

Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

LXXXIX.

TORONTO, APRIL, 1914

No. 8.

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Easter.

Aye, the lilies are pure in their pallor,
 The roses are fragrant and sweet,
 The music pours out like a sea wave
 Pulsing in praise at His feet;
 Pulsing in passionate praises
 That Jesus is risen again,—
 But we look for the signs of His living
 In the hearts of the children of men.

MARY LOWE DICKINSON

Missionary Directory.

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EDITORIAL.

Easter! It is the month of Easter. We shall all be listening for the robin's chirp; looking for the swelling buds, rejoicing at the return of life to mother earth again—watching the miracle-play of death and resurrection as God sets it before us once more this spring to teach us the deeper lesson of life unto life.

“Christ arose! Christ arose! Hallelujah, Christ arose!”

But now in India all nature is asleep, for it is the “hot season.” No rain, not the littlest, littlest breath of really cool air to break the terrible iron monotony as the days march on and on in ever-increasing heat and glare. No crops grow now—no seed is sown. The grass burns up brown, and at high noon no living creature willingly stirs abroad, for the sun is a tyrant now, and none dare trifle with his power.

Nevertheless, let our thoughts dwell there for a moment, for I would have you remember our Indian workers this month—the small army of men and women who as pastors, preachers, colporteurs, medical assistants, teachers and biblewomen are working steadily away, spreading the knowledge of the Truth in that portion of India we call “our field.” There are 51 pastors, 105 preachers and evangelists, 22 colporteurs, 258 teachers in schools, 63 Biblewomen and 11 medical assistants; 484 in all. How many methods of direct Christian work do these statistics represent! The pastor shepherding his flock often scattered far and wide in many villages, all under his one church, walking from town to town to visit them, inquiring into their temporal and spiritual welfare, reading the Bible for them—perhaps teaching them a verse or golden

text, giving advice in some difficulty which may have arisen with heathen neighbor or employer, reproving for unseemly conduct, or comforting in times of illness and persecution. Where he has a group of them far away from his home he may stay the night, gathering them for an evening meeting when the day's work is over. The single one who is a sole witness in some heathen town is also visited, and cheered in his loneliness by the brotherly contact and a message from the Word, sealed to him because he cannot read. When the pastor comes he gets him to hold a service in his door-yard for his neighbors to attend, that they, too, may “come and see.” Or he learns a verse from him that will prove to be a sharp weapon in his daily warfare with the powers of evil. Maybe the pastor stays overnight with him, talking far into the night with him about the things of God and the things of the mission, returning to his home next morning or going on to a still more distant village. “Every great matter” he brings to his missionary, as Moses' judges did to him, but in all things he is close to his people. He knows them, he is of the same race and tongue, he lives among them. Let us pray that the grace of God may richly rest upon him.

Each preacher and evangelist also works in many villages—often being in charge of gospel work in eight or ten towns and villages besides the one where he lives, with its group of Christians. The colporteur tramps from village to village, selling his wares. Bibles, Testaments, Gospels, hymn books, Christian literature. He must tempt the passerby, the careless villager, the “tight” but prosperous farmer, to buy, and so he sings a song, or tells a story, or reads an extract from his books, and

"LOVE ONE ANOTHER."

many are led to part with a few cents and gain—the Pearl of greatest price in just this way. Many are the discussions, the conversations on religious subjects which are suggested and sustained by the sight or sound of his wares. There were 222 Bibles, 497 New Testaments and 33,912 Scripture portions alone sold in our mission last year! What shall the harvest be? Shall we have a share in it, because we helped the colporteur by our prayers in the seed-sowing?

And then our teachers—the men and women, young men and maidens who teach the 8,110 boys and girls in our boarding and day schools, besides the hundreds in our Sunday and evangelistic schools, the total average attendance of which last year was 11,654!

What an important calling is theirs! Think of our Christian teachers coming into daily, almost hourly contact with those thousands of impressionable children, who, with the Oriental's peculiar and passionate reverence for authority and learning, are influenced by their teacher along moral lines to a degree that we here cannot estimate. What a responsibility for our teachers! Many of these children are from high caste families, and this is the one avenue of entrance for the Light to their homes. How then does the teacher need grace, tact and spiritual wisdom! And do we remember them?

Then there are the biblewomen, the faithful companions of the Missamma on her tours and zenana visits. But you already know much about their work and lives, and how much your missionaries depend upon them for companionship and co-operation, and how bravely and well they meet the demand; besides taking the Gospel to thousands of women who are the mothers of the coming generations of young India. And the biblewomen bring to them the

Light. They are doing it for you. They are your "joy and crown"—and ours! Do you work along with them, in prayer?

And the compounders and nurses in our mission hospitals, who, while they serve the sick and dying, must be to their patients the living exponents of Christ's love and patience—the very explanation and expression of the Gospel message heard in the waiting-room, by the bedside, or on the doctor's verandah. How much they need His patience and love and gracious tact! How attentive and careful they must be in their attempts to carry out the doctor's orders for treatment! Shall we not particularly remember them, for so much depends upon them?

We thank God for all these helpers—and straightway forget! "Pray one for another."

K. S. McL.

INTRODUCING THE NEW FOREIGN CORRESPONDING SECRETARY.

The LINK would introduce Mrs. S. E. Grigg, of Toronto, our new Foreign Corresponding Secretary, who will, we know, be a sympathetic and enthusiastic medium of communication between the Board and its missionaries. Mrs. Grigg has accepted joyfully this service at the Lord's hands, and we bespeak for her the heartiest confidence of all concerned. The Editor was a fellow-student of Mrs. Grigg's at Moulton, and knows whereof she speaks. Since those days, as wife of the pastor in more than one of our strong churches, she has had ample opportunity to serve in the real work of the Kingdom, and we welcome her most heartily to our ranks.

"HE THAT TURNETH FROM THE ROAD TO RESCUE ANOTHER"

FIELD NEWS.

"This is Thy work, O Lord. We do it for love of Thee. Make us more efficient in it."

Aridu.—Hospital work is pressing. More in-patients than we can accommodate. The friends of a very sick Razu woman when told that there was no room, begged that she might be allowed to stay even if she had to share a room with a goldsmith man. So we kept her and her life was spared.

Pearl Chute, M.D.

(This is an illustration of how caste prejudice fades away before the desire to be treated in a Mission hospital.—Ed.)

Waltair.—We had the pleasure of a visit from Mr. and Mrs. Bensen before Xmas. It has been a real sorrow to us to lose Mr. and Mrs. Dixon Smith, with whom we had such a happy year. They greatly endeared themselves to us and all our people here. It was our pleasure to welcome the Gordons to our home in December. They are taking hold of Telugu with a fine grip and also getting hold of the English work. W. V. H.

(Mr. and Mrs. Smith are moving to Narsapatnam, to take charge there during Mr. A. S. Woodburne's furlough.—Ed.)

Vuyyuru.—The Claxton Memorial Chapel foundations are being dug. The first sod was turned on 28th January, 1914, by Mrs. J. B. McLaurin. The school children sang a chorus, and Rev. Mr. Pantagani Samuel offered prayer.—R. C. Bensen.

At the Mission Hospital here there were 6,000 new patients last year, over 12,000 treatments, 406 in-patients, 66 obstetrical cases, and a number of operations. Dr. Hulet has now a staff of four helpers—the compounder, Mr. K. Yesu Das, and three young women, one of whom, P. Martha, is the daughter of our pastor in Vuyyuru Rev. P. Samuel. Therefore, Martha is one of our own girls, of course, and although when at first spoken to about entering the work, she thought she wouldn't care for nursing at all, she now fearlessly pulls teeth (!) says she wants to lance abscesses (!!) and shows real love for the work. We are sure she will grow to be a great comfort and strength to the everburdened doctor.

Dr. Hulet writes: "Katakshamma (the Biblewoman) spends her mornings with the patients, and it is very encouraging the way the patients have learned hymns and Bible truths. Even if we cannot cure them all of all their aches and pains, they do at least carry away some of the Gospel teaching, and so their coming to the hospital will not have been in vain. The Biblewomen say the work is telling all over the field. There should be some one preparing to take up this work when I leave. It would be a shame to lose this great opportunity of not only affording bodily relief, but for the spiritual results."

(Dr. Hulet will need furlough in one, or at the most, two more years. Who will answer her call and be preparing to take up this wonderful service when she must leave it—your daughter? Your sister? Your friend? You!—Ed.)

Ramachandrapuram.—There has been a most striking interest all over the field in one particular verse we have been teaching to all the caste women and to the Christians also. Where in many places there has been heretofore no attempt whatever in learning verses, or in committing anything to memory, as soon as this verse is repeated nearly all without exception wish to learn it. It is a prayer, and serves to meet their need so exactly. When we teach it we try to teach them to say it with the hand upraised, or on the lips, or on the heart, so that the thought may really come home to them. An Old Testament verse with the Gospel contained in the word "Redeemer." "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O God, my strength and my Redeemer!"

Another striking item is the interest in Kaleru. This village is not large, but it has over 100 Christians. The church there lost two of its pastors, very capable men indeed, one after the other, within two or three years, the last one passing away last April. But Kaleru has a woman of faith, zeal and importunity in Shantamma, the (Telugu) Women's Helpmeet Society biblewoman, illiterate and untaught, except by the Spirit, yet so ambitious that Kaleru should excel. Chiefly, I think, through her prayers and importunities, a young man and his wife have been

TURNETH TOWARD HIS GOAL;

sent there in temporary charge, and Kaleru has already taken on new life again.

At the end of the year, the women and girls are all examined in the portions of Scripture set them for study, and marks assigned.

This year Kaleru took over 2,000 marks, while most of the other churches, indeed only one, I think, obtained even 1,000, and some only 400 or 500. Something is given to the church's Xmas feast, according to the number of marks received, so this year Kaleru is a long way ahead. Never before have so many caste women been joined in learning some of these verses. S. I. Hatch.

"We toil as comrades in the night,

As laborers in the sun;
Grant us the shining of Thy light
Until the task is done."

AT HOME.

Another \$10 to go in the little mission barrel for Miss Priest's bungalow! From two girl friends this time, whose hearts are in tune with God's wonderful purposes for our Telugus, and who are eager to help where they may—God bless them! And only this morning a letter brought another gift for the bungalow from one who is a friend "for Jesus' sake," though the Editor has never seen her face. But even better than the enclosure was the accompanying message: "I am asking our Heavenly Father to give you the joy of securing the amount for that purpose (i.e., the bungalow) while you are editing the paper this year, and I believe he will do it. The gold and silver are His, and men's hearts are His to mould at pleasure, and He is just waiting for our asking. 'Ask that your joy may be ful.'"

The gift warmed your Editor's heart, the message uplifted it, strengthened her faith, and made her gladder than glad. It is the love which comes with these gifts that makes them so very precious. The ancient city of Camelot rose to the strains of fairy music; our bungalows and schools and chapels are built to the sweet music of love, prayer and sacrifice.

We hope that everyone will notice the new and enlarged missionary directory on the inside cover at the front. Now that our Missions in India are united, we are including in the directory the names of those who were hitherto connected with the Maritime Province Board. This directory was kindly sent us by Mr. Scott, of Tuni, Corresponding Secretary of our Conference in India. It should be of the greatest help to Bands and Circles in their study of our work on the field.

The LINK office and home was cheered one day lately by a visit from Miss McLeod, of Peddapuram, who is now home on furlough, and has been visiting friends in Toronto. We are glad to say that Miss McLeod is very well and looking forward already, of course, to an early return to India next fall. In all probability she will visit a number of our associations this spring.

Miss Mould, of Palkonda, has been a daily visitor in the LINK office for some weeks. During the "rush" season for our little magazine she has been of the greatest help to us. In fact, we hardly know what we should have done without her cheerful and efficient aid. She is Mrs. Elmore Harris' guest at 35 Walmer Road, and is gathering strength for India again.

THE BETTER PRAYER.

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank Thee much for bread to live;
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched
roof
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed—
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is Thy Love I share.

—Robert Davis.

HE SHALL ARRIVE IN TIME BY THE FOOT-PATH OF MERCY.

OUR "ADVANCE" BUNGALOW.

"Another bungalow!" Yes, friend, and we hope another and another, just as we hope to send out new lady missionaries year by year (why not more than one a year?) to bear the "glad tidings" to the women of India, to whom "we are debtors."

At present the greatest need is a new bungalow at Tuni. The present one is in a very dilapidated condition, for in 1879 it was only erected as a temporary building, but has been in constant use all these years, and constantly needing repairs; but now it is wasting money to spend more on it. It is very near the road and noise (such noises as only that people can produce) and dust (such dust!) find an easy entrance. A new building further back from the road and such as we have built on some of the other fields, would be such a blessing to Miss Priest and whoever we may soon be able to send to help her in that work. It is not a pleasant feeling to be conscious that the roof which shelters you may in parts cave in at any time, and that some morning you may waken to find that the rays of the Indian sun are pouring in upon you; or to be conscious that when the next heavy rains come you may be flooded out. Nor is it pleasant to rise two or three times in a night to move your cot to avoid the drip, drip of the rain on you while you sleep. There are a few other unpleasant things about an old building—to be wakened from a sound sleep by the rioting of rats about, or the gentle scampering of the odoriferous little "soon-soo" round the room, and the ease with which the destructive little white ants work their way through—these are among the undesirable things.

How soon can we make it possible for Miss Priest to have a comfortable home to return to after a wearying tour out in the district and being in tent; or to return to after her day's labors in malapilly or village hot and wearied in mind and body, longing for a real quiet rest, to be refreshed and prepared to start out early next day. "He who gives quickly gives twice," and just as soon as we in our comfortable homes here give "as the Lord has prospered us," or give in thankfulness for our many mercies, so soon will this building be an accomplished fact.

Grace B. Alexander.

OUR CONFERENCE IN INDIA.

JANUARY, 1914.

Once more Canadian Baptist missionaries in India met in Cocanada to confer together regarding the work entrusted to their care. Sixty-eight of the 73 missionaries were present. Neither should the children, of whom there were ten, be overlooked.

The usual convention report comments on the weather. Our weather was worthy of comment, for it added its full measure to the comfort and pleasure of those assembled.

The sessions opened December 31st, and closed some time near midnight, January 7th. Dr. Sanford retired from the chair, and Mr. Cross was elected chairman.

Mr. and Mrs. Gordon were welcomed to the Conference, and it was good to have those just returned from furlough in their accustomed places.

On New Year's Day the routine business was set aside, and the Indian brethren who had just finished organizing a Telugu Baptist Convention, were invited to meet with us. In the morning the Judson centenary meetings were reported by Dr. Sanford, and Mr. Higgins reviewed the chief events of our Mission during the past year. No especially outstanding events could be mentioned, but when the work was reviewed it became very evident that God had been with His servants, and had prospered the work of their hands. And yet we could not be satisfied, but long for a greater manifestation of God's saving power among the people to whom we have been sent. In the Sunday Schools, the Day Schools, the Evangelistic Schools, thousands of children are each week being taught about Him whom to know aright is life eternal. We have a right to expect a harvest in years to come from this seed-sowing.

In the afternoon "The Relationship of the Indian Church to Educational Work" was the subject of a paper presented by Mr. Abraham, of the Theological Seminary, recently appointed the first President of the newly organized Telugu Baptist Convention.

Dr. E. G. Smith's subject was "The Evangelistic Influence of Medical Work," and with convincing illustrations from personal experience, in a clear, forceful way he showed how medi-

GOD WILL BE HIS GUIDE.

cal work overcomes prejudice, opens villages and homes to the preaching of the Word, and gives unlimited opportunity to speak of the Great Physician. How like the work of the Master, who went about healing the sick and preaching the gospel of the kingdom of God!

"The Continuity of Caste Girls' Schools and Zenanas" was presented by Miss Jones. The girls who leave the schools are always glad to welcome the missionary to their homes, and every effort must be made to keep in touch with these girl graduates, striving to put those who leave their home town in touch with some missionary, in order that the lessons learned in the school may be followed up and the impression received made deeper and more effectual.

The subject for the evening was "The Presentation of the Gospel to Non-Christians," and was most helpfully dealt with in a paper read by Rev. J. A. K. Walker. Conference most heartily recommended that this paper be printed.

The general theme for the morning devotional services during Conference was "The Holy Spirit." The personality of the Holy Spirit, His mission—to reveal God, to convict of sin, to comfort, to guide, and the place of the Spirit in our work, were the subjects assigned to the different leaders. These services were so helpful that one wished they might continue much longer, but we were obliged to transact business.

Business there was of all sorts and varieties. Committees seemed to be meeting somewhere at all hours outside of the sessions of Conference, and many matters thus received much thought before being brought into Conference for further discussion and final action. The distribution of forces was a problem, and about resolved itself into a case of "3 into 2, you can't." More than one missionary is now realizing that it cannot be done without so dividing his time and strength that only a fraction can be given to the fields under his supervision. Then there was the "cut"—not so serious as last year, but yet a "cut," when the needs and opportunities of the work call for advance. Where are the workers, and where is the money?

It was a matter for thanksgiving that the women of the Maritime Provinces had been successful in raising, over and above their estimates, sufficient money

to build the Peek Memorial Bungalow at Vizianagram, the plans for which were finally submitted to Conference, the work to be undertaken at once.

Our afflicted brother, Rev. J. E. Davis, sent a motto for the Conference—"Thy Kingdom Come." May 1914 witness the bringing of many Telugus into that kingdom!
I. M. Newcombe.

LETTER FROM MISS SELMAN.

Dear Readers of Link:

I know that you will all be pleased to hear of the good sessions the Women's Helpmeet Society had at our Kistna Association this year. One Telugu sister said, "This is the best yet." Another said, "I hope that I can keep these good things in my heart all the year." The report given by J. Santoshamma, the biblewoman, supported by the Society, was inspiring and encouraging. No wonder that the Society wished to retain her services. The receipts made it possible for them to support a second biblewoman in the Vuyyuru field.

Miss Murray, of Narsapatnam, was with us, and gave helpful addresses. In her address on Sunday morning, when she spoke on Sunday School work, she emphasized the necessity of the new birth, showing from many passages of Scripture that all, even the children of Christian parents, are dead in sin until born into the kingdom by the Spirit of God, and that it is our duty and privilege to fill their minds with God's Word and wait upon Him to change their hearts, as at Cana He changed the water in the filled pots into wine. The last session on Sunday closed with a prayer and testimony meeting, in which many took part.

I mentioned in my last report that the Christian women of the Akidu field had been wanting for some time to undertake the support of a new church. This year's receipts has made a beginning possible. A committee was appointed to consult with Mr. Chute about the matter. Much prayer had been offered, and we all felt that God led us in all the arrangements. Two Christian villages in the Kolair Lake district were decided upon as the nucleus of a new church. There are a number of non-Christian villages near, so it is a good centre for work. Ramakuri Gabriel, a graduate of Samalkot

HE THAT TAKETH UP THE BURDEN OF THE FAINTING

Theological Seminary, is the man chosen for the oversight of the work. He is to live in the larger of the two villages, Chetanapad, where there is now a school requiring two teachers; his devoted little wife is to be one. There is a small school in the other village. Will you all remember in special prayer Ramakuri Gabriel and his wife Sarah? They began their new work on February 1st, and they will, I know, need to be kept very close to their Master in order to be soul winners and leaders of the flock. If this work goes on as we hope, the new church of Chetanapad may be organized in the fall, when the Kolair Lake is full of water, and the missionaries can get in with their houseboats.

Before I close I have just remembered that you may be interested in a word about the beginning of this Helpmeet Society of the Kistna Association.

It was organized sixteen years ago in a cattle-shed in Gunanapudi, by Miss McLaurin, our present Editor, and Miss Stovel, now Mrs. A. A. McLeod. The receipts in 1898 from eight Circles were Rs. 12½; in 1913 from 127 Circles, Rs. 247 (over \$82.00). From year to year money has been sent to the Home Mission Society, the Bible and Tract Societies, the Lepers, and to help build several chapels. Biblewomen have been supported, and much good work done in the Association through these Telugu sisters who have been taught to put by a small offering for the salvation of their Telugu sisters who live in the darkness of unbelief. Let us not despise the day of small things!

Your loving Fellow-worker,
Mary E. B. Selman.

REST HOME IN MUSKOKA.

Dear Sisters: In last month's LINK you read of the bright prospects for a Missionary Rest Home on Muskoka Lake. This month we are glad to tell you that the builder expects to have it ready to occupy not later than the first of June.

The committee would like to take this opportunity to tell you of the need of bed furnishings; and if any society would like to piece some quilts or make comforters, mostly for single beds, they would be appreciated. Miss Mould, 35 Walmer Road, Toronto, will give any information required.

COCANADA GIRLS' BOARDING SCHOOL.

All who have helped in the building fund for the new class rooms of this school will be eagerly waiting to hear what has been accomplished. Soon after the money came, great piles of sand and stone were adorning our compound. The work that must be done before building operations can really be begun is no small amount. A long palm-leaf shed was built to keep the lime in, and another in which the carpenter prepared the beams, rafters, etc. A big hole was dug in the earth, and the rough logs were laid across this to be sawn. One of the sawyers stands in the hole, while another stands above. Slowly and noisily the great saw is drawn up and down through the log until boards, scantlings, etc., of the right size are ready to be carried to the shed near by to be fitted together. Then a place to grind the mortar must be prepared—a sort of circular trench with a very heavy grindstone, which is pulled around by two "graceful high-stepping buffaloes," as someone has sarcastically described these ungainly animals.

By the end of March these preliminaries were completed and real work began. Part of the compound wall had to be torn down, and then the new foundations were staked out. As soon as school closed at the end of April, two small verandah rooms had to be removed, and soon new walls were growing up. By dint of much urging and pushing on the part of those overseeing the work, one room was ready for use when school opened in July.

For the next two months our classes were carried on to the distracting accompaniment of the sawing on one side and the hammering of the stone on the other. During this time the doors and windows were being made at the Mission Industrial School in the other compound. There also were made two new tables and several benches for use in the new rooms.

In the first plan for the building it was arranged for three rooms, but later we decided to leave out the partition between two of the rooms in order to have a large hall when needed for meetings. This is a fine, large, airy room.

The work was completed in October, and we were thinking of and planning

LIGHTENETH HIS OWN LOAD.

for a formal opening, when a happy thought came to one of our "old girls," and her suggestion was gladly taken up, and so it came about that our rooms were opened on the 25th of October. This is a most important date in the history of this school, for just 25 years ago Miss Baskerville arrived in Oceana, having been especially appointed to take charge of this school, and for over 20 years she carried on this work. So it seemed most fitting that the celebration of her semi-jubilee should be the first meeting held in our new hall.

On the morning of the 25th the Training School teacher, with some of his students, came to help decorate, and soon our beautiful hall looked very gay with banners, festoons, garlands and mottoes. By 4 o'clock the room was filled. All the school girls were seated outside on mats, where they could hear pretty well, even if they could not see everything. At the other side the doors and windows were filled with those who could not get in. "Heads over heads, eyes over eyes, men over men, boys over all."

The people of India like long programmes, especially on occasions of this kind. The first part of the programme had to do with the school, its history, its enlargement, etc., after which Mr. Craig offered the dedication prayer. The celebration of the semi-jubilee formed the second part of the programme, when the Indian Christians, in speech and song, recounted the principal events of Miss Baskerville's life of service in India. The different departments of the work were represented, and many words of love and appreciation were spoken. As is usual on such occasions, the one to be honored was literally loaded with garlands of flowers.

On the following Monday morning, classes began work in the new rooms, and everyone seemed very happy and thankful for this beautiful gift. Let me heartily thank all who have helped in giving it to us.

The school is now well equipped and ready to do good work. Our attendance is 170, quite a number of whom come from non-Christian homes. Please pray that all may come to love our Saviour, and then go out to tell others of His love.

LIDA PRATT.

A GREETING FROM GERMANY.

Do all the readers of the LINK know this is Shrove Tuesday, and that from to-morrow on, all gaities must cease, and life must be very serious and solemn for forty days. I do not believe they all do in sensible Canada, but they would be under no misapprehension in that line were they in Munchen to-day. For six weeks Carnival has been in progress. Masked balls have been the order of the day, or rather of the night, during all that time, but only since Sunday has there been much evidence of the festival on the streets. To-day was practically a holiday in this Roman Catholic city, and the people went wild. The streets were filled, the balconies were crowded, the steps to this monument, and the approach to the fountain were occupied, the street cars had to change their routes because they could not get through, the automobiles and taxis, the carriages and even the wagons were in commission—everywhere were surging masses of happy jostling, streamer-waving, horn-tooting, singing and laughing people, dressed in the gayest and most fantastic costumes of every color of the rainbow, and of every combination of every color, with their faces painted or masked, and their hair powdered or adorned with indescribable ornaments. And all this is because Lent begins to-morrow, and they are indulging themselves for the last time till Easter is over. A fitting preparation for a religious festival—perhaps so.

The Germans tell me that they are really a deeply religious people. I am obliged to take their word for it, as the evidences of deeply religious life which we are accustomed to see in Canada, such as church-going and careful observance of the Sabbath, are not much to the fore here. In Northern Germany, Prussia especially, which is Protestant, it seems that the habit of church-going has very largely fallen into disuse. Whether or not I was unfortunate, I do not know, but it was certainly true that of all the Germans whom I happened to meet in a four months stay in Berlin, not one pretended to be a church-goer or connected himself with any church. But, as I said before, I have been told repeatedly by one of the professors in the university and by a German teacher with whom we came into somewhat close contact,

THE ALMIGHTY WILL PUT HIS ARMS UNDERNEATH HIM,

that that fact did not indicate a disregard for religious matters, but that it was due, at least largely, to the heavy church taxes demanded, and from which it is possible to escape only by refusing to connect oneself with any church organization. Certainly the capital city of Berlin is well supplied with fine churches. The means of worship are not lacking to them. The only Lutheran church with which I had a Sunday acquaintance was the Dom, where I found the service both delightful and helpful, and the sermon such a one as we would rejoice to hear at home.

And it is also true that the people—the governing and the governed, in no way neglect to honor Luther and his work. Their writings are full of references to him, their churches are adorned with statues of both him and Melancthon, monuments to his memory are to be found here and there through the towns of the north, and in many ways his name and work are kept green. They do not think of him and of his work only as we are apt to do, however—as a reformer and the one who introduced Protestantism. They say his service to Germany was threefold—he freed the church, he gave to modern German a literary form, and he “set the ball rolling” for political freedom.

The great University of Berlin enrolls about 10,000 students, and it is not possible for me to speak with any assurance on what may be the students' attitude on religious matters. Certain it is that with the women students, of whom there are many hundreds, it is not the predominating interest. There is a Students' Y. W. C. A. in Berlin, with pleasant quarters and a talented secretary, and yet they have only seventeen members enrolled out of that great university. What a contrast to our home Y. W. C. A., with all their activities and enthusiasm. This Y. W. C. A. provided a most pleasant evening for the American, English and Canadian students at Christmas, when they celebrated a German Christmas festival in their rooms. A delightful Christmas tree, distinctive German Christmas cakes, the singing of the beautiful Christmas hymns, and the Christmas story itself told by one of the German girls, made up a unique celebration for us who were strangers to their customs. One occasion when a visitor would have thought the Student Y. W. C. A. most

popular was the night Miss Ruth Rouse, so well known in Toronto from her visit of last year, spoke at a drawing-room meeting. The girls came in large numbers, and Miss Rouse appealed to them in much the same way as she did to the Canadian girl students in Toronto.

Speaking of the university, the name of Dr. Harnack will occur to many. He occupies a very prominent position in the professoriate, and indeed in the political realm as well. He delivered a course of lectures this last winter in the Abgeordneten-Haus on St. Paul, a course the proceeds of which went to charity, and for which the tickets sold as high as \$5 (students had them for 15 cents). The great hall of the Abgeordneten-Haus was crowded for this course with the prominent people of Berlin. Whether this was due to an absorbing interest in St. Paul, or whether Dr. Harnack's name has a magic about it, is another question. Thanks to Dr. Newman's influence, I had the pleasure of meeting Dr. Harnack and seeing him at closer range than I could otherwise have done.

But to come near home, the readers of the LINK will be interested to know that the Baptist light in Berlin is trimmed and burning, in that there are ten Baptist churches organized in the city. They are well distributed throughout the different districts, and seem to be well equipped with buildings, and have over them ordained ministers. The one nearest to where we were living was housed in a new and very pretty church on a good street, and had a very fair congregation. The name of the minister was one very familiar to Canadians, the name of our well-known Home Missionary in Fort William—Shostak. The First Baptist Church was a large, well-furnished building in an older section of the city, and had a large congregation, a fine organ and a good choir. On each occasion when I was there I noticed a number of the army officers in the audience, a fact which surprised me somewhat. The minister is a man of fine presence, and a most interesting and persuasive preacher. The services in these far-away German churches is very much like our own, except that they sit to sing and kneel to pray, and that their hymns are much more like the chants we occasionally use. Judging from the number of announcements given out, they indulge in as many week-night meetings as we in Canada. At the be-

HE SHALL LEAN UPON THE LORD.

ginning of the new year the First Church had a three weeks' series of evangelistic meetings, conducted by the different city ministers.

Here in Munchen, the capital city of Roman Catholic Bavaria, we have only one Baptist church, and that, Herr Shostak told me, a small one. That is to be expected here, I suppose. I hope to find it out very soon, and they will have at least one more in the congregation for some months to come.

Another interesting feature of the religious life is the way in which the English-speaking colonies in these German cities are provided for. In Berlin there is an American church, not claiming allegiance to any denomination, with a handsome building and a very large congregation, also an English Episcopal Church, with a very attractive building. In Dresden there is an American Episcopal and a Scotch Presbyterian. I attended a service at the latter, and was somewhat surprised to find the subject of the sermon "Woman Suffrage." Here in Munchen there is both an English and American Episcopal. These churches do more than provide a place for worship—they are social centres for the English and American colonies. They have libraries in connection with them, and teas and receptions are as frequent, and perhaps more largely attended, than prayer services. Addresses of pensions, teachers, etc., are to be had from them, and altogether they fill a very important place in the life of the sojourner or student abroad, and while all their methods are not such as we are accustomed to at home, or as we need at home, they do succeed in gathering the life and interests of a large part of the English-speaking colonies around the church.

And now Miss McLaurin will feel like using that pruning-knife I bequeathed to her, if I do not close. I see the watchword of 400 new subscribers—may they come, in good measure, pressed down and running over. They would be a welcome home next fall well worth looking forward to. May they come—and quickly.

JACQUELINE M. NORTON.

Munchen, Germany, Feb. 24, 1914.

NEWS FROM CIRCLES.

Leamington.—On Tuesday evening, Feb. 10th, we held our Annual Thank-offering Service, which was well attended. A programme, consisting of songs, readings and dialogue, was given entirely by members of the Circle, and was very much appreciated. After the programme refreshments were served, while the money was being counted from the little silk socks which had been sent out for the offering. The offering (about \$41.00) was the largest we have ever had. E. M. King, Sec.

Essex.—The Mission Circle held their annual "At Home" in the church on Nov. 26th, 1913. The attendance was good, all the members of the church and congregation having been invited. Our president, Mrs. A. H. Meston, occupied the chair. The programme was short, but interesting. The Bible reading was the 96th Psalm. A solo was rendered by Miss E. Kellock, and our pastor gave us an address on Canada. The collection was \$20.00, which was equally divided between Home and Foreign Missions. At the close of the meeting the ladies served a delightful lunch.

Mrs. T. C. Stoddard, Sec.

Bothwell.—The young ladies of our church and Sunday School have formed a Mission Circle, with the following officers: Hon. Pres., Mrs. M. P. Campbell; Pres., Mrs. I. P. Campbell; Vice-Pres., Miss Amy Campbell; Sec., Derfa Patterson; Treas., Marjory Ellwood. We have had one meeting, which was exceedingly interesting and encouraging. We are planning many pleasant and profitable evenings for the coming months. We meet the first Tuesday of each month, and our membership constitutes a mite-box for mission money. These are to be opened every three months at a special meeting. We ask the prayers of the other Circles for our welfare and spiritual growth.

Derfa Patterson, Sec.

HE THAT CARETH FOR A WOUNDED BROTHER

IN MEMORY OF LITTLE PERCY
HEY, INGERSOLL.

On this the anniversary of the death of our beloved little Percy, who died last April, I feel that all the boys and girls should know of his life and death. He was a winsome, quiet, gentle boy, a Scout, and a little gentleman. The whole town knew and loved him, and listen, boys and girls, the last Sunday he was able to be in church his pastor received him into the membership of the church, so he was a Christian boy, too, who knew and loved Jesus, and obeyed Him, and was ready to obey Him once more when the call came to go to Him after one short week of illness.

Our Mission Band has instituted a memorial for Percy by educating a student in India. So his influence still lives.

(Mrs. C. J.) Jean E. McLean.

EASTERN CONVENTION—NOTICE.

Will the following Circles and Bands kindly accept this as an acknowledgement of monies received for the Claxton Memorial Fund, which in some way, we find, were not acknowledged at the time of receiving:—

Ottawa, Fourth Ave. Circle.....	\$15 65
Dixville Circle	13 00
Kalkeith Circle	2 00
Thurso Circle	5 00
Moe's River Band.....	75
Perth Band	1 50
Westmount Band	5 00

We also desire to thank the "Friend," Toronto, who, under date of Feb. 20, 1914, so kindly sent the postal order for twenty-five dollars (\$25) for this fund.

Bessie McTavish,
Treas., C. M. F.

WOMAN'S BAPTIST FOREIGN
MISSIONARY SOCIETY OF
ONTARIO (WEST).TREASURER'S REPORT FOR FEB-
RUARY, 1914.

Receipts from Circles—

Eberts, \$5.00; Cobourg (thank-offering), \$5.00; Burgessville (thank-offering), \$12.25; Barrie, \$5.50; Earls court, \$3.40; Sarnia Township, \$4.55; North Bay, \$4.50; Gravenhurst, \$5.00; Parry Sound, \$6.00; Durham, \$5.00; Toronto,

Bloor St. Y. L., \$7.55; Houghton, First, \$2.25; Toronto, Walmer Rd., \$50.87; Brantford, First (thank-offering, for Miss McLeod), \$100.00; Denfield (thank-offering), \$27.35; Hamilton, Park Ch., \$5.00; Collingwood, \$10.00; Port Arthur (for Biblewoman \$12.50), \$18.50; Port Hope, (thank-offering), \$39.25; Toronto, Jarvis St. (for Lepers \$26.00), \$83.82; Kenora, \$3.50; Toronto, Olivet, \$8.67; Halleybury (thank-offering \$2.25), \$10.65; Gravenhurst (thank-offering), \$6.70; Wychwood, \$6.00; Stouffville (thank-offering), \$5.00; Delhi, \$5.00; Hamilton, Stanley Ave., \$8.85. Total from Circles, \$454.16.

From Bands—

Waterford, for "T. Mary," \$4.25; Toronto, Parkdale, for Student, \$8.10; Toronto, St. John's Rd., for "K. Ruth," \$6.00; Walkerville, 85c; Tavistock, \$4.50; Fullerton, for Tunj Bungalow, \$1.00; Port Burwell, \$9.00; Burgessville, \$7.00; Toronto, Spadina Rd., \$6.00; St. Catharines, Queen St. \$5.00. Total from Bands, \$51.70.

From Sundries—

Mrs. D. Chisholm, for Tunj Bungalow, \$5.00; Mrs. E. T. Fox, (for Tunj Bungalow \$25.00, for Muskoka Rest Home Furnishing Fund \$25.00), \$50.00; Mrs. Davies, \$100.00; "A Friend," for Tunj Bungalow, \$5.00; "A Friend" (per Miss K. McLaurin, for Tunj Bungalow), \$10.00; proceeds of lecture by Rev. W. A. Cameron (for Muskoka Rest Home Furnishing Fund), \$120.71; proceeds of lecture by Rev. John McNeill, \$102.17. Total from sundries, \$392.88.

Disbursements—

To the General Treasurer, on recurring estimates for February, \$946.08; furlough, Miss McLeod, \$33.34; Miss Jones, \$50.00; for January and February, \$100.00; extra, lepers, \$36.25; Miss Priest's extra student, \$17.75; to the Treasurer, \$20.35; exchange, 30c.

Total receipts for February, 1914, \$898.74; total disbursements for February, 1914, \$1,154.55.

Total receipts since October 21st, 1914, \$4,869.24; total disbursements since October 21st, 1914, \$5,021.86.

Marie C. Campbell,
Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave., Toronto.

Young People's Department.

WATCHETH NOT ALONE.

MISSION BAND STUDIES ON FOREIGN MISSIONS.

STUDY IV.

The Canadian Baptist Mission in India:

Stations, Work, and Missionaries.

Dear Boys and Girls:

In the earlier studies you have heard about India and its people, and you have had an historical sketch of the Canadian Baptist Mission there. Now I want to talk with you very informally about our Mission Stations the kinds of work carried on, and the missionaries who at present are doing that work.

Our Indian field lies on the east coast of India, in the Madras Presidency, and stretches from the Kistna River in the south to within a few miles of Berhampore in the north, or nearly to the border of the Madras Presidency. Our work is carried on in the Kistna, Godaveri, Vizagapatam and Ganjam Districts. If we compare a Presidency to one of our Canadian provinces, then the Districts would correspond to our counties, though in each case the Indian territory and population would be much larger. Districts are subdivided into Taluks, which correspond roughly to our townships. It gives an idea of the dense population when we learn that the Ramachandrapuram Taluk has a population of 224,000 in 120 villages.

Stations.

About thirty years ago, when I sometimes led a Mission Band, our studies on the stations were very easy. We only had to remember seven—Cocanada, Tuni, Akidu, Samulcotta in the south, and Bimlipatam, Chicacole and Bobbili in the north. There are now twenty-three stations in our Mission. You probably have learned their names already. A good many of us older peo-

ple have learned them and forgotten them again over and over. It is easy to learn them, and easier still to forget them. That is one reason why every Sunday School room ought to have one of those beautiful maps of our Mission lately published by the Foreign Mission Board. If once a week we take a good look at that map, we cannot forget the names of our stations. Another thing that will help us very much to remember them is to learn all we can about each station, and so connect some interesting facts with each name.

For example, we all remember Cocanada because our Mission started there, and it is headquarters. We remember Samaleotta because for so many years the Seminary was there, and Ramachandrapuram because we have heard so much about Miss Hatch's leper work there, and Pithapuram because of the interesting things we have heard about Dr. Allyn and the Rane and the little Rajah, and so on. There are interesting facts in connection with every station with which we ought to become familiar.

Now I am going to give you a list of the stations, starting with the farthest south:—Avanigadda, Yuyyuru, Akidu, Ramachandrapuram, Cocanada (South), Cocanada (North), Samaleotta, Pithapuram, Tuni, Narsapatnam, Yellamanchili, Vizagapatam, Bimlipatam, Vizianagram—East, Vizianagram, Chicacole, Bobbili, Palkonda, Tekkali, Parlakimedi (Savara work), Parlakimedi, Sompet, Rayagadda. If you are reading this in the LINK, be sure to stop right here and find these places on the little map given on the back cover of the LINK. If you are having the study in Mission Band, of course your leader will have them pointed out on the wall map. If I were you, I would go over and over these names until I could shut

THERE ARE THREE IN THE DARKNESS TOGETHER—

my eyes and say them every one from south to north. Then when you hear anyone mention Vuyvuru or Peddepar-am or Tekkall or any of the rest, it will be so interesting to think, "Ah! I know just where that is!" And if you can remember a good many things about that place, it will be more interesting still. You can read about the history of all these stations in "Beacon Lights," and in "Among the Telugus" for 1912-13; you can learn all the most interesting things that have happened there in the last year and a half.

It would make a fine Mission Band exercise for each boy and girl to hunt up something about one or more of these stations and tell it at the meeting.

Kinds of Work Done.

Now I must tell you something about the different kinds of work done on these fields. The great purpose of Missions is to publish the Gospel, so first in importance is what is called

Evangelistic Work.

This is done in various ways by all our missionaries. In the station chapels, on the streets, in the market-places, in the native homes, wherever the missionaries can find a hearing, they tell the old, old story. Touring among the villages offers large opportunity for this kind of work. The missionaries frequently spend weeks at a time in this way. Travelling by ox-carts, horses, or boats on the canals, living in tents or house-boats, with a number of native assistants, they go from village to village, talking to all the people they see about the true God and His love for them. Sometimes the lady missionaries find a village where the people have never seen a white woman before, and they have to overcome the fear of the native women before they can get a hearing. Sometimes men and women refuse to listen, and are abusive and threatening, but often they are eager to hear the wonderful new stories, and beg

the missionaries to stay longer or to come back soon. In such a case it is often heart-breaking to the missionaries to know that it must be many months before they can possibly go that way again. For there are so many villages and so few missionaries. There are only three fields with fewer than 100 villages, only four others with fewer than 200, and on the rest the number varies from 200 to 1,115 on the Sompel field.

One very interesting kind of evangelistic work is done for the children in schools on Sundays and week-days. To quote from "Among the Telugus": "There are at the present time possibly 400 such schools, with 8,000 children attending. These schools are held for one hour per week, and are held anywhere, under a tree or in an ox-shed, or upon somebody's verandah. Young men, under the direction of the lady missionary, generally conduct these schools, and one such young man giving his whole time to it can carry on four schools per day. . . . In many cases the parents take great pleasure in having their children thus taught about God, and the grown-ups will often stand around and take in all that is said to the children, when they would not pay attention if the remarks were made directly to themselves."

Very important evangelistic work is done by the colporteurs, of whom there are 22. In the past year and a half they have sold throughout the Mission 222 Bibles, 561 Testaments, and 33,912 portions or separate books of the Bible. Many conversions have been traced to the reading of Scripture distributed by colporteurs.

As a result of these various kinds of evangelistic work 1,457 converts have been baptized in the last year and a half. These baptisms brought the present membership enrolled in the 64 churches of our field up to 9,239.

AND THE THIRD IS THE LORD.

Educational.

"Our educational work falls under three heads: Village Schools, Boarding Schools, and the Higher Schools, including the Theological Seminary."

The village schools are very important. There the teachers give instruction in the elements of knowledge. They teach Christian hymns, and give a little Bible knowledge, mingled with a little of everything else, from personal cleanliness to regularity of attendance. The children tell at home what they learn at school, and so gradually these schools are helping to do away with the old superstition and ignorance and degradation of the village people. There are 213 of these schools on our field.

The boarding schools number 10. These carry boys and girls further with their studies than the village schools. The two largest are those at Akidu, with 130 boys and girls, and at Cocanada, with 170 girls.

The higher schools include the High Schools at Cocanada and Vizagapatam, the Secondary School at Bimlipatam, the Timpany Memorial School and the Training School for teachers at Cocanada, and the Theological Seminary recently moved from Samaleotta to Cocanada.

I will give a few facts about these schools, culled from the last reports. The McLaurin High School in Cocanada was opened in 1912. It has a fine building, called by the Mayor of Cocanada the finest building in the whole city. It has had a registration of 367—198 Christians, 161 Hindus and 8 Mohammedans. There has been great interest in the Bible classes and other religious exercises, and eight students were baptized during the year. The school has given the Mission new prestige in the town.

The Vizagapatam High School is 40 years old, and is greatly in need of a new building. It has nearly 900 students, and is practically self-supporting,

and Conference is asking that a missionary be set apart for special work among the students.

The Mission School at Bimlipatam has an attendance of about 300. A fine new home has recently been purchased for this school, largely through native gifts. When the money was being raised, the boarding boys denied themselves food to the extent of 25 rupees that they might help.

The Timpany Memorial School is chiefly for Eurasian boys and girls, though a few high-caste native children are admitted. Among these have been three children from the palace of the Rajah of Ramachandrapuram. The children receive an excellent education, and graduates of the school are to be found all over India filling places of influence.

Medical Work.

Our missionaries are all frequently called upon to help those who are suffering from the many forms of disease that prevail in India. They tell most pathetic stories about the dreadful misery caused by ill-treatment of the sick owing to the ignorance of native doctors and the superstition of the people. It was a glad day for our Mission when Dr. Smith, our first medical missionary, was sent out by the Board of Ontario and Quebec. A hospital was built for him at Yellamanchili, and it was soon evident that a friendly feeling among the natives was created by his work. Dr. Smith now has charge of the important medical work at Pithapuram, and Dr. Allyn is his associate there. You have all heard how Dr. Allyn has won the favor of the Rajah as physician to his wife and children, and how, out of gratitude for his services, he and the Ranees have given 20,000 rupees for hospital buildings. Medical work is organized also at Akidu, Vuyyuru, Chicacole and Sompet. Our medical missionaries are Dr. Smith, his sister, Dr. Pearl Chute at Akidu, Dr. Hulet at Vuyyuru, Dr.

BLESSED IS THE WAY OF THE HELPERS,

Allyn at Pithapuram, and Dr. Zella Clark at Sompel. In this connection the Leper Home at Ramachandrapuram should be mentioned. "It is doing a fine work. There are about 100 inmates. The religious side of this work is most encouraging, as so many of the lepers come into a joyful faith in Christ ere they pass on into the hereafter." Such a home has long been greatly needed at Vizianagram, and one is now being opened there. Our Board will give missionary supervision to this work, as at Ramachandrapuram.

There is great need of more medical missionaries. "Our missionaries are of one voice in their testimony to the immense service performed by medical missionaries in undermining superstition, especially demon worship, in overcoming prejudice, in breaking down opposition, and in softening the rigor of caste, and thus opening the hearts of the people to the Gospel message."

Our Missionaries.

Now for a few words about our missionaries who do all this work! How I wish I could introduce you personally to each one of them! If you could hear how hard it was for them to leave the dear Canadian homes and friends and churches, and yet how happy they are in the new life, and how God has more than made up to them for all they sacrificed in going, then I should be sure that there would be kindled in your hearts an interest in our missionaries and in Foreign Missions that you could never lose. Boys and Girls! Never miss a chance to see, hear, and become acquainted with a missionary. Missionaries are the aristocracy in God's kingdom. It is a greater honor and privilege to have them for friends than to be on good terms with the rich and the great of this world.

Of the early missionaries from Ontario, Mr. McLaurin had many more years of service than were given to Mr. Timpany. Indeed, he worked in India until seven years ago. These two great servants of God are now together among those "who serve Him day and night in His Temple." Their wives are still with us. Mrs. Timpany was for many years President of the Women's Foreign Missionary Society of Ontario. Mrs. McLaurin is now 1st Vice-President of that society, and her wise counsel is greatly prized by the Women's Board.

The oldest missionary now on the field is the Rev. Rufus Sanford, D.D. When I was a young girl I was taken by my father to see Mr. Sanford ordained in a country church in Nova Scotia. At the close of the ordination, on the platform of the church, he was married to the beautiful girl who was to go with him to India. Of course, I have always heard with great interest everything about Mr. and Mrs. Sanford. They opened the station at Bimlipatam, and worked there for many years. Mrs. Sanford died in 1903. Mr. Sanford is an old man now, but he doesn't want to rest at home. His dearest wish is to work for the Telugus as long as he lives. Last year he had planned a visit home, but when a good many other missionaries had to come and too few would be left for the work, he said he would stay. So after forty years of service he is still working. He is now at Vizianagram. The other missionaries say that his beautiful life has been a benediction to the Telugus.

Mrs. Churchill, of Bobbili, though a little younger, has been a missionary as long as Mr. Sanford. She was one of the first band that went from the Maritime Provinces, and arrived in Cocanada in 1875. When the early exploration of the North Telugu country was made, Mr. Churchill chose Bobbili as his field. He lived there in a mud hut while he superintended the building of the small bungalow that was their first home. Amid great discouragements Mr. and Mrs. Churchill worked faithfully and persistently for 35 years until Mr. Churchill's death in 1908. During that time they saw a gradual change of attitude on the part of the people of the town, and a growing interest in the truths of Christianity. Mr. Churchill died of an accident that happened while he was supervising the building of the Rayagadda Mission House. We are told in "Beacon Lights" that he was "genial in disposition, wise in counsel, a lover of nature, of books and of good men, greatly loved and respected by his fellow-missionaries. He was eminently fitted for the work of the pioneer, and has left behind him an enduring monument." Mrs. Churchill, with the help of her daughter Bessie, carried on the work at Bobbili until 1912, and is still superintending the work among the women and children.

The veteran among the Ontario missionaries is Rev. John Craig. When the

THE COMPANIONS OF CHRIST.

third station of the Ontario and Quebec Board was opened at Akidu in 1879—it was Mr. Craig who took charge. During his first term of six years he welcomed into the native churches over 800 converts. The large Akidu field was under his care until 1896, when he returned with his family to Canada. 1898 found Mr. Craig in charge of the work at Peddapuram, and in 1899 he and Mrs. Craig took up their residence at Samalcotta Seminary, where they remained for seven years. Their present field is Cocanada (North). In addition to the regular field work, Mr. Craig is manager of the Timpany School. He has also carried heavy duties as treasurer of the Mission, "duties which his splendid business ability enables him to perform to the satisfaction of all." It seems especially fitting that Mr. and Mrs. Craig should be stationed at headquarters, where their large experience is available for the instruction of newcomers and the encouragement of the many missionaries who visit Cocanada for one purpose or another. They are much more frequently called upon than many of the missionaries to exercise the grace of hospitality, and this makes large demands upon their time and strength.

The first single Canadian lady missionary to the Telugus was Miss Carrie Hammond, who went from New Brunswick in 1878. She will soon have completed thirty-six years of highly successful work in India. In the early years of her life there she had many hard and trying experiences. After a year and a half at Bimlipatan, she was transferred to Chicacole, and asked to take charge alone of the great work at that station. The Chicacole field at that time had a population of 1,174,000 in 4,157 villages. It has since been divided into five fields. "Beacon Lights" says "Miss Hammond's administration of the Chicacole field won a warm resolution of thanks from the Home Board for the splendid way in which she had discharged her very arduous duties." In 1885 Miss Hammond was married to Rev. I. C. Archibald, and soon after they took charge of Chicacole, which has been their field ever since. By touring and visiting and school work and by the quiet, constant influence of her consecrated life Mrs. Archibald has done much for the women and children of

Chicacole. One of her pet projects was the founding of a hospital. This was accomplished in 1898, and as one result of the medical work more high-caste homes were opened than the lady missionaries could visit. When at home on furloughs Mrs. Archibald, by her inspiring addresses and her contagious enthusiasm, has done much to quicken interest in our Foreign Mission work. About two and a half years ago Mr. Archibald and she passed through Toronto on their way to India. She was in fine health and spirits after a happy furlough, and eager to be back at work again among her beloved Telugus.

The single lady missionary from Ontario who has been longest in the work is Miss Isabel Hath. She was a happy and successful teacher in Woodstock College when she heard the call to India. She loved her work and she loved her home, which was one of the most beautiful country homes in Ontario. Her family ties were unusually strong and tender. It seemed to her at first that she could not break away. In her case the promise of the Master to those who leave all for His sake has been very richly fulfilled. She has found joy and success and great honor in her work in India. The leper work which she superintends has attracted much attention. Several years ago the Kaiser-i-Hind medal was awarded to her in recognition of that work. She went to India in 1886. She was in Cocanada and in Samalcotta Seminary until 1895, when she began work at Ramachandrapuram.

Last year she was welcomed back after her third furlough. She would like to tell you boys and girls what I heard her tell the Moulton College girls when she was last home, that it is worth while to give one's life to the service of God in India.

Now, I should like to write about other missionaries, but my space is filled. I hope sketches of the rest will be given you from time to time by those who know them personally. A fascinating book could be written about the experiences of each missionary. You can find the names of all the missionaries and the stations where they work in the directory on the cover of the LINK.

Yours sincerely,

Ellen M. Trotter.

(Mrs. Thomas Trotter.)



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