

# Canadian Missionary Link

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VOL. XXXIV.

TORONTO, JANUARY, 1919.

No 5

## HIS QUESTION

"I worked for men," my Lord will say,  
When we meet at the end of the King's highway.

"I walked with the beggar along the road;  
I kissed the bondsman stung by the goad;  
I bore my half of the porter's load.

And what did you," my Lord will say,

"As you traveled along the King's highway?"

"I showed men God," my Lord will say,

"As I traveled along the King's highway,

I eased the sister's troubled mind;

I helped the blighted to be resigned;

I showed the sky to the souls grown blind.

And what did you?" my Lord will say,

When we meet at the end of the King's highway.

—Robert Davis.

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# Canadian Missionary Link.

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XXXIV.

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## NOTES FROM THE FRONT.

**A Word from Chicacole.**—From Akida Miss Selman came with two promising girls (fisherman caste) for the Redemption Home. They can make lace, and are anxious to learn to read. We are very glad, as our best lace makers were married not long ago. When on tour recently, a Kapu woman appealed to me for a refuge. She had no one in this wide, wide world. She is not extra bright, but her gratitude is so great and her desire to work so strong that it has been a real pleasure to give her a home. She is now doing transplanting work. We have now nine women and three children in the Home. An application came recently from Berhampore, but the first chance is given to those from our own Mission. The Lord is helping us in this work, and we request your prayers.

Our hearts were greatly rejoiced by the baptism of five on the 10th. Mr. Tedford came the twenty-six miles from Palkonda on his motorcycle. The two brothers gave a splendid testimony, and they were so anxious to have this seal to their faith before starting for war service. These are the first fruits from a large Mala village in Old Chicacole, and we hope their testimony and forbearance in persecution may be the means of leading others into the Light.

MABEL E. ARCHIBALD.

**A New Move—The Ravi.**—The Literature Committee of the Conference of Telugu Missions, at a meeting held recently, decided to recommend to the Conference that pursuant to the purpose of converting the "Ravi" into an inter-mission paper, each of the stronger of the Telugu missions be asked to place Rs. 150, and each of the smaller missions Rs. 75 in the mission budgets they send home yearly to their Boards. The Committee decided also to make recommendations which, if adopted, will result in the establishing of a united press in some central town to undertake printing for all the Telugu missions, if their consent to the scheme can be obtained. If this is adopted by the Telugu Missions' Conference, it is likely that the "Telugu Baptist," "Ravi," etc., etc., will be printed at this central press, and the editor of the "Ravi" whoever may be then appointed, will live in the town where the press is located. The C. L. S. will be asked to undertake the supervision of the press.

But all these recommendations, even if approved by the Conference, cannot be carried into effect for at least about two years from now; because, first, it will be more than a year before the next Conference is held, and secondly, it will take quite a year to complete arrangements after the Conference has taken action.

J. A. K. WALKER.

**School at Vizagapatam.**—The High School has on the rolls about 840. This is fully as large as I care to have it. Any more would overcrowd us. Mr. Narasimham, who has served in the school for thirty-four years, as acting as head master. Everything is working smoothly.

Two have recently been baptized by Pastor Samuel of the Telugu Church.

Congregations in the English-speaking Church are very good. Since people

have returned from their holidays, the congregation has numbered from sixty to seventy.

The single ladies, during July, have had the privilege of welcoming the following guests: Misses Farnell, Myers, Newcombe, Harrison, Birch and Mrs. Roberts. Miss Newcombe spent ten days in strenuous work in the town, which was highly appreciated.

H. Y. COREY.

**Influenza at Vuyyuru.**—Despite the difficulty of earning fees, the Boarding School children have turned up in goodly numbers, and some eighty are in attendance. Apart from Mohammedans, our first caste boy has joined 1st form, so I expect in the course of time other village children will come along.

The influenza epidemic struck our school pretty severely. Three teachers, thirty pupils, besides Mrs. Gordon and our two children, being attacked by it. Fortunately, all are well again.

In the villages the teachers are busy preparing for their Bible exam, while attention is also being given to the teaching of the Evangelistic Campaign material. What with the scarcity of work and poverty of the people, the outlook is certainly not very cheering, but many are availing themselves of the Military and Labor corps to relieve their distress. We hope to enlist many also in the King's Business.

A. GORDON.

#### VUYYURU BOARDING SCHOOL.

The Vuyyuru school is of interest to many of our friends at home, and I am sure they will be glad to hear of its progress.

The past year has been most encouraging, although the number of boarders was less than the preceding year. We usually charge a nominal fee of about \$1.00 a term, as we feel that is necessary to develop an independent spirit among our boys and girls. But times have been so hard that even this small amount was hard to find. This was owing to the poverty of the parents of the children who had been studying the year before. Hence the decrease in attendance.

The total number of children in the school was about 120, of whom 70 were boarders. Their ages range from 6 to 18. The condition of admission is, that the children must have passed Third Standard in their village schools. In a few of the villages there are no schools. In this case we try to select the brightest children of the Christians, and this accounts for the little ones in our midst. We have five teachers on our present staff. Duncan, the head master, has been with us many years, and is a capable teacher. Simon has now become our second teacher, as John, our previous right-hand man, has heard the call and entered the ministry. Simon has fine teaching ability, and gives good satisfaction. Simon's wife, Savarthamma (woman of good tidings), has completed her normal training, and is the bright and efficient teacher of the First Standard. Samuel, who is teacher of the Third Standard, has had several years' experience. Our new teacher, who came to us last year, seemed a promising young man, but we found it necessary to dismiss him at Christmas time, because we had grave suspicions of his moral character. In his place we engaged the services of a Mohammedan boy who had been studying in our school, as there were no other teachers available at that time.

There are five standards in the school. According to the new regulations, the Infant Class is now called First Standard. The grade of teaching is somewhat similar to that at home.

English is taught from the Third Standard. The Fifth Standard class comes to our bungalow three times a week for English conversation. I also have classes with the girls every evening in sewing, knitting and crochet work, while the boys have industrial work during the last school hour of the day.

We have been trying to increase the interest in the study of the Bible; therefore, we introduced the lessons assigned for the workers' Bible Course. To make the study of still more interest, we offered a prize to the one who received the highest first-class marks in each standard. We were greatly encouraged over the results of the examination. I'm sure there was not a child who could not answer most questions on Nehemiah, Ezra, Isaiah and the Epistle of James. The memory verses were taken from the last two chapters of Revelation, and most of the children received excellent marks. In the Fifth Standard class one boy gained 92½ marks out of 100, and a girl of the same class, 90; while the first boy in the Fourth Standard received 93½ marks. Surely this is very creditable, when one considers this was the examination set for the Junior workers.

When the Inspector came to examine the school at the end of April, he said that he was well satisfied with the work, so much so, in fact, that he increased the grant 20 per cent.

This next term we begin Sixth Standard work, leading on to Higher Elementary (Eighth Standard). This will mean a bigger responsibility in connection with the boarding, as there will be older boys and girls in residence. Nevertheless, we realize that by this additional work we shall have a larger selection of children from which to gather our workers in future years. As an instance why this higher educational department is required, last year out of thirty-five children in the Primary (now Fifth Standard), twenty-five received certificates; but of these, only ten were permitted to enter the Akidu School, due to lack of accommodation. In future, all who gain Primary certificates will be able to go on for their entrance examination, that is, Eighth Standard.

On account of this higher class, we are engaging as teacher one of our Vuyuru field young Christian men who has just passed his matriculation.

The new dormitories, so generously given to us—the boys', by the James St. (Hamilton) Baptist Sunday School, and the girls', by the ladies of Eastern Ontario and Quebec—have at last been completed. Owing to the rains having come so much earlier than usual last year, several parts were incomplete, but during the Christmas vacation and after the school closed, the finishing touches have been made. There were the putting in of good fireplaces in the cook-rooms, concrete water-bins, and a latrine and bathroom for the girls. The children are comfortably housed, and we have no words to express our gratitude to those who have done so much for our work in Vuyuru.

God has been very good to us, for although cholera and smallpox were raging all around us, no evil came nigh our dwelling.

Our hopes for the girls and boys of this school are that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Eight of the Senior scholars received baptism at the end of the school year.

Last year there was a good deal of sickness in our home, so that I was not able to spend as much time among the children as I should have liked to do; but I look forward to the coming year because the Master has promised to be with us, and, with His help, I want to be more to the children whom He has committed to my care.

MRS. A.G. GORDON.

## EVANGELISM ON THE BOBBILI FIELD—A YEAR.

I left the hills in August, but having some fever and a tired-out feeling, Dr. Wolverton suggested that I remain at Pithapuram for a few weeks's rest, and such medicines as seemed necessary.

Arrived in Bobbili, September 15th, and began visiting in the town with Sayamma. Had joyous experiences in meeting some of my old girls, who had attended my caste school many years ago. We read the Word, sang the old hymns, and prayed together, and were so happy in meeting again.

As soon as I got a preacher I went to the villages. On three occasions I took another bandy, for preacher and cook, and went seven miles, spending the whole day in different villages, picnicking near the river at noon and returning to the station after dark. It rained some time every day, but we never got wet.

In November, I visited Madapalli, my home the schoolhouse. The preacher, J. Appanna, accompanying me to the villages and different streets of the town. One day the Weavers would call us; another, the Naidu; another, the Carpenters, and so on. When the Cumsalies called us they sent ten men to bring us. We established ourselves on some high, flat stones, under a spreading tree, where all could see us, and our singing machine, too. More than a thousand people stood around and listened—well, till after sundown. We visited all the villages that the heavy rains had left roads to. Sometimes 500 people gathered.

In December, we went to Gerbaum Mines. The Manager kindly gave us a nice cottage to lodge in. From this we daily visited surrounding villages, but the road was the worst yet. I abandoned my coolie rickshaw and took an ox-cart, for I had to be taken from the former three times on my first trip, and carried through the deep slanting gullies of mud and water, and the empty cart pulled through with care. At the villages crowds came and listened so earnestly to the victrolas and preaching that the troubles by the way were forgotten. We worked on till near Christmas, came home and attended the school closing exercises, which were intensely interesting.

In January, having returned from Conference, I was able to visit seven villages before the end of the month. Sayamma's son returned from Cocanada very ill, so her duty was to attend on him. But, poor boy, she died in March.

On February 1st I sent my tent to a village seven miles from Bobbili, where it was ready for me on the 2nd. Here we remained nearly two weeks. Our ways to the villages were simply bandy tracks, winding in and out among the hills. There panthers, hyenas, bears, etc., have their homes, descending at night, if haply they may surprise a man or animal and carry him off to their lairs. Within a furlong of these hills, our tent was pitched, but no wild beast molested or affrighted us.

We toured from six other centres, visiting villages, two, three, or four miles distant.

One Sunday, when fourteen miles from Bobbili, returning to tent, we found a coolie bringing letters for the preacher, telling him that his little daughter had died, and was buried the day previous. This was a second bereavement for Basavanna. He had only returned from Palkonda, where his father had died, when he started on tour with me.

His father ate and slept on his own verandah for over thirty years, without complaint, because his people would not permit him to eat in the house. Had he not

disgraced himself by becoming a Christian, and broken his caste? There he had lived, preaching in the town for years, and there he died. O so happily!

I gave Bassavanna the cart for a couple of days to go and comfort his wife and family. He returned promptly and we continued our work. Rising with the sun, we went early to the villages, where the victrola brought hundreds together, under some shade. We rose, told them why we had come, how we loved their souls, how much more Jesus loved them, and wanted to save them. Our handy man held up the pictures of Christ's life, death, resurrection and ascension, and Bassavanna, Mr. Churchill's and my old helper, preached Christ to them. Mr. Hardy kindly loaned him for three months, I paying his salary. The people everywhere were so interested. My soul was daily filled with joy and thanksgiving, that the Lord allowed me this great privilege.

At one of our centres many came to our tent for evening prayers. Mr. Hardy has since baptized several of these.

At Sangaum, thousands came for their great bathing festival, and for two days we had an abundance of work. We held three great meetings and showed the people a better truer way of getting rid of sin than paying the Brahmins to bathe them at the confluence of these three rivers. One night a fearful thunderstorm came on. The lightning was almost continuous; the rain poured in torrents; the wind came in great gusts, and the small tent went down. The larger one would have gone, too, had not the Ayah screamed for the servants and preacher, who came to our rescue. Great streams of water coursed under and over the carpet; everything was thoroughly soaked. However, two bright days of sunshine dried us up pretty thoroughly.

In the last two villages visited, the absence of children was very marked. On enquiry, we found that in the first 200, and in the second 300 children had just died of smallpox, and their poor little bodies thrown out into the fields. Let us hope that "Ammatalli's" anger was assuaged.

In this year under review, I spent on the Bobballi field 177 days; on tour 85 days. We visited 112 villages, preached 159 times, sold gospel portions 1,142, and 20,067 intelligent heathen heard the "Good News" and were urged to accept this Great Salvation. God grant that many, many of these may accept, and obtain eternal life.

M. F. CHURCHILL.

#### ALL THINGS TO ALL MEN.

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a missionary, when He taught in Samaria.

Christ was a Sunday School missionary, when He opened up the Scriptures and sent men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells.

## MISSION CIRCLES.

### HOW CHRIST CAME TO CHURCH.

We quote from a published volume by the late Dr. A. J. Gordon the striking dream entitled as above:

It was Saturday night, when, wearied from the work of preparing Sunday's sermon I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle of the church, looking first to one side and then to the other, as though silently asking with his eyes that someone would give him a seat. He had proceeded nearly half-way up the aisle when a gentleman stepped out and offered him a place in his pew, which he quietly accepted. Excepting the face and features of the stranger, everything in the scene is distinctly remembered—the number of the pew, the Christian man who offered its hospitality, the exact seat which was occupied. Only the countenance of the visitor could never be recalled. That his face wore a peculiar serious look, as of one who had known some great sorrow, is clearly impressed upon my mind. His bearing, too, was exceeding humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher. Immediately as I began my sermon, my attention became riveted on this hearer. If I would avert my eyes for a moment, they would instinctively return to him, so that he held my attention rather than I held his, until the discourse was ended.

To myself I said constantly, "Who can that stranger be?" and then I mentally resolved to find out by going to him and making his acquaintance as soon as the service should be over. But after the benediction had been given, the departing congregation filed into the aisles, and before I could reach him the visitor had left the house. The gentleman with whom he had sat remained behind, however, and approaching him with great eagerness, I asked, "Can you tell me who that stranger was that sat in your pew this morning?" In the most matter-of-course way he replied, "Why, do you not know that man? It was Jesus of Nazareth." With a sense of the keenest disappointment, I said, "My dear sir, why did you let Him go without introducing me to Him? I was so desirous to speak to Him."

And with the same nonchalant air, the gentleman replied, "Oh, do not be troubled. He has been here to-day, and no doubt He will soon come again!"

And now came an indescribable rush of emotion. As when a strong current is suddenly checked, the stream rolls back upon itself and is choked in its foam, so the intense curiosity which had been going out towards the mysterious hearer now returned upon the preacher; and the Lord Himself, "whom I am and Whom I serve," had been listening to me to-day. What was I saying? Was I preaching on some popular theme, in order to catch the ear of the public? Well, thank God, it was of Himself I was speaking. However imperfectly done, it was Christ, and Him crucified, Whom I was holding up this morning. But in what spirit did I preach? Was it "Christ crucified preached in a crucified style?" or did the

preacher magnify himself, while exalting Christ? So anxious and painful did these questions become that I was about to ask the brother with whom He had sat if the Lord had said anything to him concerning the sermon, but a sense of propriety and self-respect at once checked the suggestion. Then immediately other questions began with equal vehemence to crowd into the mind. "What did He think of the sanctuary, its gothic arches, its stained windows, its costly and powerful organ? How was He impressed with the music, and the order of worship? It did not seem at that moment as though I could ever again care or have the smallest curiosity as to what men might say of preaching, worship or church, if I could only know that He had not been displeased, that He would not withhold His feet from coming again because He had been grieved at what He might have seen or heard.

We speak of "a momentous occasion." This, though in sleep, was recognized as such by the dreamer—a lifetime, almost, crowded into a single moment. One present for an hour Who could tell me all I have so longed to know; Who could point out to me the imperfections of my service; Who could reveal to me my real self, to whom, perhaps, I am most a stranger; Who could correct the errors in our worship to which long usage and accepted tradition may have rendered us insensible. While I had been preaching half an hour, He had been there, and listening, Who could have told me all this and infinitely more—and mine eyes had been holden that I knew Him not; and now He had gone. "Yet a little while I am with you, and then I go unto Him that sent Me."

One thought, however, lingered in my mind with something of comfort and more of awe.

"He has been here to-day, and, no doubt, He will come again;" and mentally repeating these words as one regretfully meditating on a vanished vision, "I awoke, and it was a dream." No, it was not a dream. It was a vision of the deepest reality, a miniature of an actual ministry, verifying the statement, often repeated, that sometimes we are most awake toward God when we are asleep toward the world.—Way of Faith, From "Kingdom Tidings."

#### CHATHAM CIRCLE MOURNS.

The Mission Circle of Chatham Baptist Church mourns the loss of one of its charter members, the late Mrs. Wm. H. Bensen, who passed away at her home after a brief illness with pneumonia. Her death, following just one week after the death of her son, Edmund, at Sudbury, where his father and mother had gone to be with him and bring his remains to Chatham, has been a severe blow to the husband and her other son, Rev. Roy C. Bensen (now Major), and our prayers any sympathy go out to them in their sorrow.

Our sister had endeared herself to all by her love and faithfulness to all our Church activities, and her place will be hard to fill. But we sorrow with joy that she has gone to be with her Master, Whom she loved to serve.

M. W., Sec.

**Durham.**—Our Annual Thankoffering Meeting was held on Tuesday evening, Oct. 8th, in the church. The President, Mrs. C. Brown, was in the chair. We were fortunate in securing Miss Baskerville for the evening. Her earnest and instructive words will long be remembered, and will be an inspiration to us to carry on in God's vineyard for our sisters in India. A short programme of solos, duets, etc., was given, Miss Baskerville singing for the children a hymn in Telugu. Our offering amounted to \$12.00.

J. MACLEAN,  
Secretary.

**Ridgetown.**—On Wednesday evening, Nov. 20th, our Mission Circle held its annual Thank-offering meeting, Mrs. E. C. Gosnell presiding. The attendance was the largest held here for some years. A musical programme was given by the young ladies of the church. Mrs. Wylie of the Blenheim Baptist Church was the speaker for the evening, and because of her message we felt encouraged to attempt even greater things for our Master. The proceeds from our Thank boxes amounted to \$50.00. This is encouraging as it is just double last year's Thank-offering. A dainty luncheon was then served by the ladies of the Church.

HELEN FERGUSON,  
Secretary.

## THE YOUNG WOMEN.

### WOMEN WORKERS OF THE ORIENT.

#### Lesson I.

#### CHAPTER 1.

#### Opening Query:

"When our days are overcrowded with our own tasks, can we take the time to think of the tasks of far-away women?"

Have three good answers in Miss Burton's Preface found and given.

Read Luke 13: 11-17.

Let various members of the class respectively represent a Moslem woman, a Hindu woman, a Chinese woman, and a Japanese woman. If each could dress in the costume of her country, much interest would be added.

Have each, speaking in the first person, as in a dialogue, compare her own work with that of the others, in the following phases of work:

#### The Housekeepers.

**The Mohammedan Woman:** "Though my house itself needs little attention, it takes me so long to prepare the bread and kibby for my lord and master and for the rest of the household, etc.

**The Hindu Woman:** "Like my sister, who has just spoken, my furniture is simple, but from the time I was a wee girl, my mother carefully trained me, for she

knew I would soon have to go to my husband's home, where an exacting mother-in-law would watch for faults, and punish me for them," etc.

The Chinese Woman: "In my country, our writing is really picture-painting. Our word-picture for home, when analyzed, reveals itself to be a pig under a roof. I cannot boast of being a good housekeeper nor a good cook; but think of my poor bound feet and my lack of training! Is it true that I love my baby to death!"

The Japanese Woman: "My house is also simply furnished, but it is indeed dainty, with its sliding paper screen and matting, with a vase of flowers whenever possible. Perhaps to you it seems that my standards of cleanliness are high, but you would agree it is worth while, could you see my children out with their little playmates, like gay-colored butterflies among the flowers," etc.

#### The Wife of the Farmer.

In Persia: "My family owns cattle. Butter-making is my duty." Etc.

In China: "I share the toil in the fields with my husband, when he feels like working. But my neighbor does all the work while her husband stands on the bank and directs." Etc.

#### The Other Industries.

Lace-making and silk-weaving.

Laundry. . . . . including the babies.

Sewing. . . . . "12 coats cold."

Cotton-spinning.

The Woman of Leisure—"A frog in the bottom of a deep well."

Topic for thought and discussion: The transformation among all these women which comes through Christianity.

#### CHAPTER 2.

Allot to different members of the class the task of depicting the life of the wage-earning woman.

1. The old-fashioned coolie: In India. In China. In Japan.

2. The modern "industrial problem"—

The rug factory of Mohammedan lands.

The cotton-mills of Bombay.

The factories of China. Puzzle: "Find the age-limit."

Japanese Proverb:

"To call a factory girl a human's as absurd

As to call a butterfly or dragonfly a bird."

Japanese Factories: Hygienic conditions, moral, scale of wages, age of workers, dormitories, working hours.

Topics for thought and discussion: How do Oriental conditions compare with those in Canada?

Why are these conditions impossible in Christian lands?

Why has legislation in Japan failed in these things?

Select from the life of Jesus incidents which show the high esteem in which He held woman. Can you trace the influence of these in the difference between the status of woman in Christian lands and non-Christian lands?

BESSIE CHURCHILL STILLWELL.

## THE FURLOUGHED MISSIONARY.

Ah! the homeland fields are bonny, and the woodlands lush and green,  
 With the white birch and the fir-tree and the elm—they call their queen.  
 I love them all and know not which one I love the best,  
 For I'm at home on furlough and there's home within my breast.

I've longed to see the straight pine on the snowy mountain tops;  
 I've longed to see the canyon, with its red and golden rocks;  
 But what I've wanted most of all was to see my mother's face  
 And to sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,  
 And sing "God Save Our King"—the tides surge in my breast.  
 For there's not a flag beneath the skies so glorious as our own;  
 There's not a country in the world like our dear, sweet home.

Ah, the India streets are dirty, and the India people queer;  
 But after all, they're just like us, and the Master holds them dear.  
 You ask if I am going back to face the guns again!  
 Like soldiers home on furlough, my only thought is when!

I'm going back to the trenches to get another shot.  
 I fight beside my Captain—if I fall it matters not.  
 So I'm going back to India and o'er the seas I'll fare,  
 My home is in the homeland, but my heart's out there.

—Selected and adapted.

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## GIRLS AND BOYS

### JACK AND JANET.

#### Programme I.

Mrs. J. Hale Ramsay.

Display British and American flags. Show picture of ocean steamer. Have representations of native costumes, and pictures, or blackboard sketches of native animals, boats, etc. Follow journey from your own railway station, on map, or sketch on board with colored pencil, or mark with tiny flags. Sing hymn, "Ye Servants of God." Prayer for colporteurs, missionaries and Bible Societies. Scripture: Acts 13: 1-12. Officers examine tickets (cards for attendance, conduct, etc.), and steamer trunks (note-boxes, to be opened at close of lesson course). Have two members give stories of Yallave and Dr. Rizal. Teacher continue story and remind of review at next meeting. Sing hymn, "Jesus Loves Me." Teacher should have text-book, "Bureau of Literature." Price 30c.

### JACK AND JANET IN THE PHILIPPINES.

Some of us are already acquainted with Jack and Janet Howard, and will gladly follow them to their new home in the Philippine Islands, where their father was going to attend to his business in the sugar, hemp and copra industries of these islands.

After their railway journey to Vancouver they embarked on the "Empress of India" for their long trip across the Pacific Ocean.

You have all learned at school of the discovery of the Philippines, and how they were taken possession of by Spain, and were named for Philip II.

Philip was a devout Catholic and wanted to make all the Filipinos Catholics, too, and for this reason every ship going to the islands carried a number of priests, who soon taught the people Christianity and a new and better way of living. One of these expeditions brought the great commander, Miguel Legazpi, and the soldier-priest, Andres Urdanta. In a short time, helped by their good captains and by wisdom and kindness to the natives, the principal islands were explored and conquered for Spain. But sad to say, some of the priests sent treated the people unjustly and cruelly, and were hated and feared by rich and poor alike.

For three hundred years Spain ruled unwisely, while the people grew more and more discontented and unhappy.

Some Filipino youths went to other countries to secure education, where they noticed how well off the people were. Returning to their own country, they tried to help their people, but the Spanish officials had them arrested and executed.

One of these patriots was Dr. José Rizal, who wrote two books, giving a true picture of life in the Philippines. People were forbidden to read the books, and he was banished. Returning, he was falsely accused of plotting against the Government and the Church, for which assumed crime he was shot as a traitor. At the close of the Spanish-American war, 1898, the Philippines were ceded to the United States.

President McKinley knew that the Filipinos were unfit to govern themselves; so, after much prayer for God's guidance, he declared, "There is nothing left for

us but to educate the Filipinos, uplift, civilize and Christianize them, and by God's grace do the best we can for them as our fellow-men, for whom Christ died."

Much progress has been made in the 29 years of American government. The Filipinos have religious liberty and justice. There are fine schools for all; good roads and railways have been built, and industries and trades developed.

After 17 days on the ocean, the "Empress" reached Manila Bay, where Jack and Janet thrilled with excitement at the sight of the strong fortifications, the wireless towers, and especially the fort on an island, looking so like a great battleship anchored in the bay.

As the family landed at the dock they were warmly greeted by Dr. and Mrs. Rodgers, pioneer missionaries in the islands.

When their baggage had been inspected by Customs Officers, Mr. Howard engaged two calesas to drive them to the Manila Hotel.

The old walled city attracted the twins. Mr. Howard told them that a moat, filled with stagnant water, which caused much sickness, had been filled in to form the green park, so much enjoyed by everyone. Soon they reached the Juneta, the great plaza facing the bay, with its statue of Rizal and monuments to Legazpi and Urdaneta.

After a period of rest and refreshment, Jack and Janet, accompanied by their father, went to see Intramuros (inside the walls). They found the streets narrow, enclosed by buildings, many of which were convents and churches. It was strange to see electric cars and autos in these old streets. In the newer district the streets were broad, lined with American houses, shaded by beautiful trees, and made lovely with shrubbery and flowers.

Janet thought it looked just like America, but her father pointed out the carabao (water-ox) carts; ladies with stiff gauze sleeves and long trains; men with striped coats of transparent gauze, showing everything in their pockets; a woman smoking a cigar and clothed in a red and yellow checked cloth for a skirt, loose white kimona jacket and heelless slippers of blue velvet; a man carrying a huge bunch of grass on each end of a bamboo pole balanced on his shoulder; and little boys in flowing white jackets, some carrying bamboo baskets, which they learn to make at school.

Janet remarked that it could not be very hot here, for she had not seen a punkah, though the houses were so open she could see everything in them, and none of the American ladies wore pith helmets, as they do in other Oriental countries. Jack said he wanted to explore the country and see a wild man or two.

Mr. Howard told him that there were seven millions of civilized Christian Malays in the islands, as well as one million of Negritos and wild mountain tribes. The Negritos are probably the aborigines. They are amongst the smallest people in the world.

Janet asked, if the Filipinos were Christians, why they needed missionaries; to which her father replied that their Church forbade them to have a Bible, and imprisoned or banished them for owning or reading one; but American rule now gives freedom. The British and American Foreign Bible Societies are now working to translate the Bible into the chief Philippine dialects.

At the B. and F. Bible House, Mr. Eldridge welcomed them, telling them many

tales of the days when the Bible was a forbidden book. People risked their lives to bring the first Bibles to the Philippines. As early as 1827 a merchant secretly brought some Spanish Scriptures. In 1838 and 1853 the British Bible Society distributed 1,950 Bibles and 50 New Testaments.

A young English business man, 20 years later, disguising the covers, gave out several New Testaments, one of which came into possession of Alonso Yallave, a friar. The Book so influenced his life and preaching that he was accused of heresy. Escaping to Sinaloa, he determined to help his loved people by translating the Bible into their language. In 1877, the whole New Testament, except Revelation, was ready, and the four Gospels and Acts printed by the B. & F. Society. Senor Castello, a young Christian Spaniard offered to go with Yallave to distribute the Bibles in the Philippines. At Manila they were warned of the risk. In a few days both were taken ill, and Yallave died. For days his body lay unburied, because of the hatred of the priests. Castello recovered, was arrested and imprisoned as a spy, was freed through the British Consul, but banished from Spanish territory.

A Spanish Bible came into the possession of Paulino Zamora, who was banished for owning it. His son, Nicolas, was the first Filipino ordained in the Protestant Church.

Educated Filipinos, tortured and banished to penal fortresses, on regaining liberty, helped translate the Bible. In 1898, three weeks after the surrender of Manila, Bibles were first sold openly in the city streets.

The Book is translated into every one of the principal dialects, and is distributed by seventeen colporteurs who visit the old and the sick in the villages, the prisoners, the hospitals, lighthouse-keepers, and the American transports with returning troops, offering the Book to all.

The colporteurs often suffer hardships. In the rainy season roads are destroyed by floods. Priests make trouble, trying to keep the Bible from the people; but, after a night in jail, the colporteur journeys cheerfully on to the next village.

Sunday School picture-rolls, pasted to a tree near a market, attract passers-by, who, hearing the story, buy the Book in which it is found. By use of a stereopticon, Bible pictures are shown in the plaza at night and arouse great interest.

In Sebu Island 5,000 Bibles were sold in one town. At the dedication of the first Protestant chapel, Mr. Jansen, the missionary, found in the Bible a note to the "Pastor," from an outlaw who, with his bands, defied the Government and lived in hiding. The writer said he and his friends had read in the Bible, and wished the pastor would come and explain it to them.

Mr. Jansen left a note in the Bible, saying he would come. Guides were sent to show the way over rough mountain trails to the outlaw camp. The men listened attentively while Mr. Jansen pointed the way to Jesus.

He said that, first of all, they must give themselves up and swear allegiance to the Government. Over 400 men agreed to this, if Mr. Jansen would go with them to prove their sincerity.

The outlaws were accepted, on condition that Mr. Jansen would be responsible for their future conduct.

Mr. Jansen placed them in four camps, with a leader in charge of each, and these camps were the beginning of many Protestant villages.

Mr. Eldridge also told them of Simeon Blas, the owner of several gambling-dens, into whose hands a Bible fell. He gave up his wicked life, and is now pastor of a large church.

Mr. Howard, Jack and Janet thanked Mr. Eldridge, and bidding him good-bye, they returned to meet Mrs. Howard, who, with Mrs. Rodgers, was awaiting them on the Luneta. Mrs. Rodgers promised to take them early on Sunday morning to visit the Union Seminary, of which visit we will hear at our next meeting.

### WHAT IF THE LIGHT GO OUT?

What if the man who watches the light  
Way up in the lighthouse tower  
Should say, "I'm tired of the dull routine  
Of tending the lamps each hour.

"A little dust on the glass won't hurt;  
The wicks don't need trimming to-day;  
Though I know the oil won't burn all night,  
I'll just hope no ship goes astray!"

And the ship which was nearing its harbor safe  
Was dashed on the rocky coast;  
Just because no light shone out in the night,  
The lives of the crew were lost.

What if a child who has promised to shine  
As a light in this world of sin,  
Should tire of the lightbearer's task and say,  
"To live for myself I'll begin!"

Her mite-box lies empty upon the shelf;  
To borrow from it was no theft.  
A vacant chair in the Mission Band  
Is all of that lightbearer left.

And out in the mountains a little girl  
From the mission school is sent,  
Back to her dreary, neglected life,  
For the lightbearer's light was spent.

**BUSINESS DEPARTMENT.****TREASURER'S CORNER.**

I suppose everyone has read the estimates for the coming year, in the December LINK. You will have noticed that the total amount is very high. The increase is accounted for by three items: (1) An additional salary in India (Miss Ailyn); (2) Miss Brothers' passage (Peterboro has already provided for part of this); (3) exchange. The rate of exchange with India is about ten per cent. That means it takes 1.10 to buy as many rupees as \$1.00 used to do. At Convention, I suggested that each Circle send ten cents additional for every dollar contributed, so that our large bill of exchange could easily be met. Already one Circle (of course a "Y.W.") McLaurin Circle of Stratford—has done this, having sent \$4.90 for a quarter's payment to their student, instead of \$4.25, as formerly. We hope many Circles will follow the example of the Stratford girls.

Another Circle might well serve as a model. Welland Circle has held a bazaar for Missions, and has realized a splendid sum, which goes towards the support of Miss Morton and Mrs. Wilkinson in Bolivia. Six Circle members, with the help of a few others part of the time, carried through the enterprise, and we highly appreciate their efforts.

Some of our Toronto churches have held wonderful Thank-offering meetings recently, and have realized large sums of money for Missions. On Victory Day, Bloor Street Circle held a meeting and spontaneously, out of their great joy and thanksgiving, raised over \$200.00, with which they purchased two Bonds of \$100.00 each—one for Home and one for Foreign Missions; this in addition to their annual Thank-offering meeting.

Of course all the Band folk and most of the "Y.W.'s" know all about the "Elizabeth." For some of the Circle people and others it might be well to explain that the "Elizabeth" is the boat in which Miss Hatch and Miss Jones tour the Rama field. Now, travelling in a houseboat must be more comfortable than the other methods of travel in vogue in India, provided it does not leak above or beneath. A couple of years ago the hull of the "Elizabeth" was renovated, but the roof is, I think, as old as the "Elizabeth" herself, and needs rebuilding entirely. It will cost \$150.00. Wouldn't you girls of Ontario like to re-roof the "Elizabeth" of Ramachandrapuram?

During the month we have had three new life members—Mrs. H. Smith of Bloor St. Circle; Miss Ruth Hyde of Jarvis St. Y. W. Circle, and Miss Evelyn Ruth Bedford of Brantford First Church Band. We have also issued a duplicate certificate to Rev. J. B. McLaurin of India, to replace that lost by a distressing accident.

Our thanks are due to an anonymous "Friend" for a gift of ten dollars for Foreign Missions.

M. C. CAMPBELL, Treasurer.

MRS. GLENN H. CAMPBELL,

113 Balmoral Ave.

## SECRETARY'S WORD.

December 23, 1918.

Dear LINK:

Quite a number of requests have come in already from the Directors for speakers for our June meetings. We wish some of our most gifted women would start right now and prepare an address on Foreign Missions. We must not ask too much from those who are home on furlough, even if they are as willing as Miss Baskerville was.

The Muskoka Home was not heard from at Convention. It was used during the summer and much appreciated by our missionaries. We have almost enough money to build the boathouse. The insurance has been paid for three years, and the taxes for one. Money has been handed in for the ice. We would like a coal oil stove for next summer, and a refrigerator has been promised by a generous friend. You will hear about the Home from time to time from the new Secretary of this Committee, Miss Grace Alexander.

There is another need that someone might supply. A wringer is wanted at 103 Ellsworth Ave., Toronto. This is another of our Mission Homes, occupied at present by one of our missionaries in whom we are deeply interested.

Yours sincerely,

L. LLOYD.

## A CORRECTION.

In the Estimates printed in December issue the amount given to Bolivia was given as \$5000. This should have read \$500. Oh! that it were the first amount!—Ed.

Missionaries supported by the Women's Board of Ontario West (keep for reference).—Miss L. Allyn, Miss Baskerville, Dr. Cameron, Miss Craig, Miss Farnell, Miss Folsom, Miss Hatch, Dr. Hulet, Miss Jones, Miss McGill, Miss McLeish, Miss McLeod, Miss Pratt, Miss Priest, Miss Robinson, Miss Selman (all of India). Under appointment; Miss Brothers, Miss Findlay. Partially supported: Miss Morton and Mrs. Wilkinson, of Bolivia.

Missionaries supported by Eastern Ontario and Quebec.—Miss Hinman, Miss Murray (also work under Misses Mason, MacLaurin, McLeish and Dr. Hulet).