

# Canadian Missionary Link

VOL. XXXIV.

TORONTO, MARCH, 1919.

No 7

## The Meaning of Pain

The cry of man's anguish went up unto God:

"Lord take away pain—

Lord, take away pain from the world Thou hast made,

The close-coiling chain

That tangles the heart, the burden that weighs

On the wings that would soar—

Lord, take away pain from the world Thou hast made,

That it love Thee the more!"

Then answered the Lord to the cry of His world:

Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity that knits heart to heart

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love that redeems with a price

And smiles at its loss?

Can ye spare from your lives that would climb into mine,

The Christ on His Cross?"

—*The British Weekly.*

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# Canadian Missionary Link.

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Published in the interests of the Baptist Foreign Missionary Societies of Canada

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## THE MISSIONARY ON FURLOUGH.

Six years and a half to seven years on the field, and then a year and a half away from it—that is the rule of our India Mission; while a longer period on the field is called a term in the Bolivia Mission. Why that eighteen months' leave of absence? Not because no holidays come in the term of service. Not at all. We are too familiar with the names of Kodai and Ooty and Coonor to make that mistake. Neither is it arranged for by Missionary Boards and Conferences of missionaries to provide missionaries with a good time, an enjoyable trip, or an opportunity to see their home friends. Those are incidentals, and delightful ones, but not the object in view.

The object is to tone up; to restore to normal, to bring up to full working-power the bodies, minds and spirits of men and women living in a climate unsuitable, and amid conditions not conducive, to health; among people where development of mind equal to their own is rare, and where, therefore, their minds are not quickened by contact; where the spirit is often bound to faint and grow weary because it is giving forth continually to the needy ones, and where it has no human source of replenishment for courage and strength.

This being the case, and it being found necessary to undertake the large expense involved in transportation and furlough salaries, and to allow the fields to go at least partially unshepherded during this period of absence—what would naturally be the expectation of all concerning the place of and manner of employment during furlough?

One would naturally suppose only one answer would be forthcoming—to spend the holiday time at such a place and in such a manner as to provide the maximum of rest and refreshment to body and mind. That sounds axiomatic; but unfortunately the assent to this in deed on the part of our people has been far from thoughtful, wise, and, in many instances, kindly. Church after church, society after society, Circle after Circle, Band after Band, President after President, calls upon, entreats, almost demands, the presence and the inspiration of the "real live missionary." The officers of our societies find it hard to maintain interest, difficult to find something novel for programmes; are sure nothing will do so much for the work as the visit of the missionary,—and won't she please come? The missionary finds it very difficult to refuse; does not like to appear frightened of herself; thinks of the ever-pressing needs of her field,—and goes.

Is it any harder for the officers to maintain interest in their Circles, etc., with all the aids at their disposal, than it is for the missionary to create interest in her far-off field, with the handicap of tired body and mind? Is it not true that, more

than once or twice, our missionaries have said quite plainly that they were going back to India to rest!—which means that the main object of their furlough has been lost. Is it fair to ask a missionary to say No to your pleadings; to make her feel she must go, whether able or not, or else seem to be careless regarding her work?

This is not a plea that no missionary shall do any deputation work while at home. But it is a plea that our people shall realize the burden they have been laying on the ones towards whom they profess such affection; that they shall view the Foreign Mission work and its best interests as a whole, and not only their corner of it; that they shall ask for the missionary only through the channel that can arrange for her as she is able, and without any waste of energy, and that no one shall be thoughtless enough to accede to the general principle as here stated, but proceed to make an exception in her own particular case.

Instead of writing to the missionary, be just to the work, be kindly to the individual, and write your request to the Convener of the Committee on Furloughs, Mrs. G. H. Campbell, 113 Balmoral Ave., Toronto.

#### RELIGIOUS LIFE OF McMASTER WOMEN.

McMaster, as a University, believes, as is seen from its motto, "In Him All Things Consist," that the education of the mind is of little value if the development of the soul has been neglected. The religious organizations of the College are many and varied, and of such a nature that a large majority of the students can actively participate in the religious work of the school.

Every morning, in the College chapel, conducted by the Professors and eminent preachers, services are held. The attendance of the students at these services is not compulsory, but a large number are always present.

In addition to the voluntary attendance at chapel, there is the opportunity for gathering at the Women's Class prayer meetings. These are usually held at the close of some lecture each week. Some of the years have adopted the plan of having various topics discussed by different members of the Class; others prefer to mention definite needs for prayer, and then engage in a season of intercession, in which any member of the Class may feel free to lead. The women unanimously declare that these informal services are of great benefit to their spiritual development.

McMaster, like the other Universities, is affiliated with the Young Women's Christian Association. The meetings of this society, held every alternate week, are of a three-fold character, namely, social service, missionary and general. For each meeting an outside speaker is usually secured, a specialist along her own line. The work of the Y. W. in McMaster falls under three divisions—Bible Study, Mission Study and Social Service. The Bible Study classes, held once a week, are of an hour's duration, during the Fall term. This year the Class has been very fortunate in securing as leader in a study of the book of Romans, Dr. Farmer. The Mission Study Class meets for an hour every week of the Spring term. Dr. J. G. Brown has promised his services as leader in a study of India. A splendid opportunity is given those who desire, to do Social Service work at Memorial Institute. Not a few of the McMaster women avail themselves of these privileges.

Besides the Young Women's and Young Men's Christian Association meetings, there are, during the year, three days when these societies combine in the Fyfe Missionary Day, one of these an entire day given up to special meetings of a missionary nature, in the Fall term, and in the Spring term two afternoons devoted to rouse an interest in missions in foreign lands, to gain inspiration, and to aid in the diffusion of a spiritual influence throughout the school. At the close of these meetings the various classes have prayer meetings; most of the members, both men and women, attend.

The Student Volunteer Band is one of McMaster's most helpful organizations. The Band meets once a week. The plan of these meetings is as follows: Once a month an outside speaker; alternating weeks, the study book, "Students of Asia"; and the remaining meeting of the month, for discussion and prayer. At the beginning of the year the members of the Band were somewhat depleted, owing to the absence of volunteers overseas, and the fact that a number of former members were under appointment to their fields of labor, or receiving further preparation elsewhere. During the year the membership has increased one hundred per cent., and others are seriously considering what their duty is along this line.

If it be true that "Actions speak louder than words," McMaster has certainly proved her interest in Missions by her actions in the recent missionary campaign, carried on among the Canadian colleges. McMaster's quota was six hundred dollars, for two hundred of which the women were responsible. The amount is to be devoted, upon the recommendation of the Board, to a scholarship from the McLaurin High School, to Madras University. When the final day of the campaign came, and the results were announced, all had gone "over the top," for the total amount raised by the College was thirteen hundred dollars!

Hence Learning, as well as

"Life, is death severed,  
From Thy throbbing heart.  
Death to life abundant  
At Thy touch would start."

HELEN F. PERRY.

McMaster University, February, 1919.

#### MOULTON LIFE AT ITS BEST.

No doubt many readers of the LINK, old Moulton students and graduates will be glad to hear something of what is being done along religious lines in their old College home.

Our missionary meetings, missionary collections and mite-boxes form the connecting link between our own and other Young Women's Circles. These missionary meetings are held one Wednesday evening in each month, and at each meeting our attention is directed to some special branch of the work, either by outsiders, returned missionaries and those connected with Missionary Boards, or, less frequently, by some girl particularly interested. The speaker herself does not absorb the full time. She merely delivers her address and directs the course of the meetings. It is open to any girl wishing to take part, either by way of a prayer, some

helpful verse, or the expression of some cheering thought; and all feel absolutely free to contribute their share towards making the meeting a success.

Though these missionary meetings fill one of our Wednesday evenings, the others are given up to weekly prayer meetings, led occasionally by a teacher or outsider, but more often by one of the girls, who chooses one of a variety of subjects for the theme of her meeting.

The weekly offering goes solely to missions—home and foreign—some to support the two little girls in India, in whom we are especially interested, and some to Home missions, to be used where most needed. Not only do we give through our weekly collections, but each girl is supplied with a mite-box of some design novel enough to invite her to contribute all her spare coppers and small change. Once a year the boxes are collected and the money forwarded to India. The following are the results of last year's collections: For home Missions, \$64.00; for Foreign Missions, \$64.00; for our two students, \$57.75; and for a special Christmas candy collection, \$11.65, making a total of \$197.40.

Our Sunday School is an organized Bible Class and meets every Sunday afternoon. Before it there is always a little group meets for prayer. The attendance is voluntary, but the nucleus of the group is the Prayer Meeting Committee. Though the lesson is taught by the Principal, the service is conducted by our Sunday School President, who is elected yearly, and is usually one of the Senior girls. The order of service is much the same as that of the weekly prayer meetings.

Though each week our thoughts are turned to things religious, it has been thought advisable to set aside one day in each year, in which those who, perhaps, have never been much impressed by the more worth-while things, may have an opportunity for considering seriously whether they will or will not give their lives to Christ. Preparatory meetings are held beforehand, that each girl may enter into the spirit of the Day of Prayer. There is no school session that day, but at chapel service in the morning some outsider comes with a message particularly for those who have not made their decision. Chapel is followed by class prayer meetings, led by the Presidents of the different years. In the afternoon, during the quiet hour, any wishing to make inquiries regarding joining the Church may do so; and in the evening another address is given. All those who have witnessed a Day of Prayer will know the splendid results it brings and the zeal for higher things it inspires in us.

Yet all these meetings serve merely as reminders, and our true religion is not confined only to Wednesday evenings and Sunday afternoons. They are intended to keep our enthusiasm alight, and to help us maintain from day to day that strong, helpful Christian spirit which should mark every girl who goes out from this school, and serve to carry out our aim—that each girl may, at the end of the year, go out a stronger, more helpful, Christ-like character than she came in in September.

MILDRED GRIGG.

Moulton College, Feb. 15, 1919.

## FOREIGN MAIL BOX.

### FROM RAMACHANDRAPURAM.

#### New Pastor.

We have engaged a new pastor, Maragamalla Luke, of the Akidu field, a former graduate in Bible from Samalkota. At present he is only "acting," as we wanted to see how he would work in; but he promises well, and it is certainly a great relief, both to me and Dr. Joshee, to have a man of age and experience living up there. The Indian Sunday School Union examinations, which took place recently, showed some of his good work. In the oral examination, 5 took 100, and after that 91—88—82—72 and 70 were taken. In this review, however, I had to initiate him and plan for him. He seems to have carried out my plans. Mrs. David still has charge of the distribution of the supplies, and gives half her time to the work for the lepers and half to the Bible and Sunday School work in the villages near. Pastor David's youngest son, Emuel, however, has been slowly dying of consumption, and her hands have been full caring for him. It is very sad indeed to think of how many of our young men are being lost in this way. There are now two trained Lower Secondary men on the Avanigadda field dying of tuberculosis. We must, as a Mission, take such up and send them in time to Madanapalli Sanitarium. Our Mission ought to give a grant to that work. I am going (D.V.) to agitate this at our next Conference.

#### Lepers Crowding In.

The lepers are crowding in upon us these hard times, and we have 123 on the rolls—20 more than our average. Funds are very low indeed, and I do not know what we are to do. I am appealing to the Indian public for Rs. 1000. Mr. Walker has promised help through the "Ravi," but I hope more funds will also be coming from home. The lepers willingly had their rations cut down so that these new ones might be received. We are more than full now, and have had to refuse new applicants day after day. Some are cooking under the trees and sleeping in the church. Besides the direct admission of converts into our Leper Home, and the wonderful indirect influence of that work on all our own Mission work, I think perhaps our people at home do not know how much direct aid in Mission work they are getting. Just at present, of our hitherto Pihillips Home boys and girls, five are directly engaged in Mission work as teachers or Biblewomen, two are in Government hospital work, and one is serving the King in Basra or Basra Id. Through this our influence is felt in the whole taluq (county), as well as through Dr. Joshee's medical work in Ramchandrapuram, where he still continues to be Chairman of the Union, or one of the "city fathers" they call him, and indirectly, through the new medical school and evangelical work in Kotipalle.

#### The Lace Industry.

The lace industry, you will see, has taken much of my time in this quarter. As this not only helps them to make a living, but also acts as an incentive to these workers to learn portions of Scripture, attend their own services regularly, and give systematically to the Lord's work, I feel that though much time is taken up in what is technically secular work, it is still part of the Lord's work, and will, I hope, help in the extension of His Kingdom. It not only costs the Mission nothing except the portion of time I give to it, but supplies the means for keeping up my Bible Training Class and our work in Kotipalle, i.e., the evangelical and school

work there (the medical work being honorary). With the leper work, the lace industry and Bible Training Class on my hands, you will understand why touring days and visits to houses have decreased. The latter have decreased on my part, but increased on the part of the workers; so I have in the last two quarters engaged three new Biblewomen, each one being an elderly responsible person of good character and quite able to go alone to a group of villages in her own quarter. These three are a great acquisition to the work. One who was in our training class has become my Biblewoman; one is in Parlakimedi, and one in Avanigadda. I spent part of this quarter in Avanigadda with Miss McLaurin.

S. I. HATCH.

#### THE FIELD.

**Akidu.**—Influenza was busy there, as here. Dr. Chute was more than busy caring for the overflowing hospital, tents and bungalows. Seventy-seven were cared for in her own bungalow, besides those in hospital. The missionaries say she was very skilful in treatment, and succeeded in saving many lives that must, without her care, have been lost. All the boarding school children were saved. The Evangelistic Campaign had to be postponed altogether.

**The Seminary, Cocanada.**—We are experimenting along a new line in harnessing some of the spare energy of the boarding boys. With a motley collection of second-hand tools, begged, borrowed and bought, we are attempting to make ten desks for the High School. This week 6th and 5th Forms are marking off the wood, Senior Training are sawing, Junior Training are planing, 4th Form are boring holes and 3rd Form are sandpapering. There are two trained carpenters in the school, who will do the fitting and fine work and sharpen the tools. True, some of the boys go at it like a bull at a gate, but there is quite a lot of intelligent work and smartness in "catching on." They average ten to a company, and work in pairs. One holds the wood while the other uses the tools, and by changing around they can keep up a good pace for two hours and require only five tools to a company. Fifty boys accomplish quite a lot in two hours.

H. DIXON SMITH.

**Sompetta.**—Miss Zella Clarke writes joyfully of the organization of a new church. The first baptisms in Sompetta took place in connection with it, and the new members manifested their evangelistic zeal by going out in bands and holding services in the streets. Sunday School was begun with 80 pupils.

**Vizagapatam.**—This is another station where illness, influenza and pneumonia had been rampant, and some promising lives have been lost.

The High School is a flourishing institution, with 850 on the rolls.

#### YOUNG WOMEN—CHILDREN—WIDOWS.

##### Akidu.

##### Two Young Women Rescued.

The first Sunday in August two young women of the fisherman caste, from a village near Akidu, came, saying that they had left their homes and were anxious to become Christians and to learn to read. They assured us that their people would not hinder them. The older one said that she was married and had no children; her husband had left her and married again. The younger said that she

was not married. The missionaries consulted together and all felt that they were not telling all the truth, and before receiving them we had better interview their relatives. The visit disclosed the fact that both young women had yielded to temptation and had gone astray. The older one has a son four years old. The younger one is also married. True, their people would not hinder them from coming to us, for both had been cast out from home and village because they had been in company with men of other caste. The relatives told us plainly that had they sinned with people of their own caste it would not have mattered. The women declared that they did not want to live sinful lives. They begged us to receive and teach them, saying that they had been deceived and tempted away. How glad I was that we have a Rescue Home in Chicaole. I took them to Miss Archibald. It is now almost two months ago and they are proving obedient and very willing to learn.

#### Two Blind Children Rescued.

For several years I have been interested in a blind boy and girl who live in villages near Akidu. Both children are orphans. The boy is about 13 years old and clever. I tried three years ago to send him to school, but because, by begging he brings in more than cost of his food, his aunt refused to give him up. Last month the boy ran away and got home, saying that he was determined to go wherever I sent him to school. The outcome was that his aunt reluctantly consented, and now he and the orphan girl of 10 years, also totally blind, are safe in a good school. The lady in charge writes me that they are clever children, happy and delighted with the school and an opportunity of learning to read.

#### Two Widows.

One young girl who had just entered the 2nd book in school, was taken from school and married while very young. She is now a widow, an earnest Christian and feels called to prepare herself for a Biblewoman. When I asked her to enter the school again, she at first hesitated. It was hard for her to take her place in a class with little children. She has been brave enough to try, and is now in the school. The other widow is an older woman with five children. Her husband died a few months ago. This woman, Martha, cannot read at all, but is an earnest worker. Last year, through her efforts, several became Christians. It will be quite an undertaking to have her prepare to be a Biblewoman and to help her support the children during the time of preparation; but if the Lord gives her the courage and the ability, I shall be glad to help her. The work is growing and our need for women helpers is so great that I am anxious to help every woman who proves herself to be worthy. There has been no flood this year—instead, a lack of rain—and many are in great need. We are daily asked for help. With three Biblewomen I have toured 40 days and paid 71 visits to villages during the quarter. We have had much joy in seeing numbers from the Mallas turn to Christ, and among the caste people one man, a Kapu, declares that he is ready to openly confess Christ.

Special requests for prayer. (1) That the two young women in the Rescue Home may be truly repentant and seek the Saviour of sinners. (2) That the two blind children may be born into the Spiritual Kingdom, and see by faith the King in His beauty. (3) That the two widows may become workers together with us in seeking the salvation of India's lost. (4) That my helpers and I may be more greatly used in the Lord's service.

MARY R. B. SELMAN.

**MISSION CIRCLES.****THE LORD'S REMEMBRANCERS.**

By command, invitation and example, the Lord impresses upon us the duty and the privilege of prayer. We read that, long ago, He "wondered" that there were no Intercessors. Is He still wondering? Have we disappointed Him and hindered fruitage among our Telugus by our dumbness? No request is so oft repeated by our missionaries as this: **Pray for us.** Pray for the Christians, the Pastors, the Biblewomen, the Teachers, that these all may witness a good confession. Dear LINK readers let us become fellow-helpers to our representatives as never before by praying for them more constantly and definitely, even name by name, at our Circle meetings. And always our praying must be with thanksgiving. We cannot forget that. As we cannot pray for all every month, shall all begin with **Akidu**, that old and fruitful centre, with its 2,567 church members? We will remember Mr. and Mrs. Chute, with their great evangelistic and medical work—a big burden, a magnificent enterprise.

And the two lady missionaries who share that work. Miss Selman, as she goes in her boat from village to village, teaching, correcting, comforting, leading the Christian women and telling the Gospel news—such **very new news** out there, to those who may have never heard it before. Often she finds some who, having heard, are still twilight believers, and long for further light.

Miss Hinman, too with her most interesting and promising school of 150 pupils, Christians, Hindus and Mohammedans. In this school many a young life has been dedicated to Christ and His service, and from among these pupils the best and brightest go on and up for more advanced training as workers, thus becoming part of that great vital force which is to-day lifting India up out of the horrible pit and the miry clay of idolatry. So we will have these four—the only missionaries among the 175,000 on the Akidu field, especially on our hearts this month.

"In Christ there is no East or West,

-In Him no South or North;

But one great fellowship of love

Throughout the whole wide earth."

M. B. McL.

**STAYNEE WOMEN'S SOCIETY.**

At our February meeting Life-membership Certificates were presented to two of our members. The Home Mission Certificate, to our Secretary-Treasurer, Miss A. F. Gillespie, and the Foreign Mission Certificate, to Miss Marjorie McEachern.

L. G. DENNE, Pres.

**THE YOUNG WOMEN.****WOMEN WORKERS OF THE ORIENT.****Chapter 5.**

"While preparing this chapter, keep always in mind Miss Burton's own words in the "Aim of Study," page 205.

Key Words.—United work, and organized energy.

The ideal, as shown us by Jesus Christ. John 17: 21-23.

This chapter could most profitably be studied with a map in front of the class.

As various women, or societies of women, engaged in working for the welfare of their people, are mentioned, pin a bright flag or bow of ribbon to the map to indicate their city or country, and at the end of the lesson it will be both a surprise and a pleasure to see how the old Eastern World is being brightened by its women.

"Walls of custom, or prejudice, of suspicion, have separated."

"Love of country, love of humanity, love of God, have burned and are continuing to burn away ancient barriers."

This chapter lends itself particularly well to treatment by topics (for example, Loyalty, and what it has been the means of doing in various countries), or by considering the countries themselves, noting the underlying motives and causes which have stirred the women of each country to break away from the bondage of centuries.

In each case, let there be given a brief description of what life has been to the women of that country during the past. Then, as the movements now in progress are described, the contrast will be all the more remarkable. Those who have access to good reference libraries will find themselves more than repaid for any time they may spend in studying what has heretofore been the usual life of the women and girls in the non-Christian lands mentioned in this book.

Let it be remembered that there is always added interest if those taking part appear in costume. These do not need to be elaborate. Especially, let it be emphasized that those who represent Persian or Turkish women appear in the voluminous ugly black "chadar," something like an exaggerated college gown, which hangs over and conceals everything, while a long strip of white cotton hangs down in front of the face, with drawn-thread work in front of the eyes, so that the wearer may be able to see without being seen. How can a woman gain self-respect or self-reliance or initiative clad in this costume?

#### Women Working Together.

##### 1. Patriotic.

Persia.—"The women teach us how to love our land." Page 170. Note these same women loaned their patriotic addresses to the men. Page 171.

Turkey.—Very practical in help as bearers of dangerous secrets. Very practical in help as bearers of funds to aid their cause.

India.—Passionate loyalty to the "Great Mother" found outlet in all war industries.

"When the terror and tumult of war shall cease,  
And life be refashioned on anvils of peace,.....  
And you honor the deeds of the deathless ones,  
Remember the blood of my martyred sons."

China.—Women gave money, earned money, collected money.

Dr. Chang and her brave little company.

These incidents prove in China's women "a courage and determination which should carry them far."

Japan.—"Love of country is the greatest of all virtues." Show how this teaching has been demonstrated.

##### 2. Philanthropic Societies.

Persia.—Activities of "man's inferior" in Teheran.

Turkey.—The Taaril-Nissvan in Stamboul.

The NLUddafa-a-y-Houkouki Nissvan in Constantinople.

India.—Race, religion, caste, color, and custom all combine to divide life into so many air-tight compartments."

Conference of Mohammedan women in Poona.

Governor of Madras memorialized by a Telugu society in regard to women's education.

Conference of Jain women, and resolutions passed.

Gujerati Street Mandal.

Vanita Vishram.

Seva Sadan. "One in core, if not in creed."

"Life a sacred trust."

China.—Anti-Foot-Binding Society, of Sanfu.

Its first meeting—"irresistibly funny, and irresistibly pathetic."

Suffrage Society, and its ten points.

Social Service League of Changsha. Its dominant note:—"Joy linked with and dependent on service."

Women's League of Service in Shanghai. "Love of self.....love of individual" now giving place to "public love."

Japan.—Women's Educational Society.

Women's Hygienic Association.

Ikuju Society. ....

Ladies' Aid Association for Lunatics.

Women's Christian Temperance Union.

Young Women's Christian Association.

"If all this power can be captured for the cause of Christ, it will undoubtedly prove to be one of the most effective agencies in bringing the Kingdom of Heaven to the Orient."

BESSIE CHURCHILL STILLWELL.

## GIRLS AND BOYS

### MISS PRIEST'S TRIP.

S. S. Santa Cruz, May 23th.

Dear Boys and Girls:—

Here we are in this pretty harbor of Penang, which island has been connected in my mind with rubber plantations. Tin will keep company with rubber, I fear it is the source of the greatest supply of tin. This was very evident by the large quantity that was brought alongside our ship to be stowed away down in the deeps below deck. It is molded in blocks of 80 lbs. weight, and all day long and on into the night these were being hoisted from the cargo boat and then lowered into the hold—part for Boston and part for New York—to be there used for war purposes. We heard that the ship's company get \$40,000 freight charges on this Penang shipment. This trip must be a profitable one to them, for this is only one part of their cargo.

It was a pretty sight when we came on deck this morning. On Penang side were large buildings, two clock towers, one of which sounded out pretty chimes each hour and half-hour. There was a ship loading up at the wharf, and lots of small boats and launches hurrying about. One of our passengers remarked that

these little boats darting to and fro among the larger vessels made her think of a lot of little banties among the larger fowl in a barnyard. I wish I had a picture of the rowboats for you. The bow comes off to a point, sort of curved upwards; on the sides of this are painted big eyes to make it represent a dragon's head. Although not an artist, I'll try and give you an idea. Between the two horn-like things at the back the seat is quite open, so the waves can dash right in. The man stands to row where the dot is, between the first and second seat. He holds the left oar with his right hand, and the right with the left, rowing with his hands crossed, and manages his boat well. I did not go ashore, but spent a quiet day aboard. When we came out last time the Captain took Miss Baskerville and me for a drive; so when our folks came back at lunch time and talked about the little Malay houses set up on posts, and the Buddhist temple built on the side of a hill, the fine Chinese houses, etc., I could picture them all. In the afternoon nearly everyone went ashore, and somehow a fortune-teller managed to get on board. Some of the ship's folk let him tell their fortunes and it seemed so foolish to pay him money just to tell them a lot of nonsense. One of the Marconi boys said he makes a bargain first that they tell him about his past, and then if they could do that he would let them tell his future, but they fail every time!

So many things remind us that, although the sun shines so brightly on these Eastern lands, they are still waiting for the shining of the Sun of Righteousness. The day is dawning, but Jesus has to wait a long time for His partners. He not only said, "I am the Light of the world," but also "Ye are the light of the world."

Your loving friend,

ELLEN PRIEST.

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**JACK AND JANET.**  
**Programme III.**

Hymn—Jesus Loves Me.

Scripture—By a member, reciting from memory.

Have a boy tell what Iloilo is noted for.

Several little ones sing "Jesus Wants Me for a Sunbeam."

Illustrate with bands of Igorots, in gay blankets, and women water-carriers. Let a larger girl describe the mountain village chapel and service.

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On Sunday morning, Jack and Janet saw the Igorot dog market, and they looked pitifully at the skinny, forlorn-looking dogs, which the Igorots seem to prefer as food.

These Igorots, clothed in red and blue-striped blankets, were very dirty, but looked strong and intelligent. There were Igorot boy waiters at the hotel, but they wore white, and spoke good English, learned in the schools.

On their trip through the mountains, our travellers often met bands of wild men, wrapped in blankets, and carrying long spears, which Janet thought very fearful. The various tribes can be distinguished by the way the hair is worn. Some cut it short; others wear it long and have funny little skull-caps. All are spirit worshippers, and still fear the spirits of the ground and the air; but they are intelligent, honest and industrious. It is worth while to civilize and Christianize them.

One day our twins saw a strange sight—an old man sitting in a chair, dead, and a

slow fire burning under him, while friends feasted on roast pig until none were left to roast. The man was then placed in a hollowed log, which was pushed into a hole in the mountain side. Later on, certain signs proved that the dead man was not comfortable, so he was dug out and placed elsewhere.

In this mountain region the high, steep mountain sides are covered with terraced rice fields, irrigated by canals filled from swift rivers. Solid stone walls, which even typhoons cannot shake, hold the terraces, and their wonderful formation makes them look very beautiful.

One tribe has a queer custom. Their houses contain only one room; therefore all girls over four go to sleep in one house in the village, and all the boys in another.

Iloilo, on Panag, was the next place visited. The town seemed sleepy and quiet, but they admired the old gray walls of Fort San Pedro, rising out of the sea, and at one time used as a protection against the fierce Mohammedan pirates, who sometimes swept down on the islands.

Walking through the streets of Ilo ilo, they came to a lovely concrete building, with pretty shell windows, and noticed, coming out of the gates, some pretty little Filipino nurses, in blue uniforms with white capes and aprons. They learned that this was the Union Mission Hospital, built with money given by the people of Iloilo. Dr. Hall, the pioneer missionary physician, began his work here in a nipa shack, where now there is a good hospital with 60 beds. Dr. Hall's training school for nurses was the first in the islands.

Iloilo is noted for the beautiful fine cloth woven on big looms in the homes of natives. Pina, the finest, is made of pineapple fibre; jusi, of fibre and silk, and sinimay, of hemp.

At Jaro, a suburb of Iloilo, the next visit was made to the Baptist Mission, where many Bibles, hymn books, etc., have been printed in the Visayan language, which is spoken more commonly than any other dialect.

On their way to Dunwoody Dormitory the twins were amused by some little black dwarfs with kinky hair, whom they knew to be Negritos, and who are seldom seen in towns. The Negritos are amongst the smallest men in the world and probably are the original inhabitants of Malaysia.

Jack and Janet were invited to a party, given by the boys of Dunwoody to the girls of the Government Dormitory and the Mission Hospital nurses. It was good fun playing games new to Filipinos.

At the Baptist Training School girls are instructed in Scripture, music, kindergarten, home nursing, and sewing, in order that they may be prepared for mission work in their own villages. The girls already teach in a kindergarten at La Paz, and also in the training school. Fathers and mothers are eager to know more about Christianity, which does so much for their children.

At the Jaro Industrial School, boys earn their education, working on the farm and in the shop. They helped lay out the grounds and put up buildings. On Sundays the boys have worship and Christian Endeavor, while some teach and preach in the villages.

Capiz, 60 miles from Iloilo, was reached by train. There the twins visited the Baptist Mission Compound situated on a rather breezy hill. Miss Suman told them of a great typhoon, when she and her "Brownies" were nearly blown away. The roof was taken off, and holes had to be made in the floor to allow the water

to escape. The older boys were tied to the ridgepole, while they repaired the thatch roof. Miss Suman did her own plumbing, finishing in fine shape work begun by American engineers.

The children do all the work, yet have good times. The older ones go to school in town. After school, boys work in the garden, and girls crochet and sew, while all enjoy a game of ball. One girl plays the organ for evening service, and boys and girls can recite Bible verses without a mistake. In vacation they all go to the nipa rest home on the beach, where they greatly enjoy sea bathing.

The women have a funny way of carrying water in a hollow bamboo, 6 or 8 feet long, over their shoulders. They fill them with a coconut shell dipped in a stream. A tree trunk looks awkward as a water pail, Janet thought.

The people of a mountain village came out to meet and welcome our travellers as they approached and even followed into the house, where Mr. Russell, our host, camps, in order to see them eat, but they politely withdrew when told they wished to rest.

The kindergarten teacher brought some children to sing hymns. "Jesus Loves Me," "Jesus Wants Me for a Sunbeam," sounded very sweet in the tropical forest. The children then led the way to the bamboo chapel, with its earth floor and slippery bamboo poles for seats. Air plants and mosses hung from the roof, and the pulpit was covered with a white bedspread. Candles set in boxes on the pulpit gave the only light, and people who had walked two hours to reach the chapel asked for the candle ends to light them through the mountain trail. All the congregation shook hands with Jack and Janet several times over, and then followed them to their shack to shake hands again.

The return trip to Ilo ilo was made on a raft of bamboo poles tied together with bamboo fibre. As they floated down the river, they saw women in the water beating clothes on flat stones, soap being unknown for cleansing. There is no Visayan word for soap.

Montreal, Que.

PAULINE RAMSAY.

## BUSINESS DEPARTMENT.

### TREASURER'S CORNER.

During the Fall, most of the Circles were unable to hold their annual Thank-offering meetings, owing to the epidemic and many of the Circles were unable to meet at all. But since Christmas, many of these Circles have held their postponed meetings, and the collectors have also been busily making up for these lost months, with the result that our finances are in a splendid condition. Though our estimates this year are greatly in advance of last year's, we have been able to meet all our obligations, so far, even our large exchange bill. We should be greatly encouraged, and filled with thanksgiving to God, who has kept so many Circles (and Bands, too) faithful to His great work.

And to the Circles who have not yet held their Thank-offering—why not make it an "Easter Offering" this year?

Lately, quite a number of unregistered letters containing cash have been received. This is a very risky method of sending money, and a form of false economy. Purchase a money order (preferably a Post Office Money Order), or register your money letter.

Life Memberships have been sent this month to Miss Marjorie McEachren, of Stayer Circle; Doris Bingham, of London, Talbot St. Band; and Donna McCalister, Cecil Church, and Doris Veale, all of Waterford Band. During the month, an unknown friend has sent \$20.00 for Foreign Missions. Our thanks go to this anonymous donor.

M. C. CAMPBELL,  
Treasurer.

#### NOTES FROM THE QUARTERLY BOARD MEETING.

The second Quarterly Board meeting was held on Friday, Feb. 13th, at 2.30 p.m., in the Board Room, 223 Church St., Toronto.

In her opening remarks, based upon Matt. 12: 30, and Rev. 2: 12, 13, the President, Mrs. Albert Matthews, emphasized the fact that the Christian life is a definite, positive, active reality.

The Board accepted, with much regret, the resignation of Mrs. Judson Macintosh, formerly of Owen Sound. Her removal to Sterling, Illinois, where her husband is pastor of the First Baptist Church has opened for her a wide field of service among the young women. Her interest, sympathy and ability are all equal to the task.

A "Devotional Corner" in the LINK will be taken care of for three months by Mrs. John McLaurin. The Board and the Editor are gratified that this long-felt need has been so ably supplied.

Very interesting reports from our missionaries on the field were read by the Corresponding Secretary. Pray for this one, and that other one, is their constant plea. They realize the power of prayer to bring things to pass, and depend on the workers at home for support in this blessed and most essential ministry which we can all render. Watch the "Devotional Corner" for suggestions along this line.

The Board received, with deep sorrow, the announcement of the passing away of our dear sister, Mrs. E. D. Renaud, of Fort William, early in January. Her bright and winsome face, as she sat among the Directors in the choir gallery at the London Convention, we all will remember. Her devoted service as Director of the Thunder Bay Association will keep her memory fresh in the hearts of all to whom she so richly ministered. The tenderest sympathy of the Board is for the bereaved husband.

The Secretary of Directors sends her report from Palm Beach, Florida, where she is still carrying on her work, even though so far from home. She will be back in Toronto in time to prepare for associational work.

The Treasurer's Report is a most encouraging one, showing the substantial advance of 725.00 over the same period last year. This indicates that we have a mind to come up to the high standard we set ourselves for this year.

The LINK reports more new subscribers this quarter than for the same period last year. The receipts are \$603.63, as compared with \$582.02 last year for this period.

January has been a very busy month for the Bureau of Literature. During the quarter 1,170 leaflets, pamphlets, missionary photos, etc., etc., were sold, and each was sent forth with a prayer by the Superintendent that it might be blessed and owned of God.

Work among the "Bands" of our constituency is active. At Collingwood a new Band has been organized, and Orangeville has started work again after a lapse of some months. Adelaide St., London, now has a Junior Band.

The Committee, who last year prepared Hints and Helps to Directors for Associational Meetings, has been appointed to act in the same capacity this year.

Attention is called to the following motion, passed by the Board in June, 1916, and which is still in force: "That our missionaries returning from India on furlough be forbidden to speak in public during the first three months after their arrival in Canada. Special cases are to be referred to a Committee composed of Mrs. Campbell, Mrs. Lloyd, Mrs. McLaurin and the President, to whom must be referred all requests from Circles, etc., for missionary speakers during their entire furlough."

#### SPECIAL NOTICE.

Directors, Circle Presidents, and all others requesting the services of Missionaries of the Women's Board, who are on furlough, must make application to Mrs. Glenn Campbell.

Those wishing to secure speakers other than Missionaries, for Associational or other meetings, may apply to Mrs. H. H. Lloyd, Secretary of Directors.

On behalf of the Board,

E. M. INRIG,  
Recording Secretary.

Akidu, Kistna Dist., India,

December 12, 1918.

Dear Miss Norton:

Please thank, through the LINK, all the kind friends who have been sending cards, scrap-books and bags. I wish I could send an individual message to each, but time just now presses. Tell them I am just as grateful as if they each received a personal letter. If they were here next Thursday to attend our annual Xmas concert and tree, they might see to what use some of the articles are being put.

SUSIE HINMAN.

#### MRS. RENAUD.

Dear LINK:

Palm Beach, Florida, Feb. 3, 1919.

One of our number has fallen since we met in Convention in London. This sad news came to me only yesterday, and it was a great shock. As soon as we arrived here I wrote to Mrs. E. D. Renaud, of Fort William and gave her an epitome of our last Board meeting. She was one of our new Directors, and had appealed to me for all the information I could give her regarding the work, that she might be more useful in her new position. We had been room-mates at the Convention, and in a short time became intimate friends. She confided some of her ways of work to me, and made me anxious to help her all I possibly could.

Yesterday a letter came from her bereaved husband, telling me she had passed away on January 5. She had been home but a week when she was stricken with influenza, which passed into pneumonia, to which she succumbed. At her request, her body was taken to Woodstock and laid to rest by Prof. Kierstead.

Our loving, heartfelt sympathy goes out to her lonely husband, mother and friends. We will miss our sister, but her sweet influence will long remain with us.

Sincerely yours,

L. LLOYD, Secretary of Directors.

## LITERATURE—THE PUBLICATIONS DEPARTMENT.

Our own Bureau of Literature, 517 Markham Street, Toronto, has some new helps for workers in Missions.

**An Exercise**—"Lighting Up India," by Edith Craig, for twelve girls, makes a very attractive and instructive exercise for Senior Bands or Young Women's Circles. The information in this leaflet would be helpful for any worker to have. These are 5 cents a single copy, or 50 cents a dozen.

**We have Sketches** now of some of our single lady missionaries—Miss Hatch, Miss Folsom, Miss Baskerville, Miss McLaurin, Miss Selman, Miss Priest and Dr. Hulet. These are 5 cents each, or seven for 25 cents.

**Do not forget** the pictures of our missionaries, at 1 cent each. These may be made helpful in Band work. Refer to the Directory in the LINK for the names.

"**A Day in India**" is a splendid exercise for a large Band. It requires an hour to present. It is 15 cents a copy.

**For Lending**—The Bureau has

"Jack and Janet Around the World."

"The King's Highway."

**For Sale**—"Jack and Janet in the Philippines." Postpaid, 35 cents.

When sending orders to the Bureau, remember always to send stamps or extra money for postage. Also, remember to send money to pay for orders. When you neglect to do this you cause a good deal of unnecessary worry and work.

The Women's Baptist Foreign Mission Society, Ford Building, Boston, Mass., has two attractive story books, containing short stories, "Rafaelo and the Seven Bells," a Philippine leaflet, 5 cents a copy; and "Chinese Tales and Other Tales." 10 cents a copy.

There is also a leaflet, "Maid-of-All-Work," six programmes for Girls, based on "Women Workers of the Orient." 5 cents.

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

### Estimates 1918 - 1919\*

Akidu .....	\$490 00
Yellamanchili .....	403 00
Vuyyuru ..	877 00
Narsapatnam .....	254 00
Avanigadda .....	175 00
Miss Murray (furlough allowance) .....	525 00
Miss Hinman (furlough allowance) .....	525 00
Passage from India, Miss Hinman .....	600 00
Passage to India, Miss Murray .....	600 00
Bolivia .....	100 00
Exchange and Home Expenses .....	600 00
<b>Total .....</b>	<b>\$5,149 00</b>