN OF THE BIG WORLD** (25c.) with picture "The Hope of the World", 60c. See May Link for special notes about this book.

**BOLIVIA**—For Bands wishing to take this study, the series in the Link, 1923, is recommended with the Leader reading the first two books mentioned above. Looking Ahead and With Latin America would be wonderfully attractive for boys.