

Canadian Missionary Link

Merrill Miss B W
31 Dalton Rd

XXXVI

WHITBY, JUNE, 1921

No. 18

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad
And weighed with a mighty fear,
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Jesus wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered "Nay!"

And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men!
Dumb must He be apart!
I do not know, but I wish to-day
I had let the Lord Christ have His way.

—Alice J. Nichols.

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of Western Ontario

Canadian Missionary Link

XXXVI

WHITBY, JUNE, 1921

No. 9

SACRIFICIAL GIVING.

Rev. J. H. Jowett, D.D.

Mere living becomes real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfutilities we are in the shadowy realm of existence and we have not yet begun to live.

Christ does not begin his reckoning, nor do we come within the range of the heavenly standards, until all superfutilities have been stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not His only Son"—the One He could not spare—gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare a guinea for the foreign field. He has no hesitation about the offering. It occasions him little or no thought. He is dealing with superfutilities, and the forceful riches of life remain untouched.

But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary," and the light fades out of the father's sky.

"Take now thy son, thine only son, whom thou lovest, . . . and offer him for an offering upon one of the mountains which I tell you of." That is the experience which shatters. The guinea was given and nothing with it. The lad was given and life went with him. It is the things we can't spare which make our offerings alive.

You can spare a half-a-crown! It is the half crown you can't spare which bears the hall-mark of Calvary and isferings to missionary work.—Sel.

the minister of redemptive life. It is when our giving touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument With Myself.

If I refuse to give anything I practically cast a ballot in favor of the recall of every foreign missionary.

If I give less than heretofore I favor reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I do not favor a forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

If I add one hundred per cent. to my former contribution, then I favor doubling the missionary force at once.

If I add fifty per cent., I say, "Send out one-half as many more"; and if I add twenty-five per cent., I say to our Board of Missions, "Send out one-fourth more than there are now in the field."

What shall I do?

I surely do not favor the recall of our whole missionary force, or of any part of it.

Neither am I satisfied simply that we hold our own so long as the great majority of the heathen have not heard of Christ.

I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offering to missionary work.—Sel.

One of the annual Women's Bazaar, 14-15, was of the combined Foreign Missions.

Out of the non-attendance Greetings were sent and eleven of their words the next to Eric North meeting. It is called "missions."

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MISSION STUDY.

One of the most interesting events of the annual meeting of the Federation of Women's Boards, held in New York Jan. 14-15, was the 21st birthday celebration of the committee for the united study of Foreign Missions.

Out of the entire number of authors none have died during the 21 years. Greetings were received from all of them and eleven appeared in person to give their words of greeting. The writer of the next text book for this year is Mr. Eric North. He was introduced to the meeting. His book will soon be issued. It is called "The Kingdom and the Nations."

The chapter headings are I Japan and Corea, II China, III India and Islam, IV Africa and Latin America, V What the World Needs, VI What is Requested of us. The book is to be a survey of the tides of thought and feeling sweeping through the world seen in relation to the Kingdom of God. Prof. Flemming, who is to write the book for 1922-23 was also introduced. With him we return to India. Following the program all went to the church parlors, where the authors lighted the 21 candles that graced the huge birthday cake and all enjoyed good fellowship as they ate it.—Tidings.

WHAT DO YOU WEAR?

A missionary who was at home on fur-rough was invited to dinner at a great summer resort, where he saw and met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

Dear Wife: I've had dinner at the great Hotel ———. The company was wonderful. I saw strange things to-day. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries."

In his great longing for money to provide the Gospel for hungry millions, he could not refrain from estimating

the silks, satins, and diamonds of the guests at the dinner in terms of his people's need.

What are you wearing?

—Western Baptist.

PRAYER FOR RAMACHANDRA-PURAM.

Miss Jones is taking charge, practically alone. She has 67 days' tour, and visits 48 villages. Let us pray, that she may be strengthened and wonderfully encouraged. Let us claim from God great things for this work. The burden of prayer should be ours. Miss Jones reports former school girls, young mothers, poor widows, wives and daughters of officials, all welcoming the Bible-women and their teaching.

Mr. and Mrs. Daniel Matheson are with Miss Jones. They are learning the language. Pray that they may speedily accomplish this often difficult task. Let us at home remember "prayer changes things."

Let us give thanks that they are permitted to be with Miss Jones to cheer and support her by prayer and counsel.

Pray that Miss Hatch, who is now in Brandon resting, may have health restored and be enabled to carry out her wish to return in early autumn to her beloved work.

Let us give thanks for the safe return to Canada of Mr. and Mrs. J. R. Stillwell. Also thanks for the splendid permanent progress of the spiritual work in which they are engaged.

Pray that they may have health of body and refreshment of soul during their stay here.

Prayer for Bolivia.

Pray that Miss Mangan, who is now recovering from a severe operation, may be fully restored to health and return to Bolivia with the living message.

Pray for Miss Booker as she makes a study of the Spanish language.

M.C.S.H.

FOREIGN MAIL BAG

MISS WILSON WRITES OF HER NEW
WORK AT PENIEL HALL,
BOLIVIA.

"Perhaps you have heard before this that I am engaged in work among the Indians this year. I am located on the shore of Lake Láticaca, about sixty miles from La Paz and seven miles from the nearest post office. There are no English-speaking people nearer than La Paz that I know of, so you see I am being a real missionary now.

"My chief work this year is teaching and I am finding it very interesting. Most of the pupils are boys, who knew no Spanish when they started. They come bare-footed, but wear knitted caps with ear tabs, which they keep on in the house. The older boys wear felt hats over these caps when they are outdoors. The Indians always wear such caps from the cradle to the grave. I have not insisted that they take them off in school; if I did they would surely catch cold. I have to spend a great deal of time in trying to invent new ways of teaching the same lesson. Perhaps their patience does not wear out with repetition, but mine does. They are all industrious, however, and some of them show signs of advancement, so I am quite encouraged.

"I am living in a little mud house by myself, but am getting my meals with a native family of the Chola class. Their table etiquette is somewhat different from ours. For instance, they never forget to say thank you for the favor of eating with them, but when they eat soup, drink tea, or, in fact, take anything from a spoon or cup, I imagine it is the orchestra playing.

"The mother never eats at the table with us, but sits at a side table, although she has Indian servants to wait on the table. She appears to be more comfortable sitting on the floor than elsewhere.

"My house looks very much like the other Indian huts around about, except that it has some windows in it; but inside it is a palace compared with theirs. I brought all my worldly goods with me

when I came out here, with the exception of an electric iron and electric reading lamp. The latter I lent to a missionary at the American Institute in La Paz.

We have repapered the walls of my rooms and I have them fixed up quite homelike and cozy, with crotonne coverings on my trunks, etc. I was inside one of the Indian huts the other day, as I have been giving the children antiseptic baths for some kind of skin disease. The family bed (a mud bench) was on one side, a pen for the guinea pigs on another side, another bench with some crockery on it on the third side, and the door on the fourth side. That was home, sweet home for them.

"The weather here is about like spring and autumn weather all the time, although this is supposed to be summer. I have worn my coat in the house and out almost continually since coming here.

"Last week we covered a little old canvas boat that was here, but found on trying it out that it leaked a little, but I think when it has had another coat or two of paint it will be all right. When Miss Booker arrives we shall be able to have some recreation with the boat. I do not care about going far from shore alone. Miss Booker was to have sailed on the 26th inst., as I suppose you have noted from the denominational papers. I have never met her, but she is to come out here while studying the language and I trust we may like each other. In that case we shall have a happy time together.

"I like Spanish very much. It is, of course, becoming easier all the time. I am glad to be here away from English-speaking people, so that I can have a chance to use it every day. There are a great many English-speaking people in La Paz with whom one comes in contact constantly, and one can really get along without speaking Spanish, providing he were not a business man or missionary. The Indians here speak Aymara, which is a very difficult language to learn. I have been frankly told by my fellow missionar-

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les that I am too old to get it and that I may as well not try, but I am conceited enough to think differently if I spend time studying it.

"Here is eighteen, "Tuncaquimsakall-koni." See if you can pronounce that. All the words are long and many are more difficult to pronounce than the sample I have given you. In fact, that is an easy one. The language has been reduced to writing and there is a Spanish Aymara grammar and the Gospels in print, but Mr. Ruiz, the administrator, says that the Gospels if read would not be easily understood here, as the vocabulary is not that used in this locality. He thinks they must contain the vocabulary of the Peruvian Aymaras.

"The servant problem here is quite different from that in the home land, but is trying nevertheless. There are servants aplenty and wages are not high, but each servant wishes to do one thing only, so if a person wishes the house kept clean, and cooking and washing done, she must have three servants. Many English and American families in La Paz, who would not be considered wealthy, keep three servants and send the washing out besides. The wages and board of three servants amounts to considerable. Then, of course, they are untrained, and when they have been taught and taught again how to do things, until one would think they ought to know, and some day tells them so, they pick up their things and leave immediately. Personally I have not had to bother with them yet, but I would like to have somebody to do the housekeeping for me here, so that I could have more time to study. I am told that I might have part of the "pongo" service, which I think would be little better than none.

"The Indians here live under a sort of feudal system and some one or two from each family have to serve at the house of the owner a week in turn. How would you like a change of maid every week? A 'pongo' is a man-servant, which is even worse.

"I am surprisingly happy out here alone, I go to bed early and get up

early, which is something new for me, as I have always been an owl.

"School opens at eight o'clock. As yet I have only sixteen, which is a very small school but I hope to have more after "Carnival," which will take place next week. Mr. Ruiz says the boys are nearly all away earning money to buy new clothes for the "fiesta" and of course Indian girls do not need an education, so they think and act accordingly."

(Note.—We are indebted to Mrs. F. W. Patterson for the above interesting extracts from a letter which she received from Miss Wilson.—Editor.) — *Western Baptist.*

BLIND PAPPYAH.

By Mrs. Gullison.

The missionary had been at work in his office most of the day. He was weary as about 4 p.m. he prepared to go out for the usual village preach.

"Don't wait supper for me, wife. It is moonlight, and I may not be home till late," he called, as he mounted his old bicycle. He was thinly clad, and wore a pith hat, for although late in the afternoon the sun rays were still hot.

As he pushed steadily along over the hot country road, he heard the honk! of a motor, and soon a merchant from the town sped by, and in the cloud of dust that followed the car soon passed out of sight. But the thought of it lingered in the missionary's mind as he plodded along. His bike seemed heavier, the sun hotter, and his means of locomotion slower than before. If he could only have something of the kind how different his work would be! With a preacher to help him he could motor out to a village eight or ten miles away, spend an hour in evangelistic work there, and visit other villages on his way back. Instead of returning home hot, dusty and tired, as he usually did, he would feel refreshed by the drive in the evening air. But without a private income such a luxury was out of the question. However, much a motor would help, he realized that he

must continue to make the best of what he had.

After cycling four miles he dismounted, and made his way to a village not far from the roadside. A friendly shade tree invited him to rest a bit. Taking off his hat he wiped the perspiration from his brow, and sat down on a stone under the spreading branches. The ever present pariah dog soon announced his arrival, and it was not long before one and then another came up curious to know why he should be sitting there. Men on their way from the fields; women carrying water from the well; children, naked, dirty, diseased, stopped, and very soon he found himself the centre of a most interested group.

"Well, sir, how are the crops?" he asked one of the men.

"They are drying up, sir. No rain. We will die of famine," was the reply.

It was not long before the conversation, which began concerning things temporal, was changed, and the missionary went on to tell about the cause of starvation, sickness and death, and of the Saviour of the world who came to give eternal life to all who would believe in Him. As he spoke the crowd thickened. Among those who came was an old blind man who seemed to be particularly interested, and who assented to all that was said. His clothes were soiled and ragged, and he evidently was a Mala, that is of the lower class or outcaste people. But he seemed to be intelligent, and the missionary made up his mind to find out more about him.

"Have you ever heard about Jesus before, grandfather?" he asked.

"Oh yes sir," he replied. "Years ago Mr. Sanford and his family came to Bimlipatam. He built the mission house there and I used to cook for them. Every day the men who were working on the buildings and the servants were called together for worship, and Mr. Sanford told us all about Jesus, and I have never forgotten."

"Do you believe what Mr. Sanford told you was true?"

"Yes, sir, every word was true."

"Well, why have you never become a Christian?"

"I am afraid, sir, if I should become a Christian my people would disown me."

"But you are an old man. You cannot live much longer. Don't you want to become a Christian before you die?"

"Yes sir, I will before I die."

Thus the conversation went on until the daylight faded and gave way to the softer shades of moonlight. It was time for the people to go home for their evening meal.

As the missionary rode back to the town his mind was again busy, not with thoughts of motor cars this time but of the wonderful way in which God did His work. His mind went back to the early days of our mission, when our first missionaries, Mr. Sanford and Mr. Churchill began sowing the seed of Gospel truth as they built their dwelling houses and struggled with the study of a new language and a new people. Already he had baptized the man who had taught Mr. Churchill the Teiugu language—Luxmi Narsimulu, who for over thirty years studied his Bible and prayed in secret to the God Mr. Churchill had taught him to love. "One soweth and another reapeth." Mr. Churchill had gone home to his reward. Mr. Sanford was still living, but had changed his field of labor. "Others have labored and ye have entered into their labor," seemed to ring in his ears.

"You never can tell when you do an act. Just what the result will be,

But with every deed you are sowing a seed

The' the harvest you may not see."

Weeks and months passed. In conversation with some of the Indian Christians, the missionary found that they were acquainted with the old blind man Pappiah. They visited him and encouraged him to take a stand for Christ. Some of his relatives had already become Christians.

Finally, one evening, the pastor of the Church at Bimili came with the glad message that Pappiah and his wife had both decided to be baptized. They came before the church, and with several oth-

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ers were received for baptism and church membership.

The following Sunday, immediately after the morning service, Missionaries, Christians and some few curious onlookers, gathered around the little Baptistery in the garden, near the Mission House, where Pappiah had served as cook and learned the gospel story fully thirty-five years before, and watched him who had been a secret believer all these years buried with his Lord in Baptism.

He and his wife spent a few days with friends in Bimli, and then went back to their village to enter upon their new life. They were provided with a generous supply of Scripture portions and tracts, and sent out to visit the villages within walking distance of their home, to carry to the people of their own caste the gospel story, and to distribute Christian literature.

Before leaving India we visited Pappiah and his wife. They had just returned from a tour among the villages, and his old face shone as he told us of his effort to carry the message of Salvation to the lost. He could not see, so his wife had to take his hand and lead him. He could not read, so he had to get some of the villagers to read for him. But he was doing his best. "God's work is done by each one doing his own part, though small, in his own place."

Several from that village have since become Christians, and we hope for many more. Just what part he has had in helping them we cannot tell, but we feel assured that

"He who in his righteous balance
Doth each little action weigh"
will not leave unrewarded the effort of poor blind Pappiah.

A GLIMPSE OF THE WOMEN'S HOSPITAL, PITHAPURAM.

"People do have such queer things the matter with them!" When one exclaims in surprise, Dr. Allyn only laughs and says, "Oh, that isn't nearly as interesting as—." It is hard for the lay mind to grasp the meaning of the medical terms,

but it is not hard to grasp the meaning of patients' words as they tell of their thankfulness for relief from pain.

They are all castes, non-caste, and Christians. Quite a number are Mohammedans. This young Mohammedan girl has no less than three things the matter with her, each one worse than the last. Her sister who is seventeen is the mother of two children. It is hard to believe, but here are the children.

This woman had a major operation. She chose a 'lucky day' and now she will consider the day more lucky than ever. Her bright eyed baby boy stretches out his arms to the doctor, and in his own language tells us of the queer hospital world he finds himself in, and his contented little cooing tells better than words how much he thinks of the doctor lady, and the nurse lady.

That fine looking young woman is a high caste widow who has sold herself to a rich merchant and in suffering is paying for her sin.

My, how thin this woman is, but she is fat compared to what she was at first, the doctor tells you. Married to a man much her senior she found life so miserable that she thought she would end it, by starving herself. Too weak to resist they brought her to the hospital, and one hopes that the future will hold more joy for her than the past.

They wanted to take the baby, who is on the next cot, away, because they thought he was going to die. They were persuaded to leave him and he is slowly but surely getting well again. One coming in has interrupted his dreams and he whimpers until his mother bends over him and pats him back into the land of Nod, where for the time he forgets that life is not a happy healthy baby.

Here in the corner is Kantamma's baby boy, two days old. She used to be the doctor's ayah and did the dusting and mending, and made a warm place for herself in the hearts of those whom she served. She was too tired to stay after the baby came, so slipped away to the land where there is no more weariness or pain. They held the funeral service in the early

morning on the verandah, and it was told how Kantamma was not afraid to go to that other world, for it was the home of the Great Physician.

The two hospital babies gurgle good-bye as you pass them. The nurses take turns mothering them, and are proud to show all their little tricks.

It is time to go, and as we leave here comes a very sick woman. They have brought her forty miles in an ox-cart. The beds are only emptied to be filled again, and the work of healing goes on bringing a new lease of life to many. As the sickness of their bodies is healed God grant they may feel the touch of the Great Physician on their souls.

MARY STILLWELL McLAURIN.

WOMEN'S DOMINION INTERDENOMINATIONAL PRAYER MEETING.

The Interdenominational Prayer Meeting has now been held for two years by the Women of Canada and the Interim Committee of the Women's Missionary Boards desire to make some statement with regard to the spirit and success of these meetings. The following extracts from reports sent in show the splendid spirit and consecrated co-operation of our women from the Atlantic to the Pacific:

"Many union services marked the Women's day of Prayer, and many letters testify to its value. All report helpful meetings, with "The knowledge of unity in essentials" and the same missionary ideas as new factors in community life. Had the Forward Movement done nothing more than this its existence would be justified, but this is not all. We have felt a new spirit in our work revealing itself in a devotion and service that could only spring from a deeper consecration."

"We had a very fine Prayer Meeting in the first Baptist Church. The meeting was much better attended than last year and the spirit was of the very best. The gathering was not at all formal; everyone took part very heartily and there

was a real feeling of union throughout the service. I am sure great good must result from our coming together."

"From all parts of our Province come words telling of the great inspiration, the good fellowship promoted and the bonds of sympathy created between women of various denominations because of the great union prayer meetings. At one centre representatives of the Salvation Army and an African woman who had been a missionary for many years in Central Africa took part with other denominations. The programme so carefully arranged was used by all. Co-operation has done wonders in bringing women of the various denominations closer together and giving to each a more sympathetic feeling in the work in which all are engaged. Everyone felt the joy, the blessing, the inspiration and the good fellowship engendered by this United Prayer Meeting, and all earnestly pray for its annual recurrence."

At the meetings throughout the Dominion collections were taken; the balances after the necessary expenses were met being given to the Chinese Famine Fund. The committee in charge of the arrangements for the Province of Ontario asked that the balance of the collection after the necessary expenses were paid be sent to the General Treasurer of the Interim Committee, Miss Norton, Moulton College, Toronto, for expenses in connection with the Federation Movement. The Committee appreciated very much this kind provision for expenses, but as the total amount received was \$391.98, the committee felt that this was too large a sum to keep on hand for expenses. The following disposition of the money has therefore been made: \$150.00 to the General Chinese Famine Fund; \$100.00 to the Christian Literature Fund of the Federation of Women's Foreign Mission Boards of North America, whose publications are used by missionaries of all denominations in the fields abroad. \$148.98, the balance remaining, was retained in the hands of the Treasurer of the Interim Committee for expenses.

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AMONG THE CIRCLES**ASSOCIATIONS.**

The Annual Meeting of the Circles and Bands of the Peterborough Associations will be held in Belleville, June 7th, commencing at 1.30 p.m.

A good program has been arranged. Will every Circle and Band send delegates?

MARY A. NICHOLS, Director.

Whitby-Lindsay:

To be held June 14th at 10.30 a.m., in Oshawa.

Will the women all please make a special effort to be present at the morning session for business.

JEAN PRIEST, Director.

Norfolk:

Annual Meeting of Circles and Bands will be held in the church at Courtland, on Tuesday, June 7th, at 1.45 p.m. and 7.30 p.m. Churches where there are no circles are invited to send delegates. Mrs. C. N. Mitchell, formerly of our Bolivia Mission, will speak on the work there. Home Missions will also be represented.

F. M. PEABCE, Director.

Middlesex and Lambton:

The Middlesex and Lambton Association will meet at Petrolea, June 7th. It will be Women's day. Miss Ethyl Aldridge will speak on "He's Counting on You." Our beloved Missionary, Miss Pratt, will also speak. Do not fail to be present. Morning session 10.30.

ROSA BALDWIN, Director.

Eastern Association:

The meeting of the Circles and Bands of the Eastern Association will convene at Quebec Baptist Church on Tuesday, June, 7th, at 2.30 p.m. We hope there may be a large delegation present to enjoy the good program. Let the Y.W. Circles be well represented as well as the Senior Circles and Mission Bands.

PRISCILLA M. CHANDLER, Director.

Collingwood:

The annual meeting of the Circles and Bands of the Collingwood Association will meet in the Collingwood Baptist Church at 2.30 Tuesday, June 21st. Mrs. C. J. Holman will be our Home Mission speak-

er and Miss Ethyl Aldridge will represent the Foreign Board. Let all Circles and Bands endeavor to have delegates present.

BARBARA M. DENNIS, Director.

Sault Ste. Marie:

The Mission Circle of Wellington Baptist Church, held their April meeting at the home of Mrs. O. Hopkins, James St., Mrs. Hamilton, the President occupying the chair. She was assisted with the opening exercises by Mrs. McColl and Mrs. Copeland, after which several interesting papers were read. A portion of time was then set aside for prayer and testimony, several of our number telling how God had blessed them. Mrs. Hamilton urged the necessity of more prayer on the part of our members if we are to accomplish greater things this year. Mrs. McColl sang a solo and meeting was closed with prayer by Mrs. McPhail.

It was the intention of our President that a special Easter Offering be taken up at this meeting, but as we are soon to have Evangelistic services in our church, and extra funds would be required; it was thought best by those present that our offering be given over for this purpose.

Our meetings have been quite well attended, averaging 13 the past six months.

There were 14 present. Dues collected amounted to \$3.95.

MRS. THAYER, Sec'y.

Eglinton:

On Wednesday evening, April 6th, we held our Easter Thank Offering. Mr. Tuzek, our Polish Missionary, was the special speaker. There was a good attendance and an offering of \$26.00, making a total of \$66.00 in thank offerings for our circle this year.

Since the New Year there has been a wonderful spiritual growth in our circle and a linking up of the different women's meetings. We have two devotional meetings, a work meeting and a missionary meeting each month. Much time is spent in prayer and we know that God heard and answered far above what we have asked and in ways we did not expect.

BERTHA TREEBY, Secretary.

THE CANADIAN MISSIONARY LINK

THE YOUNG WOMEN

A STUDY OF PALKONDA

By Mrs. Wm. C. Dennis.

The names of many Indian towns have a meaning, so with Palkonda. It is made up of two words, "Palu" meaning milk, share or portion, and "Konda," a hill or mountain, so it may mean "hill of milk" or "dividing hill." Through the hills about two or three miles from the town runs a line dividing the estate which at one time belonged to the petty king of Palkonda and the estate which belongs to the native prince of Parla Kimedi. So it seems that the name might mean "Dividing Hill."

Look at the missionary map for its location with regard to other fields of our Mission. Palkonda is sixty-one miles from Bimlipatam, fifty-two from Rayagadda, forty-five from Vizianagram, forty-two from Bobbill, thirty-five from Parla Kimedi and twenty-five from Chicacole. It is from twenty-five to thirty miles from the sea and eighteen from the nearest railway station.

One travelling from the station to the town always enjoys the range of picturesque hills which run along the north and east of the field. To the south and east are miles and miles of plains. These differ in beauty according to the rain fall. If there are regular rains it is difficult to find anything more beautiful than the fields of green rice waving over the country. But oh, when the rains fall and these same miles are dry, scorched land; it is hard for anyone living in Canada to imagine the contrast.

The Government of India has built fine hard roads throughout the country and Palkonda field enjoys her share of them. In the town there are Courts of Justice which were built and sustained by the Government. There is a hospital and staff maintained, where the sick are treated and receive medicine free of charge. Also primary schools for girls and boys and what is called a lower secondary school for boys which leads up to high

school. Although none of these institutions have reached their ideal, yet Palkonda does derive much benefit from them.

The History of the Palkonda mission-aries goes back to the days of Dr. Mc Laurin when he and the pioneer missionaries of the Maritime Provinces "spied out" the land. It was first opened as an out-station of Chicacole in 1888, and in 1891 the site for the Mission House was purchased and temporary buildings erected by Rev. I. C. Archibald. The following year it was set apart as a field by itself with Rev. and Mrs. Barss in charge, but owing to Mrs. Barss' health they had to return to Canada. So for the next five years it was again under the charge of the Chicacole Missionaries. In the fall of 1899 Rev. and Mrs. Gullison were stationed there, but shortly after the Bimlipatam missionaries had to return home so the Palkonda field was again vacant, owing to Mr. and Mrs. Gullison being asked to go to Bimlipatam. In February of 1900 Rev. J. C. Hardy went to the field and remained to the spring of 1914, with the exception of a short furlough in 1906. While in Canada Mr. Hardy was married and Mrs. Hardy proved a most faithful missionary during the years in India. In January of 1907 the writer went there as the pioneer single lady missionary to the women and children of that vast field. When Rev. and Mrs. Hardy went on furlough Rev. and Mrs. Gunn took up the work and remained until the fall of 1915 when Rev. Mr. Tedford took charge; Mrs. Tedford joined him in 1918. Miss Winifred Eaton joined the staff in 1910 and with the exception of the months on furlough, has worked continuously for the salvation of the people.

Palkonda has a population of 212,000 made up of four classes, Telugus, Oriyas, Jatalu and Savaras, mostly living in villages covering an area of 490 square miles.

Balla Goorannah was one of the early converts on the field, hearing the gospel

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first preached by a colporteur of the Bible Society. He bought a copy of the Psalms and Proverbs, also a booky entitled the "Way of Salvation." From this he first read of the Saviour Jesus Christ. Later when Rev's. Churchill and Archibald were touring the field he was led to accept Christ as his personal Saviour and was baptized. Many persecutions followed but about thirty years he bore testimony to the keeping and saving power of Christ. In all that time he never entered his house, ate with his family, or touched one of them. The breaking of his caste (weaver) by joining the Christians meant much to him.

In 1900 a little Church of nine members was organized but not until May 28th, 1911, was there a building. This was formally dedicated to God January 7th, 1912, when the Northern Canadian Baptist Telugu Association met with the Church. Previous to this services were held on the verandah of the Mission House.

Palkonda has been known as one of the weakest of our Mission Stations, in the number of native Christians. When year after year has passed without baptisms it is only such passages as are found in Isaiah 55: 10-11 and Galatians, 6:9 that keep the Missionary at his task. A glance at the annual report will give items of some of the visible results. From "Among the Telugus" of 1912-13 we read of seven being baptized, two from the Christian community and five from among the Hindus. The history of Rammama found on Page 44 is most interesting and inspiring reading. The report of 1913-14 gives no baptisms but the missionary firmly believes that in many cases "the citadels of the intellect have been taken for Jesus." 1914-15 reports two baptisms. During the year Mr. Gunn was placed on the town council as the special representative of the Panchamas (outcastes), believing in this way he would get in closer touch with the people. He found the Government had many schools but all taught by Brahmins who took no interest in the education of the children but merely in their salaries. Only lack of Christian

teachers and money prevented him from taking all these schools over for they were offered to him, if he found qualified teachers. During 1915-16 Mr. Gunn was on the field for eight months and states the prospects of the work good and the attitude of the people most responsive. There are also great opportunities among the hill people who are more accessible to the gospel than those on the plains. He goes to Samalkot and Mr. Tedford takes charge. One is baptized.

From the year book 1917 we read of progress along all lines. Touring was diligently kept up and many villages visited, thousands hearing the gospel. The special evangelistic services held by the late Mr. Walker were well attended by caste and non-caste people alike. The power of the Lord was present to convict. A number became inquirers and five asked for baptism of whom three received the ordinance.

During 1917-18 the missionary travelled 1000 miles preaching the gospel in all the large centres of his field. Besides he rendered help on the Bobbili, Vizagapatam, Sompeta and Chicacole fields. Four were baptised. During the year Balla Gooranah passed peacefully away, bearing a shining testimony to his faith and hope in Jesus Christ.

Probably the brightest year from an evangelistic standpoint in the history of Missions on the Palkonda field is that of 1918-19. The report of Mr. Tedford in "Among the Telugus" should be read by every member in every circle of our Society. If you haven't a copy you could no doubt borrow one from the General Sec'y., Rev. H. E. Stillwell, 223 Church Street. A shorter account is given in the annual report of 1918-19 also obtainable from Mr. Stillwell. Imagine if you can on this barren field 400 gathering at an evangelistic meeting. They tell of five men of the merchant caste, who after listening to the Gospel message, claim to have seen the Saviour in a vision; also of a wandering Sadhu who, having heard the claims of Jesus reports that he too saw the Lord in a dream; of boys who came and confessed their sin and testified to loving

Jesus but owing to the opposition of their parents could not be baptized; and again of twenty in a meeting raising their hands for prayer and later of three asking for baptism. Thrilling reading if you will get the reports.

In a recent letter from Miss Eaton she writes of the Church and missionaries praying for at least twenty-five converts last year. Six had already been baptized.

Falkonda, the hitherto unfruitful field. Are we in any way responsible for its condition? Have we neglected to uphold those who have gone into the thick of the battle? Let us read again Eph. 6:12, and ask the Spirit to impress upon us just what the "battle" means in Telugu land. Let us pray for God's blessing on the efforts of our Missionaries; let us wrap our gifts in more prayer; and let us assure them of our sympathetic interest. "Then shall this moral desert rejoice, and blossom as the rose."

Suggestions for Study.

1. Give meaning and location of Falkonda.
 2. Tell of benefits derived from British Government.
 3. Give brief historical sketch of Missionaries.
 4. Tell the story of Balla Gooranah.
 5. Write a paper on the Spiritual results of the field.
- Bracebridge, Jan'y. 1921.

TORONTO ASSOCIATION

The annual meeting of Circles and Bands of Toronto Association will be held in the Baptist church, Markham Second, on Tuesday, June 7th, 1921.

Mrs. Stillwell and Rev. A. A. Scott will speak on India.

Mr. Charles W. Tuzek will speak on Home Missions.

Dr. Hooper will give an address on "Evangelism" and Miss Simpson, our outgoing missionary will speak.

Meals will be provided at the church. Trains, G.T.R. leave Union Station at 7.45 a.m., 1.15 and 4.40 p.m. Returning leave Stouffville at 3.45 and 8.29 p.m. All these trains stop at York.

Notice the program for the Whitby Conference. It offers a great opportunity for culture and inspiration along missionary lines. Our Circles and Bands would profit greatly by sending delegates.

WHITBY MISSIONARY SUMMER CONFERENCE

Eight Days of Rare Opportunity.

June 28th to July 5th are the dates this year for the Whitby Missionary Summer Conference. This Conference conducted each season in the splendid buildings and beautiful grounds of Ontario Ladies' College, Whitby, has come to be looked forward to as one of the most enjoyable and inspiring gatherings of the year. Held under the direction of the Missionary Education Movement—a movement through which the various denominational Mission Boards co-operate, it presents an exceptional opportunity for gaining world vision, for studying missions and missionary methods and for meeting in delightful fellowship the leaders, missionaries and workers of all denominations.

The program this year will be of special interest and helpfulness. Each day opens with a period of Intercession. The Bible study hour, which begins the program of the day, will be under the direction of Dr. G. C. Pidgeon, of Bloor St. Presbyterian Church, whose splendid work in this department was one of the features of last year's conference. Mission Study this season will include groups on the following interesting studies: "World Friendship, Inc."—a new study book setting forth the different phases of work carried on in connection with the modern Foreign Mission enterprise; "Canada's Share in World Tasks"; "India," "China," and "His Dominion." There will be also a group for leaders of Juniors and Mission Bands, conducted by Miss Claribel Platt, B.A. of Moulton College, formerly a missionary in Asia Minor, which will present a special opportunity of rare value to leaders of boys and girls. The Open Parliament on Missionary Methods in the Sunday School, Young People's Society and other organ-

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izations of the church, will be full of practical suggestions.

Among the leaders who are expected, in addition to those mentioned, are: Rev. Dr. Murdoch MacKenzie, Honan; Rev. Dr. E. W. Wallace, of West China; Rev. Frank Russell, Central India; Rev. R. H. A. Haslam, formerly of North India; Rev. Dr. R. P. McKay; Rev. H. E. Stillwell; Rev. H. C. Priest and other missionaries and representative leaders.

The afternoons are devoted to rest and recreation, thus making possible an ideal and delightful vacation, combining pleasure with profit, a most delightful outing with eight days of rare inspiration and practical training. The evenings are given over to a twilight service on the lawn, followed by a platform meeting with messages from missionaries and addresses by outstanding speakers.

The expenses are very moderate. The rate for entertainment for the entire period is Ten Dollars (\$10.00); the Registration fee Three Dollars (3.00). Applications should be forwarded as early as possible. All our Mission Circles, Mission Bands, Sunday Schools, Young People's Societies and other organizations of the congregation should arrange to have delegates in attendance, who will carry back the spirit and helpfulness of the Conferencos.

Application for registration and enquiries should be sent to Rev. H. E. Stillwell, 223 Church St., Toronto.

KITCHENER Y. W. M. C.

We are glad to report an Evergreen Circle, having held a meeting every month, although handicapped by a change in Presidents. At our 1920 March meeting, Miss Cameron retired and Mrs. Johnston became President, but owing to ill health she had to resign and at our October meeting Mrs. Detenbeck was elected President. She in turn gave it up at our last meeting when Mrs. Wood became President.

We have a membership of twenty-five. The girls take part in prayer, prepare the topics and help to make the meetings interesting and profitable. In June Miss

Knapp held a social meeting at her home when the mite boxes were returned. The young men of the Church helped in this which added a nice little sum to the treasury. In August we held a union picnic with the Senior Circle when Miss Kaufman, a returned Missionary from Japan, gave an address. In October we held our Thank-offering in the school room of the Church when the girls gave the pageant, "The Hanging of the Sign," and Mr. L. Shelley gave an address on the life of Dr. Jackson; thank-offering amounted to \$25.26, which was sent to Miss Hinman, and our student in Miss Pratt's School. We are holding the Association in our church in June, and hope the girls will receive an inspiration for our next year's work.

A. E. KNAPP, Sec'y.

EASTERN SOCIETY. IMPORTANT.

Dear Circle Members,—

Did you read our President's letter in the April Link? If so, did it cause you any special thanksgiving that your girl attended school in a Christian Land? Was the corresponding sec'y's. letter read in your circle? If not, then please ask for it as every circle received one. This Yuyuru wall, so much wanted to protect the girls in our missionary's care, needs \$1000.00 to build it. The Bands have made a good start with bricks at 10 cents each, but a deal of cement in DOLLARS is needed, also a gate, and for these we look to the women of our Circles. All money for this should be in the hands of the Treasurer not later than June 30.

The money has not come in to supply our regular estimates in the past seven months, so will treasurers kindly send in all cash on hand and save the treasurer undue overwork in the closing weeks of the financial year. While on your vacation this summer, please remember YOUR stewardship, and the call of A Loving Father whose other sheep we have been called upon to tend.

Yours in the Master's Service,

M. KIRKLAND.

THE CANADIAN MISSIONARY LINK
OUR MISSION BANDS

WHAT THE SUN SAW.

India.

What shines into your east window every morning? The great round sun looks as if he had just gotten up, but if you ask him he would say, "I am half way round the world already. India is called the East, and they say the sun rises in the East, so we will call India my starting place, though, as I never stop shining somewhere, I guess I never had but one start, and that was when God made me."

"But what did you see in India," Big Sun, when you woke up the children there?"

"Why I saw lots and lots and lots of brown babies, and little ones of all sizes. They did not have pretty bed-rooms and cribs as you do, nor nice clean clothes laid out for them to wear. The Hindu child's mother does not bother to dress it at all sometimes till it is about seven years old. I saw many whose only clothing was a bracelet or ring, or perhaps a string of beads or shells around its waist. The mud house in which the baby wakes up has no up-stairs, no windows, no paper on the walls, no carpet on the floor. Very often when baby wakes no one is at home; mother has gone to the rice fields to work with the rest of the folks, and unless there is a little sister in the family, baby must lie still and wait till mother comes back.

"But Little Sister, like Miriam, who watched the baby Moses, is a real little mother, and carries baby everywhere—he sits on her hip with one of her arms around the little one. Little Sister may grow very crooked if the baby is heavy, but she is only a girl, and girls are made to work and look after the boys, and if baby is a boy, Little Sister is proud to wait on him.

"Little Brother is busy, too, in some field likely, watching the cattle. I am very hot when I shine on India," the Big Sun says; "and so nearly everyone is up and at work before I rise in the morning.

When it gets near noon it is too hot to work; then the meal must be cooked, and Little Sister is very useful again in helping mother. She must know how to cook when she is grown, and you could often see her with a tiny fireplace, little pots and kettles, preparing food just as mother does. She helps to sweep the earth floor, sprinkles it with lime and then draws lines and curves to make a pretty pattern, which they all think as beautiful as your figured carpet. Little Sister has a rough wooden doll sometimes; she plays 'jacks,' 'tag,' 'hunt the button,' and 'ring,' only not choosing as you do, but marching in and out and around as you do to a drill."

But it is not because Little Sister's home and bed clothes are different from ours that we feel sorry for her; it is because she never heard about the dear Christ-child or her Father in heaven.

—Sel.

BOBBY'S PRAYER.

"Dear Father, there's the other boy to-night,

Who's praying to a god that's made of wood;

He asks it to take care of him till light,

And love him—but it won't do any good.

"He is so far I cannot make him hear:

I'd call to him and tell him, if I could,

That you'll take care of him, that you are near,

And love him—for his god is made of wood.

"I know he'd ask you if he only knew,

I know he'd love to know you if he could;

Dear God, take care of him, and love him, too—

The other boy, whose god is made of wood."

—Er.

"To the dreamer who can work, and the worker who can dream, life surrenders all things."

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Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.
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50c. a year in advance.

BUSINESS DEPARTMENT.

Treasurer's Corner
For Ontario West.

As the treasurer has been receiving an unusually large number of questions regarding the business part of our work it seems fitting to repeat certain "rules and regulations."

Firstly: All money for the work of our Women's Foreign Mission Board should be sent to Mrs. Glenn H. Campbell, 113 Balmoral Ave., Toronto. This means regular Foreign Missionary money, student support, Bible women support, Building Funds, etc. Expect a receipt by return mail. Examine that receipt carefully to see if the Treasurer has read your letter aright. Sometimes (indeed amazingly frequently) the Treasurer has to guess at information withheld in your letter to her.

Remittances.

The best way for Toronto contributions is by cheque.

For out of town treasurers the best way is by money order. If, however, you send cash, register it. If you prefer to send a cheque, either add fifteen cents for exchange or have your Bank mark it "pay at par in Toronto." If you have it merely marked "accepted" it costs fifteen cents to cash and this will be deducted from your remittance.

Life Memberships.

Formerly these were issued by the Secretary. Now the Treasurer sends them out. The orthography is dubious but the delay lessened. Any one wishing a Life membership in the Foreign Missionary Society should send \$25 to Mrs. Campbell. Expect a receipt by return mail and the Certificate the following mail.

Students and Biblewomen.

Mrs. Harold Firstbrook, 63 Highland

Ave., has full charge of allotting Bible women and the students at the Cocanada Boarding School. Please do not ask the missionaries to assign Bible-women. If you do they will refer you to Mrs. Firstbrook. We wish to keep these lists as accurate and up to date as possible, and this can only be done when one person is responsible. And will the missionaries please note (if by chance any should read these business notes) that any items of interest regarding students or Bible women will be gladly received by Mrs. Firstbrook in order that she may have information available to pass on to enquiring supporters.

Our Cocanada Boarding School.

A curious state of affairs has arisen. There are at this moment more people wanting to support students than we have students to be supported. There are more students wanting (perhaps clamouring would be the better word) to enter our school than we can accommodate. The solution to this problem is obvious. We must provide more accommodation for these students who are waiting to come and for whom support is available. We asked (in our estimates) that you send us this year \$1000.00 to enlarge our Cocanada Boarding School. What do you think has been the response?—*not one cent*. So now instead of writing the Treasurer and saying "I have five dollars extra that I wish to give where it would do most good" say "I am enclosing ten dollars extra money. Please use it toward enlarging our Boarding School at Cocanada."

And finally, don't forget that the treasurer is always delighted to hear about your work and to answer any questions in her power.

Mrs. Glen Campbell,
118 Balmoral Ave. M. C. CAMPBELL

TO BE OBTAINED FROM THE LITERATURE DEPARTMENT.

Exercises.

- "A Bag of Wishes"—For 7 children. 3c
- "Aunt Polly Joins the Missionary Society."—for five young ladies, one of whom is a missionary enthusiast and persuades "Aunt Polly" to join the Missionary Society. 5c
- "Heroes of the Island World"—for 3 boys and their "Aunty" who tells them of missionary heroes as interestingly as Robert Louis Stevenson. 6c
- "Study of the beginnings of our Mission and Rev. John McLaurin" for a class of boys or girls. Very interesting and instructive. 5c
- "How the W.M.S. won the Young Ladies"—a dialogue for 4 girls. 5c
- "Lighting up India,"—an attractive exercise on our own Mission for 12 young ladies. 5c
- "Little Lights,"—an exercise for a number of small children. 5c
- "Map Exercise on Palestine"—for 10 boys. 5c
- "Mite-box Convention and Song,"—for 7 children who represent misused mite-boxes. 6c
- "Missionary acquaintance party"—this exercise is about the 10 southern stations of our Field and requires young ladies or band members. 7c
- "Missionary Musical Pageant,"—symbolic music, verse and living pictures representing the childhood, girlhood and motherhood of the races of the world. 10c
- "Pill-bottle, The"—an excellent medical missionary play. 20c
- "Tired of Missions,"—for young ladies who decide that they are "tired of missions," but on getting a peep at the work on several fields, they become convinced that their help is really needed. 10c
- "The Challenge of the Cross."—is a splendid missionary consecration exercise for 7 young ladies and a choir or an invisible singer. 28c
- "The Voices of the Women"—for 10 characters, one representing a "Christian woman not interested in missions," one representing "Conscience" the others the different nationalities. 10c
- "Where shall I Hang my Sign,"—a call to life service, an excellent exercise for 8 girls or Y.W.C. (5c) or with an extra poem for use in it. 7c
- Poetry.
- A Suggestion. 2c
- A religion good enough of their own. 3c
- From the Women of the East to the Women of the West. 2c
- If you were little Ah Lin. 2c
- Patchwork. 2c
- Prayer. 2c
- The Great Guest Comes. 1c
- The Lighthouse and its keeper. 2c
- What have we done to-day?. 2c
- Will you want some MITE-BOXES for your summer offerings? We have them for 25c per doz.
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- If you do not see the Exercise you want listed above, try ordering it from us anyway, and we will do our best to procure it for you.
- These prices are fixed to include postage on orders less than \$2 and are correct at present, but cannot be guaranteed as to the future.
- It is desirable that cash or its equivalent should accompany all orders as in this way additional expense is avoided.
- A call and inspection of our stock is invited. Phone Co. 3310.
- Address all orders or requests for information, etc. to "W.B.F.M.S.," Literature Department, 473 Palmerston Blvd., Toronto.
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- NOTICE.
- Lost or loaned from the Board room at 223 Church St., a map of Cocanada. Will anyone knowing where this map is at present communicate with the Secretary, Mrs. Jessie L. Bigwood, 77 Winchester St., Toronto.