



Canadian Missionary Link

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No. 7

Subjects for Special Prayer.

Another field without a missionary family claims our prayerful interest. Narsapatnam has an area of 340 square miles, with a population of 178,000 in 378 villages, and in all this vast field there is one lady missionary, Miss Mason. She is nineteen miles from a railroad station, and thirty miles from the nearest fellow-missionary. Mr. Timpany, of Samalkot has the oversight of the field. Last year he was able to give but a few days at a time to the work, and that only four times, so was unable to do regular touring. He bears grateful testimony to the value of Miss Mason's labors, "The burden of the touring and evangelistic work has fallen on her."

Miss Mason's report is an inspiring one. She made seven tours, holding meetings in the early morning and till late at night. A large number of people were reached, and souls were led to Christ. "The days were few in which the questions, 'What must I do to be saved?' or 'How should I pray?' were not asked. In all, seventeen were baptized."

Influenza was rampant, and took its toll of lives. Like her Lord and Master, Miss Mason went about doing good, ministering to the sick and dying, weeping with and comforting the mourners, and sparing not herself. She writes:

"Miss Farnell, after being with me for two months, was compelled by ill-health to go to Pithapuram for treatment. So I am again without a companion, and 'carrying on' so much alone. But God is real, and the work precious. Pray that the Lord of the harvest may send us a resident missionary. Also that our Church may be a God-glorifying, witnessing Church, and that many souls may be born into His Kingdom."

In presenting these petitions to our Heavenly Father, let us also ask Him that Miss Mason may continue to realize His presence and prove the promise true, "My grace is sufficient for thee."

E. F.

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The Progress of Christianity in India.

Extracts from an Address on that Subject by an Indian Christian Layman.

"For what Christianity has done in regard to the education of women and the recognition of their lawful place in the home and society, India owes a debt that can never be repaid save by undying gratitude. In the matter of medical relief to suffering womanhood, Christian charity again led the way. . . . Christianity has held out the right hand of fellowship to the outcastes, the untouchables, the Pariahs; and to-day their children sit in high places and move as equals amongst their fellow-men. See what Christianity has done in the Telugu country for the degraded and despised Mala and Madiga. Their transformation has been nothing short of a miracle. I wish you knew a certain Telugu pastor I know. Looking at his refined and thoughtful face, watching his easy grace, and hearing him pray or preach in polished Telugu, you would scarcely believe that his people are mostly coolies, domestic servants or village serfs. Scores of men from these sections have had a university course. They are pursuing honorable careers, as pastors, teachers, medical men, and in Government service. Not long ago a young girl of this class took the B.A. degree, and has consecrated her gifts to the service of her country-women as a teacher in a high school. I was privileged to witness the ovation she received from an assemblage of Brahmans, Sudras, Mahomedans and other classes, at a public meeting convened to congratulate her. It was a scene I cannot easily forget. The health of a Madiga girl proposed and seconded by two leading Brahman gentlemen; Telugu verses specially composed in her honor and recited with feeling by a wealthy Reddi gentleman; and then the girl-graduate's modest reply in chaste and well-chosen English. Another scene I recall with praise and thankfulness—a scene in a crowded court of justice. A Madiga Chris-

tian girl, who with her newly wedded husband had been set upon by highway robbers and despoiled of all her worldly goods, and whom death had robbed a few weeks later of her husband, was practically the only witness to identify the prisoner, a Mohammedan cart-driver, as one of the gang of dacoits. But her demeanour in the witness box was so frank and dignified, her testimony so transparently honest, and so obvious was her anxiety not to swerve by a hair's-breadth beyond the limits of the strict truth, that a jury of high-caste Hindus felt no hesitation in accepting her almost uncorroborated evidence and returning a verdict of guilty. If you knew the community to which that girl once belonged, their unspeakably filthy and squalid physical environment and condition, their utter lack of moral sense, their servility, their terrible state of degradation, you would bow your heads in deepest thankfulness for this miracle that Christianity has wrought, a miracle greater than was wrought on the demoniac of Gadara, or when the eyes of Bartimeus were opened. The jury, the pleader, the court clerks, the visitors present—I wonder if they too praised and glorified God, if they realized what Christ can do, even to-day, for the lowliest and meanest of the human race. That truthful, because God-fearing, Madiga girl is but a type of hundreds of her humble sisters, who as teachers in Government and Mission schools, as Biblewomen in Hindu homes, as nurses in hospitals, and as medical women, are daily bearing witness to the transforming, nay transfiguring, power of Jesus of Nazareth, that crucified Christ, who is unto the Hindu, as He was unto the Jews and Greeks of old, a stumbling-block and foolishness, but unto them that are called, whether Jews or Greeks or Hindus—aye, even unto the poor despised outcastes and untouchables—the power of God and the wisdom of God. How much poorer the India of to-day without these men and women whom Christianity has raised from the very depths of degradation, purified, and transfigured, and sent out to minister to others, carrying with them the fragrance and stimulation of consecrated character.

Let us next glance at the great work done by Christian schools and colleges, in influencing the characters of thousands of the youth of India, in faithfully proclaiming to them the message of Jesus Christ, in familiarizing them with the principles of the Kingdom of God, in helping them to find the true values of life. Shall we dwell with regret on the small percentage of these who openly confess allegiance to Christ? Or, shall we, rather, rest in the larger hope and faith, and refuse to believe that these youths can possibly be uninfluenced in life and character? We have all read the unimpeachable testimony of Sir Narayan Chandravarkar to how his life has been influenced by the Bible. I could give instances of Hindus who have acknowledged to me how much they owe to Christian teaching, and who endeavor to shape their lives by Christ's example and precept. When we despair of fruit from our Christian schools and colleges, we are false to our faith in the potency of the gospel; we forget, too, the influence that great apostles like Duff, Anderson, Noble and Miller exert on the youths they teach. I can offer my humble testimony to what William Miller did for me during the many years that I sat at his feet, first as a student and then as his assistant.

To sum up, Christianity has made remarkable progress in India. The number of adherents is about four millions. . . . Christianity has influenced and is influencing the life of India in countless ways, and Christ has many followers who have not openly acknowledged Him as their Master. Christianity has led the way in the education and emancipation of women; has effectively solved the problem of the depressed classes; has set men thinking, and has produced new forms of faith whereby earnest men and women have come nearer to God." . . . —From "The Baptist Missionary Review."

NOTE.—The girl graduate referred to is a member of the Nellore Baptist Church.

THE EVANGELISTIC IMPORTANCE OF INDIA AS COMPARED WITH OTHER EASTERN COUNTRIES.

The world has known but three missionary religions—Christianity, Mohammedanism, and Buddhism. The conquering influence of the first emanated from Southern Europe, of the second from Arabia and of the third from India.

The strength of the Buddhistic missionary impulse created in India has greatly influenced the lives of one billion Orientals. It has failed, however, in that it has lowered the Orient from the highest place in civilization to the lowest. India, though being responsible for the spread of Buddhism, has been the first to find its soul dead, and to deny its power to save.

Because of her spiritualistic temperament, thereby binding religion closely into her social and industrial life, India was able to stamp her religion upon the whole of the Orient. India still has the same temperament, still possesses an enormous latent spiritual power, and because of her simple habits of life still possesses vast resources for accomplishment. She is still capable of leading in any spiritualistic movement that might sweep over the Eastern world.

The Evangelistic Importance of the Baptists in India as Compared with Other Denominations.

The Baptists of five nations—America, Canada, England, Australia, and Sweden—have formed a constellation of twelve missions encircling 1,500 miles of "The Baptist Bay," alias The Bay of Bengal.

This is a constellation of no mean magnitude. It is made illustrious by such pioneers as Carey, Judson and Clough. More than 200,000 baptized Indian souls now live and feel proud to own this constellation as the light by which they were first shown the Saviour, and more than half a million of other souls called adherents acknowledge this constellation as the one by whose light they too have begun to find God.

As for me, when I first looked at this map and noticed the continuous line of Baptist missions stretching along hundreds of miles of fertile coast dotted at regular intervals by the great cities of Colombo, Madras, Calcutta and Rangoon and intersected by the deltas of four great river systems, I could not help but believe that such a chain of strategical positions gradually taken up through the years by one denomination, was not the result of chance, but was directed by the Master to accomplish for Him a mighty mission. Strategically, then, just as India is a stupendous factor in the evangelization of the Orient, so is the Baptist denomination a stupendous factor in the evangelization of India.

These twelve Baptist missions, with their 2,800 schools and 90,000 pupils, and 7,400 Indian workers, and 750 foreign missionaries and their army of 700,000 converts and adherents,—occupying as they do not only the most populous and virile sections of British India, but possessing the choicest sites and properties in the individual towns as headquarters,—are combined into such an immeasurable force for the conversion of India, that the Baptist denomination is forced into a place of great opportunity and responsibility.—J. M. Baker, in "The Baptist Missionary Review."

Jesus Christ is going to win this campaign. The only question is, shall you and I be crowned victors with Him in the final conquest of the world?—J. Campbell White.

The English Baptist Church reports that the amount given for foreign missions last year was \$600,000, or \$100,000 more than the previous year, and the largest amount in the history of English Baptists. Three thousand converts were baptized on the foreign field last year.

FOREIGN MAIL BOX.

MORNING IN MARY COLBY'S SCHOOL, KANAGAWA.

November 30, 1919.

We awoke the second last morning of our stop-over in Japan en route to India with happy hearts. Already old Fuji's snowy peak was aglow with the first rays of the rising sun, though the valley below still slept peacefully in the cool grey light of dawn; and this was the morning we planned to see Kanagawa and the Girls' School there.

We eat a hurried breakfast, hail a rickisha, and are soon being trotted merrily through the streets to the station. Just in time for our train, so now we are speeding through the suburbs of Yokohama past quaint little thatched cottages, where through open doorways we snatch glimpses of paper walls, little low bits of furniture and always a baby fastened to the mother's or sister's willing back. "All the world loves a baby" in Japan.

Presently we arrive at Kanagawa, and our party are soon climbing a gently sloping hillside through miniature rice farms and beautifully kept gardens, passing queer little ox-carts laden with produce, and farther on, a tiny wagon drawn by two lads with such sad faces, and we know what the bronzed lotus plant at the side of the cart signifies. They are bearing a little brother or sister to a last quiet resting place in the cool shade of overhanging pines at the top of the hill.

We reach the summit, and pause to gain our first impressions of the Mary Colby School, the group of fine white buildings immediately before us. We are entranced with the beauty and fitness of the location. Away to the east of us stretches the blue sea, dotted everywhere with white sails glistening in the sun. Far to the north and south, deeply wooded hills and valleys, and near, the rice fields and little gardens show industry and thrift. And back of all, against the clear blue of the sky, grand old Fuji stands out in calm repose, like a wonderful benediction, over the entire scene.

We are received by Miss Converse, the principal, and are at once conducted to the chapel, for we are just in time for morning prayers. One hundred and forty girls, ranging between the ages of thirteen and sixteen, enter, singing "Hark, hark, my soul angelic songs are swelling." Prayer follows, and scripture reading, the story of Esther, read in Japanese by a beautiful young woman, a former graduate, and now a language teacher in the school. Prayer again, and then quietly the little sandalled feet file out to the appointed places of study, and we begin our round of visitation.

First, we ascend to the prayer-room above the chapel, sacred to the hearts of the girls, for it is here they meet Miss Converse or their other teachers in times of peculiar need. It is the Bethel of the Mary Colby School. Now we visit the gymnasium, where a class of fifty girls are having vigorous physical drill. From here we go to the various class-rooms, where we find our little sisters threshing out the same problems we wrestled with in our 'teens—Geometry, Botany, Mathematics and the rest. We are interested particularly in the Language class, where teacher and pupils are carrying on a strenuous but much enjoyed conversation in English.

Time is flying. We leave the school proper and crossing a campus, including a well-worn tennis court, we peek in at the sewing class. No sewing-machines; of course not; no chairs, even, or thimbles, or tapelines, none of the things we consider essential in the making of a garment; but little low stands, before which, seated on flat cushions, are teacher and pupils, with queer-looking needles, industriously basting up kimonas, one of which being completed, is every whit as pretty as Joseph's enviable coat of many colors.

Now we visit the study, dining-room and dormitories. The absence of furniture and bric-a-brac strikes us forcibly here, too, but we note with pleasure long rows of choice books in orderly arrangement. In the dining-room long, low tables are set up for "tiffin," not with a relay of knives and forks and spoons, but with several neat little piles of long, narrow boxes, each one marked, and containing dainty sets of chop-sticks. The dormitories are bright with sunshine, and there are cheery mats, often a bunch of flowers of Japanese arrangement, and neatness.

Tea is being prepared for us in the drawing-room below, and we find to our great surprise that our morning has all but slipped away.

But as we bid farewell to the splendid workers here and resume our homeward journey, we know our morning has been very worth while; and we feel sure that with such schools and such ideals fostered in the souls of the young men and women, Japan the Beautiful, the land of sunshine and flowers, of mist-clad mountains and sunny valleys, of towering pine and flaming maple, Japan, the Garden of the East, will one day, and may it be right early, become Japan the Good, no longer Buddha's but Christ's Japan.

H. E. DAY.

DR. ALLYN'S HOSPITAL CAR.

Yes. Dr. Allyn has a car, and the money for its purchase came in answer to prayer.

Just a year ago a little group of Vancouver women met for prayer. The burden of their prayer that day was that God would so touch the hearts of those of His handmaidens to whom He had intrusted silver and gold, that they would give what was needed to make possible a car for Dr. Allyn's work.

They (this group of women) had heard Dr. Allyn tell of how a car could be used—used to reach and help hundreds who never would be brought the weary miles in to the Hospital. Dr. Allyn described how a four-passenger Ford car could be stocked with medicines; how she could take with her a compounder and one or two Biblewomen; how she could run out to a point 10, 15 or 20 miles from the Hospital, and while she prescribed, and the compounder filled the prescriptions, the Biblewomen would "tell the old, old story" to the inevitable crowd back of the car.

In this way, touching at several such centres weekly, hundreds of women and children suffering from the minor ills and ails would be helped, while the more serious cases could be persuaded to make the trip to the Hospital, and all, together with the friends who always, always accompany a patient, would be introduced to the Great Physician and given the Gospel message. Here in Western Canada, our Women's Missionary Societies and our Mission Circles give to the general work of the General Foreign Mission Board, and have no part in the special work for women in India, unless it be the support of a few students or a few Biblewomen. We do not, as Western Women's Missionary societies, support any of the single lady missionaries who have gone from these Western Provinces. Dr. Allyn is supported by the First Church, Edmonton. All the others—Miss Laura Allyn, Miss Baker, Miss Robinson, Miss Wilson and Dr. Cameron—are supported by the Women's Societies of Ontario and the Maritime Provinces. So this car for Dr. Allyn's work appealed to this group of women, not alone because of the need it would fill, and the work it would enable the Doctor to accomplish, but, too, because of the opportunity it afforded them and others to respond to the Master's call to them as women to do something for those other women in far-away India.

Eight hundred and fifty dollars was what we thought the car would cost, and we asked God definitely for that amount. And not one of that group of women will ever forget how that money came in. People who knew nothing of the prayers, who had not heard of the car, came with money, saying, "This is an extra I want to give to Foreign Missions. Will you place it for me? Will you send it through direct to some need you know of?"

One woman knitted sweaters and gave the proceeds. Another crocheted yokes. Another gave up a holiday trip she had planned (she had not had a holiday for six years) and put the money in the car. Another gave the price of a summer hat, making a bit of ribbon and an old hat do duty instead.

The largest contribution came from one who had lost a little daughter. She caught a vision of what the car and the Doctor's ministry would mean to the many neglected little girlies whom it would enable the Doctor to reach with the healing touch, and in memory of her own wee little one, she gave.

Then word came that \$850.00 would not be enough for the car. High freight rates and high exchange made the price \$1,200.00 laid down in Pithapuram. This included insurance, paid before the car left Madras.

Again there was the cheerful response, the answered prayers, and the money was soon on its way.

Dr. Allyn writes of the work the car enables her to do; of the far-away calls it makes it possible for her to respond to; of the wonderful saving in time and strength to her; of what a run in the car means at the close of a long, hard day in the Hospital, and those who contributed the \$1,200 are glad and thankful that it is their privilege to have a part in this service.

F. S. McLEOD.

Vancouver, B.C., Jan. 5th.

MESSAGE FROM DR. ALLYN.

Darjeeling, Dec. 9th, 1919.

Dear Readers of The LINK:—

Although you have not had many letters from me in the past, I hope it is not too late to begin. Yesterday we rode up on ponies to the top of Tiger Hill to watch the sun rise over the plains, and to stand in silent wonder as snow-capped peak after peak caught the red glow of the first rays of sunlight, whilst all the villages were still blanketed with heavy grey clouds. Two Japanese gentlemen were there waiting for a whole hour before dawn. They mistook my sister to be my daughter! This revelation of advancing age may be the cause of this letter. One is, however, never too old to begin a good habit.

Last hot season I remained on the plains and as I purpose doing so again this coming season, it seemed wise to run away during the harvest-time. Hospital work is then slack and a rest permissible.

I would like to ask you to pray for two objects. First, that we may find a suitable Biblewoman to work in the Hospital wards and daily dispensary, and, second, that we may find a suitable young woman to undergo training as a hospital assistant at the new Medical School for Women at Nellore. For the first object an Indian Christian patient made a donation of Rs. 100, but we have not been able as yet to secure the Biblewoman. We are greatly in need of a second lady doctor, as the surgical work has grown to such proportions as to make an associate necessary.

Our Ford car has been a great help. It was a most unexpected, but timely, gift from some Western friends. Already we have travelled over 1,000 miles in it, mostly in short trips of 12 or 15 miles. We have made three trips to see the Tunj Rani. One trip to "the Back of Beyond," as we called it, I shall describe.

After a busy morning at the Hospital, we had a hasty meal and set out at 1 p.m. for a village "just beyond Cocanada." On the way I asked the relative of the sick woman if the village were directly in the way, and he said, "No, but it is just beside the road—about a furlong off." "Just beyond Cocanada" proved to be eight miles beyond, and the "furlong off" was a walk of more than a mile over little paths between rice fields. Finally, when we came in sight of the village, there was a stretch of water over "a furlong" wide, and no way to get over it but to wade. We waded and walked barefoot to see our patient, an old, incurable case, waded back, dried our feet on a borrowed towel and resumed our shoes once more.

When we get our Car Dispensary at work we will tell you about it, too.

Yours sincerely,

JESSIE ALLYN.

THE YOUNG WOMEN.

HISTORY OF BIMLIPATAM.

Bimlipatam had an interesting history, even before the English took possession. It was owned by the Dutch, and in the middle of the 17th century they built a fort and factory.

In the war between England and the Batavian Republic the Dutch lost all their possessions in India. The Peace of Amiens, 1802, provided for the restoration, and actual restoration was made in 1810. The Dutch held their territory at Bimlipatam until June, 1815, when it was made over by a Dutch commission to England. Up to 1836 it was a miserable little fishing village.

About that time Messrs. Arbuthnot & Co. of England built a factory at Chittavals, three miles distant, for the conversion of sugar cane into syrup. At the same time they engaged in the export of oil seed.

In 1866 the population was between 5,000 and 6,000. At the beginning of the present century it was about 10,000.

Some of the walls of the old Dutch fort still stand. A few minutes' walk from the town limits brings one to the old Dutch cemetery, which has not been opened for generations.

On the top of the hill overlooking the Bay of Bengal are the ruins of an old Dutch mansion. The story goes that the Dutch Governor, who had a very beautiful wife, of whom he was jealous, built it for a home. The outline of the drive ways along the steep sides of the hill, and the garden about the ruins bear evidence of a deal of thought, labor and money.

For many years Bimlipatam carried on a considerable trade with other parts of the world in the export of oil seeds, indigo and grain.

The coast of India cannot boast of good harbors. Even in Madras, with its fine artificial breakwater, all passengers and luggage have to be landed in boats. In Bimlipatam the ships anchor out about a mile from the shore. The natives have rude boats, which are shaped so as to be able to ride safely through the surf. The water is so shallow near the shore that the last part of the journey European passengers have to be landed by being carried in a chair by coolies.

The natives comprise nearly every caste among the Hindus, but the higher castes predominate.

There are Government schools for boys and one for girls. The Mohammedans also have a school.

Mosque. Hindu temples are scattered through the town and there is one Mohammedan mosque.

The Church of England has a church, built and supported by the Government. The Roman Catholics also have a church.

When the late Rev. Geo. Churchill and Dr. Sanford, now of Vizianagram, with other Maritime Province missionaries, decided not to establish a mission in Siam, they came across the Bay of Bengal to the Telugus of India.

The first station they occupied was Bimlipatam. Mr. Churchill moved north fifty-two miles to Bobbili. There he built the mission buildings, and there Mrs. Churchill is still telling the old, old story. Mr. Sanford remained at Bimlipatam and did a splendid work. He built the Mission House, chapel, school and outbuildings, laying foundations for a good work in the town and surrounding villages.

Dr. Sanford remained the missionary in charge until 1892, when he and Mrs. Sanford and their son and daughter returned to Canada. Miss C. C. Gray, who had been on the field for five years, continued in charge of the work for women and the Mission School. Just before the departure of the Sanfords, Mr. and Mrs. L. D. Morse, in December, 1891, had arrived from the homeland and took up the work at the station.

When Miss Gray, five years later, went home on furlough, Miss Ida Newcombe took her place and has been the much-loved missionary for women's work ever since.

When Mr. and Mrs. Morse left, in 1900, Mr. and Mrs. R. E. Gullison assumed charge of the work, and are still faithfully carrying it on.

The number of converts has steadily increased, and to-day there is a flourishing church.

LILLIE P. MORSE.

GLIMPSSES FROM THE PAST OF BIMLIPATAM.

Mr. and Mrs. Sanford arrived in Bimlipatam November 4th, 1875. There was no mission house, but they succeeded in renting a comfortable house and compound in a village one and a half miles distant from the town. During the year 1876 the study of the language was the first consideration, but many other forms of work also received attention. Three young men desirous of entering mission work were trained in the Scriptures all through 1876. On January 9th, Telugu service was first held in Mr. Sanford's bungalow. A Sunday School was soon after organized. From the beginning Mr. Sanford has followed the wise policy of enlisting all who attend worship in the work of the Sunday School. The services were so encouraging that it was deemed best to establish a church. Several members were dismissed from Vizianagram for the purpose, and on March 12th, 1876, a Baptist church of four members was organized. This number increased to six during the year. These were the days of small beginnings but great vision.

As soon as the language was sufficiently acquired for use, Mr. Sanford secured land for the construction of a bungalow for the missionaries. The Hindu landowners were hostile and did not wish to sell to Christians, but Mr. Sanford selected for his purpose a piece of rocky waste land on the side of a hill, where the jackals wandered by night and the goats nibbled the dry, dusty thorn bushes by day. Many a wag of the head was given over the foolishness of this young foreigner buying such a useless place. When the coolies began to dig and the land was cleared and foundations laid, astonishment was great, and interest keen in this man from the West who could make the "wilderness and the solitary place to bloom" into a commodious compound with a comfortable mission house, school and boarding departments, houses for mission workers, and later a stately church. Before it was done, however, there was much hard work, heartache, disappointment and weariness to the little band who toiled under heat and vexations with crude instruments and cruder workmen. As it was very difficult to superintend

the work while living one and a half miles from Bimli, as soon as the kitchen and storeroom were built, they all moved down into these cramped quarters, where they lived for a year in the midst of the noise and confusion of the building operations.

For many years a special feature of the work in Bimlipatam was an evangelistic meeting held at the Clock Tower at five o'clock. All the Christians took part in it. When Mr. Sanford was too busy in building or other work, Miss Gray did the mission workers carried on the service. These efforts met with decided opposition from the Brahmins and other high-caste people. Two men of the Vaishnavite sect were engaged and hired to sing, make a noise, and preach in opposition. At times they usurped the side occupied by the Christians, but many were anxious to listen, and the work was kept up. The Police Station Master, without our lodging a complaint, reported the disturbance, and the Sub-Magistrate commanded the disturbers, under penalty, to desist.

After spending two long terms in India, the Sanfords were obliged by failing health to again return to their native land. They were succeeded by Mr. and Mrs. Morse, who devotedly carried on the work so nobly begun. Years before Mr. Morse arrived in India, Mr. Sanford had toured near the village of Polipily. A lad belonging to the Goldsmith caste bought a New Testament and eagerly listened to the preaching of the missionary and his co-workers. The reading of Scripture was blessed to him and he was led to a full faith in Jesus. He hesitated for a time, but finally he came out boldly and was baptized. Mr. Morse wrote: "Since his baptism, Somalingam's joy in Christ, his enthusiasm in the work, his intellectual grasp of the Gospel, and his growth in grace have surpassed our expectations. After his baptism he was not allowed to enter his own door. His wife and children were carried off by their relatives to Vizagapatam." The well was poisoned, but a kind Hindu friend warned him. Inside a month his wife returned. He was once more in his own house, with his dear ones around him. Later, Mr. Veracharyalu, his brother, found joy in the Lord, and many members of the family and caste have become Christians. Mr. Somalingam has long had a school in his village under his management, where he and others of his family have taught the Bible to hundreds of children. As they were good workmen, they were taught to make English jewelry and support themselves in this way. This industry Miss Newcombe has developed until it is one of the largest industries in our Mission, and the work of the Polipily Christian jewellers took the First Prize in North India a few years ago.

Mr. and Mrs. Gullison went to India in 1896, and were stationed at Bimli in 1900, and have given of their best to that station ever since. Miss Newcombe was appointed to the work in Bimli in 1896. Many of the houses of the town were still closed to the missionary. Then came a scourge of scorpions among the people. The missionaries had medicine which relieved the pain. As one after another found relief the doors were opened for the missionaries' entrance into these homes. Miss Newcombe was greatly handicapped in the first years of her service by the lack of Biblewomen. There were no Christian women available at that time in Bimli. Others were brought from other places, but they did not stand the test. At the beginning of 1900 there were in the Christian homes in Bimli 10 non-Christian women. For three years Miss Newcombe had bestowed thought and hope on these people. They remained apparently absolutely untouched. Then she writes: "After a month, when the heart had never been so sick with hope deferred as then, October brought us that desire which is a tree of life." "A work began among these women which the following days convinced us was of the Lord. October 23rd was a memorable day for us. Five of these women then testified before a large crowd gathered around the baptistry in Polipily that Jesus is the Saviour of the world and their Saviour. The other five also are changed." When the touring season came Miss Newcombe sought help from these new con-

verts. Two of them consented, with many misgivings, to try the work for a few days, and Miss Newcombe writes: "Far beyond our expectations was the joy they gave us." Two of the number began to learn to read and made most commendable progress. Next year's report tells of the baptism of the other five women and the growth in grace of all these Christian women.

In 1904 Mr. and Mrs. Gullison went home on furlough, and Miss Flora Clarke was transferred from Tekkali to share the burden with Miss Newcombe. As Mr. Gullison was not able to return for nearly four years, these two ladies, in addition to their own women's work, carried the responsibility of the field work and the school, with its boarding department, during all that time, without a resident male missionary, and with only such aid as could be given by a brother already burdened with the charge of his own large field. In 1906, Miss Newcombe also went on furlough, and still greater care fell on Miss Clarke. During 1906-07, Miss Peck lived with her while she studied the Telugu. When the Gullisons and Miss Newcombe returned to Bimlipatam in 1907, Miss Clarke's cup of rejoicing was full. She herself went home on furlough in 1910, and upon her return to India was transferred to the work in Vizianagram.

(Excerpts from a history of the Mission Stations opened by the Foreign Mission Board of the Maritime Provinces, written by Miss Helen Blackadar.)

TOPICS FOR DISCUSSION.

1. Early History of Bimlipatam.
2. Population.
3. Landing of passengers from ships and steamers.
4. Establishing of the church and building of the bungalow.
5. The "Clock Tower" service.
6. "Somalingam."
7. The conversion of the ten women.
8. Missionaries who have served at Bimlipatam.

Mrs. McLaurin very much regrets that by an oversight she omitted to mention the name of Miss Corning among those whose graves are in Cocanada.

AMONG THE CIRCLES

Osgoods.—The Osgoode Women's Foreign Mission Circle held their annual business meeting in the Sunday School Hall, Vernon, the afternoon of January 2. Mrs. Nichols, the wife of the pastor, presided. After devotional exercises Mrs. Nichols read an interesting letter from a young soldier relative to a misunderstanding of missionary effort. The Forward Movement was introduced by Mrs. Reoch, president of the Home Mission Circle, and it was decided to go into the matter with all the zeal possible.

The meeting was specially interested in the work of the young women in the congregation. Miss Ella McConnell read a message from India to young women.

The Circle raised during the year \$173.20, made up as follows: Membership fees, \$71.20; Biblewoman, \$30.50; Life Membership for Mrs. Angus McDiarmid, \$25.00; support of a student by Mrs. D. A. McDiarmid, \$20.00; proceeds from Miss Hinman's meeting, \$4.90; Thank-offering, \$13.00; Collections, including special for Muskoka Rest Home, \$8.60.

We regret to report the death of two of our oldest members, Mrs. Albert Campbell and Mrs. Walter Carlyle.

The election of officers resulted as follows: President, pastor's wife; vice-president, Mrs. Peter McMartin; Secretary-Treasurer, Mrs. J. C. Stuart.

The Circle looks forward to doing more work during 1920 than in any previous year. After election of officers, the young women held their elections, as follows: President, Mrs. B. McKecher; vice-president, Miss Margaret Ferguson; secretary-treasurer, Miss Eva Ferguson. It was decided to give the money in the treasury of the Young Women's Society to the Parson Memorial Fund. Refreshments were served at the close of the meeting.

SECRETARY.

Toronto (Calvary).—The Womens' Mission Circle of the Calvary BaptBist Church held their Thank-offering meeting in October, 1919. The meeting was a very profitable and encouraging one. The Thank-offering amounted to \$52.55. The speaker for the evening was Dr. Hooper, who gave a very interesting address about his work among the lumber camps. He made a déep impression upon the people.

LYDIA HOWELL,

Secretary.

Leamington.—On the afternoon of Tuesday, January 6th, the regular meeting of the Mission Circle of the Leamington Baptist Church was held in the school-room of the church. After the devotional exercises, which were conducted by our pastor's wife, Mrs. Burrell, we had a very interesting talk from Mrs. McGregor, our directress, who we were all very much pleased to have with us. We had thirty of our members present and were glad to receive and welcome four new members.

At the close of the meeting refreshments were served and a social hour enjoyed by all.

MRS. F. BRANTON,

Secretary.

South Vancouver.—The Ruth Morton Memorial Baptist Mission Circle has held during the past year eleven enjoyable meetings.

The study of the book selected for the year, "Women Workers of the Orient," has proved intensely interesting and instructive.

We have had accounts read to us from time to time of different missionaries in the foreign field, and have talked over their work. We have prayed for them in the meetings, and I believe we have been sufficiently interested to pray for them privately.

Our Mite-Box Superintendent, Mrs. Westcott, has given very encouraging reports, 35 members having boxes.

Two dozen Prayer Calendars have been distributed among the members. Several new subscribers have been obtained for the missionary periodicals, 18 for the MISSIONARY LINK, 10 for the "Tidings" and 4 for the "Baptist Visitor," Mrs. Nielson taking charge of this department.

The Circle, in co-operation with the Ladies' Auxiliary, entertained the Delegates and visitors to the Annual Baptist Convention, held at Ruth Morton Memorial Baptist Church, June 24th-27th.

We were happy in receiving a visit from Mrs. Nalder in June, who gave us a very interesting account of Pandita Ramabai and her work among the child widows and orphans of India.

The Annual Picnic and usual monthly meeting was held at the camp of the President, Mrs. Reid, at West Vancouver, in August, and a very delightful time was spent.

Six quilts were made and donated to the Circle by Grandma Gregory during the year.

Clothing also was supplied for two children of the Italian Mission. Our Budget for the year was placed at \$100, but owing to the difference in exchange it was found necessary to increase it 25 per cent. We have reached our total, having raised \$124.30, as against \$87.62 in 1918. Our Budget for 1920 has been placed at \$150.

We greatly appreciate the untiring efforts of Mrs. Reid, who has been our most able President, and we greatly regret her absence from us at this time owing to illness.

Our thanks also are due to our many kind hostesses who have entertained us during the year.

CLARICE M. WILLIAMS, Sec'y "Y".

GIRLS AND BOYS.

THE MISSION BAND—A SUGGESTIVE PROGRAMME.

1. Hymn—"Jesus Bids Us Shine."
2. Prayer.
3. Business.
4. Creed—Read from the blackboard in unison.
5. Sand-table Scripture Lesson—"Jesus the Light of the World."
6. Hymn—"The Whole World Was Lost in the Darkness of Sin."
7. Scripture Exercise—An Acrostic—Five Juniors.
8. Recitation—"What if the Light Go Out."
9. Duet or Chorus—"Brightly Beams Our Father's Mercy."
10. Recitation—"Little Lights."—Small Girl
11. Hymn—"Shining for Jesus."
12. Study Period—"The Missionary Acquaintance Party."
13. Hymn—"Go Ye."
14. Prayer.

Leader's Helps for the Programme.

4. "Creed"—

Jesus lived on this earth;
 He was once a little child;
 He grew up to manhood;
 He went about doing good;
 He was crucified and buried;
 He rose from the dead;
 He went back to heaven;
 He sent His Holy Spirit;
 His Holy Spirit is our helper;
 And we are His witnesses.

5. The "Sand-table Scripture Lesson" was used in the King's Mission Band, but the introduction was arranged in its present form by Mrs. N. Mills, who also used it in the Talbot Street Mission Band in London.

5. "JESUS THE LIGHT OF THE WORLD."

(Sand-table is used for this talk.)

Introduction by Leader:—

We have a special subject for our Scripture Lesson to-day. It is just one word. Now listen, for it's something we couldn't do without. We hear it every day, but we do not stop to think how wonderful it is, because it is so common. It has five letters, and begins with "L"——. Yes, it's "Light."

When Jesus was on earth, He couldn't stay here always, for, you know, He had to go back to His Father in Heaven; but He couldn't leave this world without some light. So, before He went He told His people who loved Him that they must try to do His work.

Now I am going to ask to tell us what Jesus told them to do.

Member:—"Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

Leader:—You see that was a real command from Jesus. Of course, their Light wouldn't be so bright as His; but they could tell others about Him, and that would make them like little candles, showing the way to the great "Light."

So all through the years since then, those who loved Jesus have been trying to let their LIGHT shine.

The Sand-Table.

Leader:—Of course you all know that the world is round, and we are going to let this sand represent a **part** of the world, away over in Palestine. (Have the sand moist and make a circular mound.) We will place this big white candle in Jerusalem, and we will have it to represent Jesus, and I'm going to ask..... to light it, and then tell us what Jesus said He was.

Member:—(Lights candle.) "Then spake Jesus again unto them, saying, 'I am the Light of the world.'"

Leader:—Now, first of all, Jesus gave the light of the Gospel to His disciples; for you know He was their Teacher and their LIGHT. How many disciples had Jesus? We'll let these colored candles represent the disciples, and the boys will place them close to the white candle.

One day Jesus called His disciples to Him, and took them away off to a hill, where He talked to them.

He wanted them to tell others the "Good News," and let their LIGHT shine in other places.

Then He sent them away, two by two, and they went out through the towns, preaching the Gospel everywhere. (Carrying the Gospel LIGHT.)

(Let six boys, each taking two candles, place them at different points on the sand-table, after first lighting each one from the light of the big white candle.)—

Afterwards Jesus appointed seventy others, and sent them out also two by two.

Then after a while Jesus had to leave this earth, and some time later there was a persecution of Christians. They were scattered all over, but they never stopped preaching the Word, and many more believed in Jesus. So the LIGHT of the Gospel spread and spread and spread, until at last it reached our country.

And now that we have this wonderful LIGHT, Jesus does not want us to be selfish and keep it hidden, but He wants us to let our LIGHT shine until all people in all parts of the world know about Him and His love.

Now, don't forget the two texts of our Scripture Lesson. What did Jesus say? "I am the LIGHT of the world." (All repeat.) What did Jesus tell the disciples to do? "Let your LIGHT so shine before men that they may see your good works, and glorify your Father which is in heaven." (Repeated by member who memorized the verse.)

7. An Acrostic.—Each Junior carries a letter, which is kept out of sight till the verse is recited.

L. John 1: 4.—In Him was life and the life was the light of men.

I. John 12:46.—Jesus said, I am come a light into the world that whosoever believeth on Me should not abide in darkness.

G. John 8: 12.—Then spake Jesus again unto them, saying, I am the light of the world.

H. Psalm 119: 105.—Thy word is a lamp unto my feet and a light unto my path.

T. Isaiah 60: 20.—The Lord shall be thine everlasting light.

S. Recitation.—"What if the Light Go Out." This is in the January, 1919,

copy of the LINK. Last two verses adapted by Mrs. N. Mills to read:—

The Gift-box lies empty upon the shelf;
To borrow from it was no theft;
A vacant chair in the Mission Band
Will soon be all that is left.

And away out in India, a little child
From the mission school is sent
Back to a dreary, neglected life,
For the lightbearer's light was spent!

10. Recitation.—"Little Lights."
 Just where Jesus puts them,
 Little lights should shine—
 "You in your small corner,
 And I in mine."

Far across this country,
 Far across the sea,
 What we do for Jesus,
 Like a light shall be.

While the world of darkness
 Needs our little light,
 We must keep on shining,
 Ever clear and bright.

14. Study Period.—"The Missionary Acquaintance Party." This month we will become better acquainted with some of our Missionaries in Cocanada. (The children who represent the different missionaries are given their parts the week before, so they may memorize them.) We will make the acquaintance of Mr. J. Craig, Mrs. Craig and Miss Laura Craig; but we will spend most of our time in the Cocanada Girls' Boarding School. Miss Laura Craig is now in charge, while Miss Pratt is in Canada, so she will tell us all about the school. (Article in last month's issue of the LINK, written by Miss Lida Pratt.)

FANNIE L. LAINE.

BUSINESS DEPARTMENT

Publications.

Perhaps you will wonder why THE LINK is so thin this month. The truth is that our paper has felt the high cost of living for a long time, and her income has not really been sufficient to pay her expenses. For a few months we have decided to send her out without the cover, and in this way we hope to have THE LINK finances gradually become once more in a healthy state. You will help still more if you send us those 5,000 new subscribers.

On Monday evening, February 2nd, Miss Cowan gave a most delightful evening at her home on St. George Street. A large number of friends were invited to spend a social evening, and to follow Miss Cowan as she took the audience by picture through the devastated portions of France, and familiar scenes in London and England. A collection was taken in the interests of the Publication Committee. It amounted to \$116.75. Several beautiful solos were given by Miss Stark, Mrs. Shenstone and Miss Matthews. Everyone, and especially the members of the Foreign Board, are deeply appreciative of Miss Cowan's kindness.

By an error in print, the Paisley Mission Circle was credited in the 1918-19 Treasurer's report with only \$11.00. Their gifts amounted to \$27.00.

MISS BASKERVILLE'S "FORD".

Some of Miss Baskerville's friends will be glad to know that as she returns to her beloved work in India, her comfort and happiness will be greatly augmented by replacing "the old dead horse" by an auto.

Cocanada has good roads for a car. This is not true of all mission stations. BUT—only the small sum of \$400 has been contributed, making it utterly impossible for her to proceed with the purchase and realize her long-cherished wish.

This is a want for someone to fill. Is that somebody you?
 The Treasurer will receive all contributions.

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

BUDGET INDICATOR

Amount required for year, \$6,146.00



HOW CAN WE REACH OUR OBJECTIVE?

BY Every Circle contributing as much as last year.
Every Woman in Every Circle contributing to our Forward Movement.

The above estimate of \$6,146.00 includes the \$1500.00 for our Forward Movement.

In connection with the Forward Movement, Circles have been provided with pledge cards in order that the offerings may be made in a systematic way. Dates of payment: FEB. 1st, (this should already be in the hands of your Treasurer) MAY 1st, AUG. 1st. Please keep these dates in mind and help your Circle Treasurer by making prompt returns.

The Bands have asked to co-operate, and a number have already responded.

Individual subscriptions will be very acceptable.

OUR PRESENT SITUATION.

The first four months, as seen by indicator, show a shortage of \$770.00 or an average of \$193.00 per month.

We should stand here

We stand here

“Sacrificial living and sacrificial giving”—is the challenge for the year.

It is gripping the hearts of the people.

Has it gripped yours?

