



# Canadian Missionary Link

VOL. XXXV.

TORONTO, JULY-AUGUST 1920.

No. 11-12

FROM "GOD OF THE OPEN AIR," BY HENRY N DYKE.

"But One, but One,—ah, child most dear,  
And perfect image of the Love Unseen,—  
Walked every day in pastures green,  
And all his life the quiet waters by,  
Reading their beauty with a tranquil eye.  
To him the desert was a place prepared  
For weary hearts to rest;  
The hillside was a temple blest;  
The grassy vale a banquet-room  
Where he could feed and comfort many a guest.

He watched the shepherd bring  
His flock at sundown to the welcome fold,  
The fisherman at daylight fling  
His net across the waters gray and cold,  
And all day long the patient reaper swing  
His curving sickle through the harvest-gold.  
So through the foot-path way he trod,  
Drawing the air of heaven in every breath;  
And in the evening sacrifice of death  
Beneath the open sky he gave his soul to God.  
Him will I trust, and for my Master take;  
Him will I follow, and for His dear sake,  
God of the open air,  
To Thee I make my prayer.

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

# Canadian Missionary Link.

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

25c. a Year in advance.

The address label shows to what date the subscription is paid. Please notify Business Manager of change of address. Money may be paid to local agent, or sent by Money Express Order, Post Office Order, or

Registered Letter to the Business Manager, Canadian Missionary Link, 67 Woolfrey Ave., Toronto, Ont.

All matter for publication in the Link should be sent to the Editor, Mrs. Thomas Trotter, 63 Prince Arthur Ave., Toronto.

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## SUBJECTS FOR SPECIAL PRAYER.

At the June Board meeting several reports from missionaries were read. In these reports requests for special prayer occurred. We are glad to pass these requests on to all who read the LINK.

We are asked to pray—that Dr. Hulet and Miss Robinson who are carrying very heavy burdens may have health and strength given them to work on until their time for furlough; that Mrs. Scott may reach home safely, and that her health may be restored; that Miss Jones at Ramachandrapuram may be guided as to what work she shall choose and what she shall let go while Miss Hatch is on furlough; that the new missionaries may be helped in acquiring the language; for Miss Selman's Biblewomen and learners; for the young men, now leaders in place of Barre Peter and his brother Andrew in Gunanapudi Church, that they may be spiritually strengthened for leadership; for the new native Christians that they may be kept true, and that some who are secretly believing may openly profess themselves Christians; for a young caste woman at Tunj, educated in the Vizag. Caste Girls' School, whose heart responded to the Gospel, but who found no sympathy on coming to live in her husband's home—however, she continued to read her New Testament and sing hymns, and her quiet influence won her husband from idolatry, but the Brahma-Somaj teachings appeal to him more than Christianity; pray that they may both be led to openly confess Christ.

## FOREIGN MAIL BOX.

Chicaole Medical Compound, April 6, 1920.

Dear Readers of the LINK:

This morning I chanced to witness a common occurrence in India, but which appealed strongly to one still so unused to her customs that her tragedies have not yet assumed the role of "common occurrences." It is an old story—a little girl some twelve years of age found her way to our hospital for treatment. Great brown eyes looked out upon life in an uninterested dissatisfied way. Already she seemed to regard her allotment as the outcome of an inevitable fate from which possibilities of escape could not even be dreamed of. Just a baby, we would say in our beloved Canada, but she is reckoned a woman in India, with troubles of greater import than, happily, many Canadian women ever have to bear. She is in a fair way to be deserted by a husband who, far from accepting his due responsibility for her unhappiness, will doubtless send her back to a life of disrepute in her father's house, while he searches with a precision befitting his dignity for another victim to Indian customs. Shadows, so many shadows there are, despite the brightness of Indian skies.

This afternoon, as a diversion from Telugu, I visited the Caste Girls' School of our Mission. An unpretentious building, truly, with an equipment which was conspicuous lamentably by its absence; but let me tell you what was happening within. Forty or more Indian maids, ranging in age from five to ten, faces all aglow with interest, sitting about like bits of birds or wind-blown leaves mayhap, singing their action songs with an enthusiasm which quite dispelled the morning's occurrence from my vision for the time being. All unconsciously they are finding out that life is bigger and more beautiful than their mothers ever dreamed it could be. They are finding the joys of common things of every day, of birds, and bees, and butterflies. There will be shadows ahead for them, too, deep impenetrable shadows, but these can never obliterate the sunshine of these happy days.

Sounds worth while, doesn't it, home readers, and it's wonderful to think of the coming day when not a mere handful, but all India's womanhood, will have, as her recognized right, a real childhood and a fair consideration in educational schemes. And that means, of course, the day when the love of Christ will have overcome the prevalence of "Indian customs." Then indeed shall India's skies be truly bright. "All shadows then shall flee away."

H. E. DAY.

EXTRACT FROM PRIVATE LETTER WRITTEN BY MISS McLAURIN FROM  
RAMACHANDRAPURAM.

I went to the Leper S. S. Sunday morning and spent the whole morning there. Josiah (now called Dr. Joshee) is superintendent. We were late, the leper buildings are about half a mile from the Mission compound, and arrived when they were in the midst of classes. One of the Burder boys, who, poor fellow, is a leper, was one of the teachers. He does not look at all disfigured, but has such a sad face it goes to one's heart, and he keeps rather separate from the others. He must be very lonely, as he was brought up so differently from most of them. Miss Hatch says she thinks it is especially hard for him when visitors come. He teaches in the day school. Then there is a nice Tamil woman and her son from Bangalore. She knew no Telugu when she came, but she learned it, and now teaches the others. She has such a nice face, not yet totally disfigured. Well, when they were called to order there they all sat, mostly to me looking rather dull and lifeless. David, the pastor, was on the platform behind the railing with us. Our apartness, the rail between them and us, their dull faces—abbah! it was hard to bear with equanimity. Then David had them sing, and I nearly gave way as I saw those poor crippled hands go up in obeisance as they sang a sort of action-song praising God for all His bounty to them. I just couldn't look at them, that's all. They sang hymn after hymn with drum, cymbals and veerna, and as they sang, clapping away, their faces brightened. David was in his element. He arranges many paraphrases of scripture for them, and they sing them. Dr. Joshee introduced some of the "notables" to me. They stood up in their places as he called their names, and he was just lovely with them. He was playful and jolly, made

them laugh, and they plainly love their "doctor-garu" very much. Then I spoke, and I never had such an audience. They listened right up, and seemed like different people. I had been introduced as the daughter of the foundation-layer of all this Mission, so I had a good start. The Sunday School lesson had been on the Transfiguration, and I had a grand message to give them, as I turned to 1 Cor. 15, and also Phil. 3 (last verse), and told them Christ was not the only one who was to be transfigured, but that all His own would be, too. They listened eagerly, and answered my questions splendidly. Then David said a few words, and all were dismissed. It was after eleven.

To-morrow morning I am to go and see the grounds, buildings, etc. What I saw of them from the road as we went to the chapel struck me very forcibly as being beautiful, almost palatial, i.e., the chief buildings. The grounds are well wooded and well kept, very spacious, too. It must seem like heaven to those poor things.

Yesterday I went to see Suramma, a caste woman, who is believing, but not baptized. She is a beautiful woman, over forty, a widow, well off, and having a large family of grown-up sons and daughters. She is very intelligent, sweet and dignified. She sang hymns of her own composition for us, and we had such a nice visit. When we came away she put her arms around me, took my face in one hand, and kissed me!

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#### A NOTE FROM MISS HATCH.

345 14th St., Brandon, Man., June 12, 1920.

Dear Sisters of the LINK:

Just a note for you, lest you should think I am ill. I am very glad to say I am quite rid of the cold and cough I had in Toronto, and though I still need rest, for I tire very easily, there seems little the matter with me, more than a hasty readiness to go to my table and to my cot.

As the dentist says he wishes to have me in charge for some two months, I will surely need a month's rest after he has done with me, and then— But we must not look ahead, only, as the Telugus would say, we abide by your faithful prayers, and by God's abundant grace. Yours in His service.

ISOBEL HATCH.

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#### FROM MISS WILSON, BOLIVIA.

We are living at La Paz, in the valley of the little swift-flowing, muddy stream called "el Choqueyapu." This could hardly be called a river, were it not for the fact that its waters eventually join those of the great Amazon. The high land surrounding is about fifteen hundred feet above us; and in the distance appears Mount Illimani, capped in purest white, an emblem of the Eternal God; for, though clouds may hide it for a time, it soon comes to view again, more beautiful, apparently, than before. The valley is narrow, and the Indians have pushed up the sides of it, where they have cultivated little patches around their mud huts. These patches of green help to beautify the barrenness, as except in the rainy season, the treeless mountains are the color of a country road in summer.

But La Paz is not all barrenness. In the centre of the city is the "plaza," or public square, with its trees, flowers, tiled walks and monument of Murillo, Bolivia's first martyr in her struggle for independence. There are also public walks or parks in other parts of the city. We are quite up to date in many respects. A government airplane has recently made two successful flights over the city, and an ambulance has recently been imported.

Come with me on a trip through the country and learn more about Bolivia. We will get up early in the morning and take the train at 8.30 for Oruro. As the station is a considerable distance from where we live, we will have an automobile come for us, but our trunk will go in the old-time way, on the back of an Indian. Francisco, whom I shall call "Old Faithful," stands the trunk on end, kneels on the floor with his back to it, slings a rope over the trunk, and tying it on his chest, he grasps the knot tightly and is ready to arise with his load. As he walks with his burden, his head is almost level with his knees.

We shall ride first-class, which is equivalent to what is called "tourist" in

Canada. Our train winds in and out amongst the majestic Andes. The lower ranges are barren and rugged, and chiselled into various fantastic shapes by the torrential rains; while here and there, in a valley or on a gentle slope, are the marks of cultivated areas. All this is set against a background of snow-capped peaks reaching unto the clouds. Could anything be more picturesque? We pass the site of what was once a mud river, where the soft mud came down the mountain side with such force that it dislodged an iron bridge, and, bending it nearly double, carried it to the foot of the ravine. There is yet to be seen. The little villages along the way look very uninviting with their mud huts without windows. Near Oruro mirages appear. The barren pampa looks just like a beautiful sheet of water in the distance, and we can see even the reflection of the sky. And there, where one chain of mountains breaks and begins again, we think we are near Digby Gut, Nova Scotia. We reach Oruro at about four o'clock in the afternoon, the journey from La Paz taking about seven and one-half hours.

Oruro is not nearly as pretty as La Paz; neither has it a sheltered location, and plants and trees do not grow easily. But we are proud of Oruro, for there will be found the strongest Baptist fortress in Bolivia. The ground and buildings are owned by the Mission. We will attend an evening service. It will do you good to hear the Spanish songs heartily sung to the same tunes that are used the world over. Mr. and Mrs. Buck, the new missionaries, are now in charge of the work, Mr. Turnbull having left on furlough last October.)

Leaving Oruro, we will pass on to Cochabamba. We again start in the morning, this time at nine o'clock. We are not out long before we realize that we are descending the heights. Oruro has about the same altitude as La Paz (about 12,500 ft.), but Cochabamba is much lower, the altitude being only 8,400 feet. You must remember that Bolivia is south of the equator; consequently the seasons are opposite to those of the north. If you make this trip during the first week of September, you will see the peach trees in bloom, and the fig trees "putting forth their leaves." By this you will know that "summer is nigh." You will also see the Indians plowing in the fields with their crude, crooked, wooden sticks. As we make the descent, the air becomes warmer. We take off our coats and wish we were clad in summer clothes.

We reach Cochabamba shortly after nightfall, about six o'clock. There are no long twilight evenings here as are had in Canada. We go to the Mission House with Mr. Reekie, who has been to Oruro to attend the Conference. Mrs. Reekie's health will not permit her to live in Bolivia, but Mr. Reekie has come back and remained on alone. We do not need to ask him why he does this, for we are reminded of Paul's words, "The love of Christ constraineth me."

In the morning we get up early to see what Cochabamba looks like. We find an orange tree and beautiful roses and other flowers growing in the garden. (This property does not belong to us, and we have recently received word that Mr. Reekie may be obliged to move out. If this should happen, our work would suffer, for it is always difficult to secure a suitable place for a meeting room.)

We walk a few blocks to the "plaza," and find that the cobblestone pavements are rougher than those of La Paz. The "plaza" is beautiful with its lacy-branched trees, pretty flowers and walks. But outside of the "plaza" very little beauty is to be seen, for everything is enclosed by high, thick mud walls. If a gate has happened to be left open, we may get a glimpse of a beautiful garden, where oranges, lemons and flowers are growing; otherwise, we will look in vain for anything green. We had heard of the delightful climate of Cochabamba, but we soon came to the conclusion that it is not a desirable place in which to live, for though it is a city of considerable size, it has a very primitive sewer system, and sanitary conditions are almost lacking. But better days are dawning, for the recent increase of railway fares will be used to install sewer systems in the principal cities.

Cochabamba has no street cars running about the city, but we will take the rural line to a village a few miles out. There are three classes of cars. The third class is for the Indians with their bundles. We will ride second class, which means an open car, for we want to see the country. We soon reach the village. Such a pretty spot it is! There are flowers in abundance. Look at that hedge of calla lilies with its hundreds of blossoms! And at that other of geraniums! We take a walk beyond the village and see the women washing their clothes in a little stream, while in the distance two children are guarding a flock of sheep.

While we are at Cochabamba, we will visit some other towns, escorted by "the ladies." Are you acquainted with "the ladies?" If not, let me introduce you. They are two Americans, Mrs. Wilkinson and Miss Morton, who because of the love of Christ were constrained to come to Bolivia when in their fifties and sixties. Being Baptists, they have always worked with us, and we rejoice in their fellowship. They have now been in the country about nine years without furlough. One of the chief features of their work is the distribution of literature. So with a satchel and literature and a lunch box, we will start early in the morning for Punata. You need not take your lunch, for you may buy refreshments along the way. Eggs, fried or boiled, served in the hand or on a corn husk; also especially prepared corn, off the cob, served in the same way, native cheese, etc. We reach Punata about noon, but before eating our lunch we will go to the open-air market to distribute our burden of literature. Soon we notice a little boy walking beside a priest. See, the priest has taken the tract and torn it up. After a time we go to the "plaza" to eat our lunch. Apparently "gringas" (foreign women) are not often seen in this town. The children follow us as though we were pet monkeys or tame bears. They camp around us to watch the "gringas" eat. Seeing the crowd, the grown-up folks pass that way to see what is going on, and we have an opportunity to distribute considerable literature without fatigue to ourselves. After lunch we take a stroll around the town, and we come across a life-size image stationed near a street corner. It is called "San Antonio." Beside it is sitting a priest, apparently saying prayers for those who wish it. Beside the image is a small bucket containing some water and a sprinkler. We notice the people kissing the hem of the garment of the image, as well as its feet, regardless of the laws of sanitation. After this performance, they put their offering on the plate in front of the image and go on their way. Those who have prayers said for them pay the priest in addition. Presently we return to the station, and as the train pulls out we hear a priest talking to a man outside our window. He tells him that the literature we have distributed must be destroyed. Thus do priests now, as in the days when Jesus walked the earth, endeavor to thwart the ways of God.

Come with me to visit yet another town, called Sacaba. As there is no car in that direction, we must drive. We hire a span of horses with democrat and driver. What a pretty driveway! The trees on each side overhang the roadway. We meet the Indian women wending their way to town. Each has a baby or a bundle on her back, and with a bunch of wool under her arm and a hand spindle in her hands, she spins as she goes, as industrious as any Red Cross woman in war times.

We reach the town about noon, as the church-bell is calling the people to mass, but we have taken gospels and tracts along, telling of the sacrifice that has been made once for all for the sins of the people. Hence we are not interested in the Mass, but go about distributing our literature. Children are naturally curious, and as we return to rest in the "plaza" they gather around. Several priests are sitting on a bench at the other side. They do not appear to appreciate our presence there. Eventually one of them joins us and asks if we have a gospel for him. As we pass it to him, he puts it in his pocket; then he tells the children that we are devils, and treating us in an insulting manner himself, he tells the children that they must destroy all the literature that we have given them. After giving each child a booklet containing the six ways of salvation, he commands them to disperse. But the boys are not inclined to go away, and begin throwing pieces of mud and small stones at us. Fortunately, no one gets hurt, and we have the joy of being persecuted for the cause of Christ. The priests may have destroyed some of the literature distributed; but who can destroy the love of Christ?

We return to La Paz, feeling that we are returning home. Later we receive word that money raised by the Toronto Sunday Schools is to be forwarded for a church property. The lot is bought, and we look forward to the day when we shall be able to praise God in a building dedicated solely to His glory, without fear of molestation.

L. E. WILSON.

La Paz, Bolivia, May 12, 1920.

## AMONG THE CIRCLES

## Association Reports.

**Guelph.**—Report of Women's Foreign Mission work for the Guelph Association, held at Brampton, June 1st, 1920. Morning session—Devotional exercises led by Mrs. Gleason, first vice-president of the Association, were opened by singing Hymn 185. The address of welcome was given by Mrs. McDonald, of Brampton; reply by Mrs. Gleason. The Quiet Hour, led by Mrs. Wale, of Stratford, was very much enjoyed. At the close of which she requested prayers, first, for the boys from McMaster preaching for the first time on Mission stations; second, that we engage in prayer for one missionary each night, and that Miss Pratt be guided in her future; third, for the two Boards; fourth, for those who are hesitating about giving themselves to Christ. The Band Conference, led by Miss Haines, of East Flamboro, was very interesting and helpful to Band leaders. There are thirteen Bands in the Association. A Missionary exercise given by the Brampton Band was very much enjoyed. Afternoon session—Devotional exercises, led by Mrs. Gleason. Director's report by Mrs. McAlpine, of Hespeler, gave one new Young Ladies' Circle at Kitchener, eighty-five new subscribers to the Link. Total giving for Foreign work:—

From Circles .....	\$822 75
From Young Ladies' Circles .....	70 94
From Bands .....	141 05

Total..... \$1,034 74

An address on "Foreign Work," by Mrs. Urquhart, Toronto, was very helpful. Officers elected for the coming year: President, Mrs. Gleason; First Vice-President, Mrs. Hales; Second Vice-President, Miss Dayfoot; Director, Mrs. McAlpine; Members of Executive, Mrs. E. H. Lang, Mrs. Richards. Session closed with prayer.

FLORENCE WILCOX.

**Western.**—Our Association met with the church in Kingsville. The weather, neither too cold nor too warm for comfort, and the generous hospitality of the sisters in Kingsville, all helped to make the meeting a success. The Wednesday afternoon session opened with devotional exercises, the President, Mrs. Gosnell, in the chair. Miss Ritchie gave the delegates a warm and hearty welcome to the homes and church, to which Mrs. Fellows, of Blenheim, made a suitable reply. The reports of the Circles and Bands were very encouraging, many of them showing an increase in giving. The summary of reports given by Mrs. McGregor was most encouraging, the total from Circles and Bands being 2,556.87, an increase of \$776.67. Mrs. F. Holton, of Leamington, gave a talk on LINK and "Visitor," and recommended both papers, and asked the women to organize and canvass every member of the church and try and get both LINK and "Visitor" in every home. A few minutes were taken up in prayer for willingness to be used. Miss Helen Ferguson, of Ridgetown, pointed out the great necessity of Bands to educate the young in Missions, and to make them more useful in all Christian work. A solo by Mrs. Hawkes, of Kingsville, was much appreciated. Mrs. J. T. Marshall, of Chatham, gave a very inspiring talk on "Soul Winning." Miss Ethel Aldridge, Toronto, gave a splendid address on Home Missions. She showed the great importance of this part of our work. We should begin to do Mission work in our own community. The report of the Nominating Committee was adopted as follows: President, Mrs. Fellows, Blenheim; Asst. President, Mrs. J. T. Marshall, Chatham; Directress, Mrs. McGregor, Wheatley. It was resolved that this Association should furnish a room in Wallingford Hall. The offering was \$21.58. The special music by the Kingsville choir was much appreciated.

INA BICHFORD,

Secretary.

**Toronto.**—The Thirty-fourth meeting of the Toronto Association of Circles and Bands was held on June 1st, in Century Church. After the reading of Psalms 147 and 148 by Mrs. Fenton, a "questionnaire" on the united campaign for the LINK and "Visitor" was conducted by Mrs. E. J. Zavitz. In the prayer service

Mrs. Brechin reminded us of the Saviour's commands, "Pray ye, tarry ye, go ye," and prayers were offered that God's Spirit might control our lives and make them fruitful. From the first four verses of Acts 13, Rev. R. V. Bingham brought a vital message. All that Jesus was to the twelve disciples, the Holy Spirit may be to us to-day. What God by His Spirit can do was illustrated by reference to the lives of Dr. A. J. Gordon, Dr. Clough, and others. In the afternoon Mrs. Kingdom gave a short message from the Psalms, showing their helpfulness for all times and conditions. Mrs. John MacNeill led the afternoon prayer service, when we especially remembered our under-manned fields at home and abroad. Rev. G. R. McFaul gave some encouraging facts about the work at Grande Ligne, and urged to greater diligence in saving Canada from Roman Catholicism. Mr. Story pictured the deplorable conditions under Roman Catholicism in South America, and pleaded for more workers there. In the evening boys and girls from the Beverley Street Band gave an interesting dialogue. Miss Marjorie Trotter followed with a special message to young women, urging them to take to heart their responsibility, and to find places of service in God's kingdom. A lantern slide trip through the Orient, conducted by Rev. H. C. Priest, made an impressive closing to the day. The Directors report the receipt of \$112.75 for all purposes. The new officers are: Director, Mrs. Charles Passmore; President, Mrs. Wilson Fenton; Vice-President, Mrs. Charles Senior; Asst. Director, Miss Annie F. Smith.

ANNIE F. SMITH, Secretary.

**Niagara and Hamilton.**—The women of the Niagara and Hamilton Association met in the Binbrook church, June 1st. Mrs. W. Guyatt welcomed the ladies. The President, Mrs. Cline, of Grimsby, used John 17 as her theme for the prayer service, after which Mrs. Douglas, of Dundas, made a strong plea for the "Visitor." Mrs. Foster, of Hamilton, gave many suggestions to those who were agents of the LINK. Mrs. Grieve, of Hamilton, made us all eager to read the "Study books." Our Director's report showed a total for Home Missions of \$1,327.77, an increase of \$225.03. Total for Foreign Missions, \$1,892.28, an increase of \$252.60. An increase of 84 subscribers to the "Visitor" and 55 to the LINK. One new Circle organized during the year. The meeting then went into conference; the Women, Young Women and Band leaders, conducted by Mrs. Blandford, Mrs. Veals and Mrs. Harry Taylor. The afternoon session opened by singing "I love to tell the story." Mrs. Filcox, of Hamilton, led us in the Quiet Hour, taking her message from the "Songs of Solomon." After Mrs. Rogers, of St. Catharines, had presented our Foreign Mission objective, Mrs. J. G. Brown gave a very strong address on our "Medical Missions." An exercise by the Binbrook Mission Band brought a very inspiring session to a close. The first part of the evening session was given to the young women, and several took part. Mrs. W. W. McMaster presented our Home Mission Objective, after which Dr. Graham delivered an address on "Soul Winning," his message will long be remembered. The officers elected were: Director, Mrs. E. C. Cline, of Grimsby East; President, Mrs. W. W. McMaster, Hamilton; Programme Committee, Mrs. Veals, Hamilton; Mrs. P. K. Dayfoot, Port Colborne; Mrs. Rogers, of St. Catharines.

MRS. W. D. SCOTT,  
Secretary.

**Peterborough.**—The annual meeting of the Circles and Bands was held in the church at Norwood on Tuesday afternoon, June 8th, 1920, with the President, Mrs. W. D. Scott in the chair. After devotional exercises, Mrs. W. H. Wallace gave an inspiring Bible reading on the seven-fold promise in Psalm 91: verses 14-16. Mrs. Rosabeek extended a cordial welcome to the visitors, to which Mrs. Gordon Mann responded. The reports of Circles and Bands were encouraging. Several Circles had the privilege of a visit from Miss Hinman. All appreciate the letters from Home Mission Board. Our Director requested that each Circle enter into the campaign for increased subscriptions to LINK and "Visitor," endeavoring to get these papers into every home connected with their respective churches. The Home Mission address given by Mrs. Zavitz, Peterborough, clearly presented the needs of our fields and our responsibility toward this work. (Mr. McCormack then sang an enjoyable solo. Miss M. A. Hume, in her address on Foreign Missions, emphasized the need for sacrifice—Give—Interest, Means, Prayers. Miss Nicholls said that, for the first time in ten years, she had to report a decrease. There is an increase in Foreign, but decrease in Home total. Some of this may be accounted



for by the discontinuance of collection for work among the Northwest Indians, but not entirely. She urged that we do not allow Home Mission work to suffer, closing with an appeal to the Circles to obey Christ's last command, "Go ye." Miss Jackson, Port Hope, wondered if the Circles realized that \$1,000.00 is not as much as it was a few years ago. New officers: President, Mrs. W. D. Scott, Peterborough; Vice-President, Mrs. Gordon Mann, Gilmour Memorial; Director, Miss M. A. Nicholls, Peterborough; Asst. Director, Miss M. A. Hume, Port Hope. Collection, \$8.81.

L. WESTON,  
Secretary.

**Walkerton.**—The annual gathering of the Circles and Bands of the Walkerton Association took place at Mount Forest on June 1st. The meetings were well attended, and the calling of the roll, which was responded to by nine Circles and one Young Women's Circle and several Bands, showed encouraging progress. Kenilworth was the banner Circle, having contributed \$94.50 with a membership of only twelve. The Director's report showed an increase in Circle contributions of \$107.85, which was very encouraging. Band contributions were \$2.45 less than last year. One Band has been reorganized at Listowel, also one Young Woman's Circle at Listowel. The officers for the coming year were chosen as follows: Hon. President, Mrs. J. J. Cook, Mount Forest; President, Mrs. J. F. Dingman, Wingham; First Vice-President, Mrs. D. Smith, Mount Forest; Second Vice-President, Mrs. Johnston, Goderich; Director, Mrs. T. T. McDonald, Wingham. Two splendid papers were given on the helpful qualities of the LINK and "Visitor." "Visitor" by Mrs. Angus Smith, Mount Forest; LINK, by Miss Daisy Cronin, Glamis. Mrs. (Rev.) Davis, of Listowel was the speaker for Home Missions, giving a very inspiring address on Home Mission work. Mrs. Kampfer, of New Hamburg, gave a very interesting and vivid description of the needs of the Foreign fields. Surely all must have felt inspired to greater effort who were privileged to attend this gathering. The meeting was closed by the Rainbow Exercise, done by the young ladies of the Mount Forest Church. The collection at the evening meeting amounted to \$12.85.

Laura Pryce, Retiring Director.

### A FAITHFUL WORKER.

In our Circles and Bands all over the country there are many quiet, persevering, capable, consecrated workers, without whose faithful, persistent efforts our objectives in our Mission work could never be reached. At the Toronto Association mention was made of one such. In the Beverley Street Church, Toronto, Miss Kerr has led the Mission Band for thirty years. Not long ago she felt she must give up the leadership, but finally decided to go on a while longer. Since then she has had large, enthusiastic weekly meetings, and her work has been crowned by the conversion of several of the Band members.

We should be glad to learn of others who have served for many years as successful Band leaders. The work of a Band leader is no sinecure, and such workers should have the recognition they deserve.

Editor.

Unless the morning's trumpet brings  
A shock of glory to your soul,  
Glad of the need for toil and strife,  
Eager to grapple hands with life,  
Say not, "I live."

Do not pray for an easy life: pray for greater strength. Do not pray for tasks equal to your powers: pray for powers equal to your tasks.—Phillips Brooks.

## THE YOUNG WOMEN.

### AKIDU.

By Miss Susie Hinman.

Akidu (pronounced Ah-key-do) was the third field to be occupied by our Ontario and Quebec Mission. It is said that the name suggests "leafy street," from a combination of "ak-koo," leaf, and "veed-thee," street. It is true that the roads leading to it are well lined with trees, and there are also many trees in the village. It is situated in the Kistna District, the nearest accessible railway station being twenty-four miles northeast. In front of our Mission property there is a canal, the water of which comes from the sacred Godaveri River. Travelling four miles to the west along the main road passing through the village, one reaches the "Uppu-taru" or Salt River (so named from salt water coming up its mouth from the tides of the Bay of Bengal). Crossing the river, one enters a lock, the canal on the other side of which holds Kistna River water.

Akidu village itself has a population of some three thousand people, one-third of whom are said to be Mohammedans. The Hindu community is orthodox in its extreme, and in so far as outward appearances go, the work of the field, with its centre so very near their doors, seems to have made little impression. Though in some of our larger centres caste is not so rigidly observed as formerly, the Brahmins of Akidu still scrupulously avoid the defiling touch of the missionary or Christian from the outcaste community.

The country round about Akidu is exceptionally flat. People are born, grow up and die, never having seen a hill. It is especially suitable for rice-growing, as its black cotton-soil is very fertile, and the canals mentioned above afford the necessary supply of water. People of all castes are found in the numerous villages, but those of the Razu (Rah-zoo) or warrior, and Kumma (Come-muh) or high-class farmer castes, predominate. The latter are becoming more and more accessible to the gospel message. While the Christians of the Akidu field may suffer from floods caused by excessive rains, and while their poverty may make conditions extremely hard, such a thing as a real famine is almost unknown. With the exception of one family, all our Christians have come from the outcaste community. They are, therefore, not highly cultured nor well-to-do. Though a large number are from the Madiga or leather-work branch, by far the greater number are from the Mala, as the other section of the outcaste community is called.

But what brought our missionaries one hundred miles from Cocanada to this out-of-the-way place? We will remember in our January lesson how Thomas Gabriel led Mr. and Mrs. McLaurin to the occupation of Cocanada, and how our Christian assets at that time were said to consist of "a dozen converts eating out of Gabriel's hand, and another group far away."

It is that "far away" group who formed the nucleus of the field which now has the distinction of claiming the largest Christian population in our Mission. Like the healed demoniac of old, Gabriel went to his own relatives and spread the news of the salvation he had experienced. In Komalamudi (Comb-muh-luh-moody), a village some eighteen miles west of Akidu, near the border of Kolair (Co-lair) Lake, lived a prominent family named Karre (Curry). Three brothers of this family, Samuel, the munsiff (moon-siff) or head-man of the village, and Peter and Andrew, embraced Christianity, and were destined to have much to do with its propagation in their community. So many were accepting the new religion that it was deemed necessary to open up a new station. It was in November, 1880, when Mr. John Craig and family removed to Akidu. An old house on the west side of the village was secured as their first home. In 1881 Mrs. Craig was called to higher service, leaving her baby girl, Mary, and a sorrowing husband. In 1881 the present Mission bungalow, a quarter of a mile east of the village, was completed.

The first chapel of Akidu was built in 1882. From that date until 1919, when its dilapidated condition made it no longer safe to enter—this has been in constant use. On account of the numerous canals which intersect this field, house-boats have been effectively used for touring purposes. The first of these, "The T. S. Shenstone," was given in 1882 by Mr. Craig's father. This year was in another respect very important, as it marked the opening of a Girls' Boarding

School, with an attendance of ten. In 1885, when Mr. Craig returned from furlough, he brought with him the present Mrs. Craig, who entered heartily into all the work of the field. From 1884-1888 the work suffered much from lack of supervision, for after his furlough Mr. Craig was detained at headquarters to fill vacancies occasioned by the absence of other missionaries.

In 1889 Miss Fanny Stovel came to Akidu as the pioneer touring lady missionary. Her zeal knew no bounds. She was supplied with a houseboat, and toured the villages of the field. Many caste women for the first time heard the gospel message from her lips. She labored strenuously for ten years, when she became the wife of Mr. McLeod. She is affectionately remembered by many on the Akidu field, and frequent are the inquiries for "Stole" Missima-garu."

In 1891 the field was subdivided, the western portion henceforth being known as "Vuyyuru."

Mr. J. E. and Mrs. Chute, M.D., came to Akidu in 1896 to assume charge while Mr. and Mrs. Craig took furlough. One hundred and seventy-two converts was the outward evidence of the first year's service. In 1898 The Star of Hope Hospital was erected, and through Mrs. Chute's loving ministrations has proved a great asset in the evangelistic work.

From 1900-1906 Miss Sarah Morrow successfully carried on the work for women and children, while during 1903 she was practically alone, and was in charge of the Boarding Schools, due to the absence of Mr. and Mrs. Chute on furlough. In 1904 Dr. and Mrs. Woodburne came to have oversight of the field till the return of the permanent missionary.

Miss Selman followed Miss Morrow as the touring lady missionary. Up to the present Akidu has been the field of her work. With utter self-abandonment she labors alike for the caste and Christian women and children of the field. Her strong prayer life and faithful study of the Word equip her to be the helper and guide of others. The new houseboat, "Glad Tidings," a gift of her brothers, is, for the greater part of her time, the home of Miss Selman.

In 1905 Akidu welcomed Miss Janet Robinson, who came to take full charge of the Boarding School work. What with family cares and medical work, this service had become too much for Mrs. Chute. McArthur bungalow for the lady missionaries was completed in 1907. It stands on the opposite side of the road from the compound of the general missionary.

Except for absences on furlough 1903-04 and again 1912-14, Akidu has been the steady field of labor of Rev. J. E. Chute. Boating and bicycling, shepherding the flock and settling their disputes, acting as mayor of the village, and recruiting agent for Mesopotamia labor battalions, building an addition to the Boys' Boarding Department, and the chapel school-house, erecting the new hospital—these are some of the forms of work which have more than filled his hands. In the twelve churches of the field there is a total membership of 2,567. Mr. and Mrs. Chute with their two laddies are in Canada enjoying a well-earned furlough. Dr. and Mrs. Wolverton are at Akidu, having assumed the responsibilities of the work there.

Miss Robinson spent a term of hard work in connection with the Boarding and Day School at Akidu, and in the effort to evangelize the women of the village. During her regime the attendance at the school greatly increased. In 1911 new dormitories for the Boys' Boarding Department were completed. That year saw the beginning of the present chapel and school-house, which is situated in the same compound as the ladies' bungalow. (This compound is a gore of land, bounded on the south by the canal and on the north by the main road. At its eastern apex the road crosses the canal by a big stone bridge. The corresponding gore on the opposite side of the bridge contains the site of the new Harris Hospital.) The chapel is a substantial stone structure of good appearance. During Miss Robinson's furlough, Miss Edna Corning for two years and Miss Katherine Marsh for one, efficiently and devotedly carried on the work. In 1914 Miss Susie Hinman was temporarily appointed to this work. Each year from then till 1917 the grade of the school was increased by an additional class, until it is now a complete Higher Elementary School, with nine teachers, one hundred and ten boys and fifty-five girls in the boarding departments, and over a hundred and ten day scholars. Of the latter, about half are Mohammedan boys. Pupils from over

eleven different communities and castes attend the school and receive daily Bible instruction. Each year sees a large number of our boarding pupils turning to Christ. The graduates enter teacher training or High School in order to fit themselves for service on the field or elsewhere.

Miss Lois Knowles, one of our Maritime Province ladies, after returning from furlough in February, 1919, came to take charge of this work during Miss Hinman's absence on furlough.

"The gospel of Jesus Christ is the power of God unto salvation" to many who are believing on the Akidu field. The work there calls for your interest, your prayers—maybe your lives.

### RALLY IN OTTAWA.

"India" held a large place in the programme given on the occasion of the first Young Women's Mission Circle Rally in Ottawa. This very successful and enthusiastic meeting was held on the 11th of May in the First Church, under the auspices of the Young Women's Circles of Osgoode and the Fourth Avenue and First Churches, Ottawa.

Tea was served to about eighty girls, who represented practically all the city churches and that of Osgoode, while many more came in for the evening meeting.

Reports read by the secretaries of the Circles showed that the articles given in the LINK on the history of our Mission stations are proving very helpful.

Mrs. Blackadar gave a most interesting illustrated address on "Beacon Lights," bringing us face to face with many of our missionaries who are so nobly proclaiming the gospel in far-away lands. It was an inspiration to look into their faces and see the beauty of lives consecrated to His service.

It was a great privilege to have Miss Hinman with us as our very chief guest of honor. We feel that God sent her to us with her "Challenge." While she told of the hardships, she told also of the joys of a missionary's life, and urged that we do the hard thing for the "Joy that is set before us." We trust that her message may be used of God in the bringing of more laborers into His Vineyard.

Another special feature was the presentation of the missionary exercise, "Lighting Up India," by the girls of the Fourth Avenue Circle. Musical numbers were supplied by members of the Osgoode and First Church Circles.

We feel that our meeting was a step forward, and trust that similar rallies will become a part of our year's plans, so that we may gain the blessing that comes from fellowship and united effort.

MARJORIE FROST,  
Secretary of Y.W.M.C.

## GIRLS AND BOYS.

Tuni, Godaveri Dist., India, February 26th, 1920.

Dear Boys and Girls:

Are you weary waiting for that second chapter of the story of our journey across the Pacific to India? You see the trouble is, I reached India before the story was written, and already that journey begins to seem like a dream of the past, but we will go back to Yokohama and find our way around there for a little while. It was raining when we came into harbor, and those of us who were leaving the Empress had to get all our belongings onto the wharf and into the big shed as best we could. It was no small job to get them all together and to keep track of the red-cap who was doing the running and carrying for us, but after awhile we had our things ready for the customs folks to deal with. The thing they asked most particularly about was tobacco and cigars, and they were quite willing to take our word that we had none of that special article, so our baggage was soon counted and arranged for. It was such a pleasure to see Mr. and Mrs. Sneyd when we came into that big shed and to find that they had arranged to have some of us stay in their home with them while waiting for our next steamer. As a girl Mrs. Sneyd used to help me in the Band and the Primary Class, and what a good time we had talking over those happy days!

And it was so good to have a friend who lived right there and could plan our days for us, and go with us to the shops. For, of course, we wanted to go to them, and I am sure you would all want to if you could see those curious, quaint little places filled with all sorts of curios and odd things. I wondered what it would feel like, and what I would do if I had lots of money to spend! But with so many hungry folks in India and so many worth while things to spend on, we took our pleasure in looking at lots of things and buying a few. The little children interested us so much, especially the wee babies fastened on to their mother's back in her kimona, and some of the small boys and girls playing in the streets looked just like the Japanese dolls in the shop windows at home. But how sorry we were for the coolies pushing and pulling such heavy loads.

As we had to wait ten days for our second boat, we had time to do some sight-seeing, and some of us went to Nikko. We stayed in a Japanese hotel, and were very comfortable. That is where the famous lacquer bridge is, and a number of Buddhist temples that are old and famous. We saw some of them, and as I looked at the images of Buddha, instead of comparing him and his religion with Jesus and His, the contrast was impressed on me. These images shewed him sleeping and so indifferent to all the sorrow and wrong that was all around, so different to our living, loving Jesus, who cares for us each and every one. While there, we had a trip up into the mountains, going to the foot in a tram car and then getting into rickshaws and going up the zigzag paths until we came to Chuzenji, where, surrounded by the mountains, is a beautiful lake of that name. Not far away is Chuzenji Falls, which is a sight worth the climb, and makes one think how God must love the grand and beautiful when He put those grand things away up there.

But it will not do to spend too long in one place, so we will go on to Tokiyo, the big Japanese city of which you will hear so much this year, for the World's Sunday School Convention is to be held there in October. We visited the big departmental store, and one truly Oriental thing about it was the supply of cloth covers for our shoes at the entrance, and boys to put them on. We imagined Eaton's trying to follow suit! A place full of interest to us was the Tabernacle, a busy hive of Christian activity in the heart of that great city. In the kindergarten we saw lots of happy little folks, many of whom are cared for in this happy place while their mothers go to work. There is a fine roof play-ground for them, and the children of the neighborhood are allowed to enjoy it. The language study classes for new missionaries are held in this building, and the Japanese Church has a fine room for worship.

Before saying good-bye to Tokiyo, we sampled a Japanese meal, part of which we had to cook ourselves. Our shoes had to be exchanged at the door for slippers, and we were shown into a small room with small tables, where we sat on the floor (we were expected to sit on our feet), big covered dishes of cooked rice were brought in and placed on the tables, also pots of red-hot charcoal came in with a pan on, in which we were to cook the thin slices of meat, and vegetables to eat with our rice. After all was ready, then came the fun of trying to eat with chopsticks! It did not take us long to decide that we preferred our own style of eating our food, but we managed to satisfy our hunger. That evening, however, our hostess found us more than ready for the good meal she had provided on our return from Yokohama in the evening.

We left Yokohama on a Japanese steamer, which was quite a contrast to the big C.P.R. one on which we had travelled thus far, but we were so thankful to be settled for Colombo that we were willing to put up with the crowded little cabins and a few other inconveniences. One blessing was that they gave good food and plenty of it. Kobe was the next port of call, and a busy one it was, full of Japanese vessels. It was a treat to go ashore on Sunday and enjoy the service in the Union Church, where we were delighted to find that the children stayed for the church service after the Sunday School. After Kobe, came Moji, an important coaling station, where 2,400 tons of coal were put on our vessel, all by hand. We went ashore and found the post-office, the place we wanted to visit at every port. What a wonderful thing this postal system is, carrying our messages for us from all parts of the world!

And now Japan is left behind, and we are on our way to Shanghai, but we shall not forget those bright, progressive little people who still have time to be polite to one another, or the friends we met there, who were so kind to us, making

us realize what a blessed tie it is that binds the Father's children together. Some of our folks did not enjoy this part of the journey very well, for reasons that are better left unsaid. We reached Shanghai on Saturday, and spent Sunday there anchored in the river. It was raining, and so raw and cold that we did not try to go ashore to church, but had a little service of our own, and in the afternoon the young folks went and found the China Inland Mission home, and had a nice visit with the friends there. So many big bags of mail were taken ashore, many of them marked Vladivostock, and a number of new passengers came aboard that evening, about whom we will talk a little in our next chapter.

Your loving friend,  
ELLEN PRIEST.

## BUSINESS DEPARTMENT

### CIRCLES! ATTENTION!

The campaign for the LINK and "Visitor" is **not ended!** Several thousand subscribers are still needed to make our papers financially safe. In many localities the summer is the most favorable time for pressing the canvass.

In the summer very little money comes in for renewals, so that new subscribers are the more needed now.

See that every home in your church has the LINK and "Visitor"!

Send all lists of subscribers to the LINK, and all money to Mrs. J. Holland Pettit, Business Manager, 67 Woolfrey Ave., Toronto.

The Bureau of Literature will be closed during July and August.

### TREASURER'S CORNER.

Subscriptions for Miss Baskerville's car are beginning to come in very nicely now. We have not received nearly enough money, however, so if you send in that dollar very soon, you may yet have the privilege of sharing in this gift to Miss Baskerville. Since publishing the list of receipts in last month's LINK, we have received the following for this purpose: Miss Violet Elliot, \$1.00; Mr. Michner, \$2.00; Mrs. Alton, \$1.00; Mrs. Pearce, \$1.00; Mrs. Glen Campbell, \$1.00; Blind River Junior Band, \$1.60; Guelph Y. W. Aux., \$10.00; Mrs. Geo. W. Gibson, \$1.00; Crillia B. Y. P. U., \$4.00; Toronto, Indian Road Circle, \$10.25; Kingsville Circle, \$9.25; North Bay Band, \$4.00.

The new Life Members are: Circles—Mrs. Marion Charlotte Beekie, Warton; Mrs. A. W. Dieks, Sault Ste. Marie; Mrs. W. H. Pettit, Toronto, First Avenue. Bands—Miss Helen Gordon, Toronto, Indian Road; Mrs. Lillie Lindsay, Wallaceburg; Miss Eva Kohl and Mr. Lee Begg, Walkerville, "Happy Comrades" Band.

M. C. CAMPBELL.

Mrs. Glenn Campbell,  
113 Balmoral Ave.

### TO THE CIRCLES OF THE EASTERN CONVENTION.

Dear Sisters:

You are reminded that the Convention will meet next October in the beautiful and historic city of Quebec. The invitation of the Quebec Circle to hold our meetings in this city, so unique in its situation and so rich in romantic interest, should prove to be exceptional in its appeal for a large representation from our Circles.

If the Circles at the extreme west of our constituency feel that the distance is great for them, we would remind them that two years ago the Convention was held at Kingston, which was equally far removed from our eastern boundary. Could not each Circle plan to provide the means to pay the expense of one or more delegates? Such an effort would be amply repaid by the increased enthusiasm, and by the sense of union in a great work which would be brought home by the returning delegates. Please look in the September Link for a further notice of the meetings to be held October 13th and 14th.

M. E. BARKER,

Asst. Corresponding Secretary.