

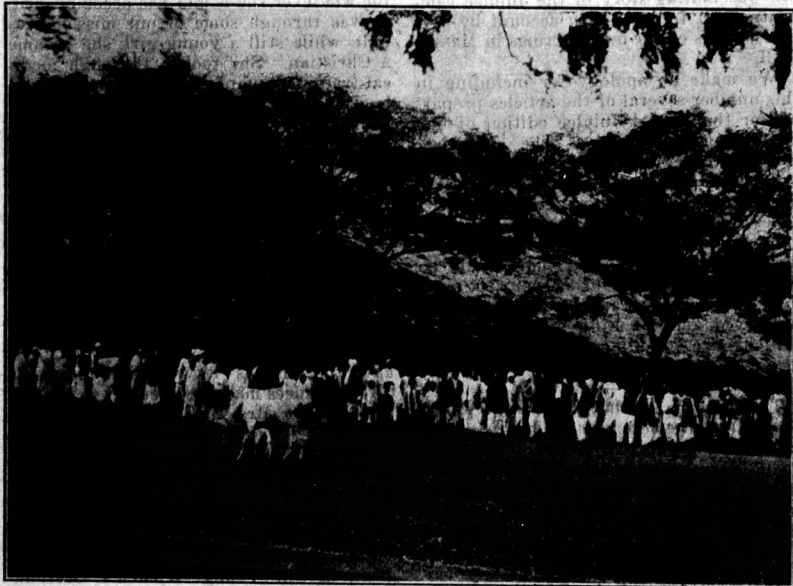
Jubilee Continued

# Canadian Missionary Link

XLVI

WHITBY, MAY, 1924

No. 9



You have read of the Jubilee meetings in Cocanada being held in a "Pandal" erected specially for the purpose. The photograph shows the way in which it was built—no walls, just posts to support the thick roof of palmyra palm leaves which protected the audience from the sun's burning rays. Notice how one tree comes right through the roof! The seating capacity is about 1000.—E. C. D.

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## Editorial Notes

### JUBILEE CONTINUED

As we go to press Canadian Baptists, with joy and thanksgiving, are celebrating the Jubilee of their Foreign Mission Work. The presence of Dr. Joshee and Dr. D'Prazer, with our missionaries from India and Bolivia, gives the crowning touch of reality and inspiration.

This May Link is indeed a second Jubilee number, for in it we have Miss Brothers' fascinating story of the Jubilee celebrations in India and an account by several writers of our own meetings in Massey Hall.

We make no apology for including in this number several of the articles prepared for the special Jubilee edition of our denominational papers, The Maritime Baptist, The Canadian Baptist and The Western Baptist. Many of our readers do not see these other papers and the articles referred to have such great historical value, and practical value for use in missionary meetings, that they should be put within the reach of as many as possible. They are also articles that should be preserved and the Link is a more convenient size for filing purposes than the larger papers.

Through the kindness of Mrs. Edith Craig Dengage we have this month a most interesting group of pictures: two of the Scott-Day wedding; one of the pendal erected especially for the Jubilee Conference in Cocanada; and a group of Missionaries' children. Be sure to read Mrs. Dengage's notes on these pictures.

Many readers of the Link, especially personal friends of Miss Hatch, have for a long time been interested in Dr. Joshee and his family, a picture of whom was given in the Link of December, 1923. We are glad to give in this issue, on page 260,

a picture of Dr. Joshee taken while he was in Toronto.

One of our educational leaders said the other day that the most wonderful things he had seen were Dr. Joshee and Dr. D'Prazer, the products of our Mission work in India. Dr. D'Prazer came to the Jubilee entirely at her own expense and also contributed \$100.00 to the Jubilee Fund. In her talks she emphasized the fact that Canadian Baptists should have the credit for whatever she is and has accomplished. It was through some of our missionaries that, while still a young girl, she became a Christian. She took a thorough medical training, completing it in Europe, and is giving her life for the uplift of Indian women. Look for her picture in the group of women missionaries given in the April link. We have not yet been able to secure a picture of her by herself.

Read the very interesting story of Dr. Joshee's life as told by Miss Hatch in Telugu Trophies.

We very much regret the error that occurred on the first page of our April issue as to the date of the Women's Rally. We gave the date as it was first planned. Circumstances made it necessary to change the time of Mrs. Montgomery's address and so the Women's Meeting was transferred to Tuesday, April 8th. This was done too late for correction to be made on our page.

Another error in the April Link should be noted. The account of the student Volunteer Convention at Indianapolis, given in Our Young Women's Section, should be credited to The Missionary Messenger.

Be sure to have in your home **The Enterprise and Pioneering in Bolivia.**

## Report of Jubilee Meetings

### MISSIONARY EXHIBIT IN BASEMENT OF MASSEY HALL

The basement of Massey Hall is not usually an attractive place, but that barren spot was transformed into a veritable "Hall of Learning". Mr. H. C. Priest had a wonderful exhibit showing the development of our foreign mission work in Bolivia and India. Two large maps of India and South America gave a very clear conception of the amount of territory covered by the Canadian Baptist Missions. Every station, hospital, and school controlled by the Mission in India was indicated by a colored light. The exhibit was divided into eight sections—The beginnings; the work after 1900 years; the missionary leaders; the people of India; the missionary at work; the native Church; the home cultivation of the native Church; the work in South America.

The Baptist Book Room had a splendid display of literature, and The Bureau of literature, under the direction of Miss Dale, had all the helps that Mission Circle and Mission Band leaders were looking for. It is not the fault of these two growing branches of our denominational life if we remain ignorant. They put all necessary information before our very eyes. It is ours for the asking and a very little money.

### MONDAY EVENING

"My! It's good to be here!" When Mr. S. J. Moore uttered these words he voiced the feeling of the thousands who were gathered in Massey Hall for the opening session of the Jubilee Meetings. As the vast audience arose to sing the opening hymn, one could feel the very air charged with earnestness and sincerity as those words "All hail the power of Jesus' Name!" rang out, for were we not singing in the very Presence of Him whose Name has been proven to be all-powerful?

That great missionary Scripture, Romans 10, was read by Dr. Litch, of British Columbia. Then Dr. Corey led as we lifted our hearts to the Throne in prayer. After Mr. Stillwell read the Honor Roll,

speaking a word of appreciation of every one of the thirty-two whose name was written thereon, Dr. J. G. Brown offered a prayer of thanksgiving for these noble Soldiers of the Cross who have been called into the Imperial Army of the Great Jehovah. Our hearts were touched when Mr. Stillwell told us that the dying words of the Rev. Archibald, veteran missionary, who was the last of the little Army to enter the Harbour, were "Good Cheer! Land ahead!"

Rev. John McLaurin's masterly address followed the unveiling of the portrait of his grandfather, Dr. Bates, who was largely responsible for the beginning of our Foreign Mission work. Mr. McLaurin hinged his remarks on Numbers 9:17, bringing out very forcibly that the raised Cloud is a call to go forward through pain, suffering, trials, victories, triumphs. He reminded us that every achievement is an opportunity for further achievement. Quoting Mr. England, Mr. McLaurin said that the past fifty years have belonged to the missionaries, the next fifty would belong to the natives. In no uncertain way, we were told that "India must be saved." We were challenged to "enlarge our boundaries, and to follow the Cloud "On! to the bounds of the Waste; On! to the City of God!"

Dr. Joshee, that marvellous product of Canadian Baptist Missions, won all our hearts. He, born of out-caste parents, has risen to a high position and is looked up to and consulted by men of wealth and authority. The happiness that radiates from Dr. Joshee's face ought to be an all-convincing argument for the Power of the Gospel of Jesus Christ.

John 3:16 brought Dr. Eva D'Prazer from Darkness into Light. Dr. Sandford preached from that text, and Mrs. Churchill and Mrs. Archibald followed up the good work, and one of the keenest, most intellectual minds of India was won for the Great Captain, and a devoted, consecrated life in His Service is the result.

The gratitude of Dr. D'Prazer and Dr.

Joshee brought lumps into our throats, and tears into our eyes. To have had even a small part in bringing such joy into the lives of others, made us breathe a prayer of thanksgiving to our Loving Father who had granted us this privilege.

Dr. Francis of Los Angeles was enthusiastically welcomed. He brought to us a stirring message on two of the sayings of Jesus which he called "Twin Peaks of Divine Revelation." 1st: "He that hath seen me hath seen the Father." Dr. Francis pointed out that we have no biography of Jesus. What we have is just scraps. Yet, such is the character of the information, that we know more about him than about any man that ever lived. Jesus Christ is the Key to History, the Cross the finest event in History. The Peak of His Revelation was on Calvary, when without uttering a word, He stretched his arms and died.

2nd: "All authority in Heaven and on Earth is given unto Me." The authority for all missionary enterprise is the authority of a Crucified and Risen Lord. The urgency and obligation of this enterprise belongs to every Christian. The Cross is the centre-piece of Earth and of Heaven. Our business is to plant the Cross in every heart. Christ is yearning to reveal His Love, and we are the mediators.

As we left the Hall, having seen with our eyes, and having heard with our ears the Wonders of our God, there echoed in our hearts words that the magnificent choir under Mr. Pettit's leadership had just sung, "Ye Messengers of Jesus, hasten on Your Way."

Ethyl Aldridge.

### TUESDAY OF THE JUBILEE

"Jesus Wondrous Saviour  
Christ of Kings the King!"

All day Tuesday, from the pastors' and workers' meeting in the morning, till the close of the pageant in the evening, the stir and thrill in the hearts of the great gathering in Massey Hall was a response to the sentiment of these words. Surely the name of Christ was exalted and every participant in these days of rich blessing

felt that the result of all this inspiration must be a more devoted service and a keener realization of the all-sufficiency of our wonderful Gospel to meet the need of the world.

In the morning, Dr. Campbell and Dr. Francis spoke to pastors and workers, pressing home the place of missions in the thought of Christ, and in the early church. "AS the Father hath sent me, SO send I you." These words brought to us a new meaning as the speaker stressed the thought that Jesus meant that in the very same way that God had sent Him, so had he sent us. A new sense of the seriousness of our commission seized us as Dr. Francis vividly related those two small words "as" and "so". The second text showing Jesus' thought about missions was "Go ye into all the world," unmistakable, in its direct appeal.

At noon, Mr. Moore entertained four hundred out-of-town ministers and laymen at luncheon in Castle Memorial Hall. We would like to be able to tell you about that gathering, but as no ladies were there, we can only say that the men reported a splendid time.

### Afternoon

At 2.30 to look about in Massey Hall would have stirred your hearts. On the platform were our missionaries just home from their far field of service, our beloved Mrs. Churchill, one of the first "serving seven," the members of your Foreign Mission Board and the speakers of the afternoon. The audience was a large one, hundreds of Baptist women, their hearts aflame with missionary interest, completely filling the ground floor and first gallery of the Hall.

We were moved deeply as we listened to the first speaker, Miss L. E. Wilson, just home from Peniel Hall Farm in Bolivia. Ever since we Baptist women have known about the heroic way in which our two girl missionaries, Miss Booker and Miss Wilson had entered on and were carrying forward that work amongst the Indians, there has been a wave of sympathy and interest going out to them, and much prayer has ascended to our Heaven-

ly Father for them. After hearing Miss Wilson, the thought of our women must go out in increasing earnestness to these courageous girls, and they must be sustained and upheld by our constant prayers.

Miss Wilson was very vivid and convincing as she pictured the experiences of the missionary to the Indians. The Indian is backward, dirty, and very superstitious. He has no sense of sin, and his slavery to alcohol is a serious hindrance to his progress along any line. His conception of a religious festival is that it is a proper time for drunken revelling. It was a disappointment to have to come home and report that though they had worked so hard, there was as yet not one real convert. When Miss Wilson went to Bolivia, she thought the Indians were just waiting for the Gospel message, but she found that years of patient teaching and training and much sacrificial living must go before the Indians can be won for Christ. Very tender reference was made to the most recent sacrifice of life in Bolivia, the passing of Mr. Vickerson just as he was about to begin his task. There was no complaining as he laid down his life. Amongst his last words were "God is good;" "I am glad to die for Jesus." He wanted those who watched by his bedside to sing. He will want someone else to go and take his work. Mrs. Vickerson is staying at the farm. She wishes to spend her life for those whom her young husband desired to help.

Miss Wilson said that though they were disappointed that there were no converts they were not discouraged. They believed that they were beginning to make an impression and that the day of an ingathering would come.

Mrs. Jenkins, the soprano soloist of Walmer Road Church, sang a beautiful solo. The audience showed their appreciation. It is always a delight to hear Mrs. Jenkins in her service of song.

Miss Wilson appeared dressed as an Indian bride. Now from far India Dr. Eva D'Prazer came wearing native costume, to bring for our Jubilee a message of gratitude from our sisters in India. She

wanted all Canadian Baptists to know that every Hindu Christian was thankful to them for sending the Gospel.

Dr. D'Prazer spoke in beautiful cultured English. Those who heard her could have listened for a much longer time to her fascinating story. After her course in medicine she was called to Government service at Vizagapatam. It was her native place and she was glad to go. She was the first woman doctor in all the northern part of Telugu land. She gained entrance to the highest homes. To illustrate how the blessings of the gospel are reaching those who do not ever come out openly and join the Christians, Dr. D'Prazer told a lovely story of a young Prince and his beautiful wife. The Prince had been brought up with a European tutor and was lenient toward Christianity. His wife and he loved each other dearly and their home was wonderfully happy. Dr. D'Prazer was with the young mother when each of her three children came into the world. They had talked of Christ and the Christian life many times, and there was every evidence that this child of Hinduism was trusting in Jesus. She was stricken with malaria and in spite of everything that medical aid could do, her life faded out. Her last hours were beautiful. She asked for the Christian doctor, and had them sing "Thy will be done". Then Dr. D'Prazer cried out "You women of Canada look out for her when you pass over yonder. You have saved her, that woman from the aristocracy of India." "God has blessed you in your missionary efforts." The speaker saw in all the unrest of India, in all the movement, a day of triumph for the Gospel coming.

There was a lovely incident in the programme just here. Mrs. Churchill, who went out to the Foreign Field fifty years ago was able to be at all the meetings. It was good to see her always there on the platform. She was greeted enthusiastically over and over again. Once more she stood as the audience rose and Mrs. Clarke, the President of the Maritime Province Women's Board presented her with a beautiful bouquet of flowers.

The last speaker of the afternoon was Mrs. Helen Barrett Montgomery, President of the Northern Baptist Women's Missionary Society. "The achievements of women in the Missionary Enterprise" was her subject, and there was no mistake about the thrilling inspiration of her address.

Mrs. Montgomery said that women owed all they enjoy to Christ. The fact that woman is thought worthy of respect, of honor, of education, of opportunity, is all due to the influence of Christ on our life. An infidel anywhere is not a lovely sight, but a woman infidel is the most unlovely of all, for she owes all her privileges to Jesus. All we do or can do is just our reasonable service.

Only two great achievements could be dealt with in the time. The first was in the realm of education. Women began to educate the women of India. It was at first considered an absolutely impossible undertaking, discouraged by great men leaders, but that did not hinder the women missionaries from gathering together the children here and there and teaching them. From small beginnings the effort has flowed on until now girls are taught in every grade of school from primary on through, until the culmination is reached in the great Christian college of higher education for women in Madras. "Lighted to lighten" was the motto chosen by a girls' class in this college. One of the girl graduates had taken a medal in science over one hundred male competitors, another had won a prize in economics under similar circumstances. When we think of the customs of India and the rating of womanhood in the land, the fact of this great woman's college is a very great achievement indeed.

The second great achievement is the union Medical College for women at Vellore. The story of Dr. Ida Scudder's call to help the women of India has been told to you in the "Link". She had not been long at work in India before she felt that the only way to efficiently help to train Indian womanhood and motherhood was to train Indian women in medicine, so

they could go out in increasing numbers amongst their own people. In the face of every kind of discouragement and hindrance that medical college has been established and now each year is sending out women doctors. It is a Christian medical school, and it is not possible to estimate the volume of Christian influence that will go out from that college to all India.

In her closing remarks, Mrs. Montgomery made an impressive appeal that we as women be true to the trust that Christ has left with us. She referred to Jesus' method of propagating His Gospel. He told his friends, and they were to tell those whom they met, and so the good news must spread. In Dr. Gordon's "Quiet Talks on Prayer" this way of Jesus is beautifully shown. The "Good news" is in our hands now. We must be faithful!

### Evening

There were as many people outside of Massey Hall as there were inside on Tuesday evening. At six-thirty the ground floor of Massey Hall was filled, at seven every seat was taken, and many were disappointed because they could not get in. The singing of the Jubilee hymns, the great choir of children, Dr. Campbell's story of the early days and the beautiful pageant made a meeting long to be remembered. No one living could so well give an account of the early struggles, the anxious planning, and finally the glad spirit of consecration which actuated that band of Baptists fifty years ago as Dr. J. L. Campbell, who was at that time Secretary of the Missionary Committee. He brought before his audience the intimate touches in all the events which led up to and entered into the first years of our Telugu Mission in India. He brought the Timpanys, the McLaurins and the great meetings of the decision in Brantford, and Woodstock, with all their associations, vividly to mind. In closing the challenge of the future was thrown out. It is ours to see that the achievements of the next half century shall be what they ought with the wonderful background of the last fifty years.

On the platform the choir of children formed the background for the Pageant, "The Healing Stream." This was a very fine presentation in drama and speech of the history of the Canadian Baptist Mission. There were four presentations, "The Quest," "Coronation," "Mission Scenes" and "The Jubilee." The interest was sustained from beginning to end. The spirit of the participants was reverent and earnest. Those who watched and listened felt that God had blessed this lesson in Missions, brought so vividly to mind through the eye as well as the ear. One especially impressive moment was when John McLaurin removed the covering from the names of those missionaries who laid down their lives in our Mission. When the closing scene was over, the large audience dispersed, feeling that the whole day had been one rich in inspiration and blessing.

Jessie D. Zavitz.

### CORONATION DAY

Does not the very word Coronation recall to one's mind school days, history lessons, Kings and Queens, crowds, magnificent jewels and a keen desire to see it all?

Well, here we are in Massey Hall at a Coronation of the King of Kings. The crowds are here. The jewels are here, more magnificent than those that adorned the brow of any earthly king, Dr. Joshee, Dr. Eva D'Prazer, John McLaurin, Mrs. Churchill, hundreds of others. Above all the King Himself is here, not seen by these earthly eyes but felt throughout the entire day.

**The morning session**, primarily for ministers, brought some thoughts that we as women in our churches might profitably think over. Dr. Francis said:

"Does your church exist simply to exist?"

"Bigness is not greatness;"

"Some things we Baptists are responsible for and they **must** come first;"

"Be loyal to Christ by being loyal to the piece of work he has given you to do;"

"Religion not a department of life but life itself."

**The afternoon session**, our missionaries' own meeting, was presided over most happily by our loved secretary, Dr. Stillwell.

Dr. Corey from the Maritime Provinces told us of "Evangelism in Schools."

"Ye are the light of the world." **Ye** and the **world**.

There are two kinds of schools in India: 1st, Non-Christian, attended by Hindus, Mohammedans and others of the higher castes. Though not all Christianized, the influence on these lives is permeating the life of India and great reforms result.

2nd, Christian schools, from which come our teachers, evangelists, ministers and even some government officials.

The educated Hindu now stands upon his feet and faces a Brahmin as man should meet man.

The educated woman is respected, enters the home of the high caste, teaches their children. So barriers are being broken down and India is being levelled.

Rev. W. S. Tedford, also of the Maritime Provinces, told us of "Evangelism in the villages."

There is "The challenge of a great need," 6000 non-Christian villages in our field, ready and willing to hear the good news.

One of the gladdening features of the work is that there is falling on the village pastor and teacher a great burden to bring the people into the kingdom. God must advance and India's villages must be taken. Are we women ready?

Rev. Ralph Smith's subject was "Evangelism in Indian Cities." India has only a few cities, sprung up since England's entrance. The caste system is less pronounced here, but the evils of western civilization have permeated the people. A religion with some of the good points of the isms of the East, but with no crucified and risen Christ, has made the work more difficult.

Rev. P. G. Buck, in his enthusiastic, evangelistic optimism, took us through Bolivia. Though they have not many souls

to report, he sees fields whitening for the harvest to be reaped in the next twenty-five years.

### The Evening

"And he said, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We feel like this in approaching this evening session. Here sacrifices were made. Young lives were surrendered to God's work.



DR. D. L. JOSHEE

Our own Dr. MacNeill made a powerful appeal, using the little word "must." He showed that Jesus Himself was under compulsion to do His Father's will: "I **must** be about my Father's business;" "Other sheep I have . . . them also I **must** bring;" "I **must** preach the kingdom of God;" "The Son of man **must** be delivered into the hands of sinful men." So the followers of Jesus, for His sake, for the Gospel's sake and for the Kingdom of God's sake, **must** carry out His great commission.

The appeal of the chairman, Mr. S. J. Moore, for Jubilee gifts, brought in re-

sponse contributions and pledges amounting to \$33,318.00.

Dr. Joshee's ten dollars was multiplied to \$100 by a friend.

Dr. Eva D'Prazer's gift of \$100 became \$500.

Great gifts, and yet small in comparison with the gift of the King of Kings.

The rafters of Massey Hall seemed to shake as those great crowds sang:

"Jesus wondrous Saviour"

"All hail the power of Jesus' name"

"The Glory Song"

Our great jubilee is over but will long live in the hearts and we trust in the lives of our people.

Gertrude Holmes.

### THE SIGNIFICANCE OF THE JUBILEE

Rev. H. E. Stillwell, B.A.

"Seven times seven years" is a period which has, since the early days of Israel's history, been invested with special significance for Christian peoples. And now that "seven times seven years" have passed since by faith in the guidance of God Canadian Baptists opened an independent mission to the Telugus, there lies upon this present fiftieth year the rare light of Jubilee. It is meet that, in thankfulness of heart for what God has done and for those through whom he has wrought his great designs, this Sabbath year should be hallowed or set apart with a view to taking thought on the great past and, in the light of that survey, planning worthily for a greater future.

As we look back to that twelfth of March, 1874, when Mr. and Mrs. McLaurin landed at Coeanada, we find but two Baptist missionaries in all the four hundred miles of territory which Canadian Baptists occupy today, and just a handful of believers in four or five villages, like twinkling stars in a heaven otherwise wholly dark. There are three native helpers, no schools in which to train them, and no home in which missionaries may dwell. In the homeland itself there are fifty thousand Baptists, with God leading them out into a wonderful fifty years of bless-



ing through the one hundred and sixty-seven missionaries who are to serve in India and the twenty-eight who are to be their representatives in Bolivia.

Does anyone ask what God has wrought while the seven times seven years have passed like a tale that is told, let him look around upon the mission fields to-day and he shall have abundant answer. For, with those who have fallen asleep in Jesus during half a hundred years, at least twenty-five thousand have found in Christ a Saviour, hundreds of villages are graced with the Christian homes of seventeen thousand believers, a thousand lads and lasses are in intensive training in schools to supplement the thousand men and women workers who are publishing the glad tidings at this hour, ten thousand children are in village schools and fifteen thousand in Sunday schools, while six score missionaries in many happy homes "allure to brighter worlds and lead the way." Nor is this all. For, while the Church of God has been multiplying in foreign fields, its supporters in the homeland have all but trebled in numbers, and have, through the adventure in fields afar, been spiritually enriched in incalculable measure.

So, as in the multitude of such blessings Canadian Baptists have entered into the heritage of this Jubilee Year, surely they can say with unwavering faith, "So long thy power has blessed us, it will still lead on" to fruitfulness as far surpassing that of to-day as to-day's fruitage surpasses that of the years of beginnings. Moreover, when we think upon the faith and consecration of the fathers and mothers in the Israel of the past, we must, in his name, devote ourselves with fresh consecration to the great task of bringing our share of humanity to Christ, lest we be unworthy of those who have "broken the road for the rest." And in this shall there be for Canadian Baptists of today "the significance of the Jubilee."

Toronto, Ontario.

Be sure to keep these Jubilee numbers of the Link on file. They will be very valuable in 1974.

## THE ROLL CALL

Rev. H. E. Stillwell, B.A.

The first name in the Roll Call of missionaries "who from their labors rest," is that of Mrs. Martha Perry Craig, wife of Rev. John Craig, who, "dearly loved for her sweet and gentle ways," fell asleep at Akidu in April, 1881. The second is that of the Ontario and Quebec Board's pioneer, Rev. A. V. Timpany, who, on February 19th, 1885, took cholera in the morning, passed away that afternoon, and was buried by torchlight that night amid the deep sorrow of those who mourned this "shepherd of the sheep." Rev. George F. Currie at once hastened back from incomplete furlough and within a year fell an easy prey to the disease, having through the saintliness of his life, won from his native brethren the designation, "The man with an angel face." Eight years later Rev. George H. Barrow, after a Christlike service of four years at Narsapatnam that wholly changed the hostile attitude of the people there, died at Co-canada in November, 1894, and was laid to rest beside Messrs. Timpany and Currie. Then in 1897, Mrs. A. A. McLeod, who was held in much affection by the Indian people, having returned with her husband to Canada seriously ill, entered into rest in her native province of Prince Edward Island. Three years later came the first break in the ranks of the missionary group from the Maritime Provinces, through the lamented deaths from jungle fever of Miss A. C. Gray after fifteen years of service and Mrs. J. C. Hardy after but one year in India. Thus seven had joined the "choir invisible" during the first quarter century.

The first to be summoned home in the new century was Mrs. R. Sanford, who went to India with her husband in 1873 and died in 1903 after thirty years of labor for the Master. Four years later there departed to be with the Lord, Miss Sarah Simpson, a trained nurse who reached India in 1888 and, after two terms of medical evangelism, passed to her heavenly home while on furlough in Toronto

in 1907. In the following year a third pioneer joined the growing group who had gone before, for then Rev. George Churchill, linguist, scholar and devout missionary, was called away after a noble career of thirty-five years, while a couple of years later another of the first Maritime missionaries, Rev. W. B. Boggs, died at the hill-station of Coonoor, where, unable to dwell on the plains, he had been serving the American Baptist Board in literary work. The end of the decade in 1910 was marked by the passing in the homeland of two wives of missionaries, Mrs. John E. Davis and Mrs. John G. Brown, after long suffering borne in each case with exemplary patience and gentleness.

In 1911 and 1912 three women missionaries departed this life—gentle Mrs. Henry B. Cross, while on furlough in Canada at the end of her first term; Miss Laura A. Peek, a gifted and consecrated graduate of Acadia University, before her first term ended; and Mrs. H. E. Stillwell, a daughter of Rev. A. V. Timpany, after seventeen years of unwitholding toil. Also in 1912, at Toronto, Canada, there passed into the presence of Jesus, while in his sleep, pioneer John McLaurin, full of years and with the honor of having begun the Independent Canadian Baptist Mission at Cocanada in 1874. Two years later Miss Corbett of Nova Scotia passed away after less than a year in India.

In 1915 the missionary ranks were thinned again by the homegoing of Miss Edna Corning, a consecrated woman of unusual gifts, nearing the end of her second term. In the same year the Master's call came to pioneer Mrs. Timpany Yule at her home in Brantford, forty-eight years after she had first gone to India with her husband in 1867, and after years as President of the Women's Foreign Missionary Society of Ontario West. In 1916 the "martyr missionary," Rev. John E. Davis, after ten years of suffering from the dread disease, leprosy, found triumphant release at Tracadie Asylum, New Brunswick, leaving in his autobiography a Christian testimony rarely equalled. During the Christmas season of 1917 the first mis-

sionary of the Board in Bolivia to lay down his life, Rev. Charles Mitchell, died at Oruro, a beautiful smile passing over his face as his spirit went forth to meet his Lord. The year 1918 witnessed the decease, while in the pastorate in America, of Rev. L. D. Morse who, in the early nineties, won for Christ in Bimlipatam, Somalingam and Veeracharyulu; while, in 1919, Rev. J. A. K. Walker, after months of weakness, died in Bangalore, South India, in the thirtieth year of his missionary labors. Also, in 1917, Rev. W. F. Armstrong, one of the first Maritime Seven, ended his long career in Burma, while two years later his rarely gifted wife, nee Miss Hannah E. Norris, finished her course while on furlough in Toronto.

Three women entered into the joy of their Lord in 1921—Mrs. A. A. Scott, at Toronto, leaving the memory of a radiant life to comfort those bereaved; Miss Marjorie Cameron, the lady doctor who in a few brief years had won an extraordinary place for her Master in the Chicacole district; and Mrs. Ralph E. Gullison, whose long suffering was borne with an uncomplaining faith and a bright courage never to be forgotten by those who witnessed them. Eighteen months later Miss Charlotte May McLeod was called to meet her Lord, just four months after her happy return for a fourth term of service. The Roll Call of the thirty-two who have been translated closes with the names of Rev. I. C. Archibald, who, after forty-one years of fruitful toil, joined the throng triumphant on January 4th, 1924, and of Mr. L. N. Vickerson, missionary at Peniel Hall Farm, Bolivia, who was very suddenly called home on February 1, 1924, after but three months of missionary service.

Thinned to-day the ranks of the pioneers, for of the first four from Ontario and Quebec but one remains, Mrs. M. B. McLaurin, who at the end of 1923 returned to India to make her home with her children there; while of the first eight from the Maritime Provinces but three remain—Dr. R. Sanford, serving in retirement at Vizianagram; Mrs. W. B. Boggs,

(Continued on page 264)



### THE CHILDREN'S GROUP

No, they are not a Mission Band in Ontario. These lovely children are all children of missionaries in India. The picture was taken at Conference in January. Two of the oldest ones are on their way to Caanda now with their parents, Mr. and Mrs. Gullison. Others should be coming too, but all these older ones have had to stay in India, longer than they should for their best interests, because there is no Home for missionaries' children in Canada.

Look at them. Are they not worth some sacrifice on your part and mine that a home may be provided for them here to be used as they need it? Any sacrifice in money we will make will be as nothing to

the sacrifice the parents make in leaving them. The missionaries are ready to face their sacrifice for the sake of their children and their Lord. Are you?

#### List of Names of Children

Back Row, left to right—Elsie Gordon, Margaret Bensen, Kathleen Cross, Helen Glendinning, Genevieve Gullison, Ruth Glendinning.

Second Row—Gordon Barss, Harold Bensen, Donald West, Newton Wolverton, Laura and Gwen Freeman.

Front Row—Lester Eaton, Patty Gordon, Margaret West, Benjamin Gullison holding Harold and Janet Wolverton, Newton Eaton, Harvey Freeman, Edith Barss, Olive and Rhoda Smith.—E.C.D.

(Continued from page 262)

still in missionary service in India; and Mrs. M. F. Churchill, dwelling in retirement with her daughter in Toronto. In addition to these there are, in retirement in India, Rev. and Mrs. John Craig, Mrs. I. C. Archibald and Miss Folsom, with service ranging from forty to forty-five years; while in Canada there are three Bolivia missionaries—pioneer Rev. A. B. Reekie and Mrs. Reekie, and Mrs. L. M. Mitchell. But, though retired, they are all, in various ways, still serving the Great Cause they love so well.

Toronto, Ontario.

## ONTARIO AND QUEBEC WOMEN

Mrs. H. H. Ayer

"Women's work for women" was a new departure when, in response to the clarion call of Rev. A. V. Timpany, at home on his first furlough, the Baptist women of Ontario and Quebec organized for service with "the evangelism of the women and children of heathendom" as their primary object.

The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec was organized in Montreal on September 27th, 1876, and almost a month later, on October 24th, the W.B.F.M.S. of Ontario West was formed in Toronto, whose first President was Mrs. William McMaster. Mrs. T. James Claxton, the first President of the Eastern Society, occupied that position almost continually until 1909, and was Honorary President until her death in 1912.

Although the aim of the Societies, "A Circle and a Band in every church," and the ideal, "Every woman in the church a Circle member," has not been realized, the home base has grown wonderfully in numbers and efficiency, and in recent years has received renewed inspiration through the organization of Young Women's Circles.

The "Missionary Link," first issued in 1878, another product of Mr. Timpany's foresight, has been invaluable in provid-

ing information, and numbers nearly 7,000 subscribers.

The work of the two Societies has been closely identified but the Western soon outstripped her "little sister" in growth and expansion, which may be explained by the fact that the Eastern constituency—from Kingston to Quebec—lies in the heart of the great Roman Catholic community, making extension a difficult proposition.

Thirty Circles were organized during the first year in Ontario West, and seven in the East. In 1923, at the end of forty-seven years, Ontario West reported 261 Circles, 55 Young Women's Circles, and 161 Bands, and the Eastern Society 57 Circles, 12 Young Women's Circles, and 36 Bands. The joint incomes the first year amounted to \$1,024.81. In 1923 the two Societies gave \$36,621.00, and in forty-seven years their contributions have totalled \$648,313.00.

It is interesting to note that the first appropriation made by the Western women, in 1877, was for the Girls' School in Cocanada, started by Mrs. McLaurin, their beloved Honorary President, who has recently returned to India to celebrate the Jubilee.

The chapel at Cocanada and a houseboat were soon provided, while the Eastern Society contributed funds for the girls' dormitories.

In 1882 the Societies joined in sending out their first missionary, Miss M. J. Frith, who opened up the work among the women and children in Cocanada. When ill-health forced her to return to Canada in 1887, Miss Frith was succeeded by Miss Hatch, so widely known for her ministry of love among the lepers of Ramachandrapuram.

The three missionaries who went to India in 1888 represented three lines of work peculiarly belonging to women.

Miss Simpson, in whose support the Eastern Society shared, developed a wonderful Zenana work. She started the first Caste Girls' School and was particularly successful in the organization of Sunday schools.

Miss Baskerville became the Principal of the Cocanada Girls' Boarding School, inaugurating a valuable educational work.

Miss Stovel (Mrs. A. A. McLeod) became the pioneer touring lady on the Akidu field.

Dr. Pearl Chute and the Star of Hope Hospital provided the outlet for a growing interest in medical work, which became a regular branch of work for women on the appointment of Dr. Gertrude Hulet in 1900.

Meanwhile, in 1893, the Eastern women sent out a missionary all their own—Miss Anna Murray—who continued to be their only representative until the appointment in 1911 of Miss Susie Hinman, who has charge of the large Girls' and Boys' Boarding School at Akidu.

Space forbids the mention of the devoted band who followed the pioneers, thirty-five in all, among them teachers, trained nurses and doctors. Twenty-two are on active service, one representing the women of Ontario West in Bolivia, the others carrying the message to the women and children on thirteen different fields in India.

Through their missionaries and large staff of Bible-women and helpers, the women of Ontario and Quebec are working in boarding, caste, evangelistic and village schools, in hospitals, dispensaries and leper asylums. They have built bungalows, dormitories, chapels, hospitals, dispensaries, and provided tents, houseboats, and automobiles. They share in the Bible-women's Training School and one of their missionaries is the Principal of the Timpany Memorial School for Anglo-Indian children, with which the name of Miss Folsom is so intimately connected, while another has charge of the Central Boys' Boarding School at Samalkota.

Thus the small beginnings of 1876 have borne fruit in the broadened and enriched lives of the women at home and brought life and light to many of India's daughters.

Montreal, Quebec.

## FIFTY YEARS AMONG THE TELUGUS

### The Story by Decades

Rev. Professor J. G. Brown, D.D.

1.—1874-1884. The first decade was the pioneer stage, the era of foundation laying. In 1874 Mr. and Mrs. McLaurin opened Cocanada, gathered together the converts baptized by Thomas Gabriel, surveyed the field and purchased the first Mission compound. Early in 1875 the Maritime contingent arrived, followed by a tour of exploration and the locating of a Mission field for Maritime Baptists in the North Telugu country. Late in 1875 the Sanfords opened Bimlipatam and in 1876 the Armstrongs occupied Parlakimedi, but driven out by fever, entered Chicacole the following year. On their return to Canada in 1879 Miss Hammond, the first lady missionary to the Telugus from Canada, held the fort at Chicacole for several years, winning high praise from the Maritime Board.

In 1878 Mr. Churchill occupied Bobbili and Mr. Currie opened Tuni. Late in that year the Timpanys arrived in Cocanada and the McLaurins went home on furlough. In 1880 Akidu was made a separate field under Mr. Craig, the Samalkota Theological Seminary was opened by Mr. McLaurin and the Godavari Baptist Association organized. In 1883 Miss Frith arrived in Cocanada, the first lady representative from Ontario and Quebec. That year also saw the opening of the Cocanada Free School (later Timpany Memorial) under Miss Folsom. Though during the first decade the missionaries were largely occupied with building operations, yet hundreds of converts were baptized, chiefly on the Akidu and Cocanada fields.

2.—1884-1894. During the early part of the second decade there was much sickness among the missionaries and the working force was much depleted. In 1885 Timpany died of cholera, followed by Currie of dysentery in 1886. Their deaths stirred the home churches and an unusually large number of missionaries were sent to reinforce the work, including twelve men and their wives, one single man and

eleven unmarried women. This result was also partly due to the stimulus imparted by the appeal from the Union Conference of 1889, challenging Canadian Baptists to evangelize their share of the Telugus in this generation and asking for the immediate despatch to the field of fifty-two men and their wives and the appropriate number of lady missionaries. The following mission stations were opened—Vizianagram, Yellamanchili, Tekkali, Vuyyuru, Peddapuram, Parlakimedi, Ramachandrapuram, Palkonda and Narsapatnam. The Carey Centennial Fund made possible some of these.

3.—1894-1904. This decade quiet and steady progress was made. Four families and two single ladies permanently retired from the work owing to ill-health, and one lady missionary and two wives of missionaries were called by death, but nine missionary families, one single man and thirteen single women were added to the staff. The following features are worthy of special mention—the opening of the East Coast Railway, which has been a great boon to all missionaries; the beginning of medical work at Yellamanchili, Chicacole, Akidu and Vuyyuru; the initiation of leper work at Ramachandrapuram; the establishment of the Ravi or weekly newspaper; the development of the Telugu Baptist Home Mission Society and of Women's Helpmeet Societies; the rapid expansion of Sunday and evangelistic schools, the growth of self-support among the native churches and the addition of many trained men and women to the native staff. Great revivals of religion visited the Mission stations, especially in 1906. Hundreds of lives were purified and the tone of the native churches greatly raised.

4.—1904-1914. During this decade occurred the union of the Board in Canada, followed by the organic union of the two Telugu Missions, to the joy of the missionaries and the increased efficiency of the work. The Vizagapatam station was purchased from the London Missionary Society and new stations opened at Pithapuram, South Cocanada, Rayagadda, Av-

anigadda and Sompetta. Splendid medical plants were erected at Pithapuram and Chicacole. Peddapuram station was sold to the Lutheran Mission, Samalkota made a field centre, the Seminary removed to Cocanada, and the beautiful McLaurin High School erected for its accommodation.

Ten new missionary families and twenty-two single ladies joined the Mission staff during the decade, and four—including pioneers McLaurin and Churchill—closed their labors on earth.

5.—1914-1924. The outstanding event of this decade was the world war, which at first detrimentally but in the end helpfully affected the work on the field. Two missionaries entered military service, while a number of native Christians volunteered for the Mesopotamian campaign. Since the close of the war the home rule agitation in India has made work difficult, but a marked increase in interest in Christ is manifest, owing to the influence of Gandhi. Famine and influenza have also helped to awaken the people. A Mission-wide evangelistic campaign of personal evangelism has brought great results. The Forward Movement among home churches and the Jubilee fund of the Maritime Women's Board have made possible large additions to the Mission plant. Six missionary families and fourteen single ladies have been added to the working force. The outlook at the end of fifty years is as "bright as the promises of God."

Toronto, Ontario.

## TWENTY-FIVE YEARS IN BOLIVIA

Rev. A. B. Reekie

In the Convention which met in London in 1897 it was decided to open a mission in Bolivia, and I was appointed their first representative on that field. Leaving Toronto on March 4th, 1898, I arrived in Oruro on April 20th. This seemed a suitable place to begin, and in a few months we had opened a school for boys, which was later followed by preaching services. Our efforts were not in vain in the Lord, and on April 20th, 1902, we had our first

baptism and formed the first evangelical church ever organized in Bolivia.

In June, 1899, Mr. and Mrs. Routledge entered La Paz to open up our work there. About a year later they were joined by Mr. and Mrs. Mitchell, who were afterwards transferred to Cochabamba.

In the fall of 1900, Mr. and Mrs. Baker and Miss Gile were sent out to strengthen the work in Oruro. Here Miss Gile established a school for girls, but was afterwards moved to La Paz, where there was a larger opportunity for service among girls. A few months later the Bakers also moved to the larger city, where he was associated with Mr. Routledge in school and gospel work till the latter left for Canada in January, 1905, when Mr. Baker remained in charge of the Mission. But a few months later, owing to trouble that developed in his eyes, Mr. Baker also had to return to Canada, and the little flock that had been gathered in La Paz was left without an under shepherd.

In Cochabamba the Mitchells found a great need and a great opportunity, and here again the Gospel proved itself to be the power of God unto salvation. Souls were saved and believers baptized, and a golden candlestick was set up that still shines in the darkness of that city. But the imprudent procedure of a transient missionary there made the work so difficult that it seemed wise for the Mitchells temporarily to withdraw to some other field, where their labors would produce more immediate results. They took charge in Oruro and the Reekies re-opened La Paz.

The Mission in La Paz had been closed for nearly three years and, in the meantime, others came in and gathered up the fruits of our former labors, so that we had to begin again at the foundation. But in due time some were led to the Saviour and a new church was organized. In 1910 the Bakers again took charge in La Paz, and the Reekies moved to Cochabamba to re-open the work there, which was closed nearly three years before.

Although Mr. Mitchell's furlough was long overdue, the Board had no one to re-

lieve him. However, the Bolivian Indian Mission was able to lend us Mr. Johnson Turnbull, who took over the work in Oruro while Mr. Mitchell returned to Canada. His long term of service made a prolonged furlough necessary to recuperate his health, so that it was nearly three years before he was able to return to Bolivia, where after four years more of service he laid down his life for the cause he loved. On Mr. Mitchell's return to Oruro Mr. Turnbull applied to be taken on our permanent staff. He was gladly accepted and transferred to Cochabamba, to enable Mr. Reekie to go home on his second furlough.

Early in 1916 Miss Mangan, a nurse and a graduate of the Toronto Bible College, was sent out to La Paz, where she soon had plenty to do, but having strained herself lifting a heavy patient, she had to come home and has not since returned to Bolivia.

In the Rev. Alex. Haddow and his wife we had, in 1915, a splendid addition to our staff. They also were located in La Paz, where they threw themselves wholeheartedly into the work. It was during their first term of service that we acquired a site for a church in La Paz. The story of the bitter opposition of the fanatical women and the mayor of the city is well known and need not be repeated here. It was also during this time that Peniel Hall Indian Farm came under our control.

Our first missionary to be located on this farm was Miss L. E. Wilson. When the call came for work among the Indians, her heart went out to those who had been held so long in bondage and she gladly responded to the call. In this work she was later joined by Miss Alice Booker, another consecrated worker, who cheerfully endures hardness for the Master's sake.

Percy G. Buck was another who heard the Lord say to him, "Arise, go toward the south," and in 1919, with his young bride, he arose and went; and to the people of Oruro he has been faithfully preaching Jesus. As he has taught them out of the Scriptures, some have believed

and been baptized and are going on their way rejoicing. For the last two years he has had a very efficient helper in the person of Miss Alice Clarke, who has re-opened the school in Oruro, of which Mr. Haddow is now the principal. Miss Evelyn Slack, a recent arrival from Canada, while studying Spanish is associated with Miss Clarke in the school.

Our forces in the Cochabamba valley were strengthened in 1922, by the addition of Mr. and Mrs. Hillyer, who are located at Quillacollo. It is a joy to see these capable missionaries in that promising field.

The Board rejoiced when they found a man with the qualifications possessed by Mr. Neil Vickerson to take charge of Peniel Hall Farm, and when he and his consecrated wife went out last September, all felt we had a strong man for an important work. But after a few months, on February 1st, 1924, he was called to a higher service. He was a choice spirit and the Master had need of him elsewhere. Our hearts go out in tenderest sympathy to the young wife so early bereaved.

There are two more to include in this brief history—Mrs. Wilkinson and Miss Morton, who went out from California over thirteen years ago at their own charges and are serving without expense to the Board. They might have lived in comfort in their own land, but they chose rather to spend and be spent for the Kingdom of God. There are crowns laid up for them, which the Lord will give them "in that day."

Grimsby, Ontario.

### PIONEERING IN BOLIVIA

Isn't that an alluring title? All the world loves the pioneer spirit. And when the pioneering has been done in such a wonderful, difficult land as Bolivia, and by our Canadian Baptist missionaries, well, we want to know all about it, and this new book tells us all about it in most charming fashion.

To those fond of the romance of history,

yet who have little time to study historical sources, the introductory chapters will give great delight. There can be no more fascinating story than that of human life in South America. The essential elements of this story Mr. Stillwell has given us in a few pages, not in bare outline, but with enough detail and suggestiveness to arouse our interest and send us to Prescott or other authorities for fuller knowledge about this great sister continent of which we learn so little in the schools.

The early chapters furnish a necessary background for the history of our own mission. This story is given in six chapters: The Prospector; Specializing on the Impossible; The Years of Beginnings; The Mountains stand Aside; The Second Ten Years and The Last Five Years and Tomorrow. Attractive as these titles are, they do not begin to suggest the almost insuperable difficulties met with persistent courage by our missionaries in these twenty-five years, nor the variety of romantic and adventurous experiences through which they passed, nor the sufferings they endured and the sacrifices they gladly made. It is a thrilling and captivating story. Be sure to read it yourself, also read and talk about it in your family circle.

It is for sale at the Literature Dept., 66 Bloor St. West, Toronto. Paper cover 40 cents; Cloth, 65 cents.

E. M. T.

### FOR YOUR PRAYER HOUR

#### Bolivia

1. Remember Miss Wilson and Mr. and Mrs. Buck. Pray that they may be rested in body and refreshed in spirit by their furlough.
2. Remember Miss Booker and Mrs. Vickerson on Peniel Hall Farm.
3. Ask continually that on all the fields our missionaries may be cheered by the coming of converts.
4. Pray for the teachers and students at Reekie College.



## Our Work Abroad

### IN COCANADA

#### REPORT OF THE JUBILEE MEETINGS JANUARY 6-10, 1924

"So it came to pass that Marius saw for the first time the wonderful spectacle of those who believe. There were noticeable among those present great varieties of rank, of age, of personal type. The people here collected might have figured in the earliest handsel or pattern of a new world from the very face of which discontent had passed away. The young men bent down so discreetly on the details of their sacred service, had faced life and were glad—by some science or light of knowledge they had, to which there had been no parallel in the older world.'—Marius the Epicurean.

Such are the words that describe an on-looker's impressions of the early Christians of Rome. They might be written almost equally truly of the great Jubilee gathering which took place in Cocanada, January 6-10. The Jubilee meetings were held in a huge thatched building specially erected. The audience was arranged in a semi-circular formation about a central dais. The most inspiring feature of the whole Jubilee was the sight of that audience. There were the old white-haired Christians, bent and stooped with length of service. What changes they had seen. There were the middle-aged, keen, alert, responsive. There were the young with bright faces, ever looking forward. Some were the grand-children and the great grand-children of Christians. Some had but lately thrown aside the yoke of heathenism. Some had left the pride and privileges of a high caste to follow the lowly Jesus. Some had been dragged by His impelling love from the depths of the lowest strata of Indian society. All were united in one common joy, the joy of the life which is in Christ Jesus. In that audience were some who had shared in the hardships, the joys and the sorrows of the first beginnings of this great work—our pioneers. Their presence was a benediction to us all.

To tell the details of every meeting of

those strenuous five days of rejoicing, would be very difficult. But glimpses here and there may give a faint impression of what took place at Cocanada, to those who have followed this mission through the years with their gifts, their prayers and their love.

The first meeting on Sunday morning, January 10, was one of thanksgiving and prayer—thanksgiving for the wonderful leading of the past fifty years and prayer for the days before us. The sermon of the morning was preached by Mr. McLaurin, the son of our pioneer missionary. The appeal "that I should preach among the Gentiles the unsearchable riches of Christ," expressed in clear, convincing, flawless Telugu, awakened a new enthusiasm in every heart.

The Sunday evening service, one of the two English services of the whole Jubilee, was held in the English Baptist Church. Mrs. McLaurin told us the fascinating story of her own experiences when the work of the Canadian Baptist Mission was begun in far-away Cocanada. An Indian Christian, Thomas Gabriel, by name, feeling the burden of the unsaved souls of Cocanada weighing heavily upon him, made the long and wearisome journey to Madras to seek a missionary. The quest was not successful in Madras, but on the way there, Thomas Gabriel visited the McLaurins in Ramapatnam. They were much interested in the appeal and it was not long after that all arrangements for their transfer from the American Baptist Mission in Ongole to the Canadian Baptist Mission in Cocanada were completed. There was no east coast railway in those days. The journey was made by sea, not in one of the steamers de luxe which one sees so gorgeously advertised in the travel magazines of to-day, but in a dirty little coaster. Now the new missionary finds a host of welcoming faces to greet him. But Cocanada wharf, blistering hot in the Indian sun, held no such welcome for the McLaurins. Even Thomas Gabriel did not appear. Leaving Mrs. McLaurin in the shelter of a bungalow verandah, Mr. McLaurin went in search of a place

to stay. That place proved to be some rooms in the hot crowded bazaar. But there were many pleasant recollections of those early days, the kindness of English friends, the homey little English services held in the bungalow sitting room, the first Telugu congregation. Mrs. McLaurin's account of all these was intensely interesting. Mrs. Norfar, one of those who attended the services held by Mr. McLaurin, told in a very appreciative and inspiring way of the message the Canadian Baptist Mission had held for the Anglo-Indian community. Mr. Higgins told of the going of the first missionaries from the Maritime Provinces to Burma and of their later crossing the Bay of Bengal to concentrate in the great Telugu field.

The four days that followed brought a full and varied programme. Each morning and afternoon service began with an inspiring devotional meeting led by a Telugu Christian or a missionary. This was followed by an account of a portion of the history of the mission. During the four days the details of each period from the first beginning of the fight under the McLaurins to the present with its magnificent growth and development were related. Those who spent hours of their rest time in gathering and arranging all this splendid material, deserve a very hearty vote of thanks. The evening sessions were taken up with metrical accounts of the lives of the pioneers, both Indian and Canadian. This is something the Indian loves. Say it with music and he will sit for hours and listen. He will carry it home with him and rehearse it again in his own style, as he toils and moils at his daily round. These inspiring histories sung each evening reached the hearts of the people.

One of the very interesting features of the Jubilee was the time spent by the old Christians in reminiscences. We heard of Thomas Gabriel. But what a wonder it was to see his sister, a bright old lady, and to hear from her lips of those first struggles. One after another of the old people—pastors, Bible women and teachers, told us how they were led to Christ,

how they received training for the work, and how that work had grown and prospered. Every one spoke with the deepest love and devotion of some pioneer who had been a teacher, a guide and a father to him.

Nor shall we forget the cheery greetings of friends and visitors. Mrs. Davies gave us an encouraging message. Mrs. Cohoon, our "Aunt Ettie," that young old lady with the keen black eyes and the blithe spirit, sister of a missionary and foster mother to two generations of missionary children, how she filled us with the desire to "Sail on and on and on." Miss De Prazer gave us anew the Baptist message that had drawn her as a young girl, close to Christ. Mr. England telling of his associations with the mission, spoke in such glowing terms of the Canadians—the people who cannot help being lovable because they are born that way,—that he made some good Canadians who would like to believe all this away down deep in their hearts, feel quite embarrassed, as well as overjoyed.

One afternoon was given to the history of the Timpany Memorial School, a work founded by Mr. Timpany and supported until recent years entirely by the missionaries. It was a revelation to hear of how widespread its influence had been. It was beautiful to see how dearly sweet little Miss Folsom loved the community she had served. The Anglo-Indian with all his twisted problems is here among us. Canadian Baptists what are YOU going to do!

One day will always stand out in our memories—the day we decorated the graves of our pioneers, both Indian and Canadian, in Cocanada cemetery. What a privilege it was to be able to place flowers on the graves of those saints. But we could not feel that they were dead. The Indian Christians, who came in large numbers, made us feel that the work they had loved and lived for still lives abundantly among us.

The whole assembly joined whole-heartedly in wishing Mr. McLaurin and Dr. Joshee God's blessing upon their work in



MISS PRIEST'S CAR (see page 273)

Canada. Dr. Joshee represents the best type of Indian Christian. He is loved and honoured by Hindu, Indian, Christian and missionary. In him you have a living answer to the age-long question, "Do Christian missions pay?" They do, a hundred-fold.

Now as we come to the close of our first fifty years of work among the Telugus, let us bow our heads in memory of those who have suffered, lived and died to win the Telugus to Christ. Let us put our hands to the plough and make the next fifty years just as rich in high endeavour.

Jesus said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."

Muriel Brothers.

#### FROM MISS HINMAN

Dear Link,—Will you help me out again? Otherwise many Canadian friends must be kept too long without acknowledgment of their Christmas gifts to the school and to myself. Have you Eastern Ontario and Quebec people heard of the condition in which the Montreal box landed in Coacan-

ada? I suppose it was the people at the Customs who mixed everything up so. I wasn't able to be present when at Conference the ladies concerned gathered to divide up the contents, but they said they just had to go by the lists in so far as they went, and then use their judgment for the rest. When I reached home from the Committee I had been attending, I found my trunk and travelling cot loaded up with dolls, picture cards and rolls, bags, etc., to say nothing of the personal gifts. There were pleasant reminders of my visits to Kingston, and Sherbrooke, but whom shall I thank for the hose, bedroom slippers and night-robe? Will everyone concerned please accept this in lieu of a personal note till such time as I am able to write you individually?

Through this medium, too, I wish to thank friends in Hespeler, Norwood, Collingwood, Toronto, Port Hope, Vancouver and Chilliwack for gifts sent through Mrs. Dengate, or otherwise. You are all too good to me.

I have had to come to Bethesda Hospital, Pithapuram, to spend a month getting over malaria. I hope soon to be able to return to Akidu to relieve Miss Knowles

who was sent in my place. We had twenty-three baptism in 1923. I am getting home-sick for the children.

Susie Hinman.

**FROM MRS. SMITH**

February 13, 1924.

Dear Mrs. Trotter,—No doubt many of the missionaries have written telling what a great help the boxes of gifts were to us in our Christmas festivities, but I thought perhaps the readers of the Link might enjoy hearing how much Pastor Joseph of the Telugu Home Mission field appreciated some which were given to him. It might be that someone would like to remember his work especially next Christmas. Parcels addressed to P. Joseph, Anakapalli, would be delivered to him for use on his field.

Sincerely,  
Etta G. Smith.

**FROM PASTOR P. JOSEPH**

Anakapalli, S. India, Vizag. Dist.  
January 25th, 1924.

To Mrs. H. D. Smith,  
Cocanada,

Dear Madam:—I have the greatest pleasure of informing you that this year 1923 the children of our Home Mission School had a very happy Christmas, for which contribute your increasing and ever increasing interest and love you have been evincing towards the Indian school children ever since you came to India.

It is this interest and love that made you share with us the nice Christmas gifts you received from your homeland for the C.B. M. children.

Perhaps you remember that the share of presents which fell to our lot consisted of 15 picture books, 12 bags, 6 dolls, quite a good number of used pencil pieces, and a cardboard box of picture cards.

Now let us tell you how I made use of these things. Connected with our Anakapalli Home Mission Field there are 3 day and 1 night elementary schools with a total strength of nearly 200 children. One of the day schools is mostly a girls' school.

7 pictures books were given away as first prizes, and 3 as second prizes for general proficiency, and the remaining 5 were given away to the children of the Police Inspectors who are living very near to our compound, and ever ready to render every help to us in times of need and trouble 3 dolls put in bags were given away as first prizes and another 3 without bags as second prizes to the girls for general proficiency. 4 bags were given to the workers' wives, including my wife, 1 bag to the Christian Police Inspector's wife, and 2 to other Christians, and the remaining were given as special prizes for good conduct and regular attendance. The pencil pieces and the picture cards were given to the pupils who got no prize.

When these prizes were hung on the Christmas tree on the 22nd of December, our school prize distribution day, they presented a very beautiful sight, and the officers, teachers, etc., who attended our meeting admired their beauty. The children as they received these prizes at the hands of the local sub-magistrate, the chairman of our meeting, wore cheerful and smiling countenances, and looked proudly as if they gained the whole world.

The Hindus as well as the Christians who saw the picture books given to the children admired the care and pains taken by the missionaries and their children, etc., in preparing such nice picture books, making best use of little things. They quite understood that the love of Christ constraineth them to do so.

Kindly write and give the people who sent you these nice things our heartfelt thanks, and ask them to pray for us and for our work and thus get them interested in our mission.

Receive our profound thanks for what all you gave us. Our workers and school children join us to thank you all.

With loving salaams of my wife and children and myself to Mr. Smith, Miss Smith, and self

I remain, dear madam,  
Yours ever obediently,  
P. Joseph.

### CHRISTMAS IN TUNI

To the dear friends who helped to make it a happy one—Greetings!

Some time before Christmas, parcels began to arrive and a brave effort was made to acknowledge each as it came, but when the big share for Tunî that was in the box sent by Mrs. Dengate arrived, that had to be given up. What excitement there was as we opened one parcel after another! Our small boy, Kruppa Singh, two years old, danced around the dollies hugging first one and then another, and we old folks were children for the time being as we opened the parcels and found so many things to make merry with at Christmas. For we have a big family to think about, many of whom have very little to make merry with, and the joy of Christmas began to bubble up as we looked at the dollies, scrapbooks, cards, pencils, little garments and other things. And some sent money to buy the parched grain and the sweetmeats to put in the little bags. Miss Folsom and I had some busy evenings sorting over the bags seeing that all had strings to draw up well, and picking out the larger ones for the workers' wives and putting in each two rows of pins, two needles and two safety pins, and later added a piece of cotton for a jacket and one child's garment and a dolly. When our girls came from Cocanada we set them to work filling the little bags and counting the cards out in tens ready for the Evangelistic School children. Those in the different parts of Tunî and near villages were treated first and nearly 500 little folk were made happy with a bag and card. Then we got ready for the children over the field, making parcels for each worker to take home with him from the monthly meeting and a happy social hour was spent together when these were distributed. Altogether over 1700 children received some little reminder of Christmas. The new Memorial Building celebrated its first Christmas with a tree for the school children most of whom had never seen such a tree. It was great to have a dolly for each little girl and pencils and scrap books for the boys, and a few gay decorations added

made the tamarind branch look very gay. I wish you could have seen the children when they came in, they sat on the floor and gazed for some time, but recovered themselves when their teacher began the programme, the first item of which was a joy to us as we listened to about 24 boys and girls answering to their number with a short text. Many of these little girls had never had an English dolly in their hands before and you would have felt well repaid if you could have seen their faces as they received them.

Most of your love gifts were distributed to those for whom their own countrymen care not at all and God is using those gifts out in the villages. When the men came in last month one of them told me of the door being opened into the home of the big folk of his village, very proud high caste people, through one of the picture books that was in his parcel. These proud folk were so pleased to receive it and invited Atehayya and his family to their house, and also they would be glad for his wife to visit the women folk and teach them about Jesus. And they know that this Christian family came from the despised Madigas! God has used a Post Toastie picture book as a key to open this home to the gospel. And others spoke of the pleasure your gifts had brought to the children and their parents.

And so to one and all we send our loving salaams for these gifts which tell us of your love and prayer for the children here, and as we think of the many Bands and Cireles from which they came, we in our turn pray for you that to many young hearts there may come such a revealing of Jesus' love that they will gladly surrender their lives to Him for service.

Your loving friend,  
Ellen Priest

Tunî, Feb. 26th, 1924.

Notice Miss Priest's car on page 271. Standing by it are Isaac, her faithful servant for nearly 30 years, and his wife. Their little adopted boy is inside with Vankana, the young man Miss Priest has trained to care for the car.

### THE SCOTT—DAY WEDDING

January 31st, 1924, was an important date in Cocanada, India, this year. It was a busy day for some of the ladies at the Harris Bungalow for they undertook a labour of love for one who to them was known as Happy Day.

The English Baptist Church was decorated with ferns, crotons (large foliage plants) and beautiful white eucharis lilies loaned by the Timpany School. In writing of it one said, "It looked very cool and sweet, and reminded me of a Toronto church ready for an Easter service."

The lady doctor in charge of the Government Women's Hospital gave a quantity of ferns, eucharis lilies and roses, which with roses and asparagus from Mr. Bensen's garden were used to beautify the sitting-room and dining-room of the Harris bungalow, where, at Miss Baskerville's invitation, the reception was held.

The bride's bouquet also was made by the young ladies of the Harris bungalow with flowers from Mrs. Craig's and Dr. Allyn's gardens. Lovely white chrysanthemums with golden centres, roses, maidenhair and asparagus combined beautifully as you may see in the accompanying photograph.

The sweet-looking bride—Miss Day—was attended by little Gwen Freeman as flowergirl, and Rev. John Craig acted the part of a father. The groom, Mr. A. A. Scott, was unattended.

Dr. J. R. Stillwell performed the marriage service, assisted by Dr. E. G. Smith, who led in prayer. Miss E. Priest accompanied the wedding party to sign the register.

A solo was sung by Miss Evelyn Eaton and Miss Craig played the wedding march. The photo was taken immediately after the service in front of the church.

After the reception at the Harris Bungalow Mr. and Mrs. Scott drove to Pithapuram where Dr. Jessie Allyn and her sister, Miss Laura, entertained a number at dinner in their honor.

Mr. and Mrs. Scott later left to visit several of the Southern Mission Stations before returning to their field at Tunj.

E. C. D.

Vuyyuru, Kistna District,

March 3rd, 1924.

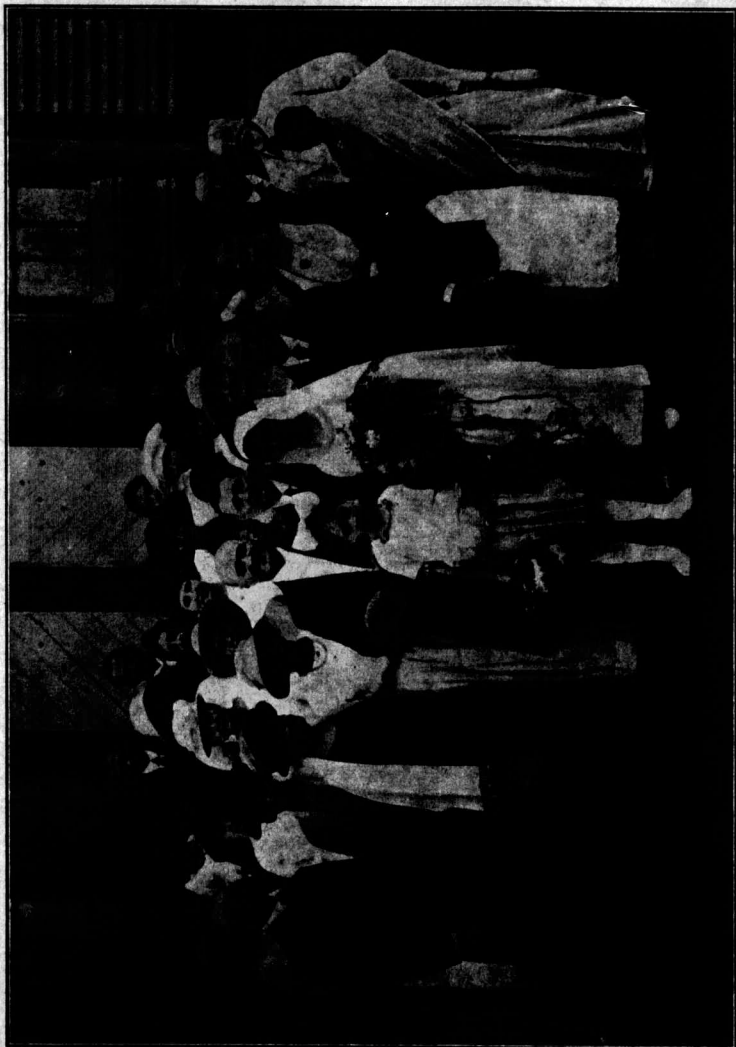
Dear Link:—This is the very first time that I have written to you, although I have enjoyed reading you during all of my two years in India. As all of you readers will know, I have charge of Miss Lockhart's work while she is home on furlough, and I want to say right now that I consider it a great privilege to work here on this wonderful field during this my first term in India.

"Kistna the Beautiful", that is what I have named this part of our Mission field, for it is indeed a beautiful country, with its network of canals making fertile the rich black soil; with its lovely trees; and its line of blue hills in the distance. Surely here, "Every prospect pleases."

I find my work here intensely interesting, and am enjoying it to the full. There is the work among the Christian women and children, when I examine them on the hymns, Bible stories and verses learned during the past six months. There are the two schools for Caste girls, five Sunday Schools for Caste girls, and the work among the Caste women in their homes.

I want to tell you of some of the things which I have seen and heard during the past few weeks. I have just spent three weeks on tour, and I would like to call the things which I am now going to write, "From my tent door." My first week on tour I had my tent pitched at P—. It was quite near a small village where there is not any Christian school, but there are a few Christians, and the Caste people are very, very friendly. The Caste woman who supplied me with milk came often to my tent. She said that she had been to the Hospital at Vuyyuru, that Dr. Hulet had helped her little girl, and so she loved her, and that all Missammagarus were the same to her. The little lady who cut and brought grass for the horse found out that I liked flowers, and she brought me the most beautiful water-lilies.

Two weeks I spent in tent at G—, right next door to the village school, and to the Pastor's house. I can tell you that after living thus for a couple of weeks so close to the centre of work in one of these out-



1. Ed. Armstrong 2. Roy Bensen 10. Mariamma Bose 11. Peter 12. George Kenyon 13. Miss Murray 14. Miss McGill 15. Miss Munro  
 16. Dr. Allyn 17. Mrs. Allyn 18. Miss Elsakadar 19. Miss Farnell 20. Muriel Brothers 21. Miss Jones  
 22. Miss Evelyn Eaton 23. Mrs. Smith 24. Mr. Smith 25. Mr. Smith  
 26. Mr. Smith 27. Dr. Smith 28. Mrs. Stillwell 29. Mrs. Craig 30. Mr. Stillwell 31. Mrs. Scott 32. Mr. Scott 33. Mrs. Scott 34. Mr. Craig 35. Miss Haddock  
 36. Mrs. Haddock 37. Gwen Freeman 38. Mrs. Venkatschallam



**THE BRIDAL PARTY**

Dr. Smith

Mr. Stillwell  
Mr. Scott Mrs. Scott

Mr. Craig



caste villages, one comes away with either a pretty good opinion of the pastor and his work, or else a pretty poor one, and I assure you that in this case it was a pretty good opinion that I brought home with me. I want to tell you of some of the interesting things which I saw from my tent door during my two weeks' stay there. Every Sunday afternoon, from two till three o'clock, the Pastor conducts the regular church service, **Prayers** as they call it. During that time the pastor takes his text from the S. S. lesson for the day, so that he really does much more teaching than preaching, which of course is an excellent thing for the congregation. Well, during my first Sunday there, as I sat in my tent from twelve o'clock till two, I heard the pastor's voice in the church, reading aloud in Telugu from some book. As I caught a few words here and there I discovered that he was reading from a history of our Mission work here in India. At the same time the men were gathering for church, coming in one by one during these two hours. From time to time I could hear some of the men asking questions, and the pastor answering them and explaining what he was reading. Now, I don't know just how this impresses you, but to me it seems one of the very finest things I have seen or heard since I came to India. Imagine, this is in heathen India; most of those men are absolutely illiterate and here they are, just out of heathenism, discussing the problems of world-wide missions. I do not think that our city churches, with their Sunday afternoon "Open Forum," are one inch ahead of this Indian village pastor, with his limited education, but consecrated heart.

Another picture: this time it is Monday afternoon. The pastor has gone away to another village to attend a rally meeting conducted by Mr. Gordon, so in his absence the school is being conducted by his wife, a trained teacher. I have occasion to pass by the door of the school-room, and as I do, I see a number of tiny children sitting on the floor. I ask the teacher if these tiny children come to school. "Oh,

no," she says, "they just come here and stay; you see, they have no one at home to look after them, as their fathers and mothers and older brothers and sisters are all at work in the fields. So they come here and I look after them." How many women would be willing to look after a day nursery while teaching school! And the children were well taught too, as I found out by spending a forenoon in the school, when I told them to play that I was the regular school inspector, and go through their lessons and songs just as they would for him.

This is Bible Examination week for our whole mission, so last week the pastor at G— was very busy studying for his examination. I could hear him at noon time, while school was not in session, studying out loud, above the din of fifteen or twenty little children. "Who have no where else to play." Every now and then I would hear his good-natured laugh, as he would reprove one or other of them for some prank. Oh, I can tell you, I have a great respect for pastor M— and his sweet-faced, patient wife. Is it not a joy to work among such people, and are they not truly worth helping?

Yours in His service,  
**Laura A. Bain.**

Dear Link Friends,—I have been promising myself for a long time that I would write a long newsy letter to the Link. But as that does not seem to get done very quickly, I can not wait any longer to send a great big "Thank you," for all the lovely gifts which have been showered upon our school this year. We had some lovely prizes for the boys, all the more appreciated because they came from Canada. They are just like Canadian boys in enjoying surprises. Then the Santa Claus that lives in Canada was very kind to me too. I have tried to write letters to all these kind friends. But in case anyone should have been neglected, please accept on behalf of the boys and myself, hearty, hearty thanks.

Yours very sincerely,  
**Muriel Brothers.**

## Among The Circles

### BOXES FOR INDIA AGAIN

Once more we crave attention to the rules regarding the sending of parcels by freight to India.

1. Pack your parcel compactly and carefully, for others perhaps heavier than yours may be packed alongside it in the big box.

2. Address it to the missionary for whom it is intended on an inside wrapper or c/o Mrs. C. W. Dengate, 508 Markham St., Toronto, Ont.

3. Put the name and address of an individual sender on outside wrapper.

4. Send a letter at the same time enclosing invoice or list of articles with value, if **new**, and also a Postal Note or Money Order to pay cost of shipping. Mention name on parcel so it can be identified as the one paid for.

5. Reckon the cost at fifteen cents a pound or fraction of a pound plus fifteen per cent (15 p.c.) of the value of all **new** articles to cover duty, etc., in India.

6. In sending printed matter, such as used cards or picture rolls be sure to see if it would not pay you to send it as such all the way to India by mail, instead of paying postage to Toronto and an additional 13c per lb. for freight. The postal rate on printed matter is 2c for 2 pounds. Mark your parcel "Printed matter. No Commercial Value."

7. All parcels to be sent by freight should be sent prepaid to Mrs. C. W. Dengate, 508 Markham St., Toronto, Ont., not later than June 30th.

E. C. D.

### THE LINK HONORABLE MENTION FOR PROMPT RENEWALS

(All names on last year's list accounted for and paid in advance of Convention, Nov. 1924.)

Billtown, N.S., 4; Brantford (Riverdale) 16; Brownsburg, Que., 2; Calgary, Alta., (Cres. Hts.) 10; Chesley, 6; Clifford, 1; Dresden, 1; 10th Line E. Zorra, 7; Edmonds, B.C., 9; Edmonton, Alta., (Bonnie Doone) 9; Edmonton, Alta., (Delton

10; Edmonton, Alta., (McDonald), 23; Erin, 1; Essex, 11; Forest, 17; Galt, 38; Glammis, 8; Hagersville (R.R.) 6; Keady, 4; Nelson, B.C., 9; New Hamburg, 10; New Sarum, 5; Port Hammond, B.C., 1; Quebec, Que., 11; Reston, Man., 6; Ridgetown, 20; Shaunavon, Sask., 6; Stratford, (Memorial) 22; Tiverton, 12; Victoria, B.C., (Club) 10; Wyoming (Wanstead Calvary) 5.

### Monthly Report

Increase .....915  
Discontinued .....497

NET GAIN .....418

833 were in arrears at last Convention  
324 have paid

509 OWE for last year's paper.

### Good News From Regina, Sask.

36 NEW subscribers; 7 REINSTATED;  
11 renewals; 8 ARREARS.

Mrs. Ribble, Agent.

### From a New Agent

8 NEW; 2 REINSTATED.

Mrs. Smith, Agent.

(Edmonton, Alta., Delton Circle)

Dear Agents:—Are you preparing now for Association? Will you help make yours the Banner Association with every name reported on in last year's list? Do not wait for summer months to get those renewals that fall due in June, July August or September. Your subscribers will be away on their holidays. Ask them to give you their renewal now. Let us strive to have all arrears paid and all renewals in before Association. A report of your work will be sent your Director. We trust you may be proud of all your new subscriptions and those reinstated.

Yours cordially,

Mrs. J. C. Doherty,

(Supt. Agents. Link)

### GUELPH ASSOCIATION

The Circles and Bands of the Guelph Association will meet in St. Mary's on May 27th, commencing at 11 o'clock a.m. A helpful program is being prepared.

Would delegates send names to Miss Martha Delmage, and, if possible, say how long they purpose staying.

(Mrs.) **E. D. Lang**, Director,  
Pro tem.

### WESTERN ASSOCIATION

The Circles and Bands of the Western Association will meet in Essex on May 27. Morning session at 10.30; afternoon session at 2 p.m.; evening session at 7.30. All three sessions bright and helpful. Plan to be there.

**Ida Macgregor**, Director.

### TORONTO ASSOCIATION

The Toronto Association will meet May 27th-29th in the College St. Baptist Church. Women's Day, Tuesday, May 27. Plan to be there.

**E. M. Whitham**,  
Assistant Director.

### Petrolia:

The March meeting of the Petrolia Women's Mission Circle took the form of a Missionary Jubilee, an open meeting at which there was an attendance of at least two hundred.

The programme, which was in the hands of the Y.W.M.C., included the dialogue "Tired of Missions," which was given in such a realistic manner, that many who heard it expressed themselves as being impressed with the need of support from the homeland, for workers in the foreign field, as never before.

Miss Lida Pratt gave a most interesting address entitled "Jubilee Joybells," in which she reviewed the work in India from the beginning, and after several musical selections the audience adjourned to the S. S. Hall, which was used to display a beautiful collection of Indian curios, loaned by Miss Pratt. Curiously-wrought hangings adorned the walls, and upon long tables covered with rich Indian draperies were placed many specimens of Hindu art.

Light refreshments were served, and an

offering was taken, which amounted to over \$40.

**Mrs. John Scott**, Secretary.  
Petrolia, April 6, 1924.

### Mimico:

The Women's Mission Circle of Mimico Baptist Church was organized January 17, 1923. We meet the third Tuesday evening of each month. The meetings are well attended and the members take a deep interest and assist in each meeting. The spiritual tone of our meetings is good. Our January open meeting was of great interest. Mrs. E. Cattel presided. Miss Mabee and the Mission Band of Memorial Institute were present and she gave a most interesting talk, also lantern views of her work. It was most edifying to hear the Polish children recite the Scripture and sing. May we go forward in the coming year and attempt greater things for the Master, giving our lives more to the work of spreading the Gospel to those who have it not. During the week of prayer, February 10th, we meet in the different homes for prayer. This was a week of great blessing to our own souls.

**Mrs. A. E. Atkinson**, Sec. Treasurer.

### Murray St., Peterboro:

On Sunday, February 24, 1924, Mrs. James Wood entered into rest at her residence, Rocklands, Peterboro, Ontario. The Women's Mission Circle of Murray Street Baptist Church, on March 11th, passed the following resolution:

Be it resolved that whereas God has called to higher service our beloved friend and fellow-worker in missionary enterprise and all noble work, Mrs. James Wood, we desire to place on record our deep sense of loss and bereavement. While we miss Mrs. Wood's cheering presence, we wish to express gratitude to our Heavenly Father, for many years of her inspiring companionship, her example of generous giving, unflagging zeal and sane, wise counsel. "Their works do follow them." Rev. 13-14.

Peterboro, Ontario, March 13, 1924.

**St. Thomas:**

The hearts of the women of Center St. Mission Circle were made glad when they met for their regular monthly meeting, when the canvassers reported twenty-two new contributors to the funds of the circle, six new subscribers to the Link, four discontinued making a net gain of two. Our Bible-women's Fund is about \$70 per year. Two women have been supported for several years. All felt that we could best express our thankfulness by singing "Praise God from Whom all Blessings flow." A social time was spent at the close of the meeting in getting acquainted with the new members.

**Martha Fillmore, Secretary.**

**RECEIPTS W. B. F. M. S. FOR MARCH, 1924**

**From Circles**—Hamilton Hughson, \$5.00; Stratford, Ontario St., \$30.00; Toronto, Central \$74.53; Orangeville \$7.50; Stouffville, \$8.27; York Mills \$11.25; Walkerville \$16.55; Toronto, First Ave., \$50.00; Strathavon \$5.00; Ridgetown \$4.15; Jerseyville \$5.00; Toronto, Century \$15.90; Toronto, College St., \$88.65; Whitevale \$20.00; Daywood and Leith \$5.00; Sault Ste. Marie, Wellington St. \$3.00; New Dundee \$13.03; Toronto, Boon Ave. \$9.70; Claremont \$10.00; Strathroy \$30.00; Fort Frances \$5.00; Toronto, Castlefield \$11.00; Birchcliff \$5.00; Brampton \$32.00; Calvary (Wanstead) \$6.25; New Liskeard \$11.00; Malahide-Bayham \$50; Toronto, Mount Pleasant \$8.03; London, Kensal Park, \$3.10; London Talbot \$76.55; Brantford Park \$25.00; Toronto, St. John's Road, \$11.80; Watford \$6.00; St. George \$16.00; Burgessville \$18.70; Glamis \$5.00; Meaford \$5.20; Timmins \$7.60; Sault Ste Marie, First \$20.00; Toronto, Immanuel \$3.75; Markham, Second \$14.55; Oshawa \$7.50; Toronto, Indian Road \$31.98; London, Maitland \$7.00; North Bay \$1.90; Hagersville \$6.50; Orillia \$18.40; Toronto, Waverley Rd., \$22.00; Delhi \$6.81; Burks Falls \$3.15; Brantford, Immanuel \$8.59; Jaffa, \$2.00; Burford \$9.00; Grimsey \$8.00; Wingham \$12.50; Port Arthur \$22.00; London Egerton \$16.93; Oxford West \$5.00; Picton \$2.00; Whitby \$5.75; St. Catharines \$38.00; Chatham \$8.85; East Nissouri \$3.50; Bayview \$25.00; Hamilton, King \$6.00; Stratford, Ontario St.

\$25.00; Cheapside \$3.75; Kingsville \$10.00; Toronto, Walmer Rd., \$40.46; Goderich \$5.00; Toronto, Ossington Ave. \$16.50; Toronto, Silverthorn \$5.00; Toronto, Bethany \$5.00; Toronto, Silverthorn \$1.75; Haldimand \$3.00; Beachville \$25.00; Welland \$15.90; Walkerton \$10.50; Forest \$28.25; London, Kensal Park \$1; Toronto, Jarvis St. \$13.66; Sparta \$15.40; Niagara Falls, Main \$2.15; Toronto, Olivet \$9.90; Brantford, First \$200.00; Strathroy \$18.05; Toronto, Olivet \$25.00; Brooke and Enniskillen \$4.50; Vittoria \$2.20; Toronto, Parkdale \$5.33; Scotch Line \$5.00; Norwich \$21.00; Tillsonburg \$3.30; Beachville \$5.00; Toronto, Olivet \$25.00; Cheltenham \$9.00; Chesley \$9.00; Durham \$8.00; Burks Falls \$3.07; Port Hope \$76.15; Toronto, First Ave. \$15.12; Hespeler \$12.00; Toronto Central \$66.95; Malahide Bayham \$6.78; Bracebridge \$8.40; Norwood \$16.00; Whitby \$25.00; Blenheim \$10.00.

**From Bands**—Creemore \$2.00; Mt. Brydges \$5.75; Kitchener, King, \$5.30; Wingham \$15.00; Toronto, Century, \$4.00; Yarmouth, First \$4.11; Delhi \$20.00; Wheatley \$10.00; Daywood and Leith \$6.00; Orillia \$10.00; Waterford \$35.50; Stratford, Ontario St., \$30.00; Welland \$5.00; Burks Falls \$18.15; Wilkesport \$3.50; St. Williams \$2.00; Toronto, Boon Ave., \$10.61; Orangeville \$2.50; Leamington \$10.00; Hamilton, Stanley Ave., \$30.00; Gravenhurst \$6.00; Walkerville \$23.08; Brooke \$5.65; Brampton \$10; Fort William \$4.50; Markham, Second \$6.10; North Bay \$5.00; Aylmer \$2.00; London Kensal Park \$3.71; Sarnia, Brock, \$19.15; Brantford Calvary \$20.00; Meaford \$20.00; Forest \$9.50; Paris \$13.50; Toronto, Bethany \$4.00; Toronto, Memorial Institute \$20.00; Cobalt \$7.50.

**From Y.W. Circles**—Kitchener, King, \$21.75; Hamilton, James \$25.00; Stratford, Ontario St., \$8.00; Calton \$5.00; Owen Sound \$7.20; Toronto, Walmer Rd. \$21.16; Toronto, Olivet \$1.65; Hamilton, James \$8.60; Calton \$5.00; College St., Toronto, \$9.00; Toronto, Parkdale \$16.00.

**Miscellaneous**—Mrs. W. Trowhill \$20.00; Mr. W. L. Blackadar \$50.00; Mrs. G. Burke \$5.00; Selkirk Ladies' Aid \$10.00; Walsh Ladies' Aid \$3.25; Long Branch \$5.00; St. Thomas, Centre Junior B.Y.P.U. \$75.00; Mrs. K. Dallimore \$6.25; Miss M. A. Bradshaw, \$8.00; Huntsville

(Continued on page 286)

## The Young Women

### Y. W. M. C.

This is for you if you are—

The Pastor or Pastor's wife,  
or The President of the Senior Circle  
or The teacher of a Young Women's  
Class

or any other member in a church  
where there is no Y.W.M.C.

What would you think of having a  
Young Women's Mission Circle in your  
church? No? Impossible? So many  
meetings? So little time? Giving to Mis-  
sions in other ways? Mountains of diffi-  
culties?

Yes, but sometimes the difficulties seem  
greater than they really are.

Read these two items:—

#### How We Did What We Thought We Couldn't

One President of a Senior Circle in a  
small church says, "If I had been asked a  
year ago if there was an opening for a Y.  
W.M.C. I would have said without an in-  
stant's hesitation, 'I am quite sure there  
is not.' But when we really looked into  
the matter we found there were 16 young  
women in the church and congregation  
who when approached about the matter  
were very eager to organize and now are  
carrying on enthusiastically. The remark-  
able thing about it is that the majority of  
these girls were not likely otherwise to  
have become interested in missions."

#### Ourselves or Others

One Y.W.M.C. member says: "We had  
a Young Women's Bible Class and met  
once a month for our class meeting. We  
had good times but it was all for ourselves.  
It was brought before us that we might  
have a wider reach and do more good in  
the world if we organized into a Y.W.M.C.  
and took up Mission Study. All the girls  
were greatly taken with the suggestion  
and now we have splendid mission pro-  
grams and a definite objective in offerings  
for our Home and Foreign work. We are  
making gifts for Royce Avenue Mission  
and two quilts are under way. We notice  
that since we organized into a Mission  
Circle the attendance at our Sunday Bible  
Class has greatly improved."

Might not this happen in your church  
too?

I believe if the girls really knew the  
need they would be glad to drop some of  
their outside interests. So if you have a  
young woman's Bible Class and no Y. W.  
Mission Circle please send me at once the  
name of the leader of your class. I will  
be glad to get in touch with them and  
present the need. I have some dates in  
May still open.

Be sure to read the Y.W.M.C. items of  
interest in the "Visitor."

Lida Pratt.

Petrolia, Ont.

#### TRAIL MAKERS IN INDIA

Thirteen students in the first graduat-  
ing class of the Christian College in Mad-  
ras took their B.A. degree in 1918. As  
they went up to receive their diplomas  
from Madras University it was as though  
the first battalion of a new army of relief  
had come to a dying world, and a great  
cheer broke forth spontaneously from the  
men and women who were present, a cheer  
for the future these women trail-makers  
are to guarantee.

Some of these women went into the new  
school of medicine which opened its doors  
in August, 1918, in the city of Vellore,  
three hours' journey from Madras. Others  
returned to their own district to teach the  
girls who will, in their turn, enter the  
college. Some followed the custom of that  
country and all countries, and married,  
making new Indian homes where woman's  
place will be not in harem or zenana as  
one of many wives, but by the side of her  
husband in the home and in the world.  
They find one barrier to break down,  
stronger even than the oppression of man  
or religion, and that is the ignorance and  
superstition of woman herself, who will  
cling to the worst religion the world ever  
knew, holding persistently to her shackles.  
Until we have a body of Indian women  
numerous enough and strong enough spiri-  
tually and intellectually to take such  
leadership, we must not expect to see In-  
dia redeemed.

—Missionary Ammunition

## Our Mission Bands

A Mission Band in Every Church in the Convention in Three Years.

### MISSION BAND LESSON

#### A Day in School at Bobbili

Dear Girls and Boys,—

Come with me before old Sol sheds his beams across the land and let us go to the Boarding School. We unlock the big sheet iron gate and find the girls hurrying about—each one doing her task. Many and varied are the sounds we hear. The creaking sound means that the big girls are drawing water; the thumping sound that some are pounding rice; the scratching sound that some are sweeping and the scraping sound that some are making flour for porridge. Above all you hear the happy song and merry laughter. The bell rings and all scurry to the line in front of the cook house where prayer is offered and the girls march into the cookhouse and get their bowls which have been previously placed there for their morning meal. They sit in groups and eat this rice water which was drained from the previous night's rice and allowed to ferment. Mixed with fresh boiled rice and salt it is very good, they say.

The bowls are washed and put away and everything is in order when the bell rings at 8 o'clock for school.

They form in line and march to school. We follow them. Here they meet the teachers and Hindu and Christian girls from the town. All go to the assembly hall where prayers are conducted. Then each class goes to its respective room and the school day begins. All the different branches that are taught in the schools at home are taken up in Telugu. Action songs and dramas are favorites with the smaller children. Some girls are particularly fond of arithmetic. Others dislike it. (I know some girls and boys at home who are like them. Do you?)

If you visit the classes you will sometimes during the morning hear English being used and you will feel quite at home.

Let us go to the first standard and hear a little Hindu girl, named Brightness-of-the-Sun, decked in jewels and wearing a silk cloth, recite the Ten Commandments

and tell of the birth of Jesus. In all the classes you will hear some portion of the Bible being taught; for before the girls finish school they get a knowledge of the whole Bible.

At 11 o'clock we all go back to the Boarding School. Dinner is served of rice and dhal (a paste of peas) and porridge which must be sour to be palatable. Sewing, study, crocheting and play occupy the girls until the bell rings at 2 o'clock and back we go again to school. After school we gather at the back of the school house and have physical drill.

Then home again and a romp before supper of rice and curry. Then come prayers and the little ones go to their mats on the floor. The larger ones have study hour and at 9 o'clock lights are out and each one goes to her mat. Silence reigns in the Boarding School. The moon shines down brightly on a peaceful little gathering of sleeping heads.

In the middle of the night the tired manager is rudely awakened by a howl which is echoed by more howls and soon a hundred howls are heard. We rush to the Boarding and find a girl has been bitten by a scorpion and is in awful agony. All the others are crowded round sympathizing. Medicine is applied and after a long time relief comes and quiet again reigns until 4 o'clock, when the girls who cook begin their day's work again.

So the days at school pass by. We who have care of them try to help them to think with their brains, work with their hands, play with their might, and love God with their hearts.

Corra B. Elliott.

—Tidings.

### SITARA THE LITTLE STAR OF GUNTUR HOSPITAL

Nearly eight years ago a dear little brown baby opened her eyes upon a strange world. She wondered where she was, for she saw the queerest sort of a house. Moreover it was all hot and stuffy. She looked around at her mother lying

beside her, at the brown mud walls, at a doorway leading to a dirty court yard which was the only outlet for the smoke from the fire and at an old woman cooking her midday meal. The brown baby felt lonesome and she began to cry.

"Let her cry," said her mother. "She's not wanted. Who cares for girls in our family? We have more now than we can look after and make marriage arrangements for."

The grandmother came over from the fire and stood looking down at the wee little thing. "All right," she said; "let's get rid of her. If we can give her away, well and good. If not, there's a river not far away and some dark night—"

She didn't finish, for just then a neighbor came through the court-yard and hearing the baby cry, looked in at the door.

"Is it a girl?" she asked.

"Yes," said the mother, "and she's a curse to us. We want to get rid of her."

"Well," said the neighbor, "one of the teachers in the Mission School told me the other day that she longed for a baby girl. If you want me to, I'll take this baby to her and tell her she may have it."

"We'll be only too glad to get rid of her," said the mother.

The next world that the baby knew was the clean, neat home of the native Christian teacher, but she was not happy there. The teacher didn't know much about babies and the milk was dirty and diluted with water that the milkman poured in when no one was looking. The poor baby got thinner and thinner and the teacher was very sad, so one day she took her to the Mission Dispensary.

The doctor looked at the wee girl and shook her head.

"She doesn't need medicine," she said. "What she really needs is proper food."

"What can I do?" asked the teacher.

"Give her to us and we'll look after her in the hospital," replied the doctor.

With tears in her eyes the teacher gave up the baby and begged the doctor to do all in her power to save her.

The third world the baby looked out

upon was the bright, sunny verandah of the children's ward in the Mission Hospital.

"Why did the doctor bring in such a dreadful little baby?" the nurses asked. "She can't possibly live. She's too weak and thin."

They shook their heads, but everyone in the hospital did her best for the baby. The ward ayahs kept her room perfectly clean, the nurses prepared the best of milk for her and bathed her with oil, and the doctor watched her carefully. Soon she began to improve, and one of the missionaries, seeing her bright black eyes, said, "She must be called Sitara, which means 'Star.'"

As the months passed by Sitara became the pet of the hospital and all the patients knew her. Sometimes the doctor would take her into the wards to speak to the patients, for she was like a little sunbeam, and even the sickest would smile when she said in her baby Telugu, "Are you well?"

One day Sitara was sitting on the verandah eating a slice of bread, and a black crow seeing something good to eat, swooped down and snatched the bread from her hands. She was too surprised to cry, but she called it a "bad crow", and whenever she ate her bread after that she kept one eye on the greedy crows.

When she was three or four years old, she was taught to say her prayers, and this dear baby girl, who was born in a Mohammedan home and who had been despised and given away by her own mother, grew to be a real star, and such a joyous little Christian that she made many dark places light by her sunny smile and loving ways.

There are ever so many more babies in India who are waiting for the boys and girls in America to send more doctors and nurses and teachers, and more money to build hospitals and schools, so they, too, may hear of the Baby who was born in Bethlehem, and learn to worship Him instead of their idols of wood and stone.

—Lutheran Boys and Girls

## The Eastern Society

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

### DAY OF PRAYER

The semi-annual day of prayer was observed in Montreal on Thursday, April 3rd, in the Westmount Baptist church. There were representatives present from all the churches. Mrs. Price, of Verdun, presided, and the Scripture was read by Mrs. Watt of the First Baptist Church.

With the meeting for prayer is combined the yearly gathering of all the Women's Home and Foreign Mission Circles of the city. Mrs. Ramsay gave a condensed report of the work of the Circles during the past year. All report increased attendance and deepened interest. In two of the churches, Olivet and Westmount, the duplex envelope system of weekly offerings for missions has been adopted with most gratifying results. In Westmount church a revised constitution makes every woman of the church considered as a member of the Mission Circle, only those contributing a minimum fee of \$1 being eligible for office or to be a delegate to Association or Convention. Efforts are directed to make all realize their privileges and responsibilities as members and to urge obedience to the Master's command to send the gospel to the regions beyond.

A season of earnest prayer followed specific details relating to our missionaries in Bolivia and in India. Their fields and some of their pressing problems as known to us by letters and reports were presented in earnest prayer at the throne of grace.

A deeply spiritual address was given by Mrs. Maguire of Westmount, on lessons drawn from John 21. She brought home to us the truth so well known but alas so little heeded by us, that as Jesus used of the fish caught by the disciples, so he still waits for our prayers, our money, our children, to convert the world. She illustrated this point by relating how Mr. Moody, missionary in Central Africa, ascribes that the thousands of converts

there in his field had been given since the women of Boston had given themselves to prayer for the outpouring of the Holy Spirit.

A beautiful solo rendered by Mrs. Schell was a truly spiritual contribution to the afternoon's meeting.

### LETTER FROM MISS HINMAN

In a letter recently received by Mrs. Motley, Miss Susie Hinman reports of her enforced rest owing to illness. She had been suffering from malarial fever and had been ordered to go to Pithapuram for a month's rest and treatment in the hospital. This is her first real illness since going to India and was no doubt a great trial to our energetic worker. At the time of writing she was recovering slowly but her temperature still rose in the afternoons. Let all Circle members pray for her complete and speedy restoration and that on her return to Akidu she may find herself equal to the strain of her task and that she may be gladdened by the conversion of many of her pupils.

The health of our missionaries should always be a matter of earnest prayer by Circle members that their valuable lives may be preserved and that they may be physically, mentally and spiritually fitted for their tasks.

### VERDUN MISSION BAND

The Ever-Ready Mission Band held a concert on the 10th of March. A large audience was present and an offering amounting to \$20.00 was taken, most of which was sent as a contribution to Miss Lockhart's dog cart in Vuyyuru, India. Most of the Verdun members took part and everyone said it was one of the best concerts the Band had ever given.

Peggy Price, Secretary.

### TO MISSION BANDS

Mrs. Ramsay, Superintendent of Bands, requests all Bands to remember the slight increase in funds required from each band in order to buy the dog cart at Vuyyuru.



### OUTREMONT, QUEBEC

Temple Baptist Union Women's Mission Circle held an open meeting on Monday evening, February 25th. There were about sixty ladies present. Mrs. Maguire, of Westmount, who has spent several years as a missionary in Africa, gave a very interesting address on her work there. At this meeting we presented our Vice President, Miss Inez Eaton, with a Life Membership for Home Missions. We are pleased to report that after being several months without a Counsellor, we now welcome Miss Annie Leith to our Circle. We are trying, this Jubilee year, to raise more than our objective, \$300.

**M. Rough, Secretary.**

### SHERBROOKE, QUE.

On Tuesday evening, April 1st, the Willing Workers' Mission Band held their annual entertainment. There was a goodly number present. Opening with a hymn and prayer, the program was as follows: Three dialogues entitled "A letter from Grandma", "Bringing them to Jesus", and "Going shares with South America", by the Band members; a piano solo by Dorothy Byrd; duet by Dorothy Sanders and Grace Jackson; duet by the Misses Howe and Bush, and a reading by our Band Leader, Miss Page. The congregation and Band members sang "O Canada" and the Benediction was pronounced by Mr. Hunter. The offering amounted to \$8.75 which will help to make up the \$18.00 for the support of our student in India.

The officers for the coming year are:—Band Leader—Miss S. D. Page; President Evelyn Howe; Vice President—Mary Gilson; Secretary—Dorothy Sanders; Treasurer—Nan Holgate; Social Convener—Gertrude Gilson. Our work during the year has been pasting picture post cards and piecing quilts. We have completed one quilt, which we sent to Miss Mabee of the Memorial Institute. We have started two more quilts, one for India, the other for Grande Ligne. We have

twenty-four members and eight associate members.

**Dorothy Sanders, Secretary.**

The Young Women's Mission Circle of McPhail Church, Ottawa, was organized in January 1922, with a membership of 22.

The report for the year ended December 31st, 1923, was most encouraging. The work was carried on under the able leadership of Miss Gertrude McArthur, the President. Three new members were added to the roll during the year. Eight regular meetings were held with an average attendance of 17. The total amount collected was \$103.00. Of this amount \$42.50 was devoted to the Foreign Mission cause.

Our meetings throughout the year were very interesting and instructive, four being in charge of different members of the circle. For the remaining meetings outside speakers were obtained, who gave us an insight into the work being carried on at Otter Lake, The Northwest, and Grande Ligne. The attendance for the past year and the willingness of the circle members to participate in the programmes are indicative of a deepening interest in the missionary cause, and a desire to help in this branch of our Church work.

Since the above report was prepared, the Circle held their first Thankoffering meeting. The amount realized was far more than anticipated, about \$100.00 being taken in. A very interesting program had been arranged, and the meeting was voted a real success. The Circle is now being divided into groups for practical work, each group taking in hand the making of certain articles for the use of the missionaries and doctors in India. We hope to be able to report further progress in the near future.

**Ellen Purkiss,**  
Secretary McPhail Young  
Women's Mission Circle.

# Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.

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LITERATURE DEPARTMENT— Women's F. M. Board, 66 Bloor St. W., Toronto

Do not send cheques if you live outside of Toronto. Send money orders.

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## Mimico Mission Band:

The Mimico Mission Band was organized May 15th, 1923. Since then we have met the second Friday evening of each month, the President, Irene Russel, presiding. At each meeting two or three members of the Women's Mission Circle are present to give encouragement and to assist in any way. We have a membership of thirty-four. The meetings are well attended and each member takes a deep interest in each meeting. We divide our studies and offerings between Home and Foreign Missions. As a Band we are anxious to do greater thing for the Master in the coming year.

Grace Atkinson, Sec. Treasurer.

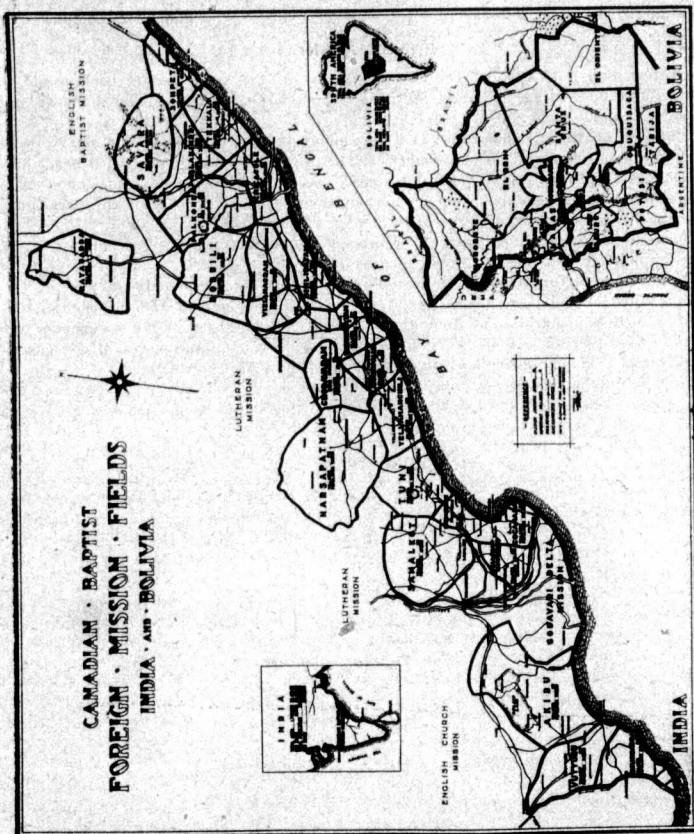
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## TREASURER'S REPORT

(Continued from page 280)

Ladies' Aid \$13.00; Miss Lida Pratt and Family \$25.00; Refund Miss Scott's Advance \$25; Toronto, Moulton College \$15.00; London, Talbot St., "Builders" Class \$16.85; Miss Mary G. Buchan \$15.00; Mrs. A. Matthews \$20.00; Mrs. Wm. Davies \$200.00; Port Arthur Bible Class \$5.00; Toronto, Waverley Rd., \$24.00; Toronto Century, Mr. Senior's Class \$9.00; Exchange of Bonds \$108.90.

This number contains much valuable information about our Mission work and its history. Be sure to keep it for future reference.



## From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

### BAND MATERIAL

Gungardah Rath (15c.). The first 4 chapters of this pretty little book would be particularly interesting to Bands, for it tells many of the customs and manners, and then—it is about a boy.

Children of Many Lands (25c) is a very effective presentation of missionary needs given by children from various countries. It also has several hymns with music.

Dollars and Diana is a dialogue by 3 girls, one of whom is a nurse "just off a case" who is planning how to spend her money, and her friend and a lady of the missionary meeting, being held next door, convince her of tithing. (6c).

Sentence prayers for children. These are a number of prayers for children's use, thus prepared to help the little ones to pray (2c).

A programme for Mission Bands. We have now (for rental only) a map of Co-canada with the buildings located on it. This, with the help of the information obtainable in Beacon Lights and Among the Telugus, will give a splendid programme for Bands. Also there is a little story, "Jeevamoni", illustrating the worth of the educational work. This can all be borrowed for 12c and the leaflet can be kept.

A 1000 Miles with a Message, is a little story especially good for boys. This and the little poem "You have known it all this time" (4c for the 2) would make a good programme with a scripture lesson on service.

### FOR CIRCLES

Now after the Jubilee, when we have heard so much about India and its past and present, let us keep the information of the present condition before us, in order to pray and work as never before. It is all on the poster "OUR TASK IN INDIA" as described in the January, 1924, Link. We can send you this for 40c.; if you have not got it, by all means get it.

Field of Ramachandrapuram. We are all particularly interested in this just now. We have several envelopes of material, containing a map and pictures of the missionaries, and sketch of the field by Miss Hatch. These can be borrowed for 10c and will be especially good if you are taking the sketch of Dr. Joshee and the Christians of the field in "Telugu Trophies" (25c).

Leaflets on India: Women's Rights in India; India, Land of Contrasts; Child Wage Earners in India; Since India Went over the Top. These are particularly interesting right at this time, and the 4 can be had for 12c.

### BOLIVIA

Pioneering in Bolivia is Mr. Stillwell's new book, and it is well worth the price (40c paper). "Bolivia, the land, the people," "The Prospector," "Specializing on the Impossible," are some of the alluring chapter titles; then the history of the second ten years and "The last five years, and to-morrow" end this very much wanted book. Everyone interested in our work in Bolivia should have it, and those who are not interested should have it, for by the reading of it, the interest will surely be born.

SEND TO 66 BLOOR ST. WEST for anything you are in need of along our lines.