

Canadian Missionary Link

VOL. XXXV

TORONTO, APRIL, 1920.

No. 8

Morning and Evening Prayer.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul thou, too, kneel to thy knees
When daylight draweth close,
And let thy Master lift thy load,
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

Published monthly by
Women's Baptist Foreign Mission Board
of Western Ontario.

Canadian Missionary Link.

Editor—Mrs. Thomas Trotter, 63 Prince Arthur Ave., Toronto, Ont.
Business Manager—Mrs. W. Holland Pettit, 67 Woolfrey Ave., Toronto.

25c. a Year in advance.

The address label shows to what date the subscription is paid. Please notify Business Manager of change of address. No subscription is discontinued without a definite request from the subscriber.

Money may be paid to local agent, or sent by Money Express Order, Post Office Order, or Registered Letter to.

Canadian Missionary Link, 67 Woolfrey Ave., Toronto Ont.

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SUBJECTS FOR SPECIAL PRAYER.

Probably most of the LINK readers know that our Mission does not own, and never has owned, any property in La Paz, Bolivia. The work has been carried on in rented quarters, which are never well adapted for it, and necessitate frequent removals.

At last there are funds in hand to buy a site and put up a suitable building. The Toronto Sunday Schools raised for this purpose last year \$10,500, and the result of the Forward Movement ensures sufficient being added to it to make up the needed amount.

Buying property for mission work in Bolivia is not a simple matter, there is so much opposition to its use for Protestant services. Further, on the proper location of a site will depend much of the success of our work there in years to come. We are asked to pray that Messrs. Haddow and Reekie may be guided by God in a very distinct way in the selection of the site, and in their negotiations for it.

The Board has requested the Conference of missionaries in Bolivia to outline a missionary policy for that country for the next five or ten years. Only one missionary has been on the field more than four years, which makes it a more difficult task.

Let us pray that the Conference may be led of the Holy Spirit as they deliberate on the matter, and may be guided in formulating a wise and far-seeing policy.

The field is a hard one. The people as a whole are not responsive to the preaching of the Gospel. Many of the most intelligent ones are turning from Rome, but are not turning to Christ. They are becoming atheists. Let our earnest prayers ascend for all our missionaries, far too few for the work there is to be done, asking for them wisdom, grace and patience, and that Mr. and Mrs. Buck and Miss Wilson, the latest arrivals, may secure such a mastery of Spanish as will make them fruitful workers.

E. F.

NOTES.

The March number of the LINK contains an historical sketch of Bimlipatam by Mrs. L. D. Morse. Before that number reached our readers the sad news came that Mr. Morse, after a brief illness with influenza, had been called from his work here to higher service.

Mr. and Mrs. Morse were our missionaries at Bimlipatam from 1891 to 1900. It has been much regretted that Mr. Morse's health has never permitted his return

to India. He has held several pastorates in Nova Scotia and in New York State, the latest being at Binghamton, N.Y. He and Mrs. Morse have never lost their missionary enthusiasm, and have served the cause of missions with untiring zeal in all the years since their return from India.

Whether in India, or Canada or the United States, Mr. Morse proclaimed the Christian evangel with passionate devotion to Christ, and with compelling power. He will be very much at home in Heaven, for it was evident to all who knew him that he lived in constant fellowship with the Unseen and Eternal. Hundreds of those to whom he ministered will feel now a keen sense of personal loss, and deep and prayerful sympathy for the wife, the two daughters, and the two sons, so sorely bereft.

"Without the Camp," the quarterly magazine of the Mission to Lepers, is one of our most interesting exchanges. Its pages are always pathetic and appealing. In the January number a booklet called "Ridding the World of Leprosy," is reviewed. This booklet makes a strong plea for the stamping out of leprosy in the near future. There are now in the world, scattered through nearly every land, about 2,000,000 lepers. The success of the work already done proves that by segregation, proper conditions, and skilful treatment the number of victims of the disease may be reduced as much as fifty per cent. in a decade. We are glad to know that through our leper homes in Ramachandrapuram and Vizianagram we are having a share in this Christ-like work.

Among extracts of letters given in the magazine is one from our own Miss Hatch, headed "Lepers Refused at Ramachandrapuram." "Lepers are living constantly. As we are so full, we have had to refuse many. Several are lying in leaf huts as it is, but we cannot put up leaf huts in the rainy weather very well. The Dispensary is getting on, and the Mitchell Home is progressing, too."—Miss Hatch.

The work for lepers is many-sided, involving not only provision for shelter, food, clothing, and medical care, but the restoring to usefulness of those who have been shut out from all ordinary occupations, and the giving of spiritual instruction, which in many cases is eagerly received.

One important phase of the work is the care of untainted children. The following quotation shows the pathos of this task:—

Saving the Untainted Children.

I wonder how many people are grateful to God for healthy bodies? Is there any mother in any part of the world who would be willing to be denied the privilege of bringing up her own children? I scarcely think so. But this must be the lot of a mother who has become a leper. The leper mother, naturally, is not always willing, at first, to give up her child, but when it is pointed out to her that there is every hope of the child escaping the disease, as a rule, the child is given up to the missionary, who has the interests of all concerned at heart. A promise is given that from time to time the child will be taken to be looked at, but this is not an easy task for the missionary. The taking of a child from the Untainted Children's Home to the Asylum is an easy task, but to witness the anguish on the mother's face as she gazes upon her child, and realizes that she cannot take the little one into her arms, is difficult to bear. At the same time, in spite of what its costs, the compensation comes in the ardent expression of satisfaction at the healthy condition of the child.

The other day I took five of our eight chubby, bonny children to see their parents in the Asylum. Each child was given a pure white flower to present to the mother. As we entered the gates of the Leper Home, it was very touching to see the mothers on the lookout, for they had been told the day before that the children were coming. The mothers were splendid—they did not in any way seek to touch the children, but kept at a distance. They had plenty to say, and they eagerly clutched at the little offering of the white flower. This particular day the usual week-day service was being held, so the children were taken into the church, and the mothers followed, knowing this would afford the opportunity of a longer look. The missionary's heart was very sad for the mothers, but as she looked at their marred faces, and fingerless hands, she thanked God that He had made it possible to rescue these little ones.—Miss Margaret Robertson, Mandalay.

THE STUDENT VOLUNTEER CONVENTION AT DES MOINES.

By Marion Pearce, McMaster University.

What a thrilling experience to find one's self a part of that great Convention of ten thousand students, gathered in the immense Coliseum in Des Moines, with one purpose—to hear the calls of the world to-day for leadership! The motto of the Convention, "The Evangelization of the World in This Generation," was flung on a banner across the Coliseum, where it caught the first glance of everyone who entered. Beneath it was the platform, which seated, at each session, five hundred returned missionaries, whose very presence there said, "How many of you will go back to the Mission fields with us? We need you so much." Behind them a map of the world covered the entire wall, and on this map tapes radiated from Des Moines to every Mission field to which Student Volunteers had gone.

That great feeling of the brotherhood of mankind, which permeated the whole Convention, was felt by none, probably, more keenly than by the Canadians. For before us in the Coliseum were seated the foreign delegates, representing forty different nations; behind us, California; to our right, Ohio, Missouri; to our left, West Virginia, South Carolina and Alabama. Canada was kept busy, before the sessions, answering greetings of "C—A—N—A—D—A! Canada!" from Ohio, Mississippi and other States. Even the Chinese delegates joined in, and every heart warmed to China when they arose in a body and called out, "China! China! China! America! America! America!"

This tumult of good-will and fellowship immediately subsided as Dr. John R. Mott arose to call to order the first session of the Convention, on Wednesday afternoon, December 31st. To those 10,000 students gathered to receive a new challenge, a fresh commission, his first words were, "We stand on the threshold of the greatest opportunity that the students of North America have ever faced. We are here to catch the vision of a new world, an exhausted and overwrought world, a worn and embittered world, but a world that is plastic in a sense never before known, for it is humbled and expectant. The most oppressed and discouraged people are looking for better things. What is the challenge that Christ is bringing to us? It is a call to us to lend ourselves to a sense of leadership as Christ taught—to become servants of all. He wants trained Christian students in national and international politics; others as investigators and writers to put down the thought of our day in such a way that all may understand. He wants some as professors and teachers, others to become ministers of religion and missionaries in every part of the world. He wants us to be builders in the building up of the new world and in the making of the new order."

Following Dr. Mott, Dr. Robert E. Speer gave us a wonderful address on "The Imminence of God and the Mediacy of His Working." "One of the chief dangers in the Convention and in the world," he said, "is that we shall not think courageously enough of God. Men are needed who will think boldly and trustfully of God, and then go out in adventure for Him." At the evening session the principal speaker was Dr. Sherwood Eddy, who carried us with him to various "mountain-tops of vision," around the whole world, from which we viewed the plains of need below, where Christian workers are needed at once. That was just one day of the Convention; and there were four more such days, each one still more inspiring than the one that went before.

On Saturday morning, January 3rd, we received direct appeals for help from Japan, Africa, Mexico, India, and China, through their own native representatives, who called upon us to come over and help their countrymen. The Hindu speaker said, "You came to India when we did not want you. Now we call for you. Won't you come?"

Mr. James Yan, the President of the Chinese Student Federation, gave us the ultimatum. "It is for you Christian men and women to determine whether the

coming, rising China will be to the world an eternal golden blessing or a yellow peril."

This wonderful day of opportunity is not going to last forever. Now is the time when we must decide whether we are going to pass on the blessing that Christ meant for the whole world, or selfishly keep it all to ourselves. In the words of Robert E. Speer: "If we really want to change this world and make things right, we must begin right now and lay all that we are and possess down at the Saviour's feet."

FOREIGN MAIL BOX.

Dear LINK:—

True to your name, you will be the link between the many dear friends in Canada who have helped to make my furlough one of happy memories, and me. It is impossible to write to each one personally, so I am going to use you to tell them one and all my loving salaams, as my face is once more towards Telugu land. Friendships formed and cemented in the bonds of the love of Jesus enrich and enlarge our lives, for we are linked up with the big, worth-while things. How many times I shall live over again that trip up through our great North country, which brought me into touch with the problems of our friends who are so faithfully and bravely serving the Master in that new country, and each memory will make me feel richer.

And there are the boys and girls in our Bands and Sunday Schools, and the young women in our Circles! What possibilities are wrapped up in them! How glad I am to have had the privilege of getting acquainted with so many of them, and how I shall count on their love and help!

Your fellow-worker,

ELLEN PRIEST.

EXTRACTS FROM A PERSONAL LETTER FROM MISS McLAURIN.

How the Forward Movement seems to have taken hold at home! It makes good reading in the Baptist every week. And Miss Priest gave us a very cheering message on the willing spirit at home, when she came to Conference. It really is most encouraging to us the way people at home are backing us up. And the work here in India is responding in quite a wonderful way, I think.

Our Christians have, to a large extent, really got the evangelistic spirit, and are gathering others in. I could give you many instances. In one church, our oldest and best, the Christians have set as their objective the planting of the standard, at least, in every village in their large "parish" or field—and they are doing it. One of the elders, an old man, almost blind, and quite poor, made me go over the names of the villages with him when I was there last month, to see if there was one village where they had not gone to preach and had not got inquirers. Only a few days ago, in another direction quite, I visited a village (the first missionary to do so; we have such villages yet, alas), and met a S. S. of 15 or 20 bright children and a group of 25 or 30 real nice men and women, who had enrolled themselves as enquirers entirely as the result of the work of the Christians in Koduru—two miles away. And in Koduru itself the Christians have just doubled their numbers this last year. Everywhere people are pressing in.

I believe Mr. Gordon expects 600 baptisms on his field this year.

As for the Christian women—ignorant, illiterate and backward they have been, but they are waking up. They are learning their Bible lessons and giving as never before. They are going out, here and there, in bands, during Evangelistic Campaign week.

The teachers' and preachers' wives are waking up and are teaching and leading the women of their husbands' congregations with quite a new zeal and interest. It is just great.

The people at home will really have to look to it to keep ahead of Indian Baptists. I am encouraged in every way.

Yes, we miss our Mr. Walker very much. He did a very valuable work—and we are so short-handed. I see there is to be an appeal for one man for India. We need five, at least.

FROM A MISSIONARY FRIEND OF MR. DAVIES.

Moughyr, Biliar, Dec. 21, 1919.

My Dear Mr. Davies:

I think it will interest you to hear that I have been visiting amongst Canadian Baptist missionaries, and seeing something of their work. I stayed with Mrs. Clark Timpany at Samalkot. Unfortunately Mr. Timpany was not at home. He had gone with two others to see industrial work in the north, for they are wanting to start some industrial work in the Godavari district, and are making inquiries as to methods which have been successful in other centres.

Close to the Mission House is the Boys' School, of which Miss Robinson is Principal. She is a most capable woman, and runs this school, which takes boys up to seventeen, and is taught by Indian men teachers. I was impressed with the alertness of the boys and their smartness in drill. I went into three or four classrooms and talked to the boys. In the upper forms they know a good deal of English and could answer the questions I put to them. I also went to see them pounding their rice. It is bought just as it comes from the threshing-floor, and they have to pound the hulls off and clean it. A heap of rice is put on the mud floor and five boys with five poles about five feet long stand around. Each boy in turn drops the end of his pole on to the rice and lifts it again quickly; so the five boys keep up a succession of heavy blows, and no boy is supposed to let his pole touch another. The dust in the shed is choking, and the boys stream with perspiration.

One day we went to Cocanada to see the various schools. First we went to the Girls' School, under the care of Miss Craig. It was a hot day, as compared with English summer weather, though it is the cool season in India. There are no punkahs in the school, and I wondered what it must be like in those rooms in the hot weather.

In the afternoon we went to the Timpany School, but did not go over it, for they have had influenza and are not free of infection. After tea with Mrs. Smith we visited the school of which Mr. Smith is principal. It is a very nice building, substantial and airy, and has a large lecture-room, which is very useful at Conference time. Mr. Smith was away, but the headmaster took us around. Like most Indians, he is very conceited, and evidently thinks he is worth a good deal more than he gets.

The Mission premises are in big, airy compounds, and they need them. As I have said, this is the cool season. I was wearing my thinnest clothing, but it was too hot to walk more than a very short distance, and we had to drive from one place to another. The roads are inches thick in dust.

After leaving Samalkot I spent a few days in Calcutta. It was very nice to be in shops again after not seeing any for a year. . . . The Calcutta shops are very fine, and there are quite a number of English assistants. I enjoyed being out in the evening and seeing the streets lighted up with electric lights. The traffic is a curious mixture—lots of motor cars and motorcycles, closed garris. The traffic is a curious mixture—the gari resembles the most antiquated cab you can draw by bony horses (the gari resembles the most antiquated cab you can imagine and is often painted bright blue), carts drawn by a pair of oxen, and, worse still, carts drawn by a pair of buffaloes, whose horns protrude so far that the driver of a motor car must make ample allowance. . . .

Yours affectionately,

THIRZA COLLIER.

AMONG THE CIRCLES

Shedden.—Our Mission Circle was organized in November, and we have had three very successful meetings in spite of our small membership so far. Under our President, Mrs. Charles Hamilton, the members (thirteen in all) are taking as our objective the support of a Biblewoman in India. We are also making quilts and garments for Dr. Smith's hospital. We pray that by God's grace we may be able to carry on.—MRS. COLIN McPHAIL, Sec.-Treas.

Kincardine.—At the regular monthly meeting of our Mission Circle, on Dec. 3, we decided to take up a special Thank-offering. We raised eighteen dollars, which was divided equally between Home and Foreign Missions. Altogether, during the year, we raised \$46 for missions. On Jan. 7, we held our annual business meeting, and the following were elected: President, Mrs. D. R. McPhail; 1st Vice-Pres., Mrs. A. Ireland; 2nd Vice-Pres., Mrs. A. McLaughlin; Treasurer, Miss L. Welsh; Secretary, Mrs. A. Nephew; Agent for LINK and Visitor, Mrs. Parkhouse; Visiting Committee, Mrs. A. Miller and Mrs. A. McLaughlin; Programme Committee, Mrs. A. Nephew and Mrs. Parkhouse. Our membership is thirteen and the meetings are all well attended.—MRS. A. NEPHEW, Sec'y.

Dutton.—We reorganized our Mission Circle four years ago, and had to work under discouraging conditions, with so many removals. Our present membership is only eleven. We meet the second Thursday in each month. Our January meeting was held at the home of Mrs. McKee; nine were present. We opened with singing, Scripture reading and prayer by the President. After our usual business, we proceeded to elect officers for 1920: President, Mrs. J. A. Groom; Vice-Pres., Mrs. (Rev.) John Pollock; Secretary, Mrs. Wm. McNernie; Treasurer, Mrs. Archie McCallum; Collector, Mrs. D. J. McArthur; Programme Committee, Mrs. H. Milton and Mrs. Pollock.

The pastor's wife then gave us a very helpful talk on "New Year's Thoughts." We then engaged in a short prayer service, and closed by singing the Doxology.

The following week we met at the home of Mrs. Drake for prayer. Ten were present and responded well when the invitation was given to pray.

One of our members read the letter in the January LINK to Mrs. Trotter from Rev. O. C. S. Wallace, which explained to some of us more fully the object of the Forward Movement. When leaving we all felt it had been a season of refreshing. It was a pleasure to be able to interest a few more in the LINK this year.—MRS. J. A. GROOM, Agent of Link.

Essex.—The Essex Mission Circle had its annual Thank-offering meeting on Thursday evening, Jan. 22. On account of many unfavorable circumstances, this gathering was not held at the usual time (November), but the postponement in no way lessened the interest in the meeting. The night was very cold and stormy, and not such as to lure people from the warm fireside. Notwithstanding this the attendance was splendid. Mrs. (Rev.) E. C. Gosnell, of Kingsville, Associational President, was the speaker of the evening, taking for her theme "The Forward Movement, from the Women's Viewpoint." This was a splendid address, delivered in a beautiful spirit, and highly appreciated by all. During the evening the Mission Band, under the direction of Miss Myril Magee, sang two choruses in a pleasing manner. The Thank-offering amounted to \$8.50. Our Circle is not large, but it keeps on its way and maintains a real interest in Mission work.—MRS. W. D. MAGEE, President.

Kitchener.—We are glad to report progress under the able leadership of our President, Mrs. E. D. Lang. Our membership grows slowly, but we feel the interest is increasing. Our financial standing shows an increase, of which we are justly proud. We have raised \$238.50 for all purposes. At our Thank-offering we had brought in \$92.91, which was very encouraging indeed. As a society we

raised one life-membership for Home Missions, which was presented to Mrs. Johnston. Mrs. Schmidt (one of our members) gave us \$25, making herself a life-member, and Mrs. E. D. and Mrs. R. D. Lang gave us \$25.00 to make Miss Hinman (our own missionary) a life-member of the Foreign Mission Society. Early in the year we sent a box of bed clothing to Grande Ligne. Our collections were sent to Mr. Buck, in Bolivia. Miss Priest visited us during the year and held an interesting parlor meeting. At our Thank-offering we had a former pastor, Mr. Janes, and Mrs. Janes, and our own beloved missionary, Miss Hinman. Mrs. Janes, as usual, charmed us with her singing. Miss Hinman was the interesting speaker for the evening. We have had other visits from Miss Hinman, all of which have been an inspiration to us. In the Fall we held a Mother and Daughter banquet, at which Mrs. Barnes, of Galt, was present, and organized a Young Women's Circle, with Miss Cameron as President. We are looking forward to another busy year, and hope it may have the Master's approval.—Z. R. DETENBECK, Asst. Sec'y.

Ottawa.—The City Union of Baptist Mission Circles held a public meeting Thursday night, Feb. 12th, in the Sunday School Hall of McPhail Memorial Church. A splendid programme delighted the large audience. It consisted of reports from our Mission Bands and a very realistic representation of a day in the life of a lady missionary in India. This feature was given by the young people of Westboro Church, assisted by Miss Clark of the French Church.

Our Union of Mission Circles was organized about a year ago, chiefly through the efforts of Mrs. S. J. Farmer, and already has proved its helpfulness along many lines.—Secretary.

THE YOUNG WOMEN.

CHICACOLE.

The town of Chicacole is situated in the southeast corner of the Ganjam District; and this district, or county, is the most northern one in the Madras Presidency, and has a population of about two millions—some Telugus, some Oriyas, and some Savaras. In this district are five of our Mission Fields—Sompetta at the north; Tekkali, Parlakimedi, Sarara Hills and Chicacole.

The town of Chicacole stretches itself in a leisurely, picturesque manner for two miles along the banks of the Langulia River, on one side only. A fine bridge crosses the river here, and the far end of the bridge is in the Vigazapatam District, as the river divides the two counties. The river empties into the Bay of Bengal, about five miles from the town. Sometimes this river is in flood; then there is a volume of water. Again, it is largely a bed of burning sand, tossed hither and thither by the strong winds of February, March and April. From records, from the cemetery in the centre of the town, in which are many old tombs of Europeans, from some old buildings still standing, and from some excavations which have been made, we gather that Chicacole has had an interesting past, into which we could look farther with profit; but this cannot now be done. Hindus have looked upon the town and country as owners and conquerors. The Mohammedans have overrun the land, and finally Hindus and Mohammedans have both become subject to Britain; and nearly one hundred years ago the messengers of the Cross came there, trying to speak of peace and love for all men, among all men.

This town is the headquarters of a Civil Servant known as Assistant Collector, and besides his offices, there are Government officials, such as sub-Magistrate, Munsiff, Sub-Registrar, Medical Officer and Police Inspector, besides many subordinates, who are very useful in their several departments.

The town has a population of between 18,000 and 19,000, principally Telugus. We have city government, or what corresponds thereto, a few fairly good roads, some oil lamps to light the streets, but no water supply as yet. There is a municipal High School with an enrolment of between 800 and 1,000 boys; two schools under Government management for girls, and several for boys; a Mission School for caste girls and another Mission School for boys and girls, these also working along the Government curriculum and subject to Government inspection. But at present most of the girls of school age are still outside of any school.

Some seventy-five or more years ago the London Mission was at work here, but owing to the needs of larger and more productive fields elsewhere, this Mission gradually withdrew from this part of the country. When the Rev. S. S. Day came to India and began looking for a location among the Telugus, he first settled at Chicacole, and finally went on further south to Nellore, in 1835.

In 1874 and 1875, when the Canadian Baptists, some from the American Mission Field to the south, and a larger number from Burma, began to concentrate in this Northern Telugu country, the Rev. W. F. and Mrs. Armstrong attempted to settle in Parlakimedi; but frequent attacks of fever sent them to Chicacole in 1877, and this town thus became the headquarters of the Canadian Baptist Mission in the Ganjam district.

The present Mission House was then a dilapidated old ruin. Mr. Armstrong bought this, and when ill-health sent them home in 1880 they left the house in fairly good condition; and with the exception of occasional repairs it is now as it was then—rooms full of haunting memories for those who have time or inclination to wonder what voices sounded here one hundred years ago, or what life was to the inmates of this dwelling.

The Mission compound here is small, only about half an acre, and lies directly on the bank of the river, in about the centre of the town, which stretches a mile north and south, and also spreads itself out a half a mile in front of the Mission premises.

Stand for a moment on the back verandah and glance down at the river flowing twenty feet below, and away over it to the green rice fields in the Vizag. district, with their fringing palm trees, and see the people crossing and recrossing the river, each, as of old, bearing his load of care. And listen to the tinkle of the bell in the temple at the far end of the bridge, announcing some function away in its dark recesses. Note, also, the sunset clouds in the glowing west, and say, involuntarily, "The heavens declare the glory of God," and how can intelligent men and women worship the creations of their own hands?

Stand on the front verandah and look across the public square, where just now the Police Inspector is drilling his men, to the High School buildings, the office of the Sub-Registrar, another temple, and a rest-house for travelling officials. Just down there to the left are some rooms occupied by some of our Indian assistants, while to the right, within easy speaking distance, is the present Redemption Home. And still farther on, and still on the river bank, are the buildings belonging to the Good Samaritan Hospital. Some fine large trees give coolness and shade here and there, and withal it is a pretty place, with its foliage plants and flowering shrubs.

But another backward look. Here, in the early part of her mission life, the writer of this sketch spent nearly two very formative and very care-full years alone in this house, save for the Indian Christians, who were not then what they are now. But the care-full years were pervaded and overshadowed by a very sweet consciousness of the loving care of a Heavenly Father by day and by night.

Here, in 1882, was baptized in that river the first Brahmin convert in our Mission. Though he was taken away and drugged, he returned and is still a preacher on the Chicacole field, and he and his wife are living, outstanding wit-

nesses as to what the grace of God can do in the hearts of idolaters. It is a miracle-worker beyond all telling, and herein lies the great joy and the great compensation of the missionary.

Early in my stay in Chicacole I made my first and last unsuccessful effort to get my servants to kill a snake. Superstitious fear held their hands. But this, with many other things, has passed in these four decades, and we look now at a healthy work in this part of the Master's vineyard, that is shedding a beneficent influence all over that part of the country, and it has all come from such small seed. We think of the schools and the helpers with which Mr. and Mrs. Armstrong tried to work, and though these are all gone, some of the little boys and girls who passed from their hands to mine are now men and women, serving in and out of the Mission, living useful lives, of whom we are all proud.

Parlakimidi, the Savara work, Tekkali, Palkonda and Sompetta have all been struck off from the old Chicacole field. And I recall a question asked me by a Secretary, when I was home on my first furlough in 1890, and Mr. Archibald was still in India. He asked, and why should the Chicacole field be divided any more than the Bimlapatam or Bobbill fields?

Perhaps we are all some wiser about India now than we were then; but the overshadowing problem still confronts us—how best to reach her starving, perishing millions with a saving knowledge of Christ? No such call as the call from India is sounding out to the people of God to-day, and He says the harvest is ready and the fields are white. So pray the Lord of the Harvest to send forth laborers into His harvest.

I must not forget to say that the East Coast Railway connecting the City of Madras with Calcutta runs within nine miles of our town, and a motor bus meets all the passenger trains for the convenience of travellers.

Our church building is in the very centre of the town and our services there are well attended by Christians, Hindus and Mohammedans.

CAROLYN HAMMOND ARCHIBALD.

Empress of Asia, Nov. 11, 1919.

Mrs. Carolyn Hammond Archibald was the first single lady missionary to be sent to our Mission Field by the Maritime Provinces, going to India as Miss Hammond in 1878. She has several times been in Toronto while on furlough, and is known personally to many Baptists in Ontario and the West. She has been intimately associated with the work at Chicacole for forty years, and since 1887 Mr. Archibald and she have been in charge there, except when on furlough.

PROGRAMME SUGGESTIONS.

Topics for short papers or talks:—

The Ganjam District.

The Rivers of our Mission Field, on one of which Chicacole is situated.

History of Missionary Work in Chicacole.

Questions: Where is Chicacole? Where is the Ganjam District? What is its population? Name our Mission Fields in this District. How is Chicacole connected with the outside world? Tell something about the history of Chicacole. When was our Mission Station there opened? Give the history of our Mission work in Chicacole. Tell of changes that have taken place in Chicacole since our Mission was established there. Describe the Chicacole Compound, and the views from the front and back verandahs of the Mission House. What educational advantages has Chicacole? Where is the church building of our Mission?

Weston.—On Tuesday evening, March 2nd, a company of twenty-three met in the Weston Baptist Church, being the first meeting of our reorganized Y. W. Circle. The President, Miss Olive Master, presided, and after the opening exercises and a most interesting report of the Board meeting given by our representative, Mrs. Willis, we received a very inspiring heart-to-heart talk from the President of the Union, Miss Aldridge. Miss Aldridge also welcomed the new Circle back most heartily into the Union. We have so far thirty-eight names on our roll, and have canvassed the church for subscribers to both the LINK and "Visitor." We have eighteen subscribing for the LINK, and twenty-eight for the "Visitor."

ALLEN LACEY, Secretary.

GIRLS AND BOYS.

THE MISSION BAND.

Money Raising Devices.

Home-made little square bags for bringing offerings may be made of colored cotton, cretonne, or silk.

Cardboard boxes, round or square, covered with bright wallpaper, are easily made, to use for Gift Boxes.

Fold in half two yards and six inches of dark red or light blue glazed lining. Rule lines the crosswise of the cotton to form strips one inch wide, and machine stitch on these. Then rule lines and machine stitch lengthwise of the cotton to form strips one inch wide, allowing half an inch between each strip. Cut down this space to separate the strips, forming scallops to prevent fraying of the cotton. Cut a slit in each division, making thirty-six pockets. Make a buttonhole for hanging the strip on a nail. Place a note in the pocket stating date to be returned.

For the Thanksgiving season, make, from dark yellow paper, a purse the shape of a pumpkin. Place a white paper to match and stitch on the machine, leaving an opening for the money. Punch holes and put in strong string to carry the purse. Write "My Thank Offering" on the white paper.

For Christmas, make a red cotton stocking three inches long. Write on it "My gift for Christ's other children."

For Easter, make of paper or cotton, an egg-shaped purse, with the words, "My Easter Offering," written on one side.

A small, plain envelope, ornamented with a Dennison seal (sold at special seasons such as Thanksgiving, Christmas and Easter), and a scripture verse, or the suggestions already given, written on the envelope.

A Suggestive Programme.

1. Hymn—"Saviour, Like a Shepherd Lead Us."
2. Prayer.
3. Business.
4. A Scripture Story—Luke 15: 3 to 7—Memorized or read by a member.
5. Solo or Chorus—"Little Lambs."
6. Scripture Lesson—Psalm 23—Recited in unison.
7. The Shepherd's Psalm—A Leader and nine members.
8. Recitation—"The Faithful Shepherd."
9. Hymn—"Go Ye."
10. Study Period—"The Missionary Acquaintance Party."
11. Hymn—"Keep the Work of Missions Moving."
12. Prayer.

Leader's Helps for the Programme.

No. 5. Little Lambs." Tune—"Innocents." (No. 432. The Canadian Baptist Church Hymnal.)

Little lambs so white and fair,
Are the shepherd's constant care;
Now he leads their tender feet,
Into pastures green and sweet.

Now they listen and obey,
Following where he leads the way;
Heavenly Father, may we be
Thus obedient unto Thee.

No. 7. "The Shepherd's Psalm." The material used for this talk was taken from "The Song of our Syrian Guest," by W. A. Knight, and "The Shepherd's Psalm for Children," by Josephine Baldwin.

The Twenty-third Psalm.

Introduction—By Leader. The name of the man who wrote this Psalm was David. When he was a boy, he took care of his father's sheep, but when he grew up he became a great king. When David wrote his Psalm he was thinking about the time when he was a shepherd, and about the way a shepherd takes care of his sheep, so that it has been called "The Shepherd Psalm."

Perhaps, just before he wrote it, he had been lying on the grass with his hands under the back of his head, looking up to the sky thinking and thinking that God was taking care of him even more faithfully than he was taking care of his flock of sheep. David commences the Psalm with this very thought. He says, "The Lord is my Shepherd."

1. The Lord is My Shepherd.

Shepherd. The shepherd of Palestine was either a slave or the youngest son or daughter of the family. He lived a wild life, wandering about the mountains, taking his sheep and goats to green pastures and still waters; they were often away from home many weeks at a time if there was not pasture enough near home. When the shepherds could lead their flocks to pastures not far from home, they could bring them back at night to the sheepfold.

2. I Shall Not Want. He Maketh Me to Lie Down in Green Pastures. He Leadeth Me Beside the Still Waters.

David led his flock to the pastures where the best grass was to be found, and when their hunger was satisfied he let them lie down to rest.

He also took them to quench their thirst beside the still waters. Sometimes there would be a quiet stream from the mountain side, but more often the "still waters" were wells from which the shepherd drew the water and poured it into the low troughs for the sheep.

While David was caring for the sheep in this way, he thought of another kind of hunger and thirst—a heart hunger and thirst—a longing for goodness, and David knew, even as we may know, that God was a helper in every time of need. So may we pray to Him for help, for God's supply never fails.

3. He Restoreth My Soul.

There were private fields and gardens in the shepherd country. If a sheep should stray into them and be caught, the owner of the field was allowed to keep it. Sometimes a shepherd would rescue a sheep from another man's field and bring it back to the flock.

And so, when we go wrong and stray away from God and from the right way, and then ask God's forgiveness, He will take us back to His fold, and make us strong to do right.

4. He Leadeth Me in the Paths of Righteousness for His Name's Sake.

In Bible lands the shepherd went ahead of his flock to choose the right way, for there were many paths. Sometimes a lamb did not follow the shepherd, but wandered into a path which led to a precipice, and so slipped over the edge. Those who kept close to the shepherd were safe and happy.

Jesus leads us into the path of right doing, and if we follow Him closely where He leads, we will be kept out of danger and will not fall into sin, nor will we spoil the life which God has given to us.

5. Yea, Though I Walk Through the Valley of the Shadow of Death, I Will Fear No Evil, for Thou Art With Me.

There were often paths that were right but they led through places where there was danger. Sometimes it was a valley, and the name described the place. One was called "The Valley of Robbers," and another was called "The Ravine of the Raven." "The Valley of the Shadow of Death" was likely another name for a valley.

Jesus will guide us at all times if we only go to Him with our doubts and fears.

6. Thy Rod and Thy Staff They Comfort Me.

Shepherds carried a club or a rod with which to defend themselves and their sheep against any attacks from robbers or wild beasts. When climbing a mountain they were supported by a long staff with a crook.

Sometimes as they went along, the shepherd saw a tree that was good food for them, and he would reach out with his long staff, pulling the branches quite low so that the lambs could nibble the tender green leaves. If he saw a lamb nearing a dangerous place, he would reach down with his staff, and hooking it gently around the lamb, draw it back to safety.

David knew the Lord's strength was like a mighty rod, and it comforted him.

7. Thou Preparest a Table Before Me in the Presence of Mine Enemies.

The shepherd had to find the safest feeding places for his flock, for there were many poisonous plants in the grass, and the shepherd had to find them before

the sheep came to feed. While the flock was feeding, the shepherd watched for wild animals, and drove them away; so, although the enemy was near, the sheep could feed in safety.

Even though our enemies try to discourage us, God gives us courage to do right, even in the presence of our enemies.

8. Thou Anointest My Head With Oil, My Cup Runneth Over.

The Psalm closes with the last scene of the day. At the door of the sheepfold the shepherd stands, as one at a time he lets the sheep pass into the fold. With his rod he holds them back, as one by one he inspects them. He has a horn filled with olive oil, with which he anoints a knee bruised on the rocks or a side scratched by thorns. He bathes the face and head of an exhausted sheep with refreshing olive oil, after which he takes the large two-handled cup, dips it brimming full from the vessel of water and lets the weary sheep drink.

David felt that God loved him and had done so much for him, that his cup of happiness was brimful and overflowing.

9. Surely Goodness and Mercy Shall Follow Me All the Days of My Life, and I Will Dwell in the House of the Lord Forever.

When the day is done, and the sheep are snug within the fold, they rest contented under the starry sky. Then comes the thought in the last verse of the Psalm, "Surely goodness and mercy shall follow Me all the days of MY life," for I am under My good Shepherd's care, just as these sheep have followed their shepherd through all the wanderings of the day, and at last are at rest, safe from danger in the Good Shepherd's fold. So, those who follow Jesus, the Good Shepherd, will one day dwell with Him forever, for He has said, "In my Father's house are many mansions, I go to prepare a place for you."

No. 8. Recitation.

"The Faithful Shepherd."

A little lamb went straying
Among the hills one day,
Leaving its faithful shepherd,
Because it loved to stray;
But night came quickly over,
The hollow breezes blew,
The lamb was far from shelter,
And fold and shepherd, too.

But, ah! the faithful shepherd
Soon missed the little thing;
He searched o'er field and hillside,
And home again did bring.
Jesus, our faithful Shepherd,
Misses His wandering sheep,
He brings them back in safety,
And in His fold doth keep.

Jesus, the faithful Shepherd,
Has other sheep as well,
So we, the Gospel message
To them must try to tell;
They live in far-off places,
And bow to idols, grim;
We'll help, till all these races
Shall bow the knee to Him.

No. 10. Study Period. Our Missionary Acquaintance Party is growing larger each month. We will add the names of the other missionaries in Cocanada to our list this time. Rev. D. Smith and Mrs. Smith, who are in charge of the McLaurin High School; Miss Folsom and Miss McGill in the Timpany Memorial School, and Miss A. Baskerville, who has a Caste Girls' School. (A 3c leaflet giving a sketch of Miss Baskerville's life, may be secured from Mrs. Thos. Moor, 517 Markham St., Toronto. There are seven other sketches in the set, costing 30c.)

At the Mission Band Conference of the Guelph Convention the subject of "A Programme Exchange" was discussed. Each leader present was asked to forward to the Secretary for Mission Bands, Mrs. R. J. Marshall, 11 Glenholme Avenue, Toronto, one copy of a good programme, giving all the material used for it. It is hoped that many who were not present will help their fellow-workers by sending our Secretary such a programme. "If you have a good idea, pass it along."

FANNIE L. LAINE.

BUSINESS DEPARTMENT**REPORT OF QUARTERLY BOARD MEETING.**

The monthly meetings of the Board have been mostly given over to intercessory prayers for the Forward Movement. Considering the severe weather and prevalent illness, there has been a splendid attendance of members.

Campaign for a larger subscription list to the LINK has been started. The expense of paper and printing has been growing into alarming proportions, and unless Circle members give their aid in this campaign, the usefulness of the LINK will be minimized.

It was decided that after Sept. 1st all meetings of the Board will be held on the third Friday of the month. The meeting of March 11th will be at 14 College Street, after which date meetings will be resumed in our old rooms at 223 Church Street.

A most generous gift of five hundred dollars was given the Society by Mrs. R. W. Elliot, of Toronto, which is to be used toward the unfinished building in India.

The Treasurer reports a gain in Circle giving of 5½ per cent, Young Women's Circle 30 per cent. and Bands 25 per cent., but there is a minus sign opposite other branches of giving which makes the total less than last year.

Candidate Committee reports a new applicant from St. Catharines wishing to go into the foreign field, also a former applicant from Waterford, who expected to be sent by the American Board, may now through the assistance of relatives, be sent by our own Board.

The Muskoka Bungalow Committee are still in need of funds to pay insurance and balance of debt on boathouse.

On February 4th Miss Cowan, of Toronto, gave a Social-Benefit for the Publication Committee. All attending had a most enjoyable time, and the amount of \$116.75 was received.

The Bureau of Literature reports a balance on hand of \$88.72.

The Secretary of Bands reports a gain of five new Bands, reorganization of others, and a marked activity in all.

JESSIE L. BIGWOOD, Rec. and Cor. Secretary.

TREASURER'S CORNER.

We have had, I think, an unusually large number of Life Memberships since Convention. We cordially welcome these new members to our Society.

In Bands, Waterford leads off, once more, with three to its credit: Misses Gladys Hellyer, Marie Clark, and Helen Forbes. London, Talbot Street, is next, with two: Miss Susie Hinman and Rev. T. S. Roy. Mrs. J. R. Baldwin has been made a Life Member by Mt. Brydges Band, Miss Pearl Mayhew by Haileybury Band, Miss Muriel Hicks by Springford, and Miss Lida Pratt by Walmer Rd. Band.

Ingersoll Young Women's Circle has been active, having created two Life Members: Misses Minnie Winders and Franc Robinson; while Leamington Y.W. has made Mrs. F. G. Burrell a member of our Society for life.

The new Senior Circle Life Members are: Mrs. E. Hanson, Wheatley; Mrs. Dougal Brown, Peterboro, Park St.; Mrs. Buttrey, London, Talbot St.; Mrs. Wm. Smith, Missouri East; Mrs. F. T. Cummer; Mrs. Agnes Tait, Collingwood; Mrs. Gordon Jury, Cobourg; Miss Lee McCrae, Tillsonburg; Mrs. A. E. Pickard, Paisley; Miss Susie Hinman, Kitchener, King St.; Miss E. Rich, Midland; Mrs. Thos. Laine, Toronto, Walmer Rd.; Mrs. John Evans, Stayner. Collingwood Association, it will be noticed, has made three times as many Life Memberships, since Convention, as the whole Toronto Association.

Do you know that a Life Membership Certificate makes a wonderfully fine present for anyone? If you want to show to your pastor's wife (or your organist, or primary superintendent) that you appreciate her services, you couldn't choose a way that would please her better than to make her a Life Member of our Missionary Society. And, of course, always make the new baby at the parsonage a life member of Bands.

One hundred and ten dollars additional has come in for Miss Baskerville's car, in response to the statement in the last LINK. This amount has come from three people only: Mrs. J. N. Shenstone, Mrs. Wm. Davies, Jr., and Mrs. A. B. Alexander. We surely appreciate these gifts very much; but I think a large number of small gifts will be needed to complete this fund. Miss Baskerville should have her car soon, for every day is precious in our mission service.

There are always special gifts with interesting stories coming into our treasury. Two especially I would like to mention this month. The Toronto Y. W. Circles decided to give a special Christmas gift to their Master this year, and sent as a result \$35.50 to each, Home and Foreign Missions. The other item reads in the Treasurer's book: "Mrs. C. J. Holman, one half silver Anniversary Gift from the Home Board."

M. C. CAMPBELL, Treasurer.

PUBLICATIONS.

Presidents of Circles: You will help us, won't you, to see that a campaign for new subscribers for the LINK and "The Visitor" is carried on in your Circle? Try to draw attention to our papers in your meetings, and urge those who take them to read the good things provided. Many Circles have done well, but very many have not yet begun to do anything. Is that Circle yours? **The LINK and "Visitor" in every home, should be your aim.**

"Among the Telugus" is a valuable report of our Mission Stations in India. It is published each year in India. Each leader in Mission work should possess one of these reports. Only a limited number have been sent for distribution, but if you would like to have a copy next year (they arrive in January), send your name and address to Mrs. J. G. Brown NOW. Do not send money until the arrival of their reports and their price is announced in the LINK. Mrs. J. G. Brown, 109 Oakwood Avenue, Toronto.

"A Crusade of Compassion for the Healing of the Nations," the delightful study book on Medical Missions, is now on sale in the Bureau of Literature. Price 60c, postpaid.

The Russian Bible and Evangelization Society of New York is sending out a call to Christians everywhere, to set aside Sunday, April 11th, as a day of special prayer for suffering Russia, both in private and in public gatherings. It is hoped this day of prayer may be the beginning to many of daily intercession for Russia.

THE EASTERN SOCIETY.

Dr. Hulet and the Eastern Society.

In the annual report of the Corresponding Secretary, published in last November's LINK, in the items regarding Vuyuru, reference is made to the lack of progress and the need of a leader on that field. Perhaps it was not made clear that this refers solely to the Biblewomen and work among the villages, always under the care of the touring missionary, which position was last held by Miss Zimmerman, now Mrs. Cross, and has been vacant ever since she left.

Dr. Hulet is the devoted and indefatigable Medical Missionary, under the Women's Society West, in charge of the hospital, also supervising our schools, but is in no sense responsible for our work among the women.

This explanation is due Dr. Hulet, lest any of our readers should infer from the report that she had not given the work the attention it requires.

ETHEL C. AYER, President.

HELENA MOTLEY, Cor. Secretary.

THE GOAL FOR 1920.

Where do you stand in the Great Campaign? Remember the **Five Thousand Goal** of the campaign for **new subscribers** for both the LINK and "Visitor" is the **minimum**.

Two hundred and seventy-seven LINK agents have responded nobly. Some have sent in **two lists**, others **three**. Several are **at it all the time**. Can you beat these?

Vancouver, B.C., 44+1+4+15.
 Weston, 13+1+8.
 London, 43+12+40+8.
 Norwich, 14+22.
 Peterboro, 9+56+9.
 Smith's Falls, 15+3+18.
 Aylmer, 87+5.
 St. Mary's, 16+11+1.
 Strathroy, 12+12+4.
 Calgary, Alta., 8+10+5+20+1.

Face the fact that we have not the support of some of our loyal Circle workers, and then drive determinedly forward to do your part.

The goal will be well passed if each agent **sends in all arrears**, holds the old subscribers and gains her share of the **5,000 new**.

How One Church Increased Its Subscriptions 400 Per Cent.

- (1) From the Women's Missionary Circle was appointed an active woman with good executive ability, as agent—one who reads our Missionary magazine and talks it all the time.
- (2) A Canvassing Committee was formed.
- (3) The whole church membership roll was apportioned among the members of this committee.
- (4) They set a definite time for the canvass.
- (5) If unable to see all on their list, they reached all by telephone or letter.
- (6) At the Sunday morning service, before the canvass, the pastor announced and emphasized what was planned.
- (7) Returns were brought to the agent before the 10th of the month, and she sent list with money to the business manager.
- (8) The follow-up work consists in trying to get all arrearages paid up, hold the old subscribers, and keep their subscriptions paid in advance, to watch for new-comers, and solicit their subscriptions at once. The agent meets her committee every month before the 10th, and sends in her report.

The task is set before you. Spring is a fine time of the year to begin.

SUPT. OF AGENTS OF LINK.