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Merrill Mrs B W  
52 Rose Ave  
Jan 21

# Canadian Missionary Link

XXXVI

WHITBY, JANUARY, 1921

No. 5

Some murmur, when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue;  
And some with thankful love are filled,  
If but one streak of light,  
One ray of God's good mercy gild  
The darkness of their night.

In palaces are hearts that ask,  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied.  
And hearts in poorest huts admire  
How love has in their aid,  
Love that not ever seems to tire,  
Such rich provision made.

Archbishop Trench.

Published Monthly by  
The Women's Baptist Foreign Missionary Board  
of Western Ontario

# Canadian Missionary Link

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WHITBY, JANUARY, 1921

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## A HAPPY NEW YEAR

To all who read the Link! May the work in which we are united help to make it a Happy New Year also to many in far-off India and Bolivia! May the coming days bring to us all a wider vision of the world's needs and a deeper sense of our own responsibility, and may the joy of service enrich our lives as never before!

Let us remember the United Day of Prayer for Missions arranged for January 7th! An outline program was given in the December Link. It will be inspiring and helpful in many ways to come into touch for a day with the splendid foreign mission work done by the women of other communions. It is good to sometimes look beyond our own little preserve, to fellowship with other workers and to let our sympathies and our prayers reach out to all the world.

In "Convention Jottings" last month the Editor noted the rejoicing over the fact that exchange was again at par. It did not occur to her that this fact could possibly lead to any decrease in our giving. Since then she has heard some one wondering whether this might be so.

Surely those who felt impelled last year to pay the exchange on their own gifts will now not give less but will rejoice that this extra giving can go toward supplying some of the many needs of our always expanding work. *Those Estimates*—Did you read them in last month's Link with your imagination as well as with your eyes?

Our Treasurer, in giving a talk at a thank-offering meeting the other evening, called our Estimates "reasons for being thankful." Was she not right? Let your imagination play about the items! Those little salaries—how small as compared

with the salaries of teachers and business women in Canada—yet they secure for us the services of a cultured, consecrated, capable band of women who give themselves without reserve to the most unselfish, sacrificial work on our behalf. Think of their work as day by day and month by month they touch a multitude of ignorant degraded lives and give them the Gospel message. Think of our schools and what they mean for the uplift and enlightening of thousands of young lives, and through them of many homes. Think of the Bible women and their gracious influence in the villages and towns as they tell day by day the story of the new life in Christ. Follow our doctors through their crowded days filled with loving and healing ministry.

Shall we not be thankful, too, for the special opportunity for helping those wonderful Cocanada Schools that just now so much need our help? Miss Hatch tells us that promising girls, eager to be sent to the boarding school, often have to be disappointed for lack of room. Surely we should sing a perpetual hymn of praise that our little gifts give us a share in these great undertakings.

Let us remember, too, that every department of our work is hampered for lack of money. On every side the needs call for enlargement, larger buildings, more schools, better equipment for our medical work, more bible-women, and above all, more missionaries.

Our new investment in Bolivia, too, makes a new demand upon our treasury.

Who would give less this year than last, even though exchange may remain at par? Rather as our own blessings multiply with the years, may we not each year by our larger gifts claim a larger share in our great expanding foreign mission work?

Miss Rogers has received a letter from

Miss Munro, written during the voyage. She reports a very pleasant, restful journey, and expresses great joy that she was really on the road to the work she had so long dreamed of and so greatly desired to do. She asks our earnest prayers that she may be greatly blessed in winning souls for Christ in India.

An interesting anniversary occurs this year in connection with our medical work in India. In 1895 Canadian Baptists sent out their first woman doctor to the Telugu women of India. Miss Pearl Smith, M.D., C.M., arrived in India in December and was married at Cocanada to Rev. J. E. Chute, of Akidu. Mr. and Mrs. Chute reached their new home Saturday, January 8th, 1896. Sabbath morning before daylight a little child-mother was brought five miles that the new doctor might save her. God gave the young missionary that life, and this was the auspicious beginning of the great work she has done all through the years. Again January 9th comes on the Sabbath and is the silver anniversary of our medical work for Telugu women.

Akidu has now a new hospital but as yet no maternity wards have been provided. The medical work in Akidu is supported by the General Board, so our giving to it is done, not as Circle members, but as members of the churches, through whose gifts the work of the General Board is carried on. Are there not some women in our churches, not members of the Circles, who could be induced to help celebrate this silver anniversary by sending special gifts for the much-needed maternity wards?

"As Thou hast loved me, let me love,  
returning

To these dark souls the grace Thou  
givest me;

And oh, to me impart Thy deathless  
yearning

To draw the lost to Thee."

### MISS ALEXANDER.

Again death has visited the Circle of our Board members and taken one greatly beloved, and one devoted in an unusual degree to the cause of Foreign Missions. Miss Grace Alexander was present at our November Board meeting. On Monday, December 6th, it was a shock to many to learn that after a brief illness she had been called Home. In the following tribute, Miss Rogers, her intimate friend, voices the feelings of all who had the privilege of knowing Miss Alexander.

"Our dear Miss Alexander has left us. Gone without a word of farewell for the Master called her through the gateway of intense pain and there was no time for messages. We are thankful that the passage was so short, and that so quickly the golden portals swung open and that she was in the presence of the King. What a glad welcome she received, and we are sure that He had a place of service ready for her or He would not have called her from service here. How we shall miss her. Her family will miss her bright presence and generous help. Her friends will miss her; the homes where she was an ever welcome guest, always ready to lend a helping hand or say a cheerful word to the discouraged. Like her Master, she went about doing good. The Foreign Mission Board will miss her. Some years ago she spent a year in India, living with the missionaries, traveling with them in ox-carts and canal boats, walking with them through the rice fields to the villages, visiting the schools and the native houses, watching the doctors as they ministered to the sick, learning personally of the hardships and perplexities of work on the foreign field and so she was able to present the claims of our workers for our sympathy and prayers. The missionaries will miss her, for they all loved her and she loved them, and hearts will ache in India as ours are aching here. Her love for the foreign work did not prevent her being interested in the home side; her church and Sunday School had her active sympathy. At her funeral the six pall-bear-

ers were all members of her Sunday School class in their young days, and now are Christian men, all engaged in Christian work; two are Y.M.C.A. secretaries, two Sunday School Superintend-

ents, one a minister, one a President of a Sunday Circle. So her work will go on here although she has passed to another sphere, where she will be with those who serve in His presence.

## FOREIGN MAIL BOX

Vuyyuru, Kistna District,  
October 24, 1920.

Dear Readers of the Link:

I am sitting on the verandah of your bungalow and ours here in Vuyyuru, on a Saturday afternoon in October. In Ontario, this would be a glorious autumn afternoon, but here we are thankful to have a breeze. The weather has been very hot lately, but it is somewhat cooler now. We have not had much rain this season, and consequently have found the heat trying. Later on, after the sun goes down a bit, and we can go out without topees, we shall take a walk over the rice fields. How I wish some of you could come with me and see the beauty of this fair district, with its fields of rice and corn stretching away and away. We have the canal system throughout this part, and so, while fields in other parts of the mission are parched and dry, in the Kistna District, we have the promise of a bountiful harvest.

But there is another harvest which is whitening for us here, and for which we are praying for laborers. Here the people are coming to Christ, and, after coming, oh! how much they need to be taught. You can hardly realize what it means to have a whole constituency and church-full of illiterate people. Here we are educating the boys and girls, but most of the older people cannot read a word. Just as I write, three school boys have come up, asking permission to go to the bazaar to buy some coconut oil for their hair. One boy, who is just recovering from mumps, proudly showed a rupee, with which he is going to buy some cloth for a shirt. It will take much more than that, though. To buy one shirt for his boy, that father would have to work four days. Then the cloth seems to be very, very poor.

What I should like for the women who support our work here, would be to see the Christian women's rallies. We have ten churches, with about a hundred and twenty villages where there are Christian women. It is the duty of the pastors and teachers to see that all the Christians are taught Bible truths. Twice a year, Dr. Hulet has made out a catechism of questions and answers and stories on the regular Bible course. Last term since March, all our Canadian Baptist Mission workers have been studying Joshua, Judges, Corinthians and part of Romans. All are required to take half-yearly examinations. On this field, all the children in their Sunday Schools, all the women in their meetings, and all the Christians are being taught this regular course. Dr. Hulet's aim was to have the pastors' and teachers' wives responsible for the teaching of the women. Where this could not be done, of course, the teachers must teach them. In September, the workers and the boarding school children, and a few of the worker's wives, came in to Vuyyuru, and sat down, a hundred and sixty of them, in the Claxon Memorial Church, to write the examinations. Since then every Sunday, Mrs. Gordon and I have been having the rallies of the women. And how we have been delighted at the way they have learned. People at home do not learn to tell stories as these do. A woman will be asked to tell the story of Samson. At first she, a poor coolie, who cannot read or write, will feel very shy, and hang her head, while silence reigns. Then, gathering courage, she will perhaps titter a bit, but will pull the corner of her cloth up over her head, and, with eyes downcast, will begin to speak. Well, after she has fairly started, there is no stopping her. She goes on and on, hard-

ly stopping for breath, and tells the most minute details. After she is through, the others often clap, and she is much delighted, for truly, she has deserved it.

Sometimes, if the villages are too far away, we go out to a traveller's bungalow, and have them come there. Often the women and children will walk four and five miles. This is a great annual event for them, and I am sure that they really look forward to it. They are all eager to gain Dr. Hulet's prize, too. She has given one each year. Last year, the women of one church took their prize money for cups and cloth for the Lord's Supper. I have been surprised at the Bible knowledge these women possess, but am sure it is because their work is co-ordinated, and because they have definite lessons to learn.

Last Sunday I had the pleasure of having Mrs. Stillwell with me at a rally twenty miles from here. We drove eight miles in Mr. Gordon's cart, with my pony. After that we changed to a horse jutka, driven by a Mohammedan. We had to sit on some straw on the floor, and our topees came uncomfortably near the top, but the little pony trotted on steadily for twelve miles, and we had a very good journey. There, in the traveller's bungalow we rested for a while, and ate the meal that Dr. Hulet had sent for us, across the fields by the shorter cut. The women and Sunday School children, to the number of over two hundred, gathered at about two o'clock. They were all very glad to see Mrs. Stillwell, and she thought they acquitted themselves very creditably. We had soap to give the Sunday School children, as Dr. Hulet is making that her parting gift to them. It takes a good deal to provide each one with a piece. One young lad bit into his and made a great outcry, when he found it was for external, not for internal application. Some people were there who had become Christians "in Mr. Stillwell's time." They crowded around Mrs. Stillwell and were overjoyed to see his picture and that of their two daughters, whom they always

speak of as "Big Miss Baby," and "Little Miss Baby."

I wish you all could see these women. You would indeed be encouraged and thankful that you have taken up the task of sending the Gospel to them. If you could see the difference between the Hindu woman and the Christian woman, you would realize, as never before, the meaning of the words, "The entrance of Thy Word giveth light." And then if you could put alongside of them the educated Christian woman, you would indeed praise God that the light in Vuyyuru, which dawned some thirty years ago, is "shining more and more unto the perfect day."

I want to thank the Tabernacle Sunday School, Montreal, and the workers in Westmount, for their cards, books and cloth and doll. The latter has made happy a poor little sick girl in the boarding school, while the others have been prizes for many Sunday School children.

Yours sincerely,  
E. Bessie Lockhart.

From a letter written to the editor by Mrs. Gordon Jury, (Elsie McLaurin).

Judson College,

Rangoon, Oct. 12th.

Our first glimpse of Rangoon, as we sailed up the river on a hot, bright morning between the low, flat banks, was of Shine Dagon pagoda, lifting its rather sensuous beauty above the trees. Rangoon itself was full of red dust, blinding glare, and crows clamoring from dawn to dusk. Soon after we came from the hills the rains began, and the city has been beautifully green since, in rather an overgrown way. And no wonder, for it has rained pretty constantly for four or five months. This would be a great country for a naturalist, but is no place for a housekeeper. Books, clothes, pictures, furniture and everything leather mould overnight, and anything that can't mould tries to rust. It is heart-piercing to see one's books spoil. Ours have been varnished and are kept in glass book-cases, but the bindings of

some are quite ruined. Someone told us when first we came that we must adopt the "missionary's verse" and learn to take joyfully the spoiling of our goods. Books and pictures seem more a spiritual than a material possession, though.

We were very fortunate to get a house when we came. The Mission compound is crowded, and it is almost impossible to get a house here in Rangoon at all. It is a huge, rambling old place, a relic of the old days, and was full of rats, lizards, bats, spiders, etc., etc., when we took possession. We have got rather the upper hand of the rats and bats now, have become friendly with the lizards, and try to ignore the rest of the "critters." The moths are a constant delight to us, silver, bronze, gold in all variety of delicately patterned wings, sometimes brown and green and blue, and always something new. The butterflies are numerous and beautiful, too, but don't spread themselves out quietly to be looked at, as the moths do.

Mr. Jury is finding the work at the College intensely interesting and full of opportunities for religious teaching. He has been helping in the English department during a shortage of teachers, and one of the chief text-books is the English Bible. The young men and women are a very bright, attractive lot, as all young folks are. They are not as studious as their Indian neighbors, not as aggressive and enterprising seemingly. The Burmese have been the ruling class in the country, and seem to live without toiling or spinning, while they certainly vie with Solomon in his glory. The young women, when at all dressed up, wear tightly-wrapped skirts of the most delicate brocade or shot silk, with a dainty short jacket of white lawn, and no covering for their heads except a smooth round coil of black shining hair, well reinforced with switches, and perhaps a wreath of jasmine buds, or a posey at one side. Their faces are rather heavy and fat, not at all good-looking, according to our standards, but they are so dainty and slender that, like young girls in all lands, they manage to look charming. The young men dress in much the

same way, with skirts perhaps more gorgeous, sometimes a rich purple or emerald green, often a bright cerise, I don't join them in admiring, and the jacket a heavier material, cream or something darker. Very calmly and consciously elegant they often look. It is strange when one sees some spectacled old walrus with sparse grey whiskers, decked out in a delicate peach-bloom skirt, pale pink or yellow scarf and head kerchief, all of silk. The national emblem, the peacock, is evidently not inappropriate. If this rich and undeveloped country is not lost by the Burmese to the Chinese and Indians, who are swarming into it, they say it will be owing to the Burmese women, who are the business men of the family.

We had a delightful family visit during September, when Kate spent the month with us. We did only a moderate amount of sightseeing, but enjoyed prowling about in the night bazaar, sampling native sweets, riding in a ricksha—which, by the way, is considered extremely *infra dig* here, though quite correct in Japan—about the city streets gay with "movie" lights and crowded with people, and out into the darker suburbs, to see Shine Dagon softly, softly shine in the dim moonlight. We went up to the platform of Shine Dagon one afternoon, and saw the crowds of smaller shrines and pagodas about it in the sunlight, some very gaudy, others softened with green moss, and plants growing quaintly on the dragons and warriors, and some with really wonderful leafy curtains of gilded carvings. The fat, dead-white, smug-looking Buddhas inside looked rather repulsive, I thought. What irony that the man who gave up a kingdom to turn the people from idolatry, should end as an idol himself! And to me at least it brought the rather staggering conviction that there were people at home who "worshipped" Christ in much the same way these people do Buddha, and got just about the same results. That Christianity which doesn't affect heart and will and life is surely only one form of idolatry.

## ONE AFTERNOON IN TUNL.

Went with Lydia this afternoon, first to Govindama's. A neighbor woman and her niece joined us, and I was so glad to find that they two can read, and were easily persuaded to sing with us. But right there I was made to realize again the grip of old custom and superstition. Govinda's child was covered with some kind of skin disease that calls for good bathing and medicine, but the child has some fever and so—no medicine can be put on, as that would mean a bath, and that would be fatal. Also her hair is long and getting matted, and bothers the wee one's eyes, but—it has been vowed to the goddess who has matted it, thus claiming it, and so they dare not cut it or clean it! And her mother is not one of the ignorant outcaste women, and if the child dies she will blame God.

From there we went to Nukarazu's house. His old mother was there, and so we were not asked inside. I was given an old dirty mat to sit on on the verandah, and I sat close to the door so that I could look into the room, for on the far side of the room lay Nukarazu's wife, so sick and thin, weary of life, and yet no assurance of the better home. How I longed to get closer to her, but the old mother-in-law sat just inside the door busying herself with making her leaf plates and talking in a loud voice about pilgrimages and such things, so utterly unconscious of her need. One of our Brahmin friends came on some business and stood on the steps a few minutes, telling us of the death of one of their relatives while they were away on a pilgrimage, and of whose death they did not know until they were near home. She listened a few moments and then passed on. Soon another of our friends came and sat on the steps, a potter woman this time. She is a widow and a sufferer from elephantiasis, just how much Jogamma's heart has laid hold of the truth it is hard to say, but her face always lights up as she listens to us and learns a text.

On that same street lives Piedamma,

a woman we have been interested in for many years. As a little girl she learned to read in Mrs. Currie's school, but when she grew a little older her mother gave her to a man to be his second wife. She lived in a separate house and never went into the life of a dancing woman, but her younger sisters were given up to that life, the lure of the jewels drawing these attractive girls into this snare. How many times they have been warned as to the fruit of a life of sin, but they are wedded to this life, and have drawn other girls into it. After the death of her husband Piedamma came to live with them, and now she is weak and ill and full of sorrow over the death of her one son and her sister's daughter. It is so hard to visit such a house, and yet for her sake we went and tried to give her a message.

How this afternoon brought home the deadening effect of Hinduism. These people are all caste folk, and enjoy all the privileges of their religion, but no sense of sin seems to have touched them. The utter helplessness of any mere human power getting down underneath all these conditions grows on us the more we come in contact with them, but when Jesus sent us forth He said, "All power is given unto Me in heaven and earth. Go ye therefore." And we are here in His name.

Your loving friend,  
Ellen Priest.

## EASTERN SOCIETY NOTES.

On Thursday, November 4th, the Day of Prayer was observed in Montreal, the women of the Circles meeting in the parlor of the First Baptist Church. Representatives from the China Inland Mission addressed the meeting. Earnest prayers were offered for our Home and Foreign Missions. Then followed the annual meeting of the Ladies' Grande Ligne Association. Officers were elected and Madame Scott, our devoted missionary, gave her quarterly report. Refreshments were served at the close of this pleasant and inspiring afternoon.

On Monday, October 25th, Miss Hatch

addressed a large audience in Olivet Church, and her account of the wonderful work done for the lepers was listened to with breathless interest. Miss Hatch hoped that a branch of the "Mission to Lepers" might be formed in Montreal.

On Thursday, November 11th, an illustrated lecture was given in the Olivet Church by Mr. McTavish, on his recent visit to our mission stations in India. The collection amounted to \$40.

Our Churches and Circles are greatly indebted to Mr. and Mrs. McTavish, who are consecrating the rich and varied experience gained in their world tour to further the missionary cause by presenting, through word and picture, our missionaries and their fields of labor. The effect in quickened enthusiasm is undoubtedly manifest.

The Olivet Baptist Church Women's Home and Foreign Mission Circle held their thank offering meeting on Nov. 8th, in the form of a luncheon, at which forty sat down. The speaker for the afternoon was Mrs. McTavish, of Westmount, who brought first hand knowledge of our stations in India, and each individual worker. Her story brought very vividly before us the worth-while things for which our representatives are giving their lives. The offering amounted to \$53.50.

Under the auspices of the Women's Circle of the Tabernacle Baptist Church, a profitable and enjoyable evening was spent on Friday, October 15th. The women of the Senior Bible Class gave a beautiful exercise consisting of the erection of a cross on which were inscribed the Christian virtues, the base being Jesus Christ, the Rock Foundation. This was illuminated and accompanied by song and recitation. The young women gave a dialogue entitled "Aunt Polly Joins the Missionary Society." The collection amounted to \$8.54.

Mrs. McTavish visited Westboro and addressed a Mission Band meeting on November 2nd. There was very keen interest manifested. In the evening Mrs. McTavish was the speaker at a very

well attended meeting of the Circle. The thankoffering amounted to \$50.15.

The following night Mrs. McTavish visited 4th Ave. Church, Ottawa. It was a combined meeting of the Circle and Prayer meeting. Her message was deeply appreciated, and there was a good offering.

The Westmount Mission Band held their annual concert on Friday, December 3rd. The true story of a Chinese boy, Mook, was read by Miss Ina Muir, and illustrated by lantern pictures shown by Mrs. Lindlay. Ten of the children gave recitations, two duets were sweetly sung and two choruses, one being "Behold Me Standing at the Door." The collection amounted to \$25.51.

The book "Mook," and the lantern slides may be obtained by any Band, the cost being \$2.50, with carriage and cost of any breakage. Will the Bands please apply to Mrs. Ramsay, 42 York Avenue, Westmount.

In a letter recently received from Miss Lockhart, she repeats her request for quilts for the Bible Women. These quilts may be made of dark material of a bright color. Size  $2\frac{1}{2} \times 1\frac{1}{2}$  yards. They need not be interlined.

Miss Barker, 4188 Dorchester Street, Westmount, Que., has been appointed by the Board to arrange and forward to the Link any items of interest connected with the doings of Circles and Bands in the Eastern Convention.

Mary E. Barker,  
Asst. Cor. Secy.

#### CORRECTION FOR LINK.

A mistake occurred in the different amounts taken for literature at the convention as given in the December number. They were:

For Calendars . . . . .	\$87.25
For Foreign Literature . . . . .	39.94
For Home Literature . . . . .	8.83
For General Literature . . . . .	8.06

\$39.94 includes the sale of a number of books and other material which were sold at cost to us, obtained at Methodist Book Room.



## THE YOUNG WOMEN

A Study of Vizianagram By Miss Flora Clarke.

Vizianagram, on the direct line of railway midway between Calcutta and Madras, has a population of 50,000. It is an important Government and railway centre, and the headquarters of a Maharajah. The town consists of two parts, the cantonment of European and the native, separated by a large tank or artificial lake, which irrigates a large tract of land nearby. The city is built almost in a solid square, and, in general appearance, is more inviting than the average Indian town. It ranks with Cocanada and Vizagapatam, and is one of the three largest towns in our mission. The name signifies "City of Victory," after its founder, Vizianaraj, who built the Fort in 1718, and took up his residence there. Later the Zemindary came under the control of the British Government. A Council, consisting of a trustee and other officials, is appointed by the Government to manage the affairs of the estate.

A large part of Vizianagram and the surrounding country belongs to the Maharajah personally or to his estate, and it is very difficult either to purchase or rent land.

A visit to the place is worth while. A large moat and immense wall surrounds it. The massive gates are guarded by sentinels. We have a letter from the trustee granting us permission to enter, so have no trouble. In the front rooms of the Fort we find a fine collection of firearms, engravings, carvings in wood and ivory, inlaid work in precious stone, etc. We enter the library—a most attractive room to the student—hundreds of volumes, the works of many, many authors, apparently unopened and untouched. The upper rooms are beautifully furnished, but are only used on State occasions. The palace has recently been improved by electric lights and fans. The private residence of the Maharanie occupies one portion of the palace. The present Maharanie, a young

woman, has a good knowledge of English, and is very pleasant to meet.

Vizianagram is a stronghold of Hinduism and is often called "Orthodox Vizianagram." The Maharajah supports a hospital and the Ranie a Gosha Hospital for women. There is also a large college, attended by upwards of one thousand students, under the control of the estate.

Our Christian community in Vizianagram numbers over three hundred, of whom the great majority reside in the Cantonment. With the exception of those who have come from other places, the Christians are all from the lower castes. Many of them are poor and illiterate, but they are advancing, their children are being educated, their vision is broadening, and we look forward eagerly to the day when we will have a strong Christian community in "Orthodox Vizianagram."

We have two separate mission compounds and bungalows situated in the Cantonment. One, known as the old mission compound, was purchased from the London Mission in 1889, the Women's Union furnishing \$2,000 and the missionaries on the field raising \$1,000. Up to the year 1918 the lady missionaries occupied a part of said bungalow with the mission family; then a property was purchased, and a separate bungalow, known as the "Peck Memorial," erected for the lady missionaries.

The following girls' schools are to be found in Vizianagram: Government, Catholic, Mohammedan, one under private management, and three C. B. Mission, viz., Main Street, Palli Street and the Cantonment. Of said three schools, the one known as Main Street is the oldest. In 1913, when the writer of this article first became acquainted with the work in Vizianagram, said school had an enrollment of forty, with two untrained primary teachers, and was without Government recognition. The building in

which the school was held, a relic of the London Mission, was old and dilapidated, and in every respect most uninviting. Better teachers were secured and Government recognition obtained. The attendance increased till in the course of a year or so, the enrollment numbered one hundred. The need of a new building was very apparent, but how to obtain it was the question. The land at our disposal was hardly sufficient to admit of the erection of a building the size we would require. Close adjoining our school property is an old dilapidated house that has been unoccupied for some years. Efforts were made to purchase the same, but the owner refused to sell, except at an exorbitant price. The writer met him in person on two or three occasions, and tried to induce him to sell, but in vain. One day, when thinking about the situation, the thought came like an inspiration. That old miser may own that dilapidated building and the ground on which it stands, but he certainly does not own the air; why not have a two-story building? About this time came the request of the U.B.W.M. U. for some special building work for their Golden Jubilee. Plans and estimates for our girls' school were made out and passed by Conference. Application was made to the Government for a building grant. After waiting for nearly a year we received word that the grant had been sanctioned and we were at liberty to begin building operations. The next day workmen might be seen pulling down the old building, and by the end of the month we were ready to dig the foundations of the new. The history of its erection would fill quite a book, so we forbear. Suffice it to say, that the cornerstone was laid by Mrs. Churchill March 28, 1919, and the opening ceremony was on June 5, 1920. It is a splendid building, and a great addition to our mission plant.

The lower story consists of three large, well-ventilated, airy rooms. The upper story is one large room, serving the purpose of a kindergarten and an auditor-

ium, where school entertainments, lectures, etc., may be held. On the walls of one of the lower rooms may be seen the following inscription: "This room was furnished by the members of the Telugu Baptist Women's Society as a token of gratitude for what Christian education has done for them." On the wall of the adjoining room is the following: "This room was furnished by Mrs. Nobles, of Edmonton, Canada, as an expression of gratitude for the safe return of her son from the great world war." While the third room has the following: "This room was furnished by Mrs. Churchill, a missionary to the Telugus for nearly fifty years." On the wall of the principal's room is a fine clock, the gift of the Telugu Baptist Church. We are very grateful to these friends for their help. We still need much in the line of furniture and apparatus, as we have nothing whatever for the upstairs room. Government has promised me a grant of one hundred dollars toward the further furnishing of the school on the condition that I raise a like amount. I expect to raise the money, though just when or how I cannot at present say. The school is recognized higher elementary; that is, it has the same standing as our Cocanada and Bobilli girls' schools. The head master and trained assistant are trained secondary; two others are trained higher elementary, while only two of the six teachers are untrained. All six are Christians and church workers. The enrollment is one hundred and forty. Many of the girls are regular attendants at the Sunday School, and several of the older ones belong to the Women's Society. The Bible is taught daily. The children are much interested in the Bible stories and enjoy the Christian hymns. The school has been the means of opening a large number of homes to which the missionary and her Bible women are gladly welcomed. The seed is being sown. We are endeavoring to fill these young minds with the teachings of Jesus Christ; we leave the miracle to Him.

The Fall Street School, in the further

end of  
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have on  
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need.  
hope to  
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The C  
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end of Vizianagram town, was opened five years ago with nine girls; we now have one hundred and five. A proper building for this school is an urgent need. Land has been obtained, and we hope to have a good building in the near future. The school has made a splendid record and enabled us to get in touch with many in that part of the town.

The Cantonment school, opened four years ago, has advanced and has higher elementary recognition. It is the only girls' school or mission school of any kind in the Cantonment. Besides the Christian, a number of Hindoo children are in attendance. The building has recently been improved by the addition of Cuddapa slab flooring and Mangalore tiled roof, and is now in fairly good condition. The head master of this school is a Brahmin. We ask your prayers that he may be won for Christ.

About three miles from the Cantonment is our leper home. A grant of one hundred acres was given by the Maharajah and Maharanie. Five substantial wards have been erected, as well as houses for the compounders and the evangelist. At present there are sixty-six lepers in the home. This is as many as we can well accommodate until we have more buildings. We cannot heal the poor diseased bodies, but we gladly do all in our power to make life more enjoyable for the lepers.

Many of them have been led to the Saviour, and rejoice in the hope of a Home not made with hands, where there is no leprosy or suffering of any kind, and no sin. We deem it a great privilege to have been permitted to minister to these needy ones, and rejoice with joy unspeakable over the transformed lives and the hope that the lepers have in Christ the Saviour.

#### A NEW GIRLS' SCHOOL.

From Madras Mail.

Vizianagram, 7th June. The formal opening of the Canadian Baptist Mission's New Girls' School in Main Street, Vizianagram, took place recently, the

ceremony being performed by Miss H. Blackadar, of Waltair. In the name of the Mission she declared the building open for the education of the women and girls of the town, after which the gathered friends repaired to the large upper assembly hall, where Mr. R. A. Gray, of the Bank of Madras, presided, and a very interesting program was enjoyed by all.

The report by the head master showed the development of the school during the past years, and its present flourishing condition.

Miss Blackadar described how she had started the school twenty years ago and the indifference then evinced in the matter of the education of girls. She also pointed out how eagerly the women and children of Canada had contributed towards the erection of the building.

Mr. M. V. Runadas, the Municipal Secretary, praised the work of the school, referring especially to the physical exercises and the benefits derived from them. He emphasized the need of reform in Indian marriage customs in order that the girls might be able to remain at school for a longer time than they now did.

The Cashier of the Bank of Madras reviewed briefly the history of the education of Indian women, and spoke in high terms of the educational work now being carried on by the Canadian Baptist Mission at various stations for the uplift of India's girls and boys.

Mr. G. Paul, of Bimlipatam, in an elegant Telugu address, gave notable historical instances of educated Indian women, and pleaded that an opportunity be given to the girls of to-day. Their education was necessary for the uplift of the home and the fuller fellowship of family life.

Mrs. Archibald, of Chicacole, said that schools gave a truer idea of the value of men and women. Their present need was for strong men who, like immovable rocks, would stand firm and unwavering against all the impacts of the waves of customs and ignorance, and who would

take their part in bringing about India's enlightenment.

The manager, Miss F. Clarke, presented the school to the girls and women of the town, and pleaded with the men present to see that their little girls were given the privilege of attending.

The program of addresses was interspersed with songs, dialogues and drills given by some of the school girls. The splendid manner in which these were executed spoke volumes in praise of the management and the work of the teaching staff.

The chairman, in closing, thanked those who had assisted in the afternoon's function, and wished Miss Clarke, who is about to leave on furlough, a prosperous journey.

The school is a fine, airy two-story building, excellently situated opposite the post office and in the immediate vicinity of the Bank of Madras and the Maharajah's hospital. Much praise is due to Miss Clarke, who has contributed so much in various ways towards the erection of the building.—Tidings.

#### SUGGESTIONS FOR PROGRAM ON VIZIANAGRAM.

1. Show Vizianagram on the map.
2. Let some one describe the city and give its special features.
3. Let another tell something of its history.
4. Another might describe the property of our Mission there and give its history.
5. Let another tell what opportunities for education are open to girls there and what our mission does for them.
5. The extract from the Madras Mail might be read.
6. Let the story of our leper work there be given.

#### MISSION CIRCLES.

Those Splendid Mission Bands you are Closing Down.

Do you resent this suggestion, members of the Circle? Isn't it true? Have you had a band that you have been very

proud of? You have always been ready to praise it, and your fine leader to any member of another Circle. Is she resigning now because the work has been so heavy that her health has gone? Would this have happened if some of you, at least six or seven of you, had gone to her and said, "Now, will you give me some part of your work and I will be fully responsible for it?"

It would seem that one who has charge of the educational work and planning of the program, should be absolutely free from care for the "busy work" days. A person who is fond of sewing, and fond of children, could take full charge of this part of the work, and the Band Superintendent could stay home that day, and spend her energy on the other part of the work. One woman who understands writing minutes and keeping treasurer's books could look after the Treasurer and Secretary of the Band. Another woman could attend to the contest of work for missions. Your Band leader would tell you what to do if you ask her. Even in a small band, no one person can do everything, and in the large band it is actually cruel to leave the Superintendent alone. Perhaps the Band Leader has been using the big girls for all these things. Even so, she has borne the responsibility. The big girls come to her for inspiration and direction, and you may rest assured, it is enough to give a woman of normal strength nervous prostration. It is not because of sins of commission, but because of sins of omission, that your Band is closing down.

Those who are interested in Band work regret deeply every Band which loses a good leader. We feel sure if the Circles would rally and stand behind the leaders, there would not be so many resignations. Circle members, what shall we do about it? Is the Band worth saving? Can you help? Go see the tired leader and say, "I am willing to take some part of your load and take full responsibility, what may I do?" Then see what will happen.

Jessie D. Zavitz.

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## GIRLS AND BOYS

## MISSION BAND STUDY.

Subject—"William Carey."

(Those taking part—Leader and several boys, 6 or more).

Leader—"Well, boys, what man are we going to talk about to-day?"

1st Boy—"William Carey."

Leader—"Now, I wonder who he was! Anybody know?"

2nd Boy—"Oh, he was a great missionary, don't you know?"

Leader—"Was his father a missionary, too?"

3rd Boy—"O, no, his father was the village schoolmaster, in the place where they lived in England. I guess we wouldn't think it was much of a school, for it was just a little building, and the seats were just halves of logs, the flat side up, with wooden pegs driven into the other side for legs."

2nd Boy—"Say, I don't think I'd like to sit all day on a bench like that!"

Leader—"Did this Carey boy like to study?"

5th Boy—"Oh, yes, but he liked to play too, just like other boys, and I read that he had a great collection of stuffed birds, butterflies, bugs and all sorts of things, so all the other boys used to come to him when they wanted to find out about any of these things."

6th Boy—"Well, I know one thing he was, anyway, and that was *persevering*. Whenever he started to do anything, he never gave up, no matter how hard it was. One day he started to climb a tree that none of the other boys would try. He got part way up, lost his hold, and came tumbling to the ground. He was pretty badly hurt and didn't climb any more that day, but as soon as he was able, he tackled the same old tree, and *this time*, he got to the top." (Boys applaud.)

Leader—"He must have had good stuff in him. I suppose when his father was the schoolmaster, that he could go to school as long as he liked?"

7th Boy—"Oh no, they were poor, and when he was only 14 years old he had to

get out to earn some money, so he went about 5 miles away."

Leader—"Well, it was too bad that he didn't get any more education than that."

1st Boy—"Oh, but that wasn't all he got. He *wanted* an education, and he never gave up. Books were scarce in those days, but he would beg or borrow, and he always had an open book around where he was working, or sometimes he would pin a printed sheet up on the wall, so he could read it bit by bit as he worked. One day he got hold of a book called 'Captain Cook's Voyages,' telling all about his adventures in the Southern Pacific. Carey became so fascinated, he started to make a map of the world on bits of paper pasted together. He tacked this home-made map up on the wall where he could see it while he was working, and *this* was really the beginning of his wanting to be a missionary."

Leader—"Was he a Christian at this time, then?"

9th Boy—"Well, he was about 18 years old at this time, and had been working beside a young fellow who was a Baptist, and whose quiet, consistent, Christian influence was the means of Carey's conversion, though he wasn't baptized till he was 22. Before long, he was asked to speak in meetings, at the little Baptist Chapel where he attended, and that soon led to preaching. They didn't pay very much for preachers in those days, and for three years he preached at a place six miles away and he had to walk *both* ways too. In the next church where he preached, his salary was \$75.00 a year. Well, he was married by this time, and of course he couldn't keep a family on that, so he had to start making shoes again to pay expenses while he was preaching. He kept right on with his studies, too, and in seven years he could read his Bible in six different languages."

Leader—"Dear me, that meant *some work*. didn't it? Do you know the lan-

guages they were? Of course, English was one."

2nd Boy—"Yes, there was English, French, Dutch, that's three, then there was Latin, Greek and Hebrew. That's six isn't it?"

Leader—"Yes, and quite enough I think, too. I suppose Carey had given up the idea of being a missionary by this time?"

6th Boy—"Oh no, indeed, but nobody seemed to be interested in missions at that time, not even the ministers, for one day he asked some ministers if they thought the Church had done all it could for the heathen, and one of them said: 'Young man, sit down. When God wants to convert the Heathen world, He will do it without your help or mine.'"

Leader—"Well, that was enough to discourage anyone, wasn't it? Wasn't Carey discouraged?"

4th Boy—"Not at all. He just kept on studying, making shoes, and preaching, until one day, he was asked to preach before an association of ministers. It was in that sermon that he said those words that have since become famous: 'Expect great things from God; attempt great things for God;' and as a result of that sermon a Missionary Society was formed. Soon after this, those who were interested got together and subscribed \$65.00 toward sending the Gospel to the heathen. Carey was one of them, but he hadn't a dollar to give, so he gave himself, and decided to start for India as soon as he could."

Leader—"But what about his wife and family?"

9th Boy—"Well, at first his wife thought she couldn't go, on account of the four children, but she changed her mind, and went with him, after all."

Leader—"How long did the trip take?"

12th Boy—"Five whole months."

Leader—"My, that was a long while. Well, now he was in India, how was he to do mission work? How could he talk to the people? Did he know their language?"

13th Boy—"Oh, he had been studying it on the boat coming over, but of course he

couldn't preach in it; however, he soon found a native who could speak a little English, and as fast as he learned new words, he would go out among the people, try to talk to them, and learn more. It was awfully slow, hard work, but that didn't bother Carey, for he was used to hard work."

Leader—"Yes, and we remember how he always stuck to anything he undertook. What about his money? Did he have plenty to live on?"

11th Boy—"No. That was the worst of it. The money he brought with him was all gone, so he had to work in an indigo factory all day, using every chance he had to learn the language; going out into the native villages in the evening, trying to preach to the people; and then at night, translating the New Testament into their language, so the people could read it for themselves."

Leader—"Wasn't anyone converted all this time?"

1st Boy—"No. It was seven years before Carey baptized his first convert, but he turned out to be a preacher, too. At the same time that Carey baptized his first Hindu convert, he also baptized his own son Felix, who was 15 years old."

Leader—"This was certainly a great missionary, and a wonderful character. I wonder if we can remember, and name some of the things he succeeded in doing, for we have seen that he had to work hard for everything he got. Now for the first one. Let's see if it was worth while for Carey to go to India? Can you name one of the things he did?"

1st Boy—"As a result of a sermon he preached, a Missionary Society was formed."

Leader—"Right. I think that *ought* to come first, and don't forget there were men in that Society. Next?"

4th Boy—"He translated the New Testament into 34 different native Indian languages."

11th Boy—"He translated the Old Testament into 8 of these languages."

3rd Boy—"He was the founder of Christian Missions in India."

5th Boy—"He opened a School for Orphans."

# Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.  
50c. a year in advance.

Subscriptions, Renewals, Changes of Addresses and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto.

All matter for publication should be sent to the Editor.

8th Boy—"And a Hospital for Lepers."  
2nd Boy—"He got the Government to pass an order prohibiting the burning of widows with the dead bodies of their husbands."

12th Boy—"He founded the Royal Agricultural Society, which still exists."

7th Boy—"He preached the Gospel to hundreds of natives."

10th Boy—"He trained native preachers."

13th Boy—"He founded schools."

8th Boy—"He spent 41 years in missionary work in India."

Leader—"Anything more? Well, I think that's enough for one man, don't you? If more people had been interested in missions, he might have done more. Now does anyone know when William Carey was born?"

11th Boy—"In 1761, on August 17th."

Leader—"When did he go to India?"

2nd Boy—"In 1793."

Leader—"When did he die?"

3rd Boy—"In 1834."

Leader—"How old was he when he was converted?"

5th Boy—"18 years."

Leader—"How old was he when he was married?"

8th Boy—"20 years."

Leader—"How old was he when he was baptized?"

10th Boy—"22 years."

Leader—"How old was he when he went to India?"

7th Boy—"32 years."

Leader—"How old was he when he died?"

4th Boy—"73 years."

Leader—"How many years before he had his first convert?"

1st Boy—"7 years."

Leader—"How many years in India?"  
12th Boy—"41 years."

Leader—"Now, boys, I think quite a number of people had a hand in all this wonderful work. First, his father, who gave Carey his early education and desire for study. Then there were those who lent him books, and helped him in his studies. The minister who baptized him. Those friends who helped to send him to India, and scores of others; but the one who had most cause for rejoicing, must have been that quiet young Baptist chap who led William Carey to Christ. Don't you think so, too? One never knows what a great man a boy may turn out to be."

"Now, what is 'Carey's Motto'?"

Everybody say—"Expect great things from God; attempt great things for God."

## ERRATUM.

In the December Link, under "Girls and Boys," in the poem, "Everywhere, Everywhere Christmas To-Night," the 4th line in the 3rd stanza was omitted. The corrected stanza reads:

For the Christ-child who comes is the Master of all;

No palace too great, no cottage too small;  
The angels who welcome him sing from the height,

"In the city of David a King in his might!"

Everywhere, everywhere Christmas to-night!

## PUBLICATIONS.

In the December Link we said there would no longer be dates on the address labels. This is scarcely correct. The dates will still remain until gradually eli-

minated, but they will mean nothing. The changing of these dates costs a lot, and we haven't the money to spend on them, so they are not to be changed in future. Every change takes time, and the time of workmen is costly these days.

The Foreign Mission Calendar may still be obtained by application to Mrs. Albert Matthews, 169 Warren Road, Toronto. Every Baptist family should have one of these calendars. The messages from the missionaries are beautiful, and helpful, and will serve to keep us daily in touch with them and their work.

#### NEW LEAFLETS AND BOOKS.

Life of Miss Simpson—every woman should have this, 7c.

Stewardship Charts—splendid to hang up at any public meeting, 17c.

A new supply of Foreign Mission Studies—a set of 4 for 20c.

A Map Exercise on Palestine, by Miss Laine, 7c.

"The Children of Japan for Christ and the Church," a splendid book in paper, 25c.

"The Missionary Education of Juniors," by J. Gertrude Hutton (a book), 75c.

"Money, the Acid Test" (a book), by David McConaughy, 85c.

"Some Chinese Characters," 80c.

"His Dominion," by William Gunn (a fine book on history of missions in Canada), 75c.

The Birthday Book of Balu, a splendid present for a child, 75c.

Until someone is found to care for the Bureau of Literature the above and other helps now in the Bureau, may be had by application to Mrs. E. J. Zavitz, 15 Glenholme Avenue, Toronto. Be sure to send postage.

The Supreme Duty of every Agent on January 1st, 1921, is to strive not to lose one subscriber—but to gain many.

Have you done all you can?

Is your name in the November list?

Ontario:—Acton 1, Athens 7, Belmont 2, Belleville 1, Bracebridge 1, Brantford 1, Britannia Bay 1, Brockville

3, Burlington 2, Canboro 1, Carleton Place 1, Clarence 9, Erin 2, Galt 39, Glanford 1, Grimsby 4, Harrow 11, Iona 1, King 1, Kingston 1, Kitchener 16, London 15, Mount Forest 18, Nanticoke 1, Niagara Falls 5, Oshawa 10, Ottawa 36, Parkhill 3, Perth 25, Preston 1, Saulte Ste Marie 44, Sombra 9, St. Mary's 15, Todmorden 1, Toronto 363, Waterdown 1, West Lorne 7, Weston 1, Whitby 10, Warton 15. Alberta:—Calgary 12, Edmonton 7, Layov 7, Okotoko 2. Sask.:—Guernsey 1, Midole 1, Regina 4. Quebec:—Marieville 2. Manitoba:—Reston 14, Shoal Lake 6, Winnipeg 9. B. C.:—Revelstoke 3, Summerland 1, Vancouver 31, Victoria 2. N. B.:—St. John 2. U. S.:—Long Beach, Cal., 1. England 1.

Are you among these loyal workers?

Have your annual every member canvass for subscribers to the "Link" and "Visitor," send in lists and money as directed. Then watch for reports.

(Supt. of Agents of Link).

#### RE "AMONG THE TELUGUS."

Strikes among the printers in India have greatly delayed the arrival of "Among the Telugus" for 1920, but 100 copies have just come to hand. Orders previously received in response to notice in the "Link" some months ago have now been filled, and while they last the remaining copies will be sent on application to the undersigned.

The price will be 25c., or 30c. if forwarded by mail.

Parties wishing to order copies of the 1921 issue may do so in the same mail in which they order this year's copy, by remitting a further 30c.

As "Among the Telugus" contains a personal report from each of our missionaries of work accomplished on his or her field during the year under review, together with full statistical tables of all departments of mission work, presidents of Circles, or persons responsible for Circle programs will find the publication specially helpful.

Mrs. J. G. Brown,  
109 Oakwood Ave., Toronto.