

Merrill Mrs. B. W.
31 Dalton Rd.

Canadian Missionary Link

XLVIII

WHITBY, MARCH, 1927

No. 7



Miss Palmer and boys whom she vaccinated
to prevent a spread of smallpox.

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"Let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us : yea, the work of our hands establish thou it."

MARCH 4TH

THE DAY OF WORLD-WIDE PRAYER

The suggested program for the Interdenominational Women's Day of Prayer was given in our February issue.

Attention was also called to the fact that this year the observance of the day will be world-wide.

An Editorial in The Missionary Monthly on "The Trysting Place of Prayer" makes the following suggestive and helpful comments on this day:

"Few ideas have so seized the imagination of the women as this of a pilgrimage in every land to one meeting place—the mercy seat of God. When the earth begins her diurnal round on March 4, the women of the Orient will be seen wending their way to the place of prayer. As the day proceeds, those of other lands join the throng along the way, until from East to West one vast concourse of women will have met with one impulse which makes them kin, and the whole world be caught together with a net invisible but full of potential strength.

How much of ourselves do we mean to put into this day? How can we plan for it beforehand? The very simplicity of the programme is a snare, as it seems to denote so little preparation. But just because of the fact that there will not be the distraction of an address, but quiet reading and prayer, careful planning is the more essential in order to have the meeting effective. The personnel of the programme should include women, not only noted for spiritual gifts but for clear enunciation, for there is no doubt that a

prayer loses significance in a meeting when no one can hear the appeal.

Then the day should have its birth in prayer long before. For that reason it has been stressed in Women's Missionary Society magazines since October of last year. Prayer for missions should surely become a habit of the women of the churches and those who have been asking for a special blessing many weeks in advance of March 4, will find in the meeting one of the most enriching experiences of the year."

One item on the program for March 4th asks for prayer "that gifted young men and women of our land may give their lives for the service of Christ and His church." This is a prayer not only for March 4th but for every day. The most crying need in every department of our work is for gifted, trained and consecrated leadership. The foreign fields demand the greatest and most cultured intellectual and spiritual gifts. There are many young people in our schools who if they will can meet these demands. Unceasing prayer should be made on their behalf that they may realize what it means to "be alive in such a day," and that they may choose the high way of sacrificial service.

Young Women of Eastern Ontario and Quebec, please notice that you should not write about your work to Mrs. Veals but to Mrs. E. G. Blackadar, Howick St., Rockcliff Park, Ottawa, Ont.

LINK REPORT

Objective for Jubilee—Toronto (Bethany) has reached its objective. Mrs. Morgan, the Agent, sends in 13 subscriptions. She has succeeded in securing her net gain of 5. Hope the other Toronto Circles will follow with prompt renewals and a long list of new subscriptions.

Windsor was asked for a net gain of 15. To date Mrs. Boughner has 39 new subscriptions.

St. Catharines was to secure 20 as its net gain. All renewals are in and Mrs. Widdicombe has a net gain of 23.

A two-minute speech for the Link in a Hamilton Circle meeting secured 2 renewals, 1 arrears (2 years); 1 reinstated and 6 new.

A Pastor's wife can do much to discourage or encourage others to subscribe. One Pastor's wife goes to a new field and immediately sends 7 new subscriptions.

From Saskatchewan—"Am sending arrears (2 yrs.) and renewal and money for a new subscriber. We cannot get along without the 'Link'."

Delight is expressed from all our Agents at the proposed union of the two papers, The Link and The Visitor. Let us have all arrears paid up and every subscription paid a year in advance. Due credit will be given every paid up subscriber.

Grace L. Stone Doherty,
Supt. Agents Link.

TREASURER'S CORNER

We have received from Circles, since Convention, (including \$38.25 Jubilee: \$117.50 extras) \$4322.40; from Young Women's Circles (incl. extras \$2.00) \$834.49; from Bands \$630.29; from Miscellaneous sources (including legacies \$610.28; Jubilee \$312.00) extras \$5.50, \$2165.40.

This report is in all respects a marked improvement on that given last month. The Circles' giving has increased, though it is hardly yet where it was a year ago. The Young Women are holding the splendid advance reported in the February "Corner", while the Bands have fairly leapt ahead. Up to this date last year the giving was only \$419.50. This increase in giving, and in in-

terest is due to the splendid work of the Band Secretary, and the splendid body of Band leaders co-operating with her. It seems to me, sometimes, that the Bands and Young Women realize more clearly than the Senior Circles, the great gravity of our financial condition. These young folk have been sending not only their "regular dues" but their "over and above" funds as well. Stratford, Ontario St., "Lightbearers" Band, furnishes a splendid example of just this point. This Band has been most active in its "regular" work, and in addition, sent for a specific part of our regular estimates, their special Christmas gift money. It will be possible to maintain the work we have already undertaken, only if all Circles send in their "over and above" money for our regular work, or for our Jubilee Fund.

The February "Link" gives notice of a Jubilee Life membership Certificate. The cost will be, to one not already a life member, \$50; the money to be divided equally between regular and Jubilee Funds. To one already a life member the cost will be \$25.00, the entire amount to be "Jubilee" money. Present life members may send in their Certificates and a Jubilee gold seal will be affixed; or an entirely new one with the gold seal will be sent for \$25.00. The same principle applies to Bands. Jubilee certificates are \$20; to former life members \$10.00.

Gifts to the Jubilee Fund for the month of January are—Miss Priest, \$12.00; Mrs. S. J. Moore, \$100.00; Toronto Central Circle, \$3.25. Total to date \$375.25.

Life members added during the month—Circles:—Mrs. John Shaw, Walmer Rd.; Mrs. M. A. Elley, Windsor, Temple; Mrs. Charles Pettit, St. Thomas, Centre St.; Mrs. Joseph Ruddy, Brantford, Park; Mrs. Jessie McKinnon, Toronto, Central; Miss Muriel Mears, Niagara Falls, Jepson Y.W.; Miss Nettie Gibson, Stayner; Mrs. W. E. Campbell, Toronto, Parkdale.

Bands—Miss Nettie Waumsley, Hespeler; Wilfred Glen Rumble, Ridgetown; Miss Mary Frances Potter, Walkerville "Happy Comrades".

M. B. Piersol, Treasurer.

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

A QUESTION FOR YOU

How much time do you suppose the average member of a Baptist church gives to thinking about, studying about, or knowing about missions? Or to make it more concrete, about the missionary work of our denomination? Consider yourself an average member for this purpose, and put the question to yourself. How much actual time do you devote to learning what your own denomination is doing in its mission fields in all parts of the world? An hour a week? Ten minutes a week? Honest now, how much? And what source of information do you seek?

These are by no means idle questions. They touch upon one of the most important phases of our Christian life. We are members of the church of Christ. By that token we are believers and followers. We have assumed certain definite obligations. To support missions, which mean world evangelization, is foremost among these obligations. But we cannot support missions intelligently unless we know about them and their needs and claims upon us. As a matter of fact, those who do not care enough about missions to know about them do not recognize the need to give to support them.

We ask these questions to arouse interest, if possible, in some who will confess that they have not devoted any special time to the real study of missions.—“Missions.”

VISIT FROM DR. JOHN R. MOTT

By H. C. Priest

The recent visit to Toronto and Ottawa of Dr. John R. Mott calls for more than a passing notice. Probably no other religious leader is so widely known or possesses in such a unique degree the confidence of all branches of the Christian Church throughout the world. He has been aptly characterized as a missionary organizer, administrator, statesman and author whose influence girdles the globe, whose leadership enriches the life of many nations and whose countrymen are all mankind.

In addition to other positions which give him world contacts, Dr. Mott is chairman of the International Missionary Council thus representing the organized missionary forces

of the world. He has recently returned home from one of his many remarkable visits to the East in the course of which he addressed meetings and held conferences with the religious leaders in Japan, China, the Netherlands Indies, Australasia and the Philippines. Reports from the leaders describe the meetings as among the most remarkable ever held in those countries, in the appeal they made and the influence they exerted.

The committee, composed of Secretaries of the Mission Boards of the different churches, which had charge of the arrangements for Dr. Mott's coming to Toronto, was extremely fortunate in being able to arrange a visit covering six days and those days they filled to overflowing with a programme of meetings varied in character and exceptionally wide in their appeal.

Dr. Mott arrived on Saturday morning, January 29th. The first to claim his attention was a group of newspaper reporters, and to them he carefully gave the best part of an hour as they plied him with questions related to the Eastern situation. Another hour was spent in conference with leaders. In the evening he addressed the Student Volunteers of all the colleges in Toronto on "The Work of the Foreign Missionary Not Yet Finished," emphasizing the fact that the situation today by no means lessens the call for missionaries, but it does demand that the missionaries sent shall be of the highest quality and thoroughly prepared.

The splendid audience that crowded Convocation Hall Sunday morning and evening was a remarkable tribute to the distinguished speaker and a striking testimony to the place that he holds in the thoughts and hearts of our students. With intense interest they followed his presentation in the morning of "The World Situation and its Challenge to the Students of Canada" and in the evening of "The Pacific Basin—with special reference to China."

One of the strongest addresses of the entire series was that given in St. James Parish Hall on Monday morning to the ministers of all Communions in the city. Not only were present world conditions portrayed in such a way as to kindle hearts with the im-

perious challenge, but the responsibility of the minister for leadership in the missionary enterprise of the church was pressed upon the conscience of those present.

Monday and Tuesday afternoons were devoted to two lectures in the Canadian School of Missions, on "The Preparation Required for Missionary Service", and Monday evening to the Annual Meeting of the Bible Society in Massey Hall, when the large audience was thrilled with a masterly review of "The Bible as a World Power."

There were no spare periods during these days. Tuesday and Wednesday mornings were occupied with two hour conferences with representatives of the Mission Boards; Tuesday evening to a Men's Supper Meeting in the Central Y.M.C.A., when nearly 600 men from all the churches of the city were challenged with the World Mission of Christianity; Wednesday afternoon to a Women's Mass Meeting in Trinity United Church, where even standing room was at a premium; and Wednesday evening to a conference with the Faculties of all the Theological Colleges in Toronto, on "The Place of the Theological College in the Missionary Enterprise."

Ottawa was also privileged to share in this remarkable visit. Part of Thursday was spent in that city. A Noon Luncheon at the Chateau Laurier, arranged by the General Ministerial Association, made it possible for between 400 and 500 men to hear this great leader and his challenging message. In the afternoon a mass meeting of women crowded the spacious auditorium of the Dominion United Church, not a few standing throughout the entire service as the speaker set forth the great contribution that Christian Missions has made to the life of the world.

It was very interesting to see the Japanese Consul come up at the close of the luncheon and hear him remind Dr. Mott that he had first heard him when a student in Japan, and the Chinese Consul follow with a similar statement, and then to see the Japanese Consul introduce the American Consul with the remark, "It is rather unique for a Japanese Consul to introduce an American Consul to an American citizen in the Canadian Capital."

As one thinks back over this unusual series of addresses one is impressed with the vast amount of information conveyed, the breadth of vision that marked them, the keen penetrating statesmanlike judgments given on difficult situations, the call to enter doors of opportunity that not only face the Christian Church, but which challenge and in some cases even menace her as never before, and above all, notwithstanding the tremendous difficulties and the adverse conditions so fully and frankly faced, the strong note of optimism that denominated the entire series.

An editorial writer in one of our city dailies says:

"The vision he gave us was of a world open as never before to the Christian influence—not one citadel hostile to Christianity that could not be entered. Everywhere an unparalleled interest in religion. No period in the past without such areas of interest; to-day the interest universal.

"Throughout the world, as Dr. Mott summed it up, there is a rising tide—a passionate seeking for liberty, for truth, for a larger, fuller life. The rising tide gives the Christian church such an opportunity as she never had before. Without Christian guidance it is full of dangers. If advantage is not taken of it before it reaches its height and begins to ebb, an opportunity will be lost that may never occur again."

One cannot but ask what is the outcome of such a visit. Great needs, great tasks, great opportunities lie before the church in the Mission field in international relations, in the industrial world. These have been pressed home upon the hearts of the large numbers who have listened to these great addresses. Shall we not hope and pray that with a new devotion, a devotion adequate to the needs, men and women may give themselves as never before to this great enterprise of bringing in the world sovereignty of Christ.

CHRISTIAN COLLEGES FOR WOMEN IN ASIA

As in Europe so in the Orient the term "student" is reserved for those who are carrying on their education beyond school age, and who have already matriculated at

some university. It is only in the last twenty years that Oriental women have deserved this term, as, in addition to a widespread disbelief in the capacity of women for university studies, social custom in the Orient enjoined marriage at an age too early to allow a girl to continue her studies beyond her very early years. Even to educate girls at all seemed to many impossible, to most unnecessary, and to some injurious. Occasionally some learned father might educate a much-loved daughter, but the acceptance of women's education as an ordinary fact in national life is a process still in its initial stages. It had its rise in the 19th century and is the fruit of Christian missions. Not only has the Church raised the age of marriage for Christian girls, thereby gaining for them the time and health for higher education, but it has also opened the gate of learning to them by establishing girls' schools in all its fields of work. Last year Ceylon celebrated the centenary of the first girls' school in Asia, the Uduvil school in Taifra, which is the work of the American Congregational Mission.

Women's colleges, however, are the fruit of the present century and, considering all the many obstacles that beset their origin, it is amazing that even the small group of them which now exists has come into being at all. All the objections raised against the education of women in general were urged with tenfold strength against their university education. But some girls strangely desired it, the university authorities were not against it, and a few fathers were willing to let their daughters attend lectures at men's colleges. The academic success of most of these students began to dispel the idea that women were as such incapable of understanding the higher studies and of passing the same examinations as men. We must greatly honor the achievement of these pioneer women who underwent great exertions with few alleviations and enjoyments, and thus paved the way for their younger sisters to move on to happier things.

In the twentieth century the number of women students and graduates became sufficiently large to cause serious thought on the part of missionaries. These academic women were of immense importance and influence.

Most of them were Christian, and their value in church work and in mission schools was beginning to be felt. The idea of women's colleges sprang up in several places. But the expense seemed prohibitive and the number of specialist teachers required for the staff seemed unattainable. The teachers must all be university honor graduates themselves and no mission could devote the few such women which it possessed to the instruction of a handful of matriculated girls. Two or three missions made efforts of this sort and added college classes to one or two of their chief high schools, but in hardly any case could they carry on the work beyond the government examination which comes as a test at the end of the second year. The complete course of four years which is required of "first-grade colleges," and the absolute separation, from school which is so necessary for the academic dignity and standing of a college seemed impossible.

The remedy was found where the remedy for many missionary problems may yet be found—in combination and union. What no one mission could afford to do, several missions in co-operation might accomplish. And so in the last fifteen years Union Christian Colleges for women have sprung up in India, China and Japan, and have attained a success far beyond the expectation of their founders. The first response was an immediate increase in the number of girls sent to the colleges. Parents saw many of their misgivings removed when they found that their daughters would be taught by women and with women, and would be lodged in buildings where every care would be taken of their health and where their teachers would live with them. The girls themselves also were eager in their desire to go on with their studies in places where they could have the peace and safety of the boarding school combined with greater freedom or more manifold activity. The missions also before long could welcome to the staff of their high schools teachers of the same language and race as their pupils, academically fit for their work and moulded by the valuable training derived from life in a residential college.

The advantages of union in such mission-

ary work are many. Not only is the expense which would be too great for one mission lessened by being shared, but it is a positive gain that different types of Christian thought and different habits of devotion should make their varying contributions. It is indeed most undesirable that "our unhappy divisions" should be perpetuated in the mission field, and yet each sect has arisen from a zeal for clearer truth or greater devotion. The way to union is not negation but affirmation, and by recognition of positive contributions made by those who differ from one another. Nothing is so uniting as a common task, and in carrying on the work of union colleges we learn to give and to receive, and to realize how much greater than our differences is our unity of purpose and our community of resource.

Seven of such union colleges have become widely known in America by means of the magnificent efforts made in the years 1920-1923 to collect funds of two million dollars for their aid. The seven are the following:

- (1) Woman's Christian College, Tokyo, Japan.
- (2) Yenching College, Peking, China.
- (3) Ginling College, Nanking, China.
- (4) Women's Medical School, Shantung University, Tsinan, China.
- (5) Isabella Thoburn College, Lucknow, India.
- (6) Woman's Christian College, Madras, India.
- (7) Women's Medical School, Vellore, India.

The splendid generosity of those who contributed to that great enterprise has provided the seven colleges with what was lacking in the way of land, building and equipment, though all seven are sorely in need of endowment in order to use the gifts bestowed upon them to the best advantage. And there are a few other colleges which in 1920 did not come under the definition of a "Union Christian College for Women" but which may justly claim that appellation now, notably the Kinnaird College at Lahore, and the Ludhiana School of Medicine, which are both in the Punjab. Nor is it at all doubtful that other colleges will very soon be needed for

the increasing number of applicants. India, for instance, has between three and four hundred millions of inhabitants, of whom half are women, and it is clear that three or four colleges will not suffice for them. Nor can the needs of Japan be met by one college. The very success of the first Oriental colleges for women insures their multiplication.

The aim of these colleges is frankly Christian. The purpose of each is to strengthen, both intensively and extensively the Church of Christ in the land in which that college is placed, and thus to aid the Church in its great task of bringing that land to the feet of Christ. All other aims are secondary to this. A missionary-college regards all truth as a revelation of God and every student as a seeker after truth. It believes that the Christian cause has everything to gain and nothing to lose by the widest diffusion of knowledge, that ignorance, prejudice and apathy are its great enemies, and that the nation to which the college ministers has much to contribute to the world's store of thought and knowledge and much light to shed on the Divine truth of the Gospel. Its work is to remove barriers, to release hidden energies, to make windows for the light and to draw the attention of the thoughtful to the claims of Christ "in whom are hid all the treasures of wisdom and knowledge."

Eleanor McDougall,

President Woman's Christian College,
Madras, India.—Sel.

MISSIONARY MEDICAL SCHOOL FOR WOMEN, VELLORE

By Dr. Jessie Findlay

"Twilight shadows gather round us
Sunset splendours fade away
And the murmuring breezes whisper
Farewell to the dying day."

Can any of the seventy girls gathered on the steps of the white pillared hostel ever forget these vesper services—the beauty of the sunset skies; the calm majesty of the surrounding hills; the rustling trees and twittering birds, the bells from the near-by temple

and the low voice of one of their own number conducting the simple evening service?

For four short happy years they come, from village and city, from Mission boarding school and simple home, girls of different languages and customs, different castes and creeds. In these four crowded years they receive many new impressions, in fact a whole new world opens up to their view, and then they go out from us and are scattered here and there throughout India and some even in foreign lands. What impressions have they carried away with them? Has it paid to give them of our best of life or money?

It may yet be too early to look for the answer to these questions, but we believe that already we have reaped some precious fruit from the seeds we have been sowing these last eight years. This year we sent our fourth class of graduates which brings our Alumnae up to seventy. Shall we take a glimpse into some of their work?

There is a little Mrs. C— who came to us as a bride, filled with a great zeal to be of service to her fellow women. "No, I don't want to settle in a big city or a great Institution. My husband and I plan to go to some little village where he can teach and I can heal." And they did. She is now the mother of two children and besides her work in the home she daily carries on a Dispensary. She writes: "I have been working in this village from the time I left school except for five months which I spent in a Government Hospital for freshening up (she does not mention the fact that a good position was offered her in the city at that time.) I am the first one to work here. People here were accustomed only to men doctors. They were under the impression that only men with wonderful skill or brain could be doctors. They never thought that a woman born and brought up like them could be a doctor. Now they have come to understand me as a doctor and so many are anxious to get their daughters trained."

Another from the same class writes: "After a year at Guntur (Mission Hospital) I took up work outside the Mission at a place called Srirangam, a very orthodox place and a center of Hindu pilgrimage. The town is a small

one, almost an island, lying between two great rivers and exposed to the dangers of floods when there is plenty of rain. I was there just when the whole town was flooded. Waters rushed into the houses and our hospital and it was really a hard time. The Lord saved me wonderfully from all dangers while I was there.

Since as I said the place was an orthodox one I had some trouble in the beginning, being the only Christian on this side of the river. But as the people came to understand I soon got over the feeling of strangeness. I was in charge of the Women's department of the hospital with two nurses to assist. The part of the Hospital in my charge contained six beds for maternity cases and twenty beds for other sickness. Besides these there were special wards for Brahmins. While in the Hospital I had plenty of opportunity to speak to the women about Christ and his love since the picture of the Shepherd Christ which hung up in the consulting room occasioned conversation on it."

Not all have gone into villages. We have two of our own graduates on our staff this year, one from the '22 class and one from the class of '23. The first spent three and a half years in a Mission Hospital in Madras and we should probably not have had the good fortune to get her had she not seen fit to come to Vellore as a bride! She spends all her morning in the Pathology department and her afternoon hours in the Dispensary or on outcalls. The second spent two years on the staff of our sister institution in Madras and this year has come to us as a Lecturer in the Anatomy department. "I should have liked to have gone into medical practice but I feel I should help my own school as they need me," she wrote.

Twenty-eight are or have been in Mission Hospitals, and have almost without exception given excellent service. Many have refused posts with a higher salary attached. Some have refused or given up Mission employment to go into Government service, usually because of financial needs in their families. Most of our students take this course that they may be able to add to the family budget, for family ties in India are the strongest and

most binding there are. One fine girl had to refuse an Internship we offered her. "I am the eldest of 8 and I must help educate my younger brothers and sisters. I would so like to be able to spend a year with you!" and she took up a Government post. Now comes a letter to Dr. Scudder. "Now doctor let me make your heart leap with joy. I am so tired that I can hardly write anything, yet I should let you know about this, because my joy will not be complete if I do not let you know" and then follows the story of how a one year old graduate fought against fearful odds daring to attempt what two of her superior officers would not undertake, and saving a mother and a baby in the face of overwhelming difficulties. "If you only stand beside me" she said to the Medical Officer, "I will do this operation (Caesarean)". Doctor, God used my hands and the patient and the child are doing well. The doctor is very pleased with me and said that he admires my boldness but I told him that it was nothing of my ability that did it. He wants me to write an article about this and wants the people to name the child after me." She could not enter a Mission Hospital but if all our girls in Government service can carry with them the same Christian spirit, we shall not worry that they seek such posts shall we? At present twenty-three are carrying on in Government or Municipal Dispensaries or Hospitals five of these being in Child Welfare Centres. This is a type of work we are very glad to have our girls do for they are helping lay good foundations of health for the coming generation, and they touch the homes of the land so much more intimately.

One of our '23 graduates is at present in New York doing post graduate work, and making a success of it too. Two are in private practice which is perhaps the most difficult position of all. Even when they are married and have the interests of their homes they long for a chance of more regular work. The private practitioner in India has many obstacles to overcome before he can make his profession pay.

Two of our graduates—both married—have been Medical Officers in Girls' Schools in Madras.

Calls come in more urgently than ever this last year for assistants in Mission Hospitals and it seems as though the day when we shall have to search out positions for the girls is still far distant.

Our greatest anxiety at present is to get them safely over the Examination shoal that blocks the outlet of the harbour. There are plenty of fish in the deep sea beyond and they have plenty of courage to launch out into the deep but the discouragement at the beginning is bringing to all of us hours of doubt and anxiety. Will you not help us with your prayers through these troubled waters? All but two of our last year's class have had to appear for supplemental examinations. We must expect some such hindrances during these unsettled times and yet there must surely be a deep channel out and only our combined efforts will find it.

Twilight shadows softly gather
And we turn our hearts to Thee
Oh accept the praise we offer
Father hearken to our plea!

J. Findlay.

October, 1926.

WHAT IS EXTRATERRITORIALITY?

The future of missionary work in China is so bound up with the questions of treaty revision and extraterritoriality that it is important to have a clear idea of the issues involved in these terms. In response to a request for information, Dr. J. L. Stewart, at home on furlough from West China Union University, has explained the situation as follows:

"We as foreigners living in China are legally protected in general in three ways:

"(1) **International Law.** This gives, of course, the right to any nation to see to a certain extent that its nationals are properly protected while living in any other nation.

"(2) **Tolerance Clauses** in certain treaties made between China and foreign nations, which give, especially to missionaries, religious freedom to propagate the Gospel in China and to have protection for their persons and property while doing so. Here is the chief clause in the American Treaty of 1858:

"Article XXIX—The Principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would that others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested."

"By the 'favored' nations clause, all nations get similar privileges. It is these Toleration Clauses that chiefly concern Christian work, and as China has of herself granted religious liberty in her constitution there seems little against them, save that some in China say they have the stigma of being obtained by force.

"(3) **Extraterritoriality**, which is thus defined by Judge Lobinger, of the United States Court in Shanghai:

"Extraterritoriality, or, more properly, extraterritorial jurisdiction, is a system under which a sovereign power retains full control of its nationals in territory outside its own. This necessarily excludes the exercise of control over the same national by the sovereign Power of the territory in which he is located. In other words the national remains under his own laws and institutions instead of becoming amenable to those of the locality."

"Briefly extraterritoriality means that if I wish to sue a Chinese I must do it in a Chinese court, but if he wishes to bring any action against me he must do it in a British court where I will, therefore, be judged according to British laws, procedure and judge.

"It is very rarely that a missionary is brought into court for either civil or criminal cases, so comparatively little concerns us. On the contrary it is of much concern to our commercial men where contracts are being frequently adjudicated, whether his law, procedure, and judge is to be Chinese or his own country's."

At the Shanghai Conference of Christian workers where both the Chinese and the foreigners were equally represented, the del-

egates were unanimous in their conviction that "extraterritoriality and the tolerance clauses are in many important ways now prejudicial to the progress of the Christian Movement in China," and that both should be removed. "The Chinese were a unit all through the discussion," says The Chinese Recorder. "Some Chinese expressed doubt as to the propriety of Christians seeking 'safeguards' for Christianity. They were willing to be Christians and worship God, no matter what the condition in China. They wanted no protection. They had caught the adventurous enthusiasm of those Christians who in days past have gone forth fearing nothing and daring all to live like Christ."

—The Missionary Monthly.

DAN CRAWFORD: CHRISTIAN PIONEER OF AFRICA

By Dr. George Edwin Tilsley, F.R.G.S., Luanza Mission, Congo Belge.

In the Long Grass Lands of Central Africa see the hunter, bow and spear in hand, returning from the chase. Out of the all-hiding bush, he marches into the clearing of his king's village. He is observed. Up goes the shout, "**Mavingo! Mavingo!**" which being interpreted, means: "Justification! Justification!"

"Hi! you there! All this time you have been off, hidden out of sight in the long grass; produce something to show that you have made good use of your time."

No soft enquiries after comfort and safety. He has been soaked by dew, torn by thorns, in danger from wild beasts; he is weary and hungered. But first—what results? "Justification!" "**Mavingo!**"

Then the proud moment as the hunter shows the cut-off tail of the kill. "**Kanyama, Mwane.**" (Just a tiny animal, Excellency.) Represented by that tail, or tails, there may be half a ton of meat cached in the long grass waiting to be fetched by the subjects of the king. If elephants are in question, it may be ten tons. Still, his report is "A tiny animal, sir."

Out of Central Africa's Long Grass where constantly he sought souls for his King, Dan

Crawford has marched, suddenly, into the clearing of the King's presence.

"Mavingo, Dan."—"Justification!"

"Kanyama, Mwane." (Only a tiny animal.)

Only a life time hidden away in the African bush. Only a life time of consistent seeking for souls. Only hundreds of those African souls saved by the blood of Christ. Only African churches founded and established. Only the whole Bible translated into a foreign tongue. Only a **kanyama!**

Dan Crawford's accomplished work was "just a tiny animal." He had expected to do more, much more. In these last years, many a time he discussed with me the work that he had hoped still to do for God in Central Africa. "And you, dear old boy," he would say, "you must be my Timothy."

About Dan Crawford there was no "shouldering the crutch to show how fields were won." His slogan for 1926 was "Hats off to the past, coats off to the future."

I met him first—it was in my imagination—when I was six years old. He had married my father's sister, Miss Grace Tilsley of Bath. The stories of "Uncle Dan" constantly heard in childhood constituted to me a definite call to go to Luanza as a doctor to lend a hand. "The dominant wish comes true."

Now, after twenty years of forward looking, at last here we are in the train rattling into Elizabethville whence we are to start on our long march to Luanza. It is nearly midnight. Uncle Dan is to meet us. We draw to a standstill, but he is not there. We wait nearly an hour for him. And the reason? There can be one only—and that Dan Crawford's rule of life. The Gospel first. "Give me the Gospel to the whole world," he often said, "and you can have all the rest." At that late hour of the African night and in that devil-darkened mining town of Elizabethville, he had been busy about his primary business—**preaching the Gospel.** Always that came first with him. He made it a rule never to let the day close without having dealt individually with at least one soul. No one ever came into contact with him and went away without the Gospel. This I saw to be so during the years that followed, while we lived

with him in Luanza during the last years of his faithful life of bush-Gospel.

The gift of tongues was upon him. As a translator, his work was preeminent. Not a few Africans have said to me "Konga Van-tu!" ("Gatherer of the People" was his native name). "That one, does he not know more about our language than we do ourselves?" Of the New Testament, when it was read in their hearing, they would exclaim, "Our own tongue, verily our own, own tongue!"

Sometime ago the National Bible Society of Scotland published a revision he had made of his former New Testament. When the first of those beautiful red New Testaments with their splendid illustrations arrived in Luanza, his excited joy and his thankfulness in God were delightful to see. His manuscripts of the Old Testament are complete. They have still to be printed. \$10,000 would produce the edition and crown his life's work. "The whole Bible in every hut of the land" was his great objective.

The morning came, under the hot African sun, when, for the last time, we scrambled with him down the cliff to the shore of Lake Mweru. We were off to England; the Old Testament was to be engineered through the press. All the way down he talked plans for our future work together when, the Old Testament printed, we should have returned to Luanza.

The Lady of Luanza, his noble wife, was there. Miss Bryde from Australia was there. They edged toward the dug-out till they were standing in the water. With yearning he kissed each of our three children and they were carried abroad. We gripped hands as we said: "Good-bye—Good-bye. Till we meet!"

The African sun shone on his white hair as he bared his head. The wavelets of Lake Mweru lapped his feet. Round him were crowded his beloved Lubans. The paddlers began their endless chant. The canoe began to dance across the shallows. The sturdy up-standing figure of Uncle Dan, dearly loved figure in the knickerbocker suit, grew smaller and smaller and we caught our last glimpse

(Continued on page 265)

Our Work Abroad

A WEEK-END AT COCANADA AND SAMALKOT

By Rev. R. V. Bingham

This article was written in Allahabad, India, on December fourth. Mr. Bingham is spending several months in visiting various missions in Asia and Africa.

Having been asked to visit India to hold a conference with missionaries and English speaking Indians at Bangalore, I felt I would like at the same time to get a little glimpse of our Baptist work in the short month which I had available for this great land. I knew that the High Park Paptist Church, Toronto, would hardly forgive me if they knew that I was so near our own missionary, Miss Brothers, of Samalkot, without availing myself of a stop over.

So I decided to spend a week-end at Cocanada and Samalkot, the announcement bringing from Mr. McLaurin, the wise saying, "Welcome, Delighted!"

I arrived in Samalkot on Friday morning, Mr. Armstrong and his little laddie meeting me at the station with the "Ford," ever accommodating and serviceable.

A short ride, and we were surprised to receive a public reception, the whole school being on parade with banners flying, and we had to pass between the line of boys to the Mission.

Here we received a hearty welcome from Miss Brothers and Mr. Armstrong.

Just one day at Samalkot, but how much these good missionaries did pack into it.

First we had to meet and address the whole school. There they were packed in as only Indian boys and sardines can be packed. But before the agony of speaking through an "interpreter" we received our first degree from an institution of learning—we are not quite sure how many D's were implied by the many garlands of flowers placed around our neck but it did not remove our embarrassment at our difficult task.

We have always admired the man who could speak on unperturbed when hecklers were throwing in their interruptions; but when you have an "official" heckler who cuts up the thing you want to say into little

more than sentence lengths we confess that we feel that we need a new two gear shift added to our mental machinery to make a success and carry on without jolts. But the boys endured it and rewarded us by singing "O Canada."

Of course we inspected the whole plant from school to well, the latter a very important part of Indian life. We called at the home of each of the teachers, and were introduced to the "home makers." Then we saw the boys "grinding at the mills," and preparing the food for two hundred boarders.

Even the mongoose, the official snake-killer, put in an appearance for inspection.

Later we looked in to each class room and listened to recitations all round. The older boys wanted a story in English. Another class a problem in mental arithmetic. We gave them an African one that when they had solved they would never forget.

The Purpose of the School

One asks, "What is the purpose of the school?" And there is no question but that it is a school with a purpose and that a Christian one. The daily Bible teaching is the foundation of all the work, while the evangelistic school in the surrounding district gives the expression of its life.

This is no place to discuss the problems of educational evangelism, but we feel free to say that to the full extent that this method can be used for the furtherance of the cause of Christ in the hearts of the young our missionaries are seizing the opportunity.

In the evening we went into town to see the church and learn something of their evangelistic problems from Mr. Armstrong. We are sure that he and the little group of fellow workers at Samalkot are alive to their primary calling as ambassadors of Jesus Christ and are keen to utilize the forces available to make Christ known.

In addition to her very heavy duties in the conduct of the school, Miss Brothers undertakes the personal evangelism of one section of the town which we visited, and we were deeply interested in entering the homes of a number of converts in this district. When darkness at last drove us to the kindly hos-

pitality of Mr. and Mrs. Armstrong's home we spent the evening in happy fellowship while Miss Brothers held her prayer meeting with the older boys. We were up betimes on Saturday for the programme called for our presence in Cocanada for the eight o'clock open-air service. The inevitable "Ford" was on hand and Mr. Armstrong covered the miles on schedule time. Arriving at the "McLaurin" home, no time was wasted, for every hour must be utilized, and so we were transferred to another car and rushed to the "open-air."

My one regret was that I had not my camera with me that I might let others see what I saw that morning.

By the historic clock tower at the one end of the bridge which is the only connection between the two parts of the city we came upon the little semi-circle of Indian Christians, who by song and testimony were arresting the steps of the people and drawing them from the busy line of traffic that constantly streamed by.

In thirty-five years of ministry on four continents I have seen very few better stands for Gospel work than on this spot.

Gripping the Situation

And those teachers and students were gripping the situation. An open-air crowd on a great thoroughfare has got to be held or it soon dissolves. For the best part of an hour I watched speaker succeed speaker without any diminishing interest or dispersing of the crowd. How I wish I could picture the deep earnestness of these witnesses for Christ, and that look upon the faces of that Indian ring of listeners, ranging all the way from curiosity to conviction as the Gospel message and the Christian testimony rolled forth. And when at last Mr. McLaurin, our John the Baptist, stepped into the ring, the crowd drew in a little closer, and grew still deeper, as with that earnestness of appeal that we know so well at home he proclaimed in Telugu the unsearchable riches of Christ—high caste and low caste, the proud and haughty with the downtrodden and despised all listened on till his message closed.

As we saw the way in which the booths and bazaars are crowding in on this historic

open-air site and threatening to squeeze out this wonderful opportunity of real missionary work we wished we had the money in the hands of some of our Christian stewards.

We passed through our Canadian West in the boom days; we have seen all the choice sites of Florida and California without investing a dollar in the real estate temptations; but we think if we had a thousand dollars to invest we would put it into the hands of our missionary and bid him by all means secure that site and hold it for gospel preaching. No better place could be found for training our young preachers.

Further it would be ideal for a Gospel Book Bazaar right where one is needed.

In next visiting the buildings where shortly the new Seminary is to be opened we listened with interest to the plans for the training of those called to Gospel ministry in order that they may be thoroughly fitted for their work. The plant is certainly well adaptable to its new use, and its contiguity to every sphere of possible and practical Christian activity will challenge this coming group of Indian "theologs," not merely to study but to serve. All this has been well weighed by those responsible.

Next we had a look in at the little book depot. How we did long to see this adequately equipped to meet the opportunity that is increasing all over India, of preaching the Gospel, through the printed page. If we could only have space to tell what we have seen accomplished through this agency in India some one would surely take this phase of missionary activity more upon their heart.

On the morning we left, we visited the girls boarding school, and following a message to those two hundred bright faced happy girls, such a contrast to the girls untouched by Christian influence, Miss Pratt surprised us by asking us on behalf of the girls to thank Mrs. Bingham at home for her little book "An Irish Saint," to which the girls had listened, chapter by chapter, to the inspiration of their own prayer life.

A Christian's Story

Outside, one of our brightest and most earnest Indian teachers was waiting to tell me that years ago he had been led to surrender

himself to Christ through reading the same little book. He talked of the characters of that book as though they were his friends. But who invested the dollar in those two books? The results under God, are largely their fruit.

Our Saturday morning was rounded out at the Industrial Institute where Mr. Smith has devoted himself to the equipping of a fine group of Christian lads to face practical life with the ability to heed the apostolic injunction "We command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3:12.

A study of this chapter with the example of the Apostle Paul, the most intense missionary the Church has known, as given therein, would silence any critic who would demur at the possible utility of such a phase of work in the light of India's pauperism and professional beggary, and the slow, slow progress of the Indian Church in the matter of self-support. Cash may yet be one of the foes of caste in India.

Still another form of work opened up before us in the afternoon, when in that wonderful Ford we made up a party that included the children, the sunshine of a missionary's life, to motor to Pithapuram. In an hour's ride, which included the constant dodging of oxen and buffalo, through country highways and quaint and narrow streets, Mrs. Stillwell interested us on the road with reminiscences of the early days, while Mrs. McLaurin drew from us something of the lights and shadows of work in the Sudan.

We were fortunate in meeting Dr. Wolverton on the road, and he immediately turned right about face and led back to his station. We were interested in what we saw of the several hospitals, well equipped and well staffed. No one who knows anything of the general alternative in these lands, to the Mission Hospital, but would rejoice in all that is being done to alleviate human suffering. But that which impressed us more was the interest and concern for souls as well as bodies.

Every moment between our viewing of the hospital, its patients, and its equipment, was occupied by Dr. Wolverton in telling of the spiritual successes, and God's blessing upon the work in the surrounding districts.

The hospitals were not full just now, for the rice harvest was at its crucial point. Picture our Manitoba and Western wheat fields without machinery, and you have India's harvest situation.

As it is the custom in India for a considerable part of the family to accompany a patient to the hospital and camp upon the Mission compound until they can remove the patient home again, people have to wait till after harvest ere they can afford to be sick.

We paid a hasty visit to the women's hospital with Dr. Allyn, and had a little glimpse of the splendid work being done for the women of India in this sphere through her labors, with the co-operation of her corps of helpers, Indian and Canadian.

One is glad to see the day that well trained Indian physicians and surgeons, druggists and dispensers are able to join hands with the missionaries in alleviating physical suffering among their own people.

We regretted our stay was so brief, but we were slated for a village meeting several miles on the opposite side of Cocanada at nine o'clock that night, so that reluctantly we had to pull ourselves away from a fuller view of the work at this station.

Now, Mr. Editor, we are alarmed at the length of this letter, and yet we have only just nicely started on a description of our week-end.

We would like to have written some things of that village meeting where we had the best part of a hundred people packed into a space of little more than a good-sized living-room. We should love to tell of the Sunday morning service when the Cocanada Church was pressed beyond measure (?) reaching the overflow point of using windows and doors where we labored with an English sermon, while Mr. McLaurin gave it out with ease in Telugu; and then followed the best part of another hour interpreting for one of the Indian leaders from another "foreign" section of India. We would like to tell of our visit to two rustic Sunday Schools carried on by the boys from the High School in the afternoon, and of the English service at night, but we dare not.

Before our train left on Monday morning

we added to all our pleasures the opening exercises with Miss Pratt's great group of girls and concluded with a visit to Miss McLaurin's Caste School—and all worthy of space and description, but I am afraid to trespass further.

But I cannot close without a tribute to the spiritual tone of the work as a whole as observed in this brief visit, and to voice my conviction that at a time when the missionaries have just been notified that work must be curtailed and expenditures decreased plans for advance would be far more in harmony with the Divine Will, and secure the blessing of God. Everywhere the missionaries are over-worked while the stations are understaffed.

Our churches at home have the men and the means necessary to go forward, if only "he that hath an ear would hear what the Spirit saith to the churches."

FROM MISS EVA McLEISH YELLAMANCHILI

The Evangelistic Campaign, October

We have been surprised by the response which is manifest in many places. We came in from tour on Saturday, and I cannot remember ever coming home with such rejoicing. The response, the intelligent questions, the affirmations that they would believe, and the discovery of people who were believing and are asking baptism, made it indeed a satisfactory tour.

We started our Campaign in and around Yellamanchili. We divided into three parties with Pastor Peter, Compounder Benjamin and myself as Leaders. We often worked together, but more often went our different ways. It was a great joy to me to have three voluntary workers join us. Once those three got the joy of preaching the Gospel, they did not want to quit, and are keeping on coming with me whenever I can take them. I sometimes wish my car were a "bus"—I could carry a number of women and drop them off at different villages, and thus accomplish more. We aim to reach all of our 200 villages before Christmas, and I think it will be accomplished as there has been no rain yet, and it is now past the middle of November. It is hard on the crops, which

look pretty fine in some places where there is still water, for we had a good first monsoon.

Almost Persuaded

It is a significant fact, in the villages where there are Christians, there is the greatest interest. Battu Sanyasamma, who is a Helper, lives in a village 12 miles away. She has many relatives in her village,—five sisters-in-law and a son-in-law. Her daughter has been baptized since we went to that village a couple of weeks ago, and her son-in-law, his brother, and a friend with his family are being taught preparatory to being baptized about Christmas time. In the same village, a Madiga woman, who used to be worshipped by the farmers because she possessed supernatural power, has given up her evil practices. It has been interesting to me to hear what this woman has to say about the "evil spirits". They have been a reality to her, and as in olden times, she has been troubled and torn in spirit by them. At such times she used to come to Sanyasamma to pray for her, and then she would get peace of spirit. Gradually, she has taken away from her house many of the things given her for use in worship, and now she refuses the money and gifts brought her by the villagers. But she does not seem ready to be baptized. She has broken away from much, but still hesitates to break from her caste. She has a dear little girl who loves the hymns and prayers. If this woman could give herself to Jesus as fully as she gave herself to the evil spirits, she would be a bright light—and every light lights more lights.

First Fruits of a School

A Madiga boy, about 12 years of age, has been asking for baptism since we had our special effort, and it is a great joy to us. He has been a night-school boy in our Madiga street school, and is the first fruits from that work. The people have been so hard in that street and this seems like the beginning of a break there,—the first lamb to lead in that flock. Last night he came and told me that his elder brother said "If you are baptized now I will be baptized at the New Year." His family is all pleased that he is becoming a Christian. "A little child shall lead them."

Pray for this lad, Appanna, for even young as he is, he has a great deal of evil to overcome. He must have a strong personality to make an impression there.

Another Seeker

Yesterday, I had a call from a Brahmin woman. She was sad because of the death of her little boy, and to comfort her, I said, "We are all going some day." She suddenly replied, "I am going with you." I was rather surprised and, not knowing just what she meant, I asked, "Where?" She said, "You just said we are all going some day, and I am going with you". Then I asked, "When?" "When you go, I am going". I thought perhaps she did not know what she was saying, but found that she did. Her husband is a priest in the temple, so I suggested she would have to give up idol worship. But she said, "How can we live? We get ten Rupees a month,—how can we live without that?" "Yes", I said, "but idol worship will not come to Heaven with you". She answered, "No, of course it will not. Pray much for me, for I am coming to you some day". Her widowed daughter is a Christian, I think.

FROM MISS SCOTT

The new compound school for caste girls continues to flourish. It is now recognized by government. The strength has been raised to 30, which is the maximum permitted by government for one teacher. A surprising feature of this school is that the children come from five different villages. This is very unusual and may not last after the novelty wears off. However, we are joyfully making use of the opportunity while it lasts, hoping it may even prove permanent.

While on tour the responsiveness of the Hindu women was particularly encouraging. In one place quite a large class of women enquirers gathered at the tent every afternoon and received definite instruction. Some have since placed their names on the list of those awaiting baptism.

A. Pearl Scott,

Palkonda, Dec. 31, 1926.

PENIEL HALL FARM

A paper prepared by Mrs. Hindson for the Bloor St., Toronto, Mission Circle

Peniel Hall Indian farm was established in 1915, but it was not until 1921 that Canadian Baptists assumed responsibility for the work there. So as yet the work is only in its initial stages.

Just here it would be well for us to note a few of the facts leading up to the establishment of our work on the farm and how we became interested.

About 40 years ago John and Antonio Chiriotto migrated from Italy to the Argentine Republic in South America. After spending some time there and in Peru they finally settled in California. Here John bought some land and started a vineyard.

One day he wandered into a Camp Meeting and became soundly converted. Obeying the command "Sell all thou hast and follow Me" John sold his vineyard, gave away the proceeds and for the next twenty-five years preached in the streets.

His brother Antonio had started a blacksmith shop and had forsaken that occupation for—as his will reads—"the profession of a miller." One day he was induced to buy a Bible. Later, his interest aroused, he attended Peniel Hall Mission when he became a Christian.

Some years later Antonio went back to the Argentine, and started a mission in Buenos Aires at his own expense. Owing to difficulty with the Argentine law and his failing health it became necessary for him to give up his Mission.

We next hear of him in La Paz, Bolivia. He had started there from the Argentine over the Andes, through snow and wintry winds on mule back. This man was now over 80 years of age and the hardships encountered in his journey left him weak and ill from which he never recovered. He died there in November, 1911.

While lying ill in La Paz, Antonio Chiriotto had learned something of the history of the people of the surrounding district. Two Indian tribes, the Aymaras and the Quichuas, especially attracted his attention. They are



Daniel Ruiz and a Native Christian at the Farm

the degraded descendants of that great Peruvian race which attained a high state of civilization under the Incas.

The Quichnas are found in S. A. from Colombia to the Argentine. The Aymaras are found in North Bolivia, around Lake Titicaca and down to La Paz, like an island in a sea.

This tribe is unique, in that they have kept their separate identity ever since the Spanish conquest in 1519. They would not be assimilated. Their language is quite unmixed with Spanish whereas that of the Quichnas is mainly Spanish.

The Aymara Indians called forth the sympathy of Antonio Chiriollo to such an extent that, in his will, he left an estate of \$30,000 to be used for social and economic betterment and spiritual conversion and upbuilding of

the Indians, through a farm to teach them modern methods of Agriculture, and a school to dissipate their dense ignorance.

Under the will the three trustees of the estate were constituted the Peniel Hall Society and were instructed to use the monies left in their charge for the above mentioned purpose.

After considerable difficulty and strong opposition from the Catholic Church, the trustees acquired about 1000 acres of undulating land on the shores of Lake Titicaca.

Here they built a school and bungalow. Under the supervision of two or three different Methodist missionaries the work was given a start. The problem at this time seemed to be the securing of permanent missionaries.

The Trustees feeling the need of stronger support and the backing of a Home Board in 1915 offered Peniel Hall Farm to the Canadian Baptist Board but it was not until the offer was renewed in 1920 that it was finally accepted. So through the grace of God in an Italian heart, Canadian Baptists came into possession of a new station, known as Peniel Hall Indian Farm, with new privileges and new responsibilities.

In January, 1921, Miss Wilson was sent out as head of the school on this farm and was later joined by Miss Booker, the first missionary to that country from the Women's Foreign Mission Board of Ontario West.

These ladies have done splendid work in the night and day schools, and in the study of the Aymara language. The only text books available were an Aymara grammar prepared long ago by a Jesuit priest and a dictionary in the La Paz museum. The medical part of the work fell to Miss Wilson, her skill being self-acquired, until the arrival some time later of Miss Palmer, a trained nurse. Miss Palmer is doing excellent work under very great difficulties. Her little mud hospital, where she treats so many of the sick, is at last receiving much needed repairs. No doubt this part of the work is the main point of contact with the natives. This is a language they all understand. Surely her kind ministrations will open the way to the healing of their souls.



Miss Booker and a School Group

Several years ago Miss Wilson came home on furlough and on account of her health has not been able to return.

About two years ago Mr. Plummer, a scientific agriculturalist, was appointed to the vacancy created by the death of Mr. Vickerson, who had been sent to Bolivia only a short time before. While Mr. Plummer is studying the language he is also making plans for improvements on the Farm. He is not working blindly. He is copying in a measure the work of a Mission farm at Yurco, where they have the grain so greatly improved and in such great demand it is sold before harvested. Consequently this is of great benefit to the republic. They also have prize cattle and sheep from England and Canada. Peniel Hall Farm also has some imported stock. This is of great benefit to the natives, for the same amount of work they get such better returns. The wool in particular is in great demand for clothing.

The church is in charge of Daniel Ruiz. He has a good Bible training and a good knowledge of Aymara. Mr. Wintemute trained him while he was his assistant pastor in La Paz. Under his leadership the school is larger than ever. Indian young men are gathering around him and the prospects are hopeful.

While it is difficult to measure results the work is steadily becoming established. Opportunities are opening for work outside the farm.

Shortly after Miss Wilson's arrival the farm was raided and considerable grain and produce carried away. To-day the leader of that rebellion is building a substantial building as a school at his own expense on his own land and is asking for a teacher for the children. Two other such openings have been offered. So the work goes on with the up-building of this Indian people in mind, body and Spirit. Missionaries and their supporters who have faith in the conquering power of God's Word, cannot fail to believe that a day will come when on that better cultivated and more fertile table land will be found a happier Indian populace. May the time be hastened:

"When like a swelling time,

The Word shall leap the barriers, and the
Light
Shall sweep the land; and Faith and Love and
Hope
Shall win for Christ these strongholds of the
night."

Among The Circles

A CHECK BOOK OR A MITE BOX

I thought of it once as I sat by myself,
And I looked at boxes that stood on the shelf,
One so large, one so small, with a contrast so
grim,
A handbox for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased
downtown;

And when I returned it was plain as could be,
A mite-box for Him and a handbox for me.

I tossed in a dime but it didn't seem right;
I couldn't be proud of that curious sight;
So I took out my checkbook and tried to be
square,

For I wanted my giving to look like my
prayer.

—Woman's Missionary Friend.

CLAREMONT

During the last year the work of our Circle has been well sustained both in attendance and interest. We had two special speakers. Miss Walker, director of the women's work of the Prohibition Union, spoke to us at our August meeting. Miss Priest, of Tunj, India, gave an address at a Sunday service, our annual thank-offering meeting, the offering being over \$16.00. During the early part of the year we had thought of having a bazaar, but decided on a free will offering. This offering was brought in at our November meeting and how thankful we were when the sum of over \$25.00 was realized. We are glad to report four life members for the year 1926, two for Home and two for Foreign. We are using might and mercy boxes in order to help the Jubilee Fund and we have appointed our "Jubilee Women" to take charge of the work.

CALVARY BAPTIST CHURCH, BRANTFORD

The annual "Thank Offering" of the Women's Mission Circle of Calvary Baptist church, Brantford, was held on Wednesday evening, Feb. 2nd, in the church. A large number of members and friends of the Circle attended.

Mrs. John Crandell, the President, presided. After the singing of a hymn, Mrs. Brockbank offered prayer. The Bible reading was given by Mrs. Waghorn of the First Baptist church, who chose the 15th chapter of John's gospel, first 17 verses, as the portion of scripture for her thoughtful and helpful message. Some of the thoughts she emphasized were, "Often we pray and wonder why our prayers have not been answered. We must first examine ourselves and search our hearts. Put God in the very first place in our lives, keeping in close touch with Him at all times. Then will our prayers be effective." Mrs. Waghorn gave a good motto to live by which was, "Live as if Christ died yesterday, that He rose to-day, and that He was coming back tomorrow." The message was one which drew forth kindly remarks from all. The president then introduced the special speaker of the evening, Miss Ellen Priest, of Tunj, India, missionary home on furlough. Miss Priest has had a rich experience in India, having gone out in 1893—34 years' service. She spoke out of that rich and long service tracing the work from its small beginning right up to the present, giving glimpses into the medical department of the work, the school work, work among the children, in the homes and the Women's work, all these being great helpers in making known the love of Jesus. Miss Priest said the missionary department of our church life was the most vital part, and she urged all to give Jesus the first place in our lives, not to think of Him as being far away but as one who is ever very present. The word of God is a living word, the seed is a living seed. Are we going to let the harvest go to waste for want of gathering? How does it come about? Through the preaching of the word. The speaker said in conclusion that India to-day is a new India, and we must keep step with Him and He will lead us on to victory. Miss Priest's address was full of information, inspiration and spiritual uplift. During the evening delightful vocal numbers were given by Miss Dorothy Baird, Mrs. H. Runchey and Mrs. H. Heys; violin solo by Mrs. Fromow. Miss Burrill very efficiently presided at the organ. Mrs. Dr. Barber, of

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The Young Women

A MESSAGE FROM ONTARIO EAST

The other day I received a letter from the Secretary of a Young Women's Circle in Beebe, Quebec, also I found a money order enclosed and extra money included for the exchange.

Listen to this sentence from the letter: "While we find it hard getting money for missions, we intend to send you some more later on. As I glanced again at the postmark I knew it had been sent to me by mistake, it being intended for the Eastern Society. But don't you like the spirit of these girls?"

I am delighted with the marked increase in the giving of our Young Women's Circles since Convention and may we all have the same spirit as these Young Women of the East, though we do find it hard getting extra for the Jubilee fund, let us send to our treasurer, Mrs. Piersol, what we have on hand and determine to send more later on.

To give is to live

Facts to Pray Over

This month let us get acquainted with the first missionary to go to Bolivia as a representative of our Women's Board, Miss Alice Booker, who went in 1920. Are you interested in the work that she has faithfully carried on during her first term of five years at Peniel Hall farm among the Indians, out on the shore of Lake Titicaca?

We find no provision made for her return passage to Bolivia, unless we send it in as a Jubilee gift.

A few months ago I read that a bar of iron worth \$1.00 was, when made into horse shoes, worth \$2.00. The same bar of iron could be made into needles and would be worth \$70.00. If this same bar were made into watch springs it would be worth \$1,000. This simple statement of facts has an intense practical application.

The young Indian women of Bolivia have true native ability, suggested by the first dollar. Give them liberty in addition to their original value and their usefulness will be doubled. Add education and their effectiveness will be increased seventy times; but

their native ability plus liberty, plus education, plus the power of the indwelling Christ, will make them a thousand times more effective, in their homes, to their country and to the world. Is that ideal not enough to take our imagination by storm?

I can think of no greater privilege for us than that of helping to send this beloved missionary back, that she may continue to help prepare the future leaders of Bolivia.

Ada Veals, Secretary.

Mrs. H. F. Veals.

PETROLIA

The Young Women's Mission Circle of the Petrolia Baptist Church held their annual election of officers at the home of Mrs. Ray Gregory on Tuesday night. The following were installed for 1927: President, Miss Katherine Pratt; vice-President, Miss Bessie McKay; Secretary, Miss Ruth Townsend; Treasurer, Mrs. Aldred; Convener of work committee, Mrs. Reginald Howlett; Convener of program committee, Miss Minnie Howlett. A pleasant feature of the evening was the presentation of quilting frames and a sewing basket to the Circle by Mrs. Ray Gregory, who has been a member for a number of years and who is leaving shortly to join her husband in Venezuela, S.A. A very delightful lunch was served.

Ruth Townsend, Sec.

KING STREET, HAMILTON

Our Young Women's Circle is making splendid progress, the attendance at our meetings is good and the interest well sustained.

We meet at the supper hour each month. Our membership is divided into three groups, each group being responsible for four meetings during the year, any member of the group failing to do her part pays a fine of twenty-five cents.

We are taking as our devotional study for six months: "Bible Types of Modern Women" by Rev. W. M. Mackay. We also have a two minute talk each month on Favorite Hymns and their writers.

May the Master continue to bless all our missionary efforts, broaden our vision, in-

crease our faith and open new doors for service.

Viola Bacon, Cor. Secretary.

DAN CRAWFORD

(Continued from page 255)

of him. An abutment of the cliffs shut him from view. We thought of those years, those wonderful years with Uncle Dan; those years crowded with vivid lessons in the deep things of the Word, and in "thinking black."

On the night of Saturday, May 29th, 1926, in his tiny, cell-like bedroom, Dan Crawford lay asleep. He awoke as he has waked a thousand times before, the richer by a fragment of new-found truth. As he had done a thousand times before, he stretched for the paper and pencil to record his thoughts in writing. He knocked his left hand abrading the skin. There was iodine there, but he was too sleepy to use it. On Sunday morning the hand was painful and there was much swelling, but by Monday afternoon the pain had lessened. On Wednesday there was no pain at all. At two o'clock on Wednesday afternoon, June 2nd, the mail having arrived, he dictated his last communications. Then he said: "My left arm is poisoned and this poison is knifing my very heart; so we are in God's hands and all is well. It is harrowing and might have been avoided, only I was sleeping in my little cell in a deep sleep. This made me forget the iodine which is the panacea of my life. To say that it is **harrowing** is only to remind you that it is the harrow that produces the smiling lands of corn, and this explains that "We glory-in-tribulation" verse—**but, do we?** Good-bye, dear friends, we will meet at The Appearing in the excellent glory."

During Thursday, June 3rd, he was in deep sleep all day except when roused twice to take nourishment, and at about 6.30, without further sign or movement, "he was not, for God took him."

The church elders joined the kneeling group at the bedside. Oh, how they prayed! From the village there came the terrible sound of the wailing of many hundreds of stricken women. All night heart-broken men

worked at the necessary preparations, messengers hurried through the night. The elders tenderly pillowed his head on a copy of his translation of the New Testament. Then up the side of the Kundlungung went the great procession to the quiet cemetery amongst the African forest trees, and the soil of Central Africa received the body of Dan Crawford—a Greatheart of Africa.—Missionary Review of the World.

CALVARY BAPTIST CHURCH, BRANTFORD

(Continued from page 263)

The Park church, gave two short readings which were greatly enjoyed and which contained a real missionary message. After the singing of a hymn the meeting was closed with prayer by Rev. Mr. Fromow. The offering, which was a substantial one, will be equally divided between home and foreign missions.

Mrs. Charles Brown, Reporter.

BE THE BEST OF WHATEVER YOU ARE

If you can't be a pine on the top of the hill
Be a shrub in the valley—but be
The best little shrub at the side of the rill;
Be a bush if you can't be a tree.
If you can't be a bush, be a bit of the grass,
Some highway to happier make;
If you can't be a muskie, then just be a bass—
But the liveliest bass in the lake!
We can't all be captains—some must be the crew;
There's something for all of us here;
There's big work to do and there's lesser to do,
And the task we must do is the near.
If you can't be a highway, then just be a trail,
If you can't be the sun, be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are.

Be sure to read "Missionary Medical School for Women at Vellore" by Dr. Findlay, and "A Week-end at Cocanada and Samalkot" by Rev. R. V. Bingham.

Canadian Girls in Training

"Touring in India" may be chosen as the subject of this month's C.G.I.T. missionary program, and much of the material may be gleaned from the second part of Miss Kilpatrick's book, in Rama's kingdom. It should be adapted to form a background for the study of our Baptist evangelistic work in the Telugu field.

1. Call to worship. Hymn, "O Worship the King."

2. Devotional Period: Subject, "Worship." Nothing more appropriate could be suggested than the exercise contrasting the worship of God and the worship of idols. This was given in full in last month's "Missionary Link". There is also a C.G.I.T. service of worship called "Worship" which is equally suitable.

3. Study Period. Last month's study of the land of India should be kept in mind as we plan more detailed study for the various meetings. The interesting letter (pages 39-42 in the study book) should be read aloud. It may then be discussed under two headings, **Camping in India and Indian villages.**

Note the methods of travelling in India, and the writer's impression of the good roads, beautiful scenery, blaze of sunshine and depth of color. How real she makes the countless villages of India, 80 to 100 in a radius of ten miles, teeming with life. Emphasize the number of their gods, their abject terror of them and their need of **God**. Note also their superstitious fear of white people when they see them for the first time.

Briefly trace the development of touring as one of the most important parts of our missionary enterprise. Miss Stovel (now Mrs. McLeod of Vancouver) who went to India in 1888 and was stationed at Akidu, was the first woman in that part of India to tour alone among the villages. This work has since been taken up by all the missionaries. After all the villages in one district have been visited, the tents are taken down and the party moves on ten miles or so to another camping place.

Use freely the map of our mission field. Pages 4-12 in the last number of "Among the Telegus" gives a brief summary of the work of our missionaries who spend most of their time touring.

Note change in methods of transportation (p. 158 "Missionary Link" for Dec. 1926) and have the girls discuss how this increases the efficiency of the missionaries.

Be sure to emphasize the work of the faithful bible-women who are tireless in helping to carry the message to their Indian sisters. They understand them as no foreigner can and their changed lives command the respect of all. They now number one hundred and twenty. See also "Co-Workers" p. 135 of Dec., 1926 "Link."

4. Story. Have either "The Magnet" or "Old Ma's Miracle" told as typical examples of people in the villages of India and experiences that our missionaries have while on tour.

5. Work Period. The committee appointed at the last meeting to consider a missionary project should report, and the work might be started. Others might cut out and mount on card board the missionary directory given in the November "Link". It gives the names of the missionaries and their stations and will be found most useful.

M. B. Marshall.

WHY I BELIEVE IN MISSIONS

By a Japanese Young Woman

Maikawa Ei Ko

My subject this afternoon is, "Why do I believe in Missions?" As I thought over my subject I found I had many reasons for believing in Missions.

1. The effect of Christianity on civilization. To use Japan as an example, in feudal times, before Christianity came to Japan, the barons had power over the lives of people who were bound to their masters and lords. The people sacrificed their lives and their families for their masters. Since Christianity entered Japan, the people have become free.

In the non-Christian countries you will find men living together in communities, because they dare not live a free, safe, independent home life as Christians enjoy for fear of outrage and death at the hands of lawless men; you will find energy repressed, thought stifled, individuality crushed, because the

(Continued on page 270)

Our Mission Bands

The Link of October, 1926, contains a very splendid article by Miss Janet Robinson on our Medical Mission work in India. Since we cannot cover all of this work, we are making a particular study of Dr. Hulet's Hospital at Vuyyuru. She is one of the two lady doctors we are helping to support. The same article has a very interesting paragraph about Dr. Sarah Cook, the other lady doctor whom we help to support. She has recently gone to Chicacole to take charge of the Hospital that was left without a medical missionary when Dr. Marjorie Cameron passed away.

"Among the Telugus" for 1926 has many interesting things to tell us of our Medical Mission work. Miss Dale can supply you with a copy. Several of the recent Links contain letters from the Medical Missionaries, and they have succeeded in presenting their particular fields in a very real way.

In the Link of February, 1926, there is a splendid plan with explanatory notes of the Hospital at Vuyyuru. One of your older members would make a copy on the blackboard. Instead of 6 (c) under programme have this member explain the map.

The Link of February, 1927, p. 223, gives an account of the opening of Dr. Hulet's hospital.

The July-August Link, 1926, on page 461, has a picture of Dr. Hulet and her workers.

THE WORK OF CHRIST'S KINGDOM IN INDIA THROUGH MEDICAL MISSIONS

Programme No. 3

1. Hymn—"We've a Story to Tell to the Nations. Church Hymnal No. 793.
2. Prayer—That we may do our part to tell the story of Christ to the nations.
3. Business. Reports, Announcements. New Business.
4. Our Gifts. (a) Offering taken by ushers. (b) Hymn. "God Loveth a Cheerful Giver" (Junior Hymns and Carols). (c) Recitation—"Little Lights" by younger member.

5. Devotional Period. (a) Reading of Mark 2: 1-12, by an older member. (b) Hymn, "Tell the Whole Wide World." No. 1078, Songs and Solos.
6. Study Period. Medical Work in India. Introduction by the Leader: (a) "The purpose of medical missions." (b) "The Missionary doctor at Vuyyuru"; (c) "The Bethel Hospital at Vuyyuru"; (d) Dialogue, by several members.
7. Prayer (a) For doctors, nurses and native helpers; (b) For Telugu people.
8. Hymn, "God Bless Our Band". See Link January, 1927.
9. Benediction.

* * *

4. (c) Little Lights
Just where Jesus puts them,
Little lights should shine—
"You in your small corner,
And I in mine."

"Far across the country,
Far across the sea,
What we do for Jesus
Like a light shall be.

While this world of darkness
Needs our little light,
We must keep on shining,
Ever clear and bright.

* * *

6. (a) "The Purpose of Medical Missions"

The great purpose of medical missions is well known. There seems to be no better way to manifest love than in the care of the sick. Christ showed His love and God's love to simple folk, not alone by sermons but also by kindly acts in healing the sick and helping the suffering.

When an in-patient remains at a mission hospital for a time he learns much by observation. Cleanliness, Christian prayers daily, the reading of the Bible, care of the patients, regardless of caste, by the doctors and nurses and the joy over being relieved of his own suffering give him a friendly spirit toward the Christians and their God. His confidence is won and it may be conversion will take place while in Hospital.

Medical Missions have won an important

place in the Mission program and are a mighty force for good. It is difficult to estimate the value and influence of our medical work.

6 (b) **The Missionary Doctor at Vuyyuru**

Dr. Gertrude Hulet went to India in 1900. She was first sent to Ramachandrapuram, but after a short time, took up her work in Vuyyuru where she has been ever since. She is over 20 miles from a railway station and she does a great work. In one year she treated about 8000 patients and performed nearly 300 operations. With all this work she had many discouragements. One was the delay in building her new hospital, then a cyclone carried away the roofs of the mission buildings already up. But still she went on with her healing. Working with her she has one trained Indian Graduate Medical Woman, one trained compounder, and eight native women in training. With these she not only heals the body but shows a better way of living to many who had not known of Jesus before. A Bible woman spends all her time teaching the Gospel to the patients and a number of outcasts have been converted. The hospital has attracted many native doctors to Vuyyuru and some have even tried to draw away the mission patients.

* * *

6 (c) **The Bethel Hospital at Vuyyuru**

Some of the Hospital buildings date as far back as 1906 and they are still being used. In 1924 Dr. Hulet began the building of the new Hospital. It stands in four and one half acres of grounds so there is still room for more buildings.

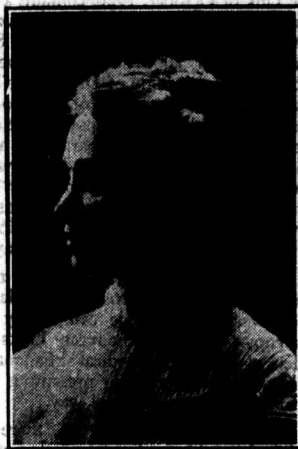
In the new Hospital there are two large rooms each with space for five beds, two smaller rooms which can accommodate three patients each and four surgical rooms with three beds in each. Thus about twenty-eight bed-patients may be accommodated. Beside this six private rooms have been built by the Kumma caste people.

Dr. Hulet is looking forward to having a row of rooms for the use of the Christians and for the boarding school children.

* * *

6 (d) **Dialogue**

1st. Speaker—"Since I heard that we were



DR. HULET

studying our Medical Mission work on our Mission Band program to-day, I have been wondering if it is really worth while building Hospitals and sending out some of our very best doctors and nurses to man them."

2nd. Speaker—"Surely you will agree that it is right to send ministers to carry the Gospel to those parts of the earth where the people do not know the one true God. And will they not feel happier if they know there is living within reach one of their own people—one who can give to them and their families the best medical advice and treatment?"

3rd. Speaker—"Yes, and there is another class of people to whom the missionary doctor is a comfort. In India are living large numbers of English speaking people who in times of sickness welcome one of their own nationality. The doctor is very often able to heal their souls as well as their bodies."

1st. Speaker—"I agree with you that this is worth while to the English speaking people, for we know how we rely upon our doctor

when sickness visits the home. But is there any value to the natives of India?"

4th Speaker.—"There are many pastors, teachers and Indian Christian workers who have forsaken home and family because of becoming Christians. If they become ill, their homes are probably closed to them. Even if they are not, few of the Indian homes are suited to the care of the sick. The Hospital gives them just the rest and care their bodies require and meanwhile their souls are refreshed."

5th Speaker.—"You have heard, I am sure, how superstitious the people of India are. At the first sign of serious illness or epidemic, they are apt to hurry to their enchantments and their beliefs in the power of the evil one. The calm presence of the Missionary doctor inspires confidence and the people's minds are gradually turned towards belief in a higher power."

6th Speaker.—"I have read that the high standard of the Mission Hospital has a strong influence in keeping up the standard of medical practice in the whole country. Our latest reports tell us that we have nine hospitals on our Telugu field, and nine Canadian doctors, five men and four women, but two or three of these are always home on furlough.

We also have two leper homes. Most people despise the lepers, but our missionaries come close to them and lovingly care for them. These lepers appreciate and respond to the kind care and Christian teaching they receive, a number have professed faith in Christ."

1st Speaker.—"Boys, I feel this conversation has been well worth while and from this time on, I shall believe in and help to support Medical Missions. We have learned today the following reasons for supporting them—villages and homes are opened; suspicion and dislike disarmed; the power of belief in evil spirits is broken; friendship and confidence awakened; bodies healed; hearts made ready to receive the Gospel and souls saved."

Band Leaders.—We should be glad to have reports of what you are doing. Tell us about any especially interesting meetings.—Editor.

THE KING'S MISSION BAND

"We are workers together with God." This is the motto of our King's Mission Band of Walmer Rd. church, and the way we try to make ourselves worthy of this motto is the story I have to tell.

We meet on the 1st and 3rd Wednesdays of each month. The first Wednesday takes the form of a meeting and here our elementary idea is to study and learn about our missionary enterprises, both Home and Foreign, and of course in doing this we increase our interest in missions and by the various talks connected with such a program we broaden our spiritual life to a great extent. Our members also take part in dialogues, choruses, etc., and this stimulating personal influence is often found to be the seed for the growth of a great desire to spend one's life in the service of Christ.

On the 3rd Wednesday of each month we have our "busy-work" day. This name is self-explanatory. Here the tiny tots paste scrap books to be given as prizes to the Hindu children for repeating scripture verses. The older girls sew bags, quilts, etc., for presents for our Home and Foreign missionaries, while our boys do carpentry work, making dolls' furniture and puzzles for Christmas gifts for Home missionaries' children. It certainly is a wonderful sight to see all these willing hands at work putting into actual practice the idea of working with God to help others.

We have evolved from time to time, various systems which have stimulated the growth of our Band in attendance and finances.

If you were to walk into our room on a Wednesday afternoon you would see seven different coloured cards hanging on the wall, each having at the top a picture of some missionary who has gone out to a Foreign Field from our church. These cards represent and bear the names of seven groups of boys and girls in our band, each group having a leader and an assistant leader. The duty of these leaders is to correspond with their missionary and bring reports to the group of the work being carried on by that missionary.

We also have the offering envelope sys-

tem. At the beginning of each year our members receive a little card in their own group colour and bearing the picture of the missionary at the head of their group. Hanging from this card are twelve little envelopes with the names of the months on them. During the year 1926 we took in \$294.17 and gave \$208.75 to missions.

Besides our own active members we have those who are interested in our band but are unable to attend our meetings, and upon the receipt of 25 cents they become Honorary Members. Last year we had 230 Honorary Members, 105 regular members, and 41 Life members.

Even then our older members did not think we were reaching enough people to interest them in missions, so we decided to print our "K.M.B. Herald" the journal of our band which is kept up by voluntary contributions and sent to all Life, Honorary and active members.

At the end of each year we put on a missionary pageant and our Sunday School hall is always crowded to capacity, so you see we are greatly encouraged at this time to know so many are interested in our work.

You can plainly see that we have a rather elaborate organization when you think over the various elements therein. As to the the various elements therein and as to the practical working of these we must attribute the greatest part to our dear leader, Miss F. L. Laine, through her influence in keeping leaders in touch with herself and with each other by the wonderful inspirational meetings that she frequently holds at her home, with all these leaders and officers present.

From this nucleus flow the ideas and power that make our little band a perfectly smooth-running machine.

Hazel Ricketts.

WHY I BELIEVE IN MISSIONS

(Continued from page 266)

souls of men are robbed of the very breath of life, the breath of liberty, of freedom to be and to do what God intended for them.

2. The wonderful effect on the literature and art of the world, all the madonnas and

the beautiful pictures are based on the Bible story.

3. Christianity has raised the standard of womanhood. Before Christ, women were kept in ignorance and were the playthings of men or used as slaves. But now in the home she is not ruled by her husband, but is considered the queen of the home. The beauty of motherhood is acknowledged by all. Women now have equal education with men, enter any profession and business and have also the franchise.

4. The need of world peace and its solution is Christianity. The only way to world peace is to work out the great principles taught by Jesus Christ, "Love and Unselfishness." This law must be the foundation for world peace.

Christ said in the 22nd chapter of Matthew, verses 37, 38 and 39, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Christ, knowing that the law of Love was the only way to save the world, gave this command, the working out of which will bring international peace.

5. My own experience as a C.G.I.T. girl. Our C.G.I.T. ideal, as you know, is a strong body, a keen mind, a pure heart, and a desire to serve.

6. The value Christianity places on life. Before Christianity entered Japan many, many people committed suicide, but the teaching of Christ is changing this condition. We are learning in Japan as in Canada the thought expressed in this poem:

"Teach me to live! 'Tis easier far to die,
Gently and silently to pass away,
On earth's long night to close the heavy
eye
And awaken in the glorious realm of
day.

"Teach me that harder lesson, how to live,
To serve thee in the darkest paths of life;
Arm me for conflict now, fresh vigor give,
And make me more than conqueror in
the strife."

(Continued on page 275)

The Eastern Society

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

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC

Retrospect

1876—1926

1876—1886.—In the vestry of St. Catherine St. Church, Montreal, September 27th, 1876, a meeting was held at the call of the devoted missionary, Rev. A. V. Timpany. His fervent appeal on behalf of the women and children of the Telugu people led to the organization of the Women's Baptist Foreign Missionary Society of Eastern Canada. The first officers of the Society were: Mrs. T. J. Claxton, President; Mrs. McPhail and Mrs. T. Leeming, Vice-Presidents; Mrs. D. K. McLaren, Recording Secretary; Miss M. Wilson, Corresponding Secretary; Miss N. Green, Treasurer. Of Officers and Board there only remain three: Mrs. D. Bentley (present Honorary President of Society), Mrs. Edwards and Miss Muir. The Circles at the close of the first year numbered seven; viz., Dalesville, Sawyerville, Brockville, Perth, with First, St. Catherine St. and Olivet of Montreal. The income amounted to \$434.37. The income for the tenth year was \$1,148.05. Contributions were made towards building the quarters for the Girls' Schools and also the Chapel at Cocanada; the Girls' Schools at Akidu and Tunj; the Seminary at Samalcotta; and various station schools, etc. Then a share in Zenana work at Cocanada was taken and part of Mr. Timpany's salary was paid. The first Mission Band was organized at Thurso in 1880. In 1882, in conjunction with the Western Society, Miss Mary Jane Frith was sent out to India as the first single lady missionary. The "Canadian Missionary Link" first published in 1877 by the Western Board in the interests of both Societies, has been an ever increasing means of stimulating interest in the missionary cause. In 1883 the name of the Society was changed to "The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec."

1886—1896—No monumental achievements, but quiet, steady progress marks this

decade. In 1887, Miss Frith's health failing, she was forced to return. The Board, in 1888, united with the Western Society in the support of Miss Sarah Simpson, who developed a wonderful Zenana work in Cocanada. An urgent appeal to the Society for a lady missionary for the Vuyyuru field resulted in the appointment of Miss Annie C. Murray, who sailed in 1893. In 1895 a Bureau of Literature was added to the activities of the Society. At the close of the twentieth year, the income had increased to \$1,547.

1896—1906—The outstanding events of the third decade were: The removal of Miss Murray from Vuyyuru to Cocanada; the organization of the Indian Women into Helpmeet Societies; the opening of two Caste Girls' Schools on the Vuyyuru field by Miss K. S. McLaurin; the observance of Semi-Annual Days of Prayer; also monthly meetings of the Board for prayer; the appointment of Miss Annie C. Murray in 1903 to the work among women and children at Yellamanchili; the sharing with our sisters of Ontario West in the erection of the Jennie McArthur Bungalow at Akidu, so named in memory of a devoted worker, part of whose legacy was used for this purpose; and lastly and best the great revival in all our fields abroad. A glance from the hilltop of the close of the third decade reveals fifty-two Circles, and twenty-three Bands, and an income of \$2356 and a total amount in thirty years of \$41,537.85.

1906—1916—"Lights and Shadows" seems an appropriate motto for this decade. In 1907 Bolivia was first recognized as a part of the regular work. More open doors and the crying need for trained workers was the call to us from India, but a deficit in our funds in 1908 of \$561 made any further advance impossible at that time; but in 1911 a forward step was taken and Miss Susie Hinman was appointed as a second lady missionary to India and is now the efficient manager of the Akidu school. In 1912 Mrs. T. J. Claxton, the beloved Honorary President, who, for thirty-five years "with tears and prayers, with tongue and pen" had given of her best to the

cause so dear to her, was called to her eternal reward. Her mantle has fallen upon her daughter, Mrs. H. H. Ayer, who for seventeen years has so ably filled the office of President and whose devotion to the interests of the Society has contributed so largely to bring about the measure of success it has attained. In 1914, the "Claxton Memorial Chapel-School-House" was erected at Vuyuru at the cost of \$2,800, a monument of the labor of love of the Circles. Since the union in 1912 of the Ontario and Quebec Mission Board with the Maritime and the West, we have had a representative on the General Board—a welcome bond of unity and co-operation. In 1915, the Avani-gadda field was opened by Miss K. S. McLaurin, who did splendid pioneer work among the women. This was a fruitful period in all our fields and thousands were added to the church. The closing years of this decade were the most momentous in the history of the world, but in spite of the overwhelming strain and stress caused by the Great War, our women responded nobly and sacrificially and our needs were supplied. Our income in the fortieth year amounted to \$4,511.79.

1916-1926.—The crowning glory of this decade was the organization of the Young Women into Circles—the first group being formed at the First Church, Ottawa, in 1917. Dr. Chute's Hospital at Akidu has become the charge of the Young Women's Circles. Although the Girls' Dormitories at Vuyuru were enlarged at the beginning of this decade, the buildings are again overcrowded and a further extension with new class rooms and a wall is the objective for our Golden Jubilee Thank-offering of \$5,000. Enterprises in which we share are the Training School for Bible Women at Tunj, the Marjorie Cameron Professorship at Vellore Medical College and the Hostel at Vizagapatam. A wall for the dormitories and a well for the hospital at Akidu, and a new house for the Bible Women at Avani-gadda have been special undertakings. A Department of Supplies, which is entrusted with the sending of White Cross Supplies and practical gifts to missionaries in India, has been inaugurated. In this period

the Board has been affiliated with the Federation of Women's Foreign Mission Boards of North America and with the Interim Committee of the Federation of Women's Mission Boards in Canada. We rejoice that our beloved missionary, Miss Annie C. Murray, who has given thirty-three years of self-sacrificing service to the Telugus, is here to participate in our Jubilee. The income for 1926 is \$8948.47, and the full amount for fifty years \$182,240.60, including the Jubilee Offering of \$5520.23.

The expansion during the past half century is an inspiring record. "Our God has done great things for us whereof we are glad," but what of the future? Shall we not seek to gain a more glorious vision and to realize the call of the Master to every Baptist woman to pray and work and give till the "Kingdoms of this world are become the Kingdoms of our Lord and of His Christ."

SUMMARY

Life Directors	21
Life Members	411
Band Life Members	58
Circles	67
Young Women's Circles	24
Bands	43

Presidents:

Mrs. T. J. Claxton	1876-79
Mrs. John Gordon	1879—2 months
Mrs. A. A. Ayer	1880-82
Mrs. W.-N. Clarke	1882
Mrs. T. J. Claxton	1883-97
Mrs. E. W. Dadson	1897-
(unable to act on account of illness)	
Miss Nannie E. Green	1898-1900
Mrs. T. J. Claxton	1900-09
Mrs. H. H. Ayer	1909

THE MARJORIE CAMERON CIRCLE VERDUN, P.Q.

As a Circle we regret that we have not been able to do so much in the past year. At our November meeting it was agreed to adopt the envelope system of giving to missions and we hope thereby to increase our offerings. In December we held a thank-off

(Continued on page 275)

Missionary Directory

INDIA

Miss J. M. Allyn, M.D., K.I.H.	Pithapuram, Godavari Dist.
Miss L. C. Allyn, R.N.	Pithapuram, Godavari Dist.
Miss M. E. Archibald, M.A.	Chicacole, Ganjam Dist.
Rev. E. W. Armstrong, B.A., and Mrs. Armstrong, B.A., R.N.,	Samalkot, Godavari Dist.
Miss Laura A. Bain, B.Th.	Tuni, Godavari Dist.
Rev. G. P. Barss, M.A., B.D., and wife	Tekkali, Ganjam Dist.
Miss A. E. Baskerville	Narsapatnam, Vizag Dist.
Miss M. H. Blackadar, M.A.	Vizagatam, Vizag. Dist.
Miss Muriel Brothers, B.A.	Ramachandrapuram, Godavari Dist.
Rev. J. E. Chute, B.Th., and Mrs. Chute, M.D., C.M.,	Akidu, Godavari West Dist.
Rev. E. J. Church, B.A., and wife	Yellamanchili, Vizag. Dist.
Miss Martha Clark	Sompeta, Ganjam Dist.
Miss Zella Clark, B.A., M.D.	Sompeta, Ganjam Dist.
Miss Flora Clark, K.I.H.	Vizianagram, Vizag. Dist.
Miss Sarah L. Cook, M.D.	Chicacole, Ganjam Dist.
Miss Mattie Curry, B.Th.	Vuyyuru, Kistna District
Miss Laura J. Craig, B.A.	Vizagapatam, Vizag. Dist.
Miss Evelyn Eaton, R.N.	Chicacole, Ganjam Dist.
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Miss E. E. Farnell,	Samalkot, Godavari District
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A. Oliphant.

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(Continued from page 270)

My last and strongest reason for believing in Missions is the great commission given by Christ in Matthew 28, verses 19 and 20.

Go ye forth, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

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