

Canadian Missionary Link

VOL. XXXV

TORONTO, FEBRUARY, 1919.

1920?

No. 5

The Tempest

"He shall give His angels charge
Over thee in all thy ways."
Though the thunders roam at large,
Though the lightning round me plays,
Like a child I lay my head
In sweet sleep upon my bed.

Though the terror come so close,
It shall leave no power to smite;
It shall deepen my repose,
Turn the darkness into light,
Touch of angel hands is sweet;
Not a stone shall hurt my feet.

All by waves and billows go
Over me to press me down
Intense so strong I know
I'll never let me drown.
O my God, how good thy will
I'll nestle and be still.

—Alice Freeman Palmer

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Canadian Missionary Trink

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

XXXV.

TORONTO, FEBRUARY, 1915, 1920.

No. 6

IN MEMORIAM—MRS. J. G. GOBLE.

By Mrs. J. J. Baker.

There was a new note in the song of the angels on Christmas Eve, when the soul of Mrs. J. G. Goble passed into the presence of the King.

Few women have been endowed with the measure of physical, mental and spiritual strength that characterized this remarkable woman. In no way was that strength more lavishly expended than in the effort to extend the kingdom of Christ.

When the call to service came to the Baptist women of Canada through our missionary, Rev. A. V. Timpany, Mrs. Goble was one of the first to respond to that call, becoming a charter member of our women's society. From that day until the close of her life, the cause of Missions burned in her heart as a fire. Continuously, during the early history of the society, she served on our Board, and for fourteen consecutive years she was a member of the Home Board.

It was not unusual to find Mrs. Goble, at the age of eighty-three, having finished a day's work, sitting in a comfortable chair, with a number of magazines or a table beside her, absorbed in a review of missionary operations in various parts of the world. Her vision was wide; her praying comprehensive; her giving liberal.

A great soul has passed. The daughters of Israel who knew her and loved her cry after her. On whom has her mantle fallen?

SUBJECTS FOR SPECIAL PRAYER.

From Miss McLeish comes the request, "Pray that Yellamanchili may soon have a resident missionary."

For over three years it has been without, and while Miss Murray was home on furlough Miss McLeish "held the fort" alone. On the combined fields of Yellamanchili and Anakapalle, which are worked together, there is a population of 690,000 people in 700 villages. Mr. Scott, of Tuni, has given what time he could to the oversight of the general work, but he lives miles away, and his own work is pressing, so he can take only a few days at a time occasionally for these needy fields. Then, too, he leaves on furlough in a few weeks, and there is no one to take his place. Is it any wonder Miss McLeish asks us to pray for a resident missionary? She also asks us to pray that laborers may be raised up.

These prayers are in accord with the words of our Saviour to His disciples, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest. Notice it is His harvest, not ours.

The apostle James assures us that "the effectual fervent prayer of a righteous man availeth much."

We are asked to pray, too, that many may be brought into the Kingdom, also for a widow with nine children, whose husband died recently, that all may be brought to know the true God and Jesus Christ.

In remembering these requests, let us not forget to pray for Miss Murray and Miss McLeish, that they may "be strong in the Lord, and in the power of his might."

E. F.

FOREIGN MAIL BOX.

"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost parts of the earth."

The workers in the Mission have had the study of Acts this year as their portion, and the above has been thought of as the key word to that wonderful record of events. I think many of us can bear witness to the fact that our workers receive power, and in this far-away country are giving witness unto Him.

This week it has been our sad, sad lot to bury two of our workers, those who we believe had the power of the Spirit, and were among our most faithful witnesses: the Biblewoman, Bellapu Subadramma, and the pastor, Ambati Isaac.

Bellapu Subadramma, I think I can truly say, was my most faithful Biblewoman. As I said at her funeral yesterday, it might be said truly of her, "She saved others, herself she could not save." She literally gave her life out in her work. She has really been on my staff only a little over a year, her family cares preventing her from doing regular work, but as a teacher's wife she was a constant and faithful witness. Scarcely enough can be said in her praise. I think I shall never forget her face—nothing to attract as to personal beauty, but full of a spiritual beauty and power that none were able to resist, the light in her eyes reflecting the glory within. Equally welcome at the home of the haughty Brahman, the money-seeking Sudra, and the poorest outcaste, she had a message for all, to which one and all gladly listened. As to the Bible portions to be taught, while many teachers would make the excuse, "Oh, the people are too busy, or they are too timid, or they are too indifferent," Subadramma would listen to no such excuse, but would coax and persuade them. To the busy outcaste woman or to the poor Christian she would say, "Oh, busy, are you? But this is the all-important business," and picking up a broom, would sweep their floor while they washed their rice, or perhaps sit down and peel their onions, while the rest of the curry was preparing, at the same time making them repeat the precious words after her. Or she would so interest and teach the very little children, almost infants in arms, to learn and to teach their mothers or their grandmothers.

When she fell ill and was brought here, the whole village seemed anxious for her welfare. Although it meant a walk of eight miles here and eight miles back, they came in crowds to see her, men, women and children anxiously asking after her welfare.

She had lost her eldest daughter, newly married, from tuberculosis, and her own lungs had become affected. Treatment seemed to help her, but complications set in, and her sufferings became very great. Her husband and two relatives gave all their time to her, for she could neither sit up by herself nor lie down. The doctor did all he could, but it was too late. The first threatening of a cough should have been met with extra food, extra nourishment, extra rest, but alas! these hard times she got none of these, and the people were so intent to hear that they would not let her rest. The disease had made too much headway before she was brought in. Her husband ministered to her night and day, and now his grief for himself and his two motherless girls is very great.

She had said she was going, and had spoken of Heaven and the angels, but passed away in delirium, and that, too, grieved him greatly. "Alas!" he said, "I prayed and prayed, not so much for myself or even my children, but for the work. What am I to say to the people? What am I to tell the Christians? What can I tell the caste women? They will all want to know. She left no message to them. What can I say? She whom they loved and honored has gone without a word. They will not understand. Why should one so good, so helpful, so full of the Spirit be taken? It was she, and she alone, who brought me honor, brought me a good name, brought me all, and now she has gone. What shall I do?" And as he mourned and wailed and wept we mourned and wept with him, thinking the same thoughts.

Why is it? May it not be that her good life and her good deeds may so stir the people here, may so stir you, sisters, in the homeland, that her death may

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even accomplish more than her life? That surely may be the light behind the cloud. Surely it is not without a purpose that a life like this should be blown out. No! May all who read this be stirred to a new life, a new resolve. Then shall we know that this woman's life is not ended, that the spiritual power she exerted will live in you and in me, that we are going forth resolutely to do the Lord's work, to be constant witnesses of His resurrection, to turn the people that they may serve the living and true God.

May God grant that thus the spirit and purpose of our Bellapu Subadramma may live forever!

S. ISOBEL HATCH.

Ramachandrapuram, October, 1919.

AMONG THE CIRCLES

THE RELATION OF THE CIRCLE TO THE CHURCH IN THE FORWARD
MOVEMENT—PART OF ADDRESS GIVEN AT CONVENTION BY
MRS. GEORGE PEARCE, OF WATERFORD.

In 1876, when Rev. A. V. Timpany came home from India, he organized the Mission Circle, not to assume the mission work of the churches, but to supplement it. To especially study of and pray for the women of India, and to give a sacrificial offering over and above that contributed through regular church channels, was the object of the new organization, which had for its motto, "Gather up the fragments, that nothing be lost."

Recently, as I compared the giving of the Circles and churches in my Association (Norfolk), I noticed that six Circles gave more to Missions than the churches of which they were auxiliaries, and I wondered if that which was intended to gather up the fragments were beginning to assume the work of dispensing the whole loaf. A study of the Year Book for 1918 showed like conditions in almost all the Associations, many Circles exceeding the giving of their churches, at least two doubling it, and in several churches the Circle and Band giving all that was given. I noticed that the larger the church, the more nearly the proper proportion kept, two-thirds through church channels and one-third to our women's work. "But what difference does it make? It all goes the same way," says someone. No, it does not all go the same way. The Circles and Bands support only single women missionaries and their work, but to-day, for lack of men and money, eight of our stations in India are without resident male missionaries. Since 1910 only five new men have gone to India, while sixteen young women have been sent. "Among the Telugus" for 1917 says: "The stream of single women volunteers sometimes leads us to ask, 'What's the matter with the men?' The opportunity for women workers is great, and to care for the present work several more are urgently required, but for some time we have urged that men are especially needed. About half the men on the field are carrying double burdens, and there is always the imminent possibility that one or more of these may succumb to the strain, and temporary or permanent broken health, with retirement from the work, be the result. Some forms of economy are expensive." We have learned this lesson by sad experience in the deaths of Rev. C. N. Mitchell, of Bolivia, and, more lately, of Rev. J. A. W. Walker, in India. "Among the Telugus" for 1918 repeats the call we have heard so often during the years of war: "Send us men." "First and foremost among our pressing needs is the need for men." Besides the burden to the remaining men in India, it is not fair to the single women missionaries of our

Then let the Circles push the circulation of the "Canadian Baptist." Give it to your husband or son or brother as a Christmas gift. It is full of Missionary news.

We must reach the boys, too, with Missionary instruction. One of the "perennials" at a Band Conference is "How can we interest the boys?" We might as well recognize the gang spirit which develops among boys over ten or twelve years of age, and organize Boys' Brigades, Minute Men, etc. Sometimes it will be possible to have them auxiliary to the Band, and the boys may take charge of the entire programme occasionally, but some kind of Missionary organization among the boys and young men is imperative. A church in a small town has sent out four young women missionaries, girls who have grown up in the Band, but no boys. Why? If the lack of men in India is to be made up and the work sustained, if our Home Mission fields are to be supplied with men, we must enlist and train our boys.

The Circle should see that a weekly five-minute talk on Missions is given in the Sunday School; stories of God's heroes and heroic deeds that will hold the attention of those restless, active lads. Pictures of missionaries, maps and posters teach through the eye-gate. See that the library contains missionary story books, and don't leave them there. Take suitable ones to the various classes, tell about them, leave them in the class, with instructions to report to the librarian as to who takes them to read. Let the Sunday School prizes be missionary books. Rev. H. C. Priest, Missionary Education Movement, Confederation Life Building, Toronto, will gladly advise as to books. Institute weekly giving to Missions by supplying each class with an attractive gift bag. One teacher uses a bank with a small dog, which, when wound up, will take the coin into the bank and come out for more. Her boys, of course, all want to wind up the dog, while she tells them of the Mission fields to which the coins go. Keep in touch, too, with the Mission study of the B. Y. P. U. in your church. If they are studying "The Lure of Africa," suggest a Watch Tower each month concerning our own work. Endeavor to reach the young men in your church by encouraging the Missionary Meeting of the B. Y. P. U. Then the inter-church movement may be encouraged by rallies of all the Mission Circles of the town, Band Rallies, Rallies of the Young People's Societies and the churches; Rallies that shall have for their object the development of the spiritual life of the community and a forward movement in world-wide Missionary endeavor. This work will depend usually on the Circle, and, indeed, the Circle must frequently be the propeller of the church in the Forward Movement. But a propeller is of no use except there be power to move it. We must have a vision of God, who is saying to His people, "Whom shall I send, and who will go for us?" One who can purify and use all humble hearts who own His Name; a very real vision, too, of our Saviour, Jesus Christ, as He stands even right here to-day beside us, for He says: "I am with you alway," a vision that shall melt our hearts as we hear Him say.

"I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love."

Then shall we fall at His feet and exclaim with one of old, "My Lord and my God." And then when He has lifted us up, let us eagerly watch and see what He will say unto us, and "Whatsoever He saith unto you, do it."

Wheatley.—The Mission Circle of the Wheatley Baptist Church held a most successful Thank-offering Meeting on Wednesday evening, the 26th of November. The offering amounted to \$56.68, with more expected to come in. Mrs. Hanson

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was presented with a Life Membership Certificate in the Foreign Missionary Society. Miss Ritchie, of Kingsville, gave an excellent report of the Convention, and Mr. Corlett delighted the audience with two numbers on the violin. A solo by Mrs. Chamberlin and a duet by Deacon Chute and his daughter, Mrs. A. E. Healey, were much appreciated. The meeting closed with a very instructive exercise, "Lighting Up India," by twelve young ladies, after which lunch was served.

MRS. INA BICKFORD, Secretary.

Cobourg.—The annual Thank-offering Meeting of the Women's Mission Circle of Cobourg met in conjunction with the prayer-meeting, the first Wednesday in November, in the prayer-meeting room of the church. Meeting opened in the usual way—hymn, Scripture reading, and prayer. Secretary's report for the year showed progress. Money received was as follows: Home Missions, \$22.50; Foreign Missions, \$19.00; one Life Member, F. M., \$25.00. Total for year, \$66.50. We were privileged in having with us our former pastor and wife, Rev. and Mrs. G. S. Jury, who each gave short addresses. Thank-offering texts were placed in an envelope with our offering. The offering for the evening amounted to \$26.80. Mr. and Mrs. Jury expect to sail for Burmah in January. The Cobourg church will then have two of their members on the Foreign field. This will surely bring the work a little nearer to us, and will be an incentive to us for more earnest efforts as a Circle. Meeting closed formally, after which a social half-hour was spent.

London (Talbot St.).—The Women's Missionary Society of the Talbot Street Baptist Church held their twenty-fifth annual Thank-offering Meeting on Thursday night, December 4th, when a splendid programme delighted the large audience. Mrs. J. W. Jones read the Scripture lesson, and prayer was offered by the pastor, Rev. T. S. Roy, who also gave an inspiring address, urging all present to get into the Forward Movement. Very wonderful indeed were the beautiful Gospel messages in song by the choir and others. A Rainbow exercise, presented by eight young ladies, was very effective and instructive. It was superintended by Mrs. E. L. Brown. The offering amounted to \$170. Two Life Membership Certificates were presented, one to Mrs. Roy from Mrs. Griffith, and one to Mrs. Burrey, from the ladies of the Circle.

MRS. E. L. B.,
Press Correspondent.

Alvinston.—The Alvinston Mission Circle held a Thank-offering service at the parsonage, December 5th. A personal invitation was sent to each of the ladies connected with our church, and a goodly number responded. The meeting opened with Scripture reading and prayer by the pastor, Rev. James Pollock, and was presided over by Mrs. Pollock. Mrs. Chalk gave an excellent paper, which was a retrospect of the work of the Home and Foreign Societies. She also gave many helpful thoughts regarding our responsibility as Circle members. Miss Janet Pollock, who is President of the Mission Band, gave a brief outline of the studies taken up in the Band since its organization. Two readings, entitled "Eleven good reasons for not attending a missionary meeting" and "Eleven reasons for attending a missionary meeting" were given. A solo was beautifully rendered by Miss Elva Weed, of Brooke. A pretty duet was given by two small Band members, Hazel Goldrick and Ethel Evans. A soul-stirring address on the Forward Movement by Rev. A. J. Loveday, closed a most inspiring missionary meeting. The offering amounted to \$18.70. Refreshments were served, and a social hour spent, which was very much enjoyed by all present.

MRS. HATTIE CAMPBELL, Sec.

THE YOUNG WOMEN.

EDUCATIONAL WORK IN COCANADA.

By Miss Edith Craig.

Cocanada is the educational centre of our Southern mission stations in India. Here we find the Elementary or Primary Schools to be found in all our stations, the Secondary and Boarding Schools, which only a few stations can boast, and the High and Training Schools, which make Cocanada unique in educational work. A school for caste girls, the Industrial School and the Timpany Memorial School for Eurasian children are also situated here.

Were you visiting the Craigs in the old Mission House, it would be easy to see many of these schools in session.

First, we would go across to the work shop where the big boys of the Industrial School are learning carpentry. Six or eight of them are at work under the direction of a Christian carpenter. Bookcases, bureaus, wardrobes and writing-tables are among the things they turn out for the various mission houses. These boys are from different fields, sent, as a rule, by the missionaries, because they are too dull to continue in school and need to learn some trade. This work is under Mr. Craig's direction.

Let us stop for a few minutes at the school-house just beside the workshop. This is one of the Elementary Schools in town, and much the finest, for it is the Model School where the teachers in the Training School do part of their observing and teaching. There are about 100 children and 6 teachers, and not enough rooms to separate all classes, so do not be surprised at the noise. Some of these children are from Christian families, but many from heathen homes.

We can walk from here to the adjoining compound, where Mr. and Mrs. Dixon Smith live, and have a glimpse of the big educational work under their direction.

The Model School we have just left is under Mrs. Smith's supervision, as well as the critic teaching in the Training School. This department has grown so that the two new wards, which were built for the use of sick students, have to be used for class-rooms. There must be 120 teachers in training, about half of whom are Christians.

The highest classes of the Secondary School are found here, as well as the High School forms, and it is interesting to see the high caste Hindu boys fraternizing with Christian lads with utmost disregard for caste rules. Could we be here after school hours, we'd probably see these same boys all mixed up in a football match or playing a swift game of badminton or tennis.

The Christian boys in the boarding department have a regular work hour every day, and now, besides doing their own cooking, cleaning and sweeping the buildings, they have an Industrial department, where the boys have made a number of desks and other things needed about the school, besides doing all the repair work.

There is another new department that we must see. It is the Bible Training Class, which was opened last July, under the direction of the best teachers in the Seminary. All students who have their High School entrance and expect to enter Mission service, are to have a year in this class before going on for further training. Practical Evangelism is part of the course, and should prove invaluable to the boys in their work later on.

Mr. Smith, as missionary in charge of this work, is very busy, for besides directing and managing the various departments, he teaches classes in Bible and other subjects.

But we must see the dormitories before we leave. How neat and tidy they are! That is because Mrs. Smith inspects them every day and prizes are given to those who have the neatest rooms.

There are a few girls attending the McLaurin High School, but those whose homes are not in Cocanada live at the Girls' Boarding School not far away. Miss Laura Craig is in charge of it while Miss Pratt is on furlough, and it would be a most interesting place to visit. Another time we shall go there, but to-day we must hurry along in the other direction.

Here we are at the Caste Girls' School away down near the big canal. It is well we came in the morning so we could see Miss Baskerville, who has charge here. In the afternoons she is away visiting in the zenanas.

Though the new school building, which is to be a Memorial to Miss Simpson, who founded the school, is not a reality yet, the building on the site purchased for it provides fairly good accommodation for the classes.

Miss Baskerville teaches five classes in Bible and one in English, so her mornings are full. Competent Indian teachers have charge of the other classes.

Could we understand what the girls in Miss Baskerville's Bible Class are saying, we would probably be surprised at the intelligent way in which they can answer questions, and delighted with the perfect recital of Bible stories by these Hindu children. Good seed is being sown every day, and oftentimes new homes are opened for the missionary and her Biblewomen to visit because a daughter or little daughter-in-law was once a pupil in the Caste Girls' School.

We'll have to wait till afternoon to go to the Timpany Memorial School. After a drive of about two miles, we see the large white bungalow, with the upstairs, and the brown stone building near the gate of the compound, and soon drive up to the door.

For a good many years the big white building was the only one the school had, and class-rooms, dining-room, dormitories and teachers' quarters were all under the one roof. For one year after older boys were admitted to the boarding department a house across the road from the school for class-rooms and assembly hall to be relatives of Miss Folsom gave the money for class-rooms and assembly hall to be built in honor of Miss Folsom's sister, Mrs. Hudson. Since July, 1913, Hudson Hall has been much appreciated by those in the school. If Miss Folsom is busy with a Scripture class or the senior girls' sewing class, which she has on the beautiful wide verandah, Mrs. Beeson, the housekeeper, will show us around.

Miss Folsom's rooms and the sitting-rooms and dining-room are on the lower flat, while upstairs are bright, airy rooms for teachers and dormitories for children. Only girls and small boys are admitted to the boarding department now, as it was found unwise to have the older boys in boarding when all the dormitories are in one building, even though they were on different flats. The rooms are neat, for great stress is put on that side of the training, and older girls in the school have charge of the little ones, helping them to bathe and dress and care for their things. Since 1917, when even further economy than before seemed imperative, the children were given their own washing, and do it in western fashion with tubs and washboards. Occasionally they cook their own meals, but that is not practicable as a regular thing.

In the other boarding schools, where the children do all their own work, they are all Indians, and so are the teachers. Here we have Eurasian children who speak English and dress and live as Europeans. The enervating climate affects them more than it does the Indians.

Mrs. Beeson, a fine Christian woman, and one of the "Old Girls" of the school, came last year to be the housekeeper, and so relieved Miss Folsom of that part of the work, giving her more time for teaching.

As we go over to the school we notice the gardens, the tennis courts and playgrounds, which help to make the school so pleasant a home for the children.

It is time for dismissal, and all are assembled in the hall for the afternoon roll-call and closing hymn and prayer. In the mornings the school always assembles for prayers and roll-call before going to their classes.

At present the school is fortunate in having as one of its teachers an English Baptist girl, whose father is a civil engineer in Waltham. Another teacher is one of our own Timpany School girls, who completed her training in Madras a year ago. An Indian teacher is employed for teaching Telugu, but apart from that and Scripture, the subjects taught are about the same as in Canada. Music, physical culture—taught from the very same book as in Canada—sewing, even to making garments for themselves, and cooking, are all part of the curriculum.

Miss McGill, who followed Miss Findlay as Principal, has put in four years of hard work in the school, and Miss Folsom has been in the work ever since it was begun in 1883. Both are due to go on furlough this spring, and we do not know who will be placed in charge here. They will be greatly missed, particularly Miss Folsom, who has always been the heart of the school and a mother to many of the girls and boys who have gone through. It is the only home that some of the children have had, and to it they have returned for holidays when attending other schools. The Sunday School and services and their own Christian Endeavour Society meetings, as well as the Christian atmosphere of the school and the influence of the lives of the resident missionary ladies, have all had a share in moulding the characters of the children. Many of those who have gone through the school are filling positions of responsibility in mission work, hospitals, schools and business, or have homes of their own. A number have sent their children to the "Old School," and others have sent money to help provide another with the privileges they enjoyed. Though the school may not be large its influence is widespread. Shall we not pray that God's blessing may rest specially on those in charge of it, and on all our missionaries engaged in educational work?

A VISIT TO THE COCANADA GIRLS BOARDING SCHOOL.

Dear Girls,

Are you tired of school? Well then how would you like to come over to India and visit us in Cocanada for a day. Surely you would like to see the inside of the school and the girls who are studying there. It will be very different from yours, and ever so interesting.

Ready? Come along then. Here we are at Cocanada. Leaving the station we drive along the outer suburbs of this large city till we reach the Davies' Memorial Compound gate, and entering it we reach first the Harris bungalow—the home of the lady missionaries in Cocanada. We alight and passing through the bungalow or around it and crossing the grounds we reach the school building, which with the dormitories and extended boundary walls enclose a large private playground or compound for the girls. Notice as you enter, the substantial stone walls of the school building, the tiled roof, the broad verandahs and convenient class-rooms. Notice also the well-built dormitories, which have been located with a view to health and sanitation without being too far above their home surroundings. These were all planned and executed by Miss Baskerville, whom your older brothers and sisters will remember as being Principal of this school for twenty years, and whose girls are now the senior women on all our fields. Only recently many of you have helped to add to both the school and the dormitories.

You are going to spend a whole day with us, so in order to enter into the life of the girls you will live just like Telugu girls for the day. As you arrive in the evening, you may spend the night right here. Although you may not think this a very comfortable place to sleep in, as we have no beds to offer, you may roll out your date-palm leaf mat on the earthen floor of one of the dormitories. This is a 12-foot square room occupied by ten or eleven girls, and is one of thirteen rooms for the accommodation of the 140 girls gathered here. If you are like the Telugus, you will soon be asleep, and will sleep very soundly till the rising bell rings about five o'clock, when you must get up at once and get dressed. We are all early risers in India—"early to bed, early to rise," you know. You will not have the luxury of a wash basin, but some one will pour water from a small bucket into your hand and in this way you will wash your face and hands and your mouth too. If you

want to take a bath and ask for soap some one will give you a handful of little brown nuts, at the sight of which you may well be dismayed; but you will find that when they are cracked and mixed in water they become quite sudsy and are splendid for cleansing the body. These soap-nuts are common and cheap, and there is plenty of water so there is no excuse for anyone's being anything but clean.

In the performance of your toilet you must learn one new art. Take the tough straight edge of the leaf of the palm tree that you find growing in the yard and holding it by the two ends scrape your tongue carefully. Isn't that delightful for your teeth. You may be surprised when someone tells you to go and pull a toothbrush off a tree that is growing near. You search in vain for what looks to you like a toothbrush, so you watch what the others do. They break off a small stick, chew the end of it till the fibre becomes somewhat loosened, and with that clean their teeth, after rubbing on powdered charcoal. You see they may have a new clean toothbrush every morning. You may be sure this regular thorough cleansing before touching water or food in the mornings accounts for the beautiful white teeth that you see all the girls have. Then you must comb your hair with a coarse wooden comb, parting it very carefully in the middle, then put on cocoanut oil and smooth down every stray lock.

You will notice that the girls' clothes are all mended and neat, it is part of their training to keep them so. The little girls have on full skirts and plain little jackets buttoned down the front with short tight sleeves. The larger ones have the graceful saris or quaks that they can wear without the aid of a single button, hook, pin or even string. It is such a clever dress, and you will be quite accomplished by the time you have learned how to tie it on and wear it.

In a few minutes the bell rings and you meet with the rest on the verandah for prayers. As soon as that is over you see groups of girls starting their appointed work—some sweep, others build the fire and prepare the morning meal, others draw and carry water for the daily bath, while others are in readiness to go to the store-room for the day's supplies when the missionary appears at six o'clock. Would you like to go with these and see what they do? The door is unlocked and you enter with the rest. At one end is a big bin of unhusked rice, in which a girl climbs and measures out six baskets, which a group of girls carry away to the platform, where they remove the husk by pounding, making it into nice white rice ready for cooking. Another girl measures out for the day from the rice pounded the day before, while still another takes the things for the curry—a cup of curry powder, a bowl of salt, some onions and tamarind. Another girl measures out a basket of ragi, a small brown grain to be ground and used for porridge. You ask why they are putting some of their rice into a box. That is their tenth, which they put aside each day out of the rice for their meals, the sale of which gives each girl collection for Sunday. This is real giving, isn't it, to give up part of your meals for collection?

As you are living like Telugu girls, you are treated to a dish of hot thickened rice-water at seven o'clock. At 7.30 the school bell rings and you march into the central hall of the school, where the missionary leads morning devotions. You will hear the Sunday School lesson for the next Sunday read and explained, and will repeat the golden text with the others. Then the roll is called, to which over 200 respond. Among these you notice some girls that you had not seen before in the boarding home. These live in the neighborhood and come as day pupils. As the clock strikes eight the classes file out to the rooms, where eight different teachers and the missionary await them, and soon the hum of study and work begins.

As you visit the different class-rooms you will find that the work is much the same as you have in public schools at home. In the higher classes you will see them working at fractions, decimals, interest, etc. In Geography class you will feel quite at home when you see the map of North America unrolled and a lesson taught.

In the lower classes you will see the little ones learning to count with seeds, sticks and so on, and hear them telling stories from pictures, and singing action songs just like the primary classes do at home.

You will be interested in visiting each of the sewing classes and inspecting the plain cotton coats, shirts, jackets, etc., made by hand by the girls. You will be surprised at the beautiful neat work that some can do.

Let us next visit some of the Bible classes and see how much they have learned by their daily lesson. One little girl may be telling a parable or a miracle from the Gospels. In another class you may hear the story of Abraham, or Joseph, or of some other character in Genesis, while in the higher classes one may be describing the places visited by Paul on his different missionary journeys, or may be giving the outline of the first Epistle to the Corinthians. If a girl is at all bright or interested, by the time she graduates she has a splendid grounding in Scripture knowledge and knows more about the Bible than most girls of her own age in Canada would. Perhaps some of you are beginning to feel uncomfortable and are hoping that the teacher won't ask you a question.

Recess comes at ten o'clock, and after that till eleven o'clock you will think that you have suddenly been translated back to Canada, for on every side you hear English. The infant class and first standard are learning the names of things they can see in the school and home and also a few short sentences. In the other classes the work gradually becomes more difficult till in the highest class they are reading in the third reader. You will notice how eager they are to learn English, and if you ask some bright girl what she hopes to do after leaving the school she will reply that she wishes to go to high school and prepare to be a teacher. Another may even have ambitions to become a doctor. Some we know will be Biblewomen. But our great aim is to make them all good capable clean women first, with a good education to help fit them for whatever work God calls them to do.

School is dismissed at eleven o'clock, when the girls again prepare a meal and you are invited to sit in the row with the others on the narrow verandah and eat with your fingers, as all the rest do, a sort of brown sticky porridge. This is the ragi you saw measured out in the store-room early in the morning. You will not have any milk with it, and only twice a week is sugar given, so I hope your visit will be on a "sugar day." This porridge is the whole meal for each midday except Sunday, when they have rice.

We are in school again from two till four, and then have a little time for play, but soon work begins again, for the evening meal has to be cooked, and that consists of curry and rice. Rice is a staple as bread is with us, but the variety which is the spice of life is in the curry. To-day it is meat and vegetables, yesterday it was parched peas, to-morrow it will be fish.

At seven o'clock the bell rings again, and all meet for evening worship, after which the higher classes go for an hour into the school for study, while the little ones are glad to retire. After study hour we will say salaam and take leave.

Now you have been with us for one whole day and have seen the routine, but if you could stay for a whole week you might attend Christian Endeavour on Monday after four, go with us to prayer-meeting in the Chapel on Thursday evening, march with the girls to Sunday School at eight o'clock on Sunday morning and stay to the preaching service which follows, then go with the older girls in the afternoon as they conduct Sunday Schools in different parts of the city for the non-Christian children, and at last gather for the little Sunday evening service in the school compound.

It is a busy life for the girls who are studying and for the teachers and missionary-in-charge. But all seem happy, and one is glad to hear happy sounds of laughter and singing during play-hours and recesses.

As you leave you will realize how valuable the work really is, but to understand this fully you would have to visit the hamlets and villages of every field of the mission. If you should go to one of these you would see in the midst of squalid huts one that is different—not that it is grand at all, but it is neat, the inmates are tidy and the mother trains her children. In the evenings she gathers her family and neighbors, and they have singing and prayer. It may be that she conducts a little school for the children of the village who might have no opportunity for an

education but for her. To her and her family Sunday is different from other days. If there is a church in her village she attends. What a contrast this clean neatly dressed family starting for church is to the dirty untidy appearance of the rest of the villagers who go on with their work, their quarrelling and bickering on Sunday the same as on any other day.

Or you might go with one of our former pupils who is now a Biblewoman and see how well she is received by those who are much above her socially. They welcome her gladly and listen eagerly as she speaks to them of Jesus the Saviour. Without this education and training it would be quite impossible for this woman from the outcasts to think of going to a high-caste home. You could see by her that there is something in Christianity which elevates and transforms. Not only that, and better even than that, whatever it is she has that makes her different and happy and good, she is anxious to pass it on. She has a message, and her training at school has taught her how to give it. Nearly all the Telugu women working in the southern part of our Mission to-day are those who have received more or less training in this school (though not all in these very buildings), which was started by our first missionaries some forty years ago. This is just one of the four boarding schools for girls in our Mission. Perhaps you can take another day to visit some of the others.

Some time these girls you have seen to-day will be grown up and living in many towns all over Telugu land as Pastors' and Preachers' wives, school teachers, Biblewomen, doctors and nurses, doing, we hope, splendid work for the redemption of India. And then when you hear about them, won't you be glad that you helped support some of them, and prayed and worked for our boarding schools and in this way "did your bit," as the soldiers say. We need a great many more Biblewomen and teachers than we have, for if we had only one to every 1,000 Telugu women we would need 1,000. And one woman wouldn't be too many to teach 1,000 women, would it? Understanding this, you will work with all your might and send us more and more of those little silver pieces that will build us more schools and pay for more teachers for them and buy wagon loads of rice and ragi for the pupils. Pray that they may have a great desire to teach the Telugu women who do not know about Jesus, but want to; pray that all who come may learn how. Here is a splendid special work for you to do, you Canadian boys and girls.

Perhaps some of you are already supporting a student here and others may have decided that they would like to do so. Seventeen dollars will keep a girl for a whole year, so if you write about this to the Secretary for Mission Bands, Mrs. R. J. Marshall, 11 Glenholme Ave., Toronto, she will give you the name of a student, who will then be yours.

Have you enjoyed your visit? Yes. Oh, we were so glad to have you. Do come again and please tell everybody else about it.

Salaam! Salaam.

Your co-worker for India's girls,
LIDA PRATT.

SUGGESTIONS FOR PROGRAMME TOPICS FOR DISCUSSION.

1. The schools which make Cocanada the educational centre of our Southern Mission Stations in India.
2. The Industrial School.
3. The Training School for Teachers.
4. The McLaurin High School.
5. The Caste Girls' School.
6. The Timpany Memorial School.
7. The Girls' Boarding School.

These topics may be given out beforehand to different members of the Circle, or all may be asked to read these sketches carefully and be prepared to answer questions asked by the Leader.

GIRLS AND BOYS.

THE MISSION BAND.

Busy Work Meetings.

One important feature of all good teaching is "expressional work." In the Busy Work meetings, held each alternate week, the members are engaged in making articles for the missionaries to use in their work. In this act of service for others the members give expression to the interest aroused in their study meeting, where they receive instruction and are made acquainted with facts. This Busy Work is a further means of kindling the missionary impulse.

The following are some suggestions for the work meetings:—

Bags.—Made all sizes, from strong, bright-colored material. The drawstring should be of strong string or cord to send to India.

Quilt Patches.—A square of cotton (about nine inches) is required for a foundation. Pretty pieces of silk or light-weight materials may be sewn on the square, and, when finished, all the patches are outlined with a herring-bone or feather-stitch. The squares are sewn together and the seams done in the same stitch.

Outline patterns may also be drawn on white cotton and then worked with red thread. Simple designs should be chosen. "Johnson Poster Patterns"—Sets "A" and "F"—are useful for this purpose. (George M. Hendry, Ltd., 215 Victoria St., Toronto. Price, 20c a set Set "A"—animals. Set "F"—flowers and fruit.)

Scrap Picture Sheets.—Paste pretty pictures on both sides of sheets of colored cotton about 8 by 10 inches, and be sure to make a hanger.

Postcards.—Place postcards, that have been used, back to back; make holes in them a quarter of an inch from the edge by stitching them together on a sewing-machine (without thread), using the longest stitch. When a machine is not used, draw a line with pencil along the edges, and prick holes with a darning needle. Buttonhole around the edge into these holes with colored cotton or silkine, adding a chain, made of silkine, for a hanger. These can be used for wall pictures, and can be reversed. Many such pictures have gone from our Mission Bands to India, forming the only decoration in the house, a tiny bit of stick pushed into a hole in the mud wall of the house providing the nail on which the pictures hang.

Postcards put together as already described, then fastened by stitches through the buttonholing, to form the shape of a house, with a slanting roof, make excellent work-boxes for girls' sewing prizes, in India. One work-box requires fourteen pretty postcards that have been used. To form the gables, cut the long postcards to a point, before they are worked with silkine; also cut off strips from each side of cards to be used for the slanting roof and make them fit the gable. One-half the roof is left open and forms the lid of the box. The work-box can be packed flat by joining all but the corners, leaving a thread of the same color to sew the house together when it reaches its destination. Full directions, illustrated, are given in "Things to Make," by G. Hutton, 50c. (Y. P. Forward Movement Office, Wesley Building, Toronto.)

Allow the boys to choose two attractive postcards printed the same way, avoiding plain buildings, and paste them back to back. Make a hanger.

Puzzles.—Cut colored advertisements from magazines and remove words, if possible. Choose pictures ten or twelve inches in size. Any subject that is interesting to children should be selected.

Glue the picture to a piece of light-weight cardboard. Press well till thoroughly dry. This must be done at home. At the meeting the boys rule lines on the back to form different shapes, and cut them in pieces along the lines. Place the pieces in a strong manilla envelope, or one made of strong wallpaper, as soon as it is cut and has been put together.

If available, use a spool box to hold them, pasting a pretty picture or postcard on the lid. The Puzzles make nice presents for sick children, or for the Primary Department Christmas tree.

Parcels or boxes sent to India should be sent only by parcel post direct to those for whom they are intended, at a cost of 48 cents for the first pound. Further information may be found in the January number of the LINK.

A Suggested Programme.

1. Hymn—"Onward, Christian Soldiers."
2. Our Lord's Prayer—In unison.
3. Business—
Minutes.
Treasurer's Report.
Offering.
Announcements—Contest.
4. "Our Baptist Papers."—Three Members of the Band.
5. Prayer.
6. Scripture—Luke 10: 25 to 37.
7. Missionary Service—"Go Ye," by a Leader and 15 Members.
8. Singing—"Go Ye."
9. Recitation—"My Friends," by a small child.
10. Solo—"A Telugu Hymn," by one of the members.
11. Study Period—"A Missionary Acquaintance Party" (continued).
12. Hymn—"Keep the Work of Missions Moving."
13. Prayer.

Leader's Helps for the Programme.

4. A method to advertise our Baptist Papers, for the members of the Mission Band to secure subscriptions, for which points are given in the contest.

One member takes to the platform a cover of the "Canadian Baptist" (which has been pasted on colored cardboard), and holding it in view, recites:—
"This is the paper for everybody to have in their homes. It gives news from churches, news from missionaries, good sermons; tells all about the Forward Movement, and it contains interesting stories for boys and girls. \$2.00 is the subscription price of this splendid paper, and as it is a weekly paper, there are 52 copies for this money."

Another member represents "The Canadian Missionary LINK" with its cover mounted in the same way, and coming to the platform beside No. 1, recites:—
"Do you wonder why this paper is called 'The Canadian Missionary LINK'? Well, it is just because it links the work of the missionaries in India and South America to the work in our home land by giving interesting information, especially letters from our missionaries. This paper costs 25 cents a year."

A third member carries the cover of "The Baptist Visitor," also mounted, and recites:—

"The Baptist Visitor" is the little paper which is published every month, telling about mission work in Canada. There are articles about the work of Home Mission Pastors; the Grande Ligne Mission of Quebec; and about the work of helping Foreigners in Canada. This paper also costs 25 cents a year."

For information about the campaign see the January number of the LINK.
7. "A Missionary Service."—This exercise may be obtained from W.M.S. Room 410 Wesley Building, Toronto (1c. each, 10c. a dozen). Secure an extra copy, so that the questions and answers may be given to each member taking part in the exercise, and memorized.

9. Recitation for a small child:—

"MY FRIENDS."

I have so many, many friends,
I cannot count them all,
Besides my family here at home
And cousins great and small.

It makes me take a big, long breath,
Just thinking how it seems
To have more friends than one can know!
'Tis stranger than my dreams.

But now I know that it is true,
I love them every one,
And I've begun to learn their names,—
My list is almost done.

There's Hindoo, Japanese and Turk,
And African and Jew,—
But I forgot—of course YOU know,
'Cause they are YOUR friends, too!

10. Solo—"A Telugu Hymn"—"Jesus Loves Me."

"Ya-su nan-nu pra-mis-tu
Tan-na Yod-da pil-cha-nu
Da-nu Sat-ya Ve-da Mu
Na-Ku by-lu par-tsu-nu."

Chorus—

"Ya-su pra-min-tsu-nu
Nan-nu pra-min-tsu-nu.
Nan-nu pra-min-tsu-nu.
Ma Va-da chep-pa-nu."

11. Study Period.—Last month we took a trip to India with our missionaries and landed with them at Cocanada. To-day we will go with our new missionaries for a visit to some of the Mission Schools in Cocanada and learn something about the Educational Work. Miss Craig will be our guide, for she knows the way. (Article on "Educational Work in Cocanada," by Miss E. Craig, in this issue of the LINK.)

1. "Keep the Work of Missions Moving." (Tune: "Hold the Fort.")

1. Ho, my comrades, we are soldiers,
Fighting against sin;
If we trust in God our Leader,
We shall surely win.

Chorus—

Keep the work of missions moving,
Pray and freely give;
Teach the message to all nations,
Come to Christ and live.

2. Yes, the fields are ripe for harvest,
Laborers are few,
But the Lord to all the faithful
Giveth work to do.

THE CANADIAN MISSIONARY LINK

3. Then give money, pray for workers
Who will faithful be,
Always adding, "If I'm worthy,
Here am I; take me."

3. Contest.—In the Kings Mission Band Contest the leader chooses the captains for each side; also an equal number of good workers. For marking the large contest sheet, Dennison's red and blue stars are used, but stars made with red and blue pencils answer the purpose.

Points.

(10 Points—1 Star. Honorary Members—Gold Star.)

Points Given For	
Rubbers	1
Tea-lead	1
Hot Water Bags	2
Auto Tires	30
Bicycle Tires	15
Old Silver	according to value
Honorary Member	20
New Member	10
Attendance at Meetings	5
Perfect Attendance (extra)	20
Only One Meeting Missed (extra)	10
Repeating Names of Books of Bible—	
Old Testament	20
New Testament	15
Subscriptions—	
To Canadian Baptist	20
Canadian Missionary LINK	20
The Baptist Visitor	20
Anyone interested in the Band may become an Honorary Member for one year on the payment of twenty-five cents.	

FANNIE L. LAINE.

THE CENTENARY OF MEDICAL MISSIONS.

The Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions.

In 1819 Rev. John Scudder, M.D., sailed for India and began his work as a medical missionary. Fifty years later, in January, 1870, Clara Swaim, M.D., went to India to begin medical work for women and children. We celebrate, therefore, a Jubilee as well as a Centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will appear in the press, and an attractive programme has been arranged for union meetings, which it is hoped may be held throughout the country during the latter part of March.

The complete programme may be obtained after February first from Mr. F. P. Turner, 25 Madison Ave., New York City. It will include valuable historical material arranged by Mrs. Caroline Atwater Mason, a telling interview with Rev. C. H. Patton, D.D., who has just returned from the Orient, a capital dramatic presentation, "The Doctor's Dilemma," by Mrs. E. C. Cronk, and an appeal to young men and women for service by Helen Barrett Montgomery, with other interesting features.



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