

*Miss. Gausby* *out*

# Canadian Missionary Link

XLVI

WHITBY, FEBRUARY, 1924

No. 6



### BAPTISMAL SCENE ON THE COCANADA FIELD.

Our missionaries in India are hoping to celebrate the Jubilee by 5,000 such scenes in 1924. What may we, as Canadian Baptist women, do to help them reach this great objective? They ask us to co-operate by constant prayer on their behalf. This should be not only individual and private but united. To this end you are asked to observe the second week of February, from the 10th to the 17th, as prayer-week, when a Canada-wide petition may ascend from thousands of hearts that the desire of our missionaries may be granted.

Pray that all our workers in India may be filled with power, that the native Christians may become real evangelists and that in 1924 the great ingathering longed for may come to our Telugu Field.

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## From Our President

Dear Circle Members,—

Here we have something needing the co-operation of every Circle member. Here is a real service for those new members who became interested last month during the campaign.

Our Editor, in last month's Link, reminded us of the encouragement we might take to offer united definite prayer, when last year the problem at La Paz, about which we prayed, was solved, by God's grace. We were told too, in that same article, of the great desire of our missionaries that in this 50th year of our mission in India, 100 souls for each year, that is 5000 souls might be saved. We are going to come with this petition to our Lord. Think what that means, what a transformation! 5000 cleansed hearts and lives, 5000 with a glorious new hope of eternal salvation; where before was sin and darkness and its attending degradation and hopelessness.

Is this a worth-while petition? Oh yes! Is it too much to ask of God? Oh no!

Look on page 121, of January Link, there is a copy of a chart which you should buy for constant use. It shows we are not indolently and weakly asking God for blessing. 100 missionaries are there and 80 native churches and 580 Sunday Schools, etc. These came by prayer and gifts and work. We pray now, Lord pour out Thy blessing upon these! The work of our hands—establish Thou it.

The plan—A Dominion-wide week of prayer on the part of all Baptist Women's Mission Circles, from Feb. 10th to 17th for the salvation of 5000 souls on our fields in India this year.

Give special time during your February Circle meeting to talking about this and making any arrangements necessary, and to **Prayer**.

Have this mentioned in weekly Church prayer meeting with united prayer.

If possible have the pastor ask from the pulpit that all join the women in this week of prayer for a rich harvest.

If you have no Circle meeting either before or during this week, arrange for a Circle prayer meeting on purpose.

Let everyone, in their homes, before nine o'clock each morning bring this petition to the Lord.

So will the prayers of Baptist women from ocean to ocean, rise as a morning sacrifice to God and will be well pleasing in His sight.

"Unto Him that loved us and washed us from our sins in His own blood and hath made us **priests** unto God . . . to Him be glory."

Let us all as Baptist women of Canada definitely exert this priestly privilege.

"And every priest standeth **daily** ministering."

Maud Matthews.

## The Link

### HONORABLE MENTION FOR PROMPT RENEWALS

(All names on last year's list accounted for and now paid in advance of Convention Nov. 1924.)

Hespeler, 31 subscriptions; Ottawa (Highland Park) 20; Westmount, Que. 60; St. Mary's 13; Barrie 15; Courtland 8; Brantford (Calvary) 35; Snelgrove 5; Waterford 40; Toronto (Central) 81; Clarence 10; Campbellford 18; Grimsby 26; Renfrew 10.

Look on page 158 for a notice about labels and the Monthly Report of the Superintendent of Agents!

## Editorial

### WHERE ARE OUR SUCCESSORS?

Where now are the future Board Members and officers, Associational Directors, Circle Presidents, Editors, and denominational leaders of all sorts? Where are the missionaries who, in the near future, will supply the growing demands of our fields in India and Bolivia? They should be found among the young men and women now in our colleges—in Woodstock, Moulton, McMaster, Acadia, Brandon. Just now, as the February Link is being prepared, they have come flocking back to these colleges after the Christmas vacation. Those in charge feel a great burden of responsibility as they face this young life with its limitless possibilities.

In our schools we have many young men and women with brilliant intellects, high ideals, and the general if somewhat vague purpose of fitting themselves for useful lives. The large majority are already Christians. In Wallingford Hall this year all the residents are church members. But life now-a-days has so many distractions, there are so many voices demanding attention, the duties connected with college life are so many and varied and the temptations are so strong to just have a good time to-day that the most earnest students are often bewildered at the complexity of the life in which they find themselves.

There should be scores of missionaries for our Home and Foreign work among these young people now in our colleges, and the claims of such work are constantly kept before them. Yet comparatively few of our graduates volunteer for such service.

Are we free from responsibility in this matter? Is prayer constantly made in our homes, our Circles and our churches that our students may be led to choose the high and happy way of service and sacrifice?

We must pray for our missionaries and their work; we must pray that more in our churches may be enlisted for active service; just now we are asked to pray especially that 5000 souls may be gather-

ed in this year on our Telugu Field; for these and many other things we ought to pray. But is it not of equal importance that we pray constantly and earnestly for the young people on whom the future of our denominational life depends? Shall we not ask that our Jubilee may be celebrated not only by a great ingathering in India but by the coming to our students of a larger vision and something of the spirit that animated our pathfinders and pioneers and their successors in our wonderful mission work?

### THE ENTERPRISE

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in part; others to be read but not curiously; and some few to be read wholly and with diligence and attention."

The wise Bacon from whom these words are quoted would surely place our beautiful Jubilee book in his third division. The Enterprise is a book "to be read wholly, and with diligence and attention," a book "to be chewed and digested."

Have you read it yet? If not send for it at once to the Literature Department, 66 Bloor St. West, Toronto.

### 5000 Telugu Converts in 1924

Notice the dates of the week of prayer for this object—February 10th to 17th.

### WHAT OTHER CANADIAN WOMEN ARE DOING

Our highly prized exchange "The Missionary Messenger," the organ of the Women's Missionary Society of the Presbyterian Church in Canada, gives its estimates for the year in the January number. This Society is Dominion-wide and has charge of both Home and Foreign Mission work. Its estimates give the splendid total of \$414,000.00; \$190,794.50 for Foreign, \$175,794.44 for Home work. It is Jubilee year with them as with us and to celebrate it they are making their objective for membership 100,000 and for

subscription to the "Missionary Messenger" 45,000, and they are suggesting an ideal of \$500,000 to be raised, though not estimating on that basis.

The Methodists have reached the ideal of one fine large paper, Dominion-wide in circulation, representing the general Missionary Society and the Woman's Missionary Society, for both Home and Foreign Missions. They have also a fine little paper for the juveniles called Palm Branch. They are asking for the magnificent total this Jubilee of \$1,250,000. We have not at hand the estimates of the Women's Society but they are in proportion to the grand total, for the contributions from Bands, the young women and the older women total over \$380,000.00.

The Anglican women have a beautiful paper, "The Living Message" with an actual monthly circulation of 21,300. Its circulation is also Dominion-wide and it represents both Home and Foreign Work, and tells of Missions in China, India, Japan, Korea, South America and Western Canada.

The budget of the Anglican Women's Society for 1924 amounts to \$230,893.00.

It is always most interesting and inspiring to come into touch with those in other churches, who are engaged in the great missionary enterprise. An annual opportunity is given for this by the united day of prayer on which women of all denominations all over Canada and the United States come together in groups for fellowship and prayer. This year March 7th is the day chosen for these meetings. A suggested program is given later in this issue. As many as possible of our women should avail themselves of this privilege.

The following cable was received at the Foreign Mission Office at 223 Church St., Toronto, on January 5th:

"Archibald died 4th. McLaurin, Davies here."

The Annual Conference commenced this year on January 2nd, so our party of missionaries must have arrived in India in good time for it.

A cable sent from Cocanada on January 4th, and received at 223 Church St., Toronto, on the following day, brought the news of the death of Rev. I. C. Archibald. Mr. Archibald went to India in 1882 under the Maritime Board, and the following year married Miss Hammond, who had gone out in 1878. Their names will always be associated with Chicacole, where for these many years they have labored with great earnestness, and where they have had the joy of seeing the great work grow and prosper. During the past few years, Mr. Archibald has been in poor health, and during the last few months word has come from time to time that he was gradually failing, so that the tidings brought by cable were not wholly unexpected. The one great wish he had at the last was to live to see his niece, Miss Mabel Archibald, with whom Canadian Baptists became acquainted through her portions of "Glimpses and Gleams." She returned from furlough this fall, with the party of which the McLaurins, the Wolvertons, and Miss Jones were members. We feel sure she must have reached Chicacole in time to see her uncle before he was called away to his reward.

The Link would tender its sincerest sympathy to Mrs. Archibald, and to Miss Mabel, in far-away Chicacole, and to other friends and relatives in the home land.

## TRAINING OUR MISSIONARIES

By Dr. J. Lovell Murray.

The Canadian School of Missions is now in its third season's work. The number connected with the School is about the same as in the previous two years, fifty-six missionaries and fifty-four candidates being registered. Of this number, thirty-eight are outside of Toronto and these are kept in touch with the School by correspondence, some are counselled as to desirable courses of study and others are directed in private courses of reading.

For candidates resident in Toronto four special courses are being conducted throughout the college year, namely, Phonetics, Theory and Practice of Mis-



sions, Non-Christian Religions and the History of Missions. The last named of these courses consists of an outline of missionary history presented by Prof. J. G. Brown, of McMaster University, and a survey of current events and movements in mission lands given by Secretaries of Foreign Mission Boards. The course in Non-Christian Religions is limited in the first semester to a background study of Animism and Social Anthropology directed by Prof. W. T. Brown of Victoria University, while in the second semester the class will be divided into three groups studying Hinduism, under Principal J. T. Taylor, of Indore, Buddhism, under Dr. Dan Norman, of Japan, and the Religions of China under Rev. Joseph A. Mowatt of Honan. The courses in Phonetics and the Theory and Practice of Missions are given, respectively, by Prof. J. Home Cameron, of the University of Toronto, and the Director of the Canadian School of Missions. There is also a short course in Moral Hygiene, given to men by Dr. A. G. McPhedran and to women by Dr. Margaret Patterson.

Missionaries on furlough and candidates have in many cases been assisted in securing special instruction and observation work in such subjects as household science, playground and other social service work, typewriter mechanics, various branches of education, nursing, medicine and music.

A number of furloughed missionaries are taking regular courses of instruction in a wide variety of institutions. For the majority, of course, this is not feasible, either because they are not residing in a university centre or because they are required to do visitation work in the churches throughout the Dominion. It is necessary, therefore, to meet their requirements, to hold two special sessions—as was done during the last two years. One of these, which will last for six weeks, will begin January 21, 1924, and the other will be a more intensive session of six days, to be held in May, 1924. If occasion permits, one or two additional sessions will be held.

For the benefit of both missionaries and

candidates individual lectures are given from time to time. Already this year four such lectures have been delivered by Miss M. M. Underhill, of London, England, Dr. Sherwood Eddy, of New York, Dr. Paul Harrison of Arabia and Prof. J. E. K. Aggrey, of Africa. Visits of observation are made from time to time to centres of interest, conferences are conducted on a wide range of missionary subjects while on other occasions meetings are held for the purpose of mutual acquaintance and fellowship.

An interesting development of the year is the provision of theological instruction for prospective medical missionaries. A syllabus covering six years has been drawn up and two twenty-hour courses are being offered this year. These are in New Testament, given by Prof. Wm. Manson, of Knox College, and the History of Religions, by Prof. W. T. Brown, of Victoria University. A diploma will be given to those completing the full course of instruction. The interest aroused in this work is very keen, not only among the more than thirty medical students enrolled in the classes, but also among missionary leaders in North America and Great Britain, for this particular venture is a new experiment in missionary training.

Recently the Women's Baptist Board (of Western Ontario) has become affiliated with the School, which now embraces co-operating units from five communions in Canada, viz., Anglican, Baptist, Congregational, Methodist and Presbyterian. The privileges of the School are open to all furloughed missionaries belonging to these denominations and to candidates who are recommended by their Boards.

### TELUGU TROPHIES.

An account of some of the principal men and women converts of the Canadian Baptist Telugu Mission during its fifty years of work. The writers are the missionaries who know them best, and the converts have been chosen, not only for their native gifts and training, but oftentimes for their pre-eminence in suffering for Christ's sake. Their steadfast loyalty

in the face of the scorn of old friends and of the pathetic cleaving of the closest of kin is explicable only on the ground of supreme attachment to Him.

How the evangelistic fire in the earliest of these spread from one to another of those who followed is a revelation rarely surpassed of what true evangelism really is.

The book is illustrated by the photographs of a goodly number of the men and women whose life stories it tells. It is indispensable to that library of missionary books which lovers of missions gather, and the price, 25 cents, brings it within the reach of everybody. It is published for the Canadian Baptist Foreign Mission Board by D. E. Hatt, Manager of the Canadian Branch of the American Baptist Publication Society.—H.E.S.

Send for it to the Literature Department, 66 Bloor St. West, Toronto.

### CHRIST AND INDIA

By Sadhu Sundar Singh

After having met different classes of people all over India, people of many castes and creeds, I have arrived at the conviction that spiritual India is unconsciously preparing herself to accept Christ as her Saviour.

For centuries there has been a deep spiritual thirst in India and gradually Christ is being revealed to meet this need. The earnest seekers after truth are being led by the starlight of their religions to the Light of the World. When they find Him, many, like the Wise Men from the East, will present their gold, frankincense and myrrh, so that heart, soul and body, and all they possess will be laid as an offering at His feet.

When we compare the carelessness of nominal Christians with the eagerness of the non-Christian seeker after truth, we are reminded of the difference in the attitudes of the Wise Men and the Jews when Christ came. His own people not only rejected the Lord of life but crucified Him while the Wise Men, after a long tedious journey, came to worship Him.

Many indifferent and ignorant Christians reject Christ but multitudes in non-Christian lands are seeking Him in different ways and many are finding Him Who alone can satisfy.

Among these seekers, there are some who, like the Wise Men, having paid homage to Him, disappear. They do not stay to follow and be taught by Him and do not see His mighty works. They do not go with Him to the cross, therefore they do not see His resurrection. Consequently, they have no Gospel message for the lost world. This condition is not confined to India alone.

The proof that Christ is the universal Saviour is found not only in the Word of God, but in the many transformed lives throughout the world. One of my greatest discoveries in traveling through the five continents is that people, although of different customs and creeds, races and languages, are all fully satisfied in Christ if they surrender to Him. Human need is the same the world over, and the only One Who can satisfy is universal and unchanging—"Jesus Christ, the same yesterday, today and forever."

As Christians, we must cooperate with our fellow-citizens so that Christ may permeate every walk of life. We cannot bring others to our universal Saviour by being separate from our neighbors. Non-cooperation should not operate against the English, Americans or Indians, but against all evil-doers, irrespective of nationality. Let us, as Christians, serve with one spirit to extend the Kingdom of Christ so that His will may be done in India and throughout the earth as it is done in heaven. Amen.

### HOW BIG IS INDIA?

So big that if Jesus had started on the day of his baptism to preach in India's villages, visiting one village a day, it would still require eighty years longer, or until the year 2003, for him to visit every village once.

**WOMEN'S DAY OF PRAYER**

March 7, 1924

**Opening Hymn.****Opening Remarks.**

(These are merely to explain the purpose and character of the meeting. They should be made by the Chairman or some one appointed in her stead and should not exceed five minutes.)

**Confession.** Psalm 51 or 143. (to be said responsively).

**Bible Reading** (a passage that shall have been chosen beforehand).

**A. (1) Leader\***

**Let us pray** for the Church in all lands, for clergy and office bearers, for missions and missionaries (at home) (abroad), for enquirers, catechumens, baptised, communicants; for all under the care of missions; for the native Church;

for mission boards and Societies; for candidates in training; for training schools and colleges; for the Student Christian Movement; for all Christians.

**Pause for silent prayer,**

followed by one or more prayers\*\*

**Apostles' Creed in unison.****(2) Leader\***

**Let us pray** for homes and home life; for parents, children, teachers and young people; for homeless orphans and destitute children.

**Pause for silent prayer**

followed by one or more prayers\*\*

**Hymn****B. (1) Leader\***

**Let us pray** for all sufferers in mind or body; for hospitals, nurses, doctors, ministries of healing.

**Pause for silent prayer****B. (2) Leader\***

**Let us pray** for all engaged in agriculture, industry, business, commerce, journalism, politics, art, science;

for all who in any way influence thought and opinion;

for all in naval, military or air services;

for strangers, immigrants from one country to another;

for our fellow citizens of the Empire abroad and in other lands.

**Pause for silent prayer**

followed by one or more prayers\*\*

**(3) Leader\***

**Let us pray** for preventive and rescue work, for social reform;

for work in all dark places.

**Pause for silent prayer**

followed by one or more prayers\*\*

(or the following prayer in unison)

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy Holy will, through Jesus Christ our Lord, Amen.

**Hymn****C. Leader\***

**Let us pray** for the King; for our country and Empire;

for the governments of the world;

for the right administration of law and justice;

for all in posts of responsibility.

**Let us pray** for the League of Nations;

for the reconciliation of antagonisms.

**Pause for silent prayer**

followed by one or more prayers\*\*

**The Lord's Prayer** in unison.

**Closing Hymn**

**General Thanksgiving** in unison or Psalm 34: verses 1 to 9 (said responsively)

**Grace** (2 Corinthians 13: verse 14; or Ephesians 6; verses 23, 24; or Hebrews 13: verses 20, 21).

followed by one or more prayers\*\*

\*The Chairman or someone appointed in her stead beforehand should give out these biddings or headings for prayer as they occur, introducing them with the words,—Let us pray for . . .

\*\*These prayers should be taken in every case by members of the group who have been chosen beforehand and asked to do so.

**Suggestions for the help of any who are planning a meeting for The Women's Day of Prayer, 1924**

**General**—the place of meeting should be carefully chosen; many churches and halls are too large for women's voices when leading in prayer. It may be found better to choose smaller rooms and have more centres, i.e., in towns large enough to need more than one centre.

**The Leader** or chairman who is to preside at the meeting, should be one whose voice can be well heard. If she has had a little experience in conducting meetings, this is a help.

**Arrangements beforehand**.—The chairman should consult with representatives of the Communions which are co-operating, about the choice of those who are to take part in the meeting by leading in some of the prayers. When these have been chosen, she should invite them to confer with her on some day before the meeting itself, in order to plan the details.

**Duties of this group beforehand**.—

- to choose the hymns,
- to invite the pianist or organist and to arrange with her for well known tunes, so that all may join in the singing;
- to decide whether there is to be an address or Bible reading; if a Bible reading, select the passage and arrange who shall read it;
- to decide whether there shall be a collection;
- to determine the exact hour of beginning the meeting and ending it;
- to divide the subjects on the Outline into 4, 5 or 6 periods, and
- to arrange that each of these shall be taken by one or more members.

The exact arrangement beforehand of the part each one is to take, is the most important thing in the plans; also that such should keep strictly to the subject allotted to her and to the time limit given her. The duration of the Prayer meeting should not exceed an hour or at most an hour and a quarter.

**The Meeting**.

If there is to be a collection, a plate may be placed at the door, and the Chair-

man in her opening remarks will call attention to it, and will give out any notices there may be. After these opening announcements, no notices of any kind should be given. Hymns should be quietly announced as they occur, and an address, if given, should be of the briefest and most devotional character, so that it may help to raise the soul in prayer.

Nothing must interfere with the continuity of worship. All those who are to take part by leading in the prayers, should sit on the platform or at the front of the room, and when it is time to begin the leader should outline the proceedings. If it is desired to introduce those who are to take part, or to mention their names only, this is the time to do it and to say what part in the prayers each will take. Each will have understood beforehand exactly when her turn will come, so that she will need no further notice or signal. If each has a copy of the programme and has marked in it when her turn will come, there need be neither delay nor confusion. Those who are accustomed to a small room, are apt to sink their voices when leading in prayer, so that only the people close to them can hear. As the whole idea of the gathering is for corporate prayer, all those taking part should realise that the prayer that they are offering is not simply their own personally, but that they are leading the devotions of all present.—every individual in the company must hear every word clearly if she is to be able to raise her heart and mind in union with her fellow worshippers.

All thoughts and speech should be raised to God and nothing allowed that might distract the mind or call it back to mundane things, as must be the case if, for instance, the names of the leaders were mentioned as their turn came. After their introduction at the very beginning of the proceedings, they become not personalities but voices, pleading, interceding, praising or glorifying the God and Father of all, and the time of prayer becomes indeed a hallowed hour.

(Programme and Suggestions issued by the Interim Committee of the Women's Mission Boards of Canada.)



### THE NEED OF CHRISTIAN LITERATURE FOR THE WOMEN AND CHILDREN OF THE FAR EAST.

The necessity for supplying Christian reading to the women, girls and children of the Far East is not by any means a theoretical issue. It is a condition which confronts us, and an imperative condition which, if it be not adequately met, may become the tragedy of a great opportunity missed. The women of the Far East are awakening and their minds are clamoring for food. Of the making of many books there is no end; that food will be given—is being given—and if they cannot get what is wholesome, there is, unfortunately, no lack of the worthless or indeed the poisonous. Here is one powerful challenge to Christianity—a gauntlet that we dare not leave unraised.

It is in Japan that one finds the reading public of women largest and most obvious. Always keen and alert, the Japanese have a larger percentage of literate women than any other nation of the Far East. The feminist movement has penetrated the empire of womanly submission to such an extent that it has become a theme for comic post-cards that show the blue-stocking wife absorbed in her books while the docile husband cares for the baby, mends the family clothes, staggers home with the marketing and cooks dinners with manifestly poor success. The world has moved far when such scenes are considered by the Japanese possible enough to be funny. Even in the conservative families (as usual, the great majority), where the woman has kept her tradition of subservience, she has very real power. An experienced missionary says: "In the conversion of a family, we always try to have the wife come first, for if she does, she almost always brings in her husband. If she does not, and it is he who takes the first step, she almost always draws him back to the old gods." This power behind the throne is keenly alive, and books afford at the present moment a very valuable source of influence. The

unrest of the world and the need for abruptly readjusting many out-grown values seem to have made the Japanese wary of outwardly associating themselves with a new form of worship which they feel may not survive triumphantly the ordeal through which it is passing. They read, however, with even more eager interest about the faith which they feel is under trial. Dr. Brokaw of Kyoto has made the venture of inserting weekly advertisements in the Kobe papers, asking those interested in Christianity to write to him applying for books on the subject. He receives a multitude of answers, many of them from women, showing a sincere desire to learn the meaning of Christianity. He gauges the inquirer's mental and spiritual capacity by the letter, and sends as many of the suitable books and pamphlets as he can afford.

There is a very good list from which to choose. It is interesting to see that Japanese women have a very definite preference for Christian Biography. They say: "We love the story of a beautiful life." Pollyanna is the only book of fiction that has met this taste apparently. It has had a sale of 7000 copies, a record equalled only by the story of Joseph and by Dr. Fosdick's "The Manhood of the Master." The demand for translations of beautiful life-stories into Japanese would seem to be practically insatiable.

The position of the child in Japan, always central and important, has become even more so since Christian teachings have leavened public opinion. The Japanese child is the axis of the family's love and pride, and any innovation that benefits the child and makes it happy is sure of a cordial reception. Missionaries introduced the kindergarten, and now the Japanese government has taken it up and kindergartens flourish at the expense of the state. The importance of children's reading is very generally recognized now among the non-Christians, and parents pay high prices for books and magazines. There is a steady increase in the number of little visitors to the children's depart-

ment in the Hibiya Public Library, open to boys and girls from seven to fifteen, and the children are said to be especially fond of the fairy stories of all lands, of translated and adapted tales, Arabian Nights, Mrs. Burnett's Secret Garden, the story of Joan of Arc and such books, preferring them to purely Japanese stories. The Christian Literature Society's children's books and magazines are all sent to this library. We are told that non-Christian parents are turning more and more to Christian sources for pure high reading for their little ones. And we cannot too strongly realize the importance of giving the thought of the rising generation in Japan the impress of truly Christian ethics.

The Children's Magazine Shokoshi (Little Children of Light) appears monthly and has a strong appeal. Recently a much-needed "Mother's Guide" has appeared, written by a nurse of experience in a London hospital for children, who has brought up her own little boy in Japan, and consequently understands existing conditions.

To turn from this bright outlook to Korea, the land of tragedy, is to peer into the shadow of death. The light has indeed shone upon that darkness, but it is the spiritual flame of the Martyr, not the calm lamp of the scholar. One missionary in Seoul has translated Pollyanna, stirred thereto by the success of the book in Japan, but during the recent disturbances her effects were so drastically searched that the manuscript was destroyed, and Korea nowadays is hardly a place where one would have the heart to retranslate "The Glad Book." Ruined in past centuries by criminal misrule, this people has lost much, but has kept the simple childlike spirit that deserves clean and wholesome food. The heroic girls of Korea want to read—and can get little except Japanese fiction, at best trashy, at worst pernicious. This problem, like so many in Korea, is without present solution. We have the faith that Korea's day will come, and we may pray that a rem-

nant of the Koreans be still alive to welcome its dawning.

When one passes to China, it is to confront a different problem. As regards the education of women, China's position today is very similar to our own not a hundred years ago. It is the mothers of girls eager for education who demur, fearing lest this new learning make their daughters unfeminine and unfit them for domestic life. Their opposition to the rising tide, however, is as vain as Canute's and we see in the women's colleges of Peking and Nanking the forecast of Chinese womanhood in the next century.

—The Missionary Messenger.

#### NOTICE

THE LABELS ARE NO LONGER CHANGED. Look up your receipt with date of expiration indicated.

#### Monthly Report

833 in arrears at Convention Nov., 1923—132 now paid. 169 added to mailing list. 149 discontinued. Gain 20.

When will we reach our 10,000?

"I am enclosing an order for one dollar for two copies of "Link." One is for my own renewal. The other, which you will kindly send to my address also is for our Home Helpers Dept.—something new and interesting for every month. I find the "Link" most helpful for making programmes for our Circle and providing ideas for the Band."

A Subscriber.

Mrs. J. C. Doherty, Supt. Agents Link.

#### ENGAGING INDIRECT PASSAGE

In a recent convention, a young college woman was introduced as a student volunteer. Her face was radiant with the light of a great purpose. In clear tones she told of that purpose. As she sat down a woman arose, her hair was white and her shoulders were bent with the burdens of the years. In her eyes was the glory of the girl's face as she said: "This is the happiest day of my life. In the children's Mission Band I trained her in missionary interest for missionary service and I

feel now as if I were going out as a foreign missionary myself."

The mother of the famous missionary, Jacob Chamberlain of India, led not only her own distinguished son, but also more than forty other young people into Christian service through her prayers and her personal work.

A school teacher in teaching geography incidentally taught missions also.

Eliza Agnew, "Mother of a thousand daughters," went out from that class to Ceylon.

A Sunday School superintendent interested himself in the circulation of missionary papers in his school. A little girl who became interested in reading the papers became a valuable missionary in Japan.

A father took time on Sunday afternoons to talk with his little son and show him missionary pictures. The father never sailed as a missionary but the world knows of the work of Alexander Duff, the son, who became the pioneer of higher education in India.

Someone placed a missionary book, "The Star of the East," in the hands of a young man. Adoniram Judson read the book and decided to give up his delightful parish in Boston to follow the leading of the Star into the mission field.

John Williams, "Apostle to the South Seas," attributed his first interest in missions to the stirring missionary sermons preached by his pastor.

Mothers and fathers in their homes, Sunday School superintendents and teachers in the schools, pastors in their pulpits, friends across the street—whatever our occupation, whatever our limitations, many who cannot go in person may go through others they lead into the work.

#### Through Gifts of Money

Justinian Von Weltz, Austrian nobleman of nearly three hundred years ago, sold his entire estate so that he might get funds to establish a school for missionaries.

Pastor Stearns of Germantown, Pa., gave all of the many and the large honorariums which came to him from his Bible teaching and platform work, after

he had taken out his actual expense of travel, for sending out and supporting missionaries. He led his congregation so to understand the possibility of going into all the world that they gave one million dollars for foreign missions during his pastorate, supporting missionaries in practically every land of earth.

A student volunteer, who was detained in America, became pastor of a weak, struggling congregation in the West Virginia coal fields. The feeling of responsibility for going to the foreign field was so great that he worked unceasingly until his little congregation supported a missionary.

A Georgian of large wealth who had been living in extravagant luxury put himself on a salary which he agreed was generously large for himself and his family and gave the balance of his income to sending out and supporting missionaries.

—Missionary Review of the World.

#### MEN AS INTERCESSORS

God's mightiest works are manifested in the pathway of unselfish and persevering intercession. The history of Christian experience shows conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. For years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. Invariably where I have had the time and patience to discover the hidden spring, I have found it in an intercessory prayer-life of great reality.

The great need today is that we be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. We

(Continued on page 178)

## Our Work Abroad

We, who have had in the opening days of the new year, an example of what an Ontario snow-storm can be, especially with a very-much-in-earnest gale behind it, will be deeply interested in reading about the cyclone experienced by some of our Indian stations which are situated near the coast. The fury of the storm was such that none of our missionaries, at present on the field had ever before known. Miss Day, who has spent much of this her first term in Chicacole, writes about her experiences in her very graphic way, and we will quote from her letter.

"You will be hearing about the terrific cyclone which seems to have swept the East Coast from North to South. It reached us yesterday, that is, Sunday (November 18) about 6 a.m. The wind had been strong all night, but just at daybreak, it rushed in upon us with tremendous force, driving great sheets of rain before it and snapping off or tearing out great trees in its wake. I rushed upstairs to see that everything was secure, and just got there in time to find a door burst open, the bolt at the bottom pulled right out. One of the women was with me and we did not get down for a good hour. Then the storm from the East subsided for some twenty minutes and my handy man came to the rescue. We succeeded in hauling an almira (cup-board) to the door and bracing it. Glass broken by wind, and bits of tile and brick from the roof and walls were strewn all about the room, and the rain was some two inches deep on the floor. I knew it would soon be leaking through below, so we did our best to bale it out. But suddenly and with renewed fury, the cyclone rushed back at us from the West, and since there was not anything else we could do there, we braced the other door and managed to get down stairs safely. We had to hold our breath most of the way down the stairs, an outside stairway, of course. Doors were flying back and forth in mad confusion on the west side (we had fastened the east side before we went upstairs). Now it was the work of a few moments to brace these doors with the stodgy-looking well,

cross-bars which fit in at the sides in the holes some six or eight inches deep in the brick wall. At this time our river-bed (at the rear of the bungalow) which had been practically a sand-bank the night before in spite of two days' rain, had come rushing down, rising at the rate of four feet in ten minutes, until it was all but level with the compound wall, and of course was rushing madly in at the gates opening on the river. The bank had given way farther up the stream, and this water had made a course for itself through the town, and much of it, too, was pouring into the compound. Our Christians' houses were buried in three feet of water. They had long since rushed off with their goods to the hospital. The Chicacole car? Well it was still in the garage, submerged like the houses in three feet of water. We did not know how much higher that river was bent on coming, and Mrs. Eaton decided the car must come out. So I made my way over fallen trunks and branches, and "water, water everywhere" to the hospital where the Christians were and called for volunteers to stem the current in the compound. "Why risk our lives?" they said. "We shall surely die." But finally six of them came along and we had the satisfaction of getting that car to a safe and dry shed in the hospital compound. By twelve o'clock the wind had gone down to something like normal, but it was a sorry looking town, I assure you. Houses stripped of their thatching or tiles, skeletons of trees, bare of leaf and branch or quite blown off, and the river still keeping at that dangerous level, with the "hill flood" as the people call the rush from the uplands, still to come. (I forgot to mention that one of the women helping us in the bungalow had been bitten by a scorpion just when the storm was at its worst from the West!) By two o'clock, however, a faint patch of light in the lowering depths of the hitherto impenetrable sky, appeared in the West, and rapidly spread itself until by four o'clock, the sun was shining from a blue sky. We were indeed thankful to be safe and





CHICACOLE BUNGALOW

trees—there they lay piled one upon another, the whole row that skirted the compound wall to the east. Roofs and windows will mend, and rivers recede, but years cannot replace those dear shelters from the sun and storm.—Perhaps some stumps will grow again.”

Now just a few sentences from a private letter written by Mrs. Gullison, of Bimlipatam, will give another vivid picture of what is considered the worst cyclone in our part of India for over fifty years.

“The violence of the wind until three or four in the morning cannot well be described. It shook and thrashed and tore the trees until the weaker ones were on the ground, and the great stalwarts that send their roots deep and far, had their limbs snapped entirely off or twisted and broken. We certainly learned that night the meaning of ‘the rain descended and the winds blew and beat upon that house.’ It made one think of the foundation of the house, and of one’s faith as well, as blast after blast struck the house and we wondered how long it could resist the fury of the wind. We longed for the morning, and when it came we went out to see the havoc of the night. We went over to the school compound. (Note—this is the Central Boys’ School for the Northern stations of our Mission) and viewed the ruins there.

Those buildings suffered most, and it will mean considerable outlay of money and time, to put them in repair again. We walked around the town and had to go around or climb over trees in order to do so. Destruction everywhere—plaintain (banana) orchards flat, cocconut, mango, tamarind,—all sorts of trees snapped and twisted or else uprooted. Telegraph wires broken—in fact we were cut off from the outside world. We were very anxious about Vizagapatam (Note: also on the coast, a little south) and were indeed glad to get in touch with one of our Christians who was there and had walked the 21 miles back to his wife and family. He said that Vizagapatam was hit far worse than we. The backwater from the sea had overflowed into the town, and that part of it was simply wiped out. Our High School building and much of the equipment was flooded and wrecked. Their bungalows, being on higher ground, are safe, but shops in the business section were flooded and grains, etc., ruined. Three miles from here is a bridge across a river. It still stands, but the approach to it is entirely wiped out, and at present foot passengers reach it by means of a ladder, paying an anna each person to the man who owns the ladder.”

Also you will be interested in a brief

quotation from a letter from Dr. Sanford, one of the seven pioneers who went out from the Maritime Provinces in 1873, and who is still working, as his strength permits, in Vizianagram. Some of the walls of the bungalow in which he lives fell that night, but mercifully no harm befell him. He writes: "We have had a very destructive cyclone which swept the country from Barhampore to Cocanada. Tanks burst, (Note: These are great reservoirs, excavated to catch the water from higher levels during the rainy season, furnishing the water supply for the rest of the year), railway line breached badly in twenty or thirty places, traffic stopped for weeks, telegraph lines down, loss of life at Vizagapatam reported over two hundred by flood in the backwater; loss to Mission property very considerable at the different stations. There was no loss of life among the Christians, so far as reported. It seems wonderful that all escaped personal injury. The Lord be praised."

We would join with him in praising the Lord. Though much damage has been done mission property, our missionaries and Christians were protected, and are safe and well. So far as we have heard, the stations to the south of Vizagapatam received the torrents of rain, but were spared from the terrible wind. Details of this cyclone have been given thus fully, knowing Link readers will be greatly interested. Let us thank God for his mercy for those for whom we are especially concerned, and with strengthened faith and redoubled earnestness, let us pray for the 5000 souls our missionaries and Christians are seeking to bring to the Saviour during this our Jubilee year.

B. C. STILWELL.

Ramachandrapuram, Nov. 16th, 1923.  
Dear Link,—You will be glad to know we are very encouraged about some aspects of our work. Our pastors, teachers, Bible women and other Christians are entering into the Evangelical Campaign with great enthusiasm. We are trying for 500 converts on this field, the whole mission is trying for 5000 in this Jubilee year.

Already many are coming in, and this morning at the Leper Home 11 asked for baptism. They represented five different castes.

I have just been on tour and 12 were baptized one morning. The Campaign text this year is, "who forgiveth all thine iniquities, who healeth all thy diseases," and the story is that of the paralytic being healed. In one village where we entered with that text and that story, and where we were teaching them too many for the Komma people, it was really funny how we had a graphic illustration (in a way) of the story. Some women were anxious for more quiet and took us into their quarters, but so many came that they had to shut the door by force and bolt it. But the folks kept battering at the door and one after another was allowed in, till the room was quite full. In some houses, the walls do not go right up to the roof, but the better rooms are covered in with a ceiling. Presently I saw some of our audience looking up surprised, and there sure enough, one woman had crept up the wall on the other side and was looking and listening to us through an opening that was in the ceiling. She hadn't made the opening but there she was sure. We could now tell our story with more graphic effect. Wherever we went, crowds followed us. A great many learned the verse by heart and many learned to sing the hymn which is a prayer to "Jesus our Refuge."

In another village we went to see Subbamma whose story as a child I wrote 12 years ago in my booklet "Christ-Child and Caste Children." Her story is most interesting, but I will only add here, that she was baptized last June and she has already won two disciples for her Master, so in her house we had a real fellowship meeting together. I couldn't leave without having special prayer at the other two houses.

We are so glad about Joshee's coming to Canada with the Jubilee delegation. Some one asked my sister if it were "Our Dr. Joshee" that was coming, when she saw it in the paper. Yes, it is "Our Dr.

Joshee," of whom I have written so often and who for 35 years almost, has been as my "son", but is now greyer than I am, who is really coming to Canada. I bespeak for him a warm welcome from all the readers of the Link, and we ask your prayers on his behalf that he may be greatly blessed and be a means of blessing.

S. Isabel Hatch.

Dear Friends:—Once more the Christmas season with its "Joyous Message" has rolled around and it is fitting that we should greet each other in the Name of Him of whom the Angel Choir sang and brought to earth the most glorious news which ever fell upon the ears of man.

"For unto you is born this day in the city of David a Saviour which is Christ the Lord."

"Glory to God in the highest and on earth peace, good-will toward men."

About the time you receive this we will be celebrating the Jubilee; it is just fifty years since the first missionary of the "Good News" came to Cocanada. In these fifty years Christ has been born into many hearts and it is fitting that we should take a little time to rejoice over what God hath wrought and to view the future. As a praise offering to Him who came on that first Christmas day we, as a mission are longing, that in this Jubilee year there should be that new birth in five thousand Telugu souls. Dear friend, will you give some of your valuable time to join with us in prayer so that this gift may be made possible to Him whom you and we love and serve?

In the vineyard where we, your co-labourers serve, there are many encouragements but in the coming year we would that "He should see the travail of His soul and be satisfied" in many souls.

"Pray for us."

"May this be the 'Merriest Christmas' ever."

And bring you joys to last forever."

Yours in Royal service,

Eva McLeish

and Annie C. Murray.

Yellamanchili, Nov. 30, 1923.

### "MALAKSHMI"

(Ma-luk-sh-me)

The North-East monsoon has arrived in the wake of the belated South-Western and the terrible drought is past - - - So good is God. In our cemetery is a newly-made grave and we are thankful that "Malakshmi" went away before the rain set in.

We called her our "Bungalow Angel," much to her liking though blind latterly, she could still serve by sitting at the bungalow in our absence, to interrogate callers and **keep an ear** to things generally, for she was very observant and shrewd. She had lived about the bungalow a good deal during the past four years, sleeping on the verandah or elsewhere, usually **on the floor** as we had no bed for her, but she endured much in order to be where she could learn hymns and texts, go to church and **give collection**.

Poor old Malakshmi had a complication of diseases rendering her presence not altogether pleasant or sanitary and for a year she had been blind, but she was so quaint, so polite and grateful.

She spoke and sang (!) in three Indian languages. Her father and her husband had been sepoys and she had lived a more than usually eventful life for one of her humble class, and was quite familiar with military cantonment life and practice, having travelled with the regiments. Only a few months before her death she gave us quite a realistic little military review, issuing and obeying her own commands and even prostrating herself on the ground for rifle fire!

Malakshmi **hated** idolatry and her little pantomimes of it were very amusing, if such should **amuse**? Striking the stilted attitude of the idols, puffing out her cheeks, assuming the stony stare or the inane grin, she would pose as the deities local to the vicinity of her home. Or she would mimic the childish prayers of the worshippers. On the contrary her love for her Saviour was ardent and the mention of His sufferings seldom, if ever, failed to bring tears. "He bore it all with-



A GROUP OF MISSIONARIES AT THE STATION IN COCANADA.

out retort" she would say and very often exhibited much of His spirit of meekness in her sufferings. **Jesus was very real to her** and prayer to Him her solace.

The only matter that really disturbed her was the worldliness of her near relatives for whose salvation she had prayed and worked. She had been living with them for several months past but between three and four weeks ago, she appeared here with a coolie whom she had engaged to help her over the rough, wet road. She had longed to see us, to attend church and to present to the Lord a nose-jewel, a relic of former affluence, which she had dedicated to Him.

She attended the following Sunday morning service, presented her offering, gave her testimony and returned to the Mission compound to become so ill with diarrhoea, then dysentery that, after an attempt to nurse her, we had her removed to the Government Hospital where she received trained care for eight distressful days.

Last Sunday evening we brought her back to die in our own little Mission Hos-

pital, which, by the way, is **entirely unfurnished and without a qualified doctor or a nurse**. Begging an uncomfortable bed and hiring a scavenger boy, we set to work to nurse her, having borrowed some articles from the Government Hospital besides sparing what we could of our own. It was a hard experience lasting two days and three nights and sometimes one's spirit almost fainted but, praise God! **the end was victorious**.

Though afflicted with so noisome a disease, God graciously checked all offensive symptoms during that last day and she died **clean**—so peacefully she passed away at about eight o'clock in the evening on Tuesday, November thirteenth. No one else was present at the time and a great, glad peace filled one's heart as the weary frame relaxed into rest.

At two o'clock in the morning Malakshmi's body was laid away by loving hands to await the coming of "the Saviour," the Lord Jesus Christ who shall change our **vile body** that it may be fashioned like unto **His glorious body**." The grave was dug by lantern-light in the



little burying-ground at the bottom of the Mission Compound. The coffin was a bamboo-basket woven by the bamboo-workers between 9 p.m. and 1 a.m. Her shroud was her own garment washed clean and white by the scavenger boy.

Yesterday, Thursday, torrential rains set in.

"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

How Malakshmi will enjoy heaven, especially the music! She was continually "singing and making melody in her heart;" her voice scarcely would have been termed melodious! During the awkward, trying bathing-process preceding her departure for the Hospital she sang, "Behold the Love of God!" In the cart which was to take her there she sang, "Jesus Christ, Eternal God." Indeed her lusty hymn-singing was the fault found with her in the Government Hospital on a former occasion.

A sum of money—two and one half rupees, intended for "collection" we were told—which she had placed in my safe-keeping has helped to defray expenses. How well, though unwittingly, she had prepared. Well might Balaam say, "Let me die the death of the righteous And let my last end be like his."

It is as though a chapter in one's life-history has closed, so prominently did this character figure in the record of the past several years. The demands were sometimes heavy and irksome, and the service not always cheerfully rendered, but what says the hymn?

"At the close of the day, 'twill be sweet to say,

'I have brought the lost one home.'"

—Or rather **helped to**, as in this case, in which others shared.

It was in 1916 during the hot season preaching tour that one of our laymen discovered Malakshmi and her brother who had returned to their ancestral village four miles from Yellamanchili. The call of the gospel, often heard before in other places and hitherto slighted, was "effectual" this time and both brother and sister

were baptized and received into the fellowship of Yellamanchili church.

The brother, though deformed to the semblance of a Dickens' character, possessed an upper primary education and was able to teach a little school in a nearby village which in turn was the means of lighting the way for Kondiah our recent Graduate from the Union Theological Seminary in Ramapatam.

Other happy developments of recent date are traceable to this **weak** instrument who survived his public confession of Christ but three years.

A married brother, a petty Government officer of the Salt Department and his attractive wife and family were the special objects of Malakshmi's prayers and efforts. The brother died in Yellamanchili of influenza, a believer; the wife and two of the children have been baptized and all, including a daughter sinfully married to an unbeliever, are sympathetic, but the lack in the home of whole-hearted loyalty to the Master was a great grief to Malakshmi.

The eldest nephew, Venkataratnam, "the light of her eyes" and a promising student in the Theological Seminary, disappointed her and many others sorely, by dropping out of his course at the end of the second year. He is now in Burma, India's "Far country."

The eldest daughter, only, is a devout Roman Catholic living in Ranchi of Radium-treatment fame.

Will not the readers of this sketch take up Malakshmi's burden of prayer for this interesting family?

**Annie C. Murray.**

Canadian Baptist Mission House,  
Yellamanchili,  
Vizagapatam District,  
India.

November 16, 1923.

The picture on page 164 was taken one time after the Conference in Cocanada when the missionaries were waiting at the station, ready to leave for their respective fields.

## Among The Circles

### THE IDEAL PRESIDENT.

Mrs. I. B. Walwin.

I am very glad that my task this afternoon is not to be an "Ideal President," only to portray one. That is much easier, because it is ever less difficult to preach than to practice.

The other day I was talking to a friend and I asked her, "what do you consider the characteristics of an 'Ideal President' of the Woman's Missionary Society?" As we talked it over, there seemed many indeed; many were the graces and charms of this wonderful personage. I shall, however, endeavor to be practical. We hear so much theory, and facing so many earnest, sincere women, who are presidents, I feel rather abashed, and while I go on trying to present to you an "Ideal President," I do so with utmost humility.

First, I think it is well for us to have ideals. I fancy people only reached their present state of exemplary living by having had before their mind's eye high ideals or standards. We all remember that, when we were young, we picked out people that we very much admired, and tried to be like them. Everyone passes through this stage of hero-worship. If the mind of the child has been well guided and trained, so that the choice is worthy, it is a most decidedly fine thing.

But to return to this "Ideal President." Of course she must be a devoted Christian. That goes without saying. No one who wasn't a Christian would think of accepting such an office. But that in itself is not sufficient. Far be it from me to belittle goodness; but this is not sufficient. Scores of good women are quite unfitted to lead. They have no organizing or executive ability. Besides being a Christian she must be enthusiastic for missions, tactful, energetic, resourceful, and magnetic.

"Oh!" you say, "no one has all these virtues." I agree, and that is why I say my task is a difficult one. Now, if one were only making a cake, we could say, "one cup of devotion, one cup of enthusiasm, half-a-cup of energy, two tablespoons

of resourcefulness, one teaspoon of magnetism, thickened with kindness, and generously iced with good nature, and flavored with a sense of humor. If presidents could thus be reduced to ingredients, or liquids to be poured into moulds, after twenty-four hours we could bring out any number of perfectly made "Ideal Presidents."

This being impossible, what can we do? If I were taking a text for this subject, it would be the advice that Paul gave to young Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Study to be an ideal president; give it earnest thought; take time to discover your lacks, the weak places in your presidency. Besides the virtues we inherit and come into the world with, we can add to them by great care and earnestness. You hear people say, "I know I am too abrupt," or "I am too sensitive," or "I forget myself and talk too long." To know these faults to be ours is much gained; but only a partial gain unless we set ourselves to correct them. The pity if we do not take the time or care that is necessary.

Does the business man study his methods? I'm sure he does, late and early; grasps every new idea and carefully scrutinizes it to see if there is anything worth while in it. Too often we drift along in the same old way, until we have gotten into a rut. I mentioned resourcefulness because I remember a president that we had quite a time to get to take the office. Accepting it, she put her heart and mind into it, and planned such variety of interesting meetings that the attendance doubled. She used her vice-presidents and so many others that the members became greatly interested.

We are in a very important work. Shall we value it so lightly that we just throw ourselves at it, so to speak saying: "I do the best I can; if it does not suit let some one else try." You know how we talk. Should we? Is not ours a sacred trust? Is it not, after all, an honor to have such an important place in this important work? I speak to myself as well. Have we always done our best. Have we studied to im-

prove? Have we profited by criticism instead of being hurt?

Our intentions are good, our motives pure, but I fear we often fail in putting all the sacrifice into it that is necessary. I must hasten, because I do resolve never to be long. In closing may I call attention to a few *don'ts*?

Don't preach, don't scold, don't find fault, don't be tedious, don't lag. Have things well prepared, and then go through on schedule time. Don't stay in office too long, and don't be discouraged and grow weary in well-doing, for in due season you shall reap if you faint not.

"I hear God calling from the setting sun, The dew damps falling tell the brief day done.

With the morning shining thou hadst wondrous zest.

Now the day's declining. Hast thou done thy best?"

—*The Missionary Outlook*

### WESTERN ASSOCIATION

A conference of the Mission Circles and Young Ladies' Circles of the Western Division of the Western Association will be held in the Leamington church on Wednesday, Feb. 27th, commencing at 2.30. Discussions on Circle problems will be a feature of the conference. A good program is in course of preparation, and Mr. H. E. Stillwell, General Secretary of the Baptist Foreign Mission Board will give an address in the evening on his trip to Bolivia illustrated by lantern slides.

A very cordial invitation is extended to all our women to be present. Lunch will be served to all those who arrive at noon. The ladies of the Leamington Circle will serve supper in the evening.

Jane Ritchie.

### Harrow

A very interesting and instructive Missionary Programme was put on by the Harrow Circle on the evening of Dec. 4th. on the occasion of their Annual Thankoffering meeting. The meeting was held in the church, the public being invited. The Pastor acted as chairman, and in the

course of his address, introduced the latest missionary publication, "The Enterprise," which was passed around among the congregation. Missionary songs and readings were given by various members of the Circle, while members of the B. Y. P. U. rendered valuable assistance to the evening's entertainment. The closing item of the program was a tableau by the Circle entitled "The Call of the Nations." The offering amounted to about \$40.00, while we rejoice to report that one member, Mrs. Young, has just recently made herself a Life Member of the Foreign Mission Circle.

Mrs. Readman, Pres. Mrs. McIntyre, Sec.

### TREASURER'S REPORT, DECEMBER, 1923

Receipts from Circles—Toronto, First Ave. \$3.35; East Nissouri (Th. Off.) \$26.75; Sarnia Central \$36.61; Strathroy (Th. Off.) \$30.25; Toronto, High Park (Life Membership Mrs. E. Van Loan) \$25.00; Woodstock Oxford \$28.50; Toronto Walmer Road. 50c; Eberts \$7.00; Well-and \$6.00; Parry Sound (Th. Off.) \$6.55; Cobalt (Th. Off. 13.88) \$16.00; Malahide Bayham \$12.20; Beamsville \$6.00; Toronto, Walmer Rd. (add. Th. Off. 1.63, Biblewoman \$25) \$43.03; Silverthorn \$1.80; Bracebridge \$24.50; New Liskeard \$16.05; Toronto, Waverley (Biblewoman \$25.00) \$45.00; London, Talbot \$16.50; Belleville (special \$2.25, Th. Off. \$17.32) \$19.58; Meaford (Th. Off. \$5.50) \$8.20; Ailsa Craig \$13.50; Strathroy (add. Th. Off.) \$1.00; North Bay (Th. Off. \$22.00) \$25.20; Tillsonburg (Th. Off. \$13.58) \$22.11; Stouffville (Th. Off. \$5.00) \$9.00; Wheatley (Th. Off. \$20.00) \$26.10; Bayview (Th. Off. \$3.50) \$9.00; Toronto Dufferin \$3.83; Toronto Beverley \$10.60; Toronto Boon (Th. Off. \$2.00) \$4.80; Delhi (Th. Off. \$28.65) \$35.35; Haldimand (Th. Off.) \$5.00; Toronto, Calvary (Th. Off. \$30.64) \$40.89; Orillia, (Biblewoman \$6.00) \$9.05; Toronto, Jones Ave. \$6.00; Cobourg (Th. Off. \$5.85) \$7.00; Grimsby \$7.00; Norwood \$5.00; Yarmouth First (Life Membership Mrs. John Parker) \$25.00; Peterboro, Murray St. (L.M. Mrs. C. B. Routley, per Kenneth and Frances Routley) \$25.00; Brooke & Enniskillen \$1.70; Toronto Ossington \$32.30; Kingsville (Th. Off. \$12.00) \$20.00; Chatham \$4.40; Glamis \$10;

(Continued on page 175)

## The Young Women

### SOME-ONE ELSE.

Some-One-Else can do it better;  
Some-One-Else is wiser far;  
Some-One-Else is better posted  
What the latest methods are.  
Some-One-Else would be more fitting;  
Some-One-Else would have more time;  
Some-One-Else would please the others;  
Some-One-Else would do it—prime.  
Some-One-Else has had more training;  
Some-One-Else is not afraid;  
Some-One-Else is used to leading;  
Some-One-Else—and do you ask me  
Who this Some-One-Else may be?  
You can find him without trouble,  
For it's anyone—but me.

—Palm Branch.

### AUNT EMELINE'S MIGHT-BOX

So you're the new preacher's wife. Well, now, it was real good of you to come right over to see an old blind woman, the very first thing you did. Hain't even got the parlor carpet down yet? Well, now, it was good of you! People are wonderfully mindful of me, somehow, considering I ain't able to get out to church none, or do anything for other folks.

Put your things on the bureau. If the flower pots are in the way just move 'em a little. They clutter a good deal, but I'm fond of 'em. That lily the Endeavorers give me. Good of 'em wasn't it? Jist see how it's growing. It's going to blossom before long.

How do I know how things look and how they grow when I'm blind? La, Sister Truesdale, seeing comes to the ends of your fingers when it's driven out of the eyes. If it wasn't for the rheumatism doubling up my back the way it does, I could get around and be of some use in the world yet in spite of my blind old eyes.

That little box on the bureau? That's my might-box. It's worth it's weight in gold to me, though I suppose it's only worth its weight in copper to the heathen. Tell you all about it? Of course I will. It was one day early in the winter that

Bessie Turner came dancing into the room with that little box. I was terrible down that day, somehow, for Malindy, the little girl that chores for me, had said the wood was almost gone, and I knew there wasn't more'n potatoes enough for one more mess. I'd been thinkin' all morning about Job, and trying to get some comfort out of him. I always think about Job when I have them down spells.

"I brought you a missionary mite-box," says Bessie, in her higglety-gigglety way. Bessie's real good, but she never could stand on both feet at the same time. "One of the missionary ladies gave me two—one for myself and one to give to somebody else. I thought you'd like to have it, because you're always so taken up with missions and things.

"But what is it for, Bessie?" I says.

"Oh," says she, dancing along toward the door, "it's to put little bits of missionary money in—money you save from other things, you know."

Then I knew why it's called a "might-box." It's for the money you might spend for this or that little thing, you see, but that you can possibly save for missions, if you care enough. I suppose it's an old story to you, but it was all new to me, and it set me to thinking.

When had there ever been any "might" about my spending money? It was always a matter of "must," it seemed to me. There's nothing but my pension money you see, and \$12 a month don't seem to reach 'round, when \$4 of it must go for rent the very first thing. But I was wrong about that. It kind o'seems to me that we never any of us have any "might" money until we begin to look around for it.

I began to reckon up other people's "might" money. There was Sister Sanders. She's a dear, good soul and many's the time she's sent me a turkey dinner at Thanksgiving or a warm wrapper at Christmas. I ought to have been ashamed to fault her, but it's easy to think what your neighbors ought to do, when you start out to look after their duty instead of your own. I'd heard somebody say



that Sister Sanders' new sealskin coat cost \$250, and that was what started me off.

"There," I says to myself, "that was a clear case of 'might.' A good shawl or cape would have kept Sister Sanders comfortable, and there would have been \$225 that she might have sent to the missionaries." Sister Sanders had told me herself she had thought the sealskin coat was the savingest thing she could buy, on account of its long lasting quality, but I didn't count much on that. Maybe I'd ought to, but Sister Sanders ain't the kind of a woman that would wear a ten-year-old coat jest to be saving. She's a dear, good, woman, as I've said before, but when you know her well you'll understand what I mean.

Then there is Mary Goodwin. - Mary never has any sealskin coats—she hasn't money enough for that. - She's a school teacher, and a good one, and earns a good salary—that's all. She's President of the Endeavor Society, too, and she's jest as good at that as she is at her school teaching. It happened she dropped in to read to me jest the day before, and after she'd read awhile she stopped and pushed a paper bag into my hand.

"Have some candy," she says. "Oh, Aunt Emmeline, don't take such a little bit! Why, I eat pounds of it every week of my life."

"Bad for your teeth," I says—though the candy was real good and I helped myself the second time.

"And for my pocketbook," she says. And then she picked up the book again.

But I thought about it, as I looked at the might-box. She **might** do without that candy—even be better off without it—and maybe put fifty cents or a dollar every week into the little box.

Then, all at once, I sat up straight, never so much as thinking about the rheumatism.

"How about your coffee, Emmeline Parsons?" I says to myself. "You know it ain't good for rheumatic joints, and the doctor's told you more'n once you'd be better off without it. There's a quar-

ter every month that is one of your 'mights.' Why not save it for the missionaries?"

Well, that was the beginning. I'd never supposed that I really had any money to do as I pleased with, but the box soon showed me I had. Money? Why, I used to say everybody that had anything to give away was rich, and now I know it, for I've found riches of my own. There was the apples I got of Bessie Turner's pa, and he wouldn't take pay for, I might have paid for 'em, you see, or I wouldn't have got 'em. And there was the bag of potatoes that Brother Sanders sent me unexpected. I might put the price of 'em into the box. And there was the six blue cups and saucers I'd laid out to buy to go with my plates. There was only two teacups left, for Malindy is awful hard on dishes. I hardly ever need more'n one, but I always thought 'twould be an awful comfort to know I had 'em. I couldn't see 'em, but I could feel 'em over once or twice a year, and make sure they was all right.

But, after all, it was jest a matter of "might." I didn't need 'em any more'n you need spectacles. They'd cost sixty cents—I'd make Malindy price 'em again so's to be sure—and the sixty cents should go into the might-box.

I don't know how the Endeavors found out about the box. Bessie must have told 'em about bringing it, and they must have kind of guessed the rest. But Malindy let out at last that whenever one of 'em come to read to me or to bring me flowers they'd find some excuse for going past the bureau and dropping something into the little box. I scolded 'em for it when I found it out, and told 'em they ought to have boxes of their own but they said it seemed to mean more, somehow, to put their money into mine.

One day Sister Sanders come to see me. She had on her fine sealskin coat, for I felt it against my cheek when she stooped over to shake hands. She's real mindful of my rheumatism, and never lets me get up when she comes.

"Aunt Emmeline," she says, "I want to

give you a little bit of a present. I didn't know what you needed most, so I brought you this. Please use it in the way you will enjoy most."

She put a piece of paper money into my hand. I'd never had any paper "might" money before. It had all been coppers and silver. I wasn't real sure that this was the "might" kind, but I jest thought I'd ask Sister Sanders and be sure. So I told her all about the little box and how proud and happy I'd feel to have her gift go into it. I ain't good at talking, but I says jest about what I've said to you, and, somehow, I made her understand.

"It is to do as you please with, dear Aunt Emmeline," she says, and her voice sounded kind of queer and choky. So I reached for my box and put the bill in. I kind of wished I knew how much it was, but I didn't like to ask. Besides, it wasn't necessary that I should know as long as the Lord did.

"I was going down town," says Sister Sanders—and her voice still had that choky sound. "I was going to buy a new belt buckle. I have three or four already, so I think it is a clear question of 'might.' I want to put the money into your box instead."

"La, dear," says I—you wouldn't suppose I'd say "dear" to Sister Sanders when she has her sealskin coat on, but she's so good I can't help it—"La dear," says I, "haint you got a box of your own?"

"Yes," she says, "but it's not that kind at all. It is not a 'might-box' but only a box of leftovers. It wouldn't mean the same if I should put it in there."

That was most the same as what the Endeavorers had said. I didn't know just what it meant, but it sounded friendly and I was glad of it, anyway.

"Aunt Emmeline," says Sister Sanders, "I'm coming around to take you to the mite-box opening. You needn't say your rheumatism is too bad, for I shall whisk you into the carriage so quickly that you will never know the air has touched you."

And sure enough, Sister Truesdale, she did. I set up on the front seat and heard

the sweet singing and all that them good women had to say about the poor heathen. And, though I couldn't see, I could feel the heaven-like look on their faces as they asked us to help these needy ones for the sake of Him who died for us all.

The box? Of course I meant to tell you about that. It was what I started out for. They emptied it careful and gave it back to me, because it's been such company for me and such a blessing that I never want to be without again. And will you believe it, my box had more in it than the President's, more even than Sister Sanders'—\$11.55. I've never known whether it was sister Sanders' present or the belt buckle that did the biggest part, and I suppose I never shall.

But I've found out that most any woman **might** if she only would.—By Jessie Brown Pounds in The Missionary Monthly.

### FORGET AND REMEMBER

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure.  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving.  
Remember good, remember truth,  
Remember Heaven's above you,  
And you will find through age and youth  
True joys, and hearts to love you.

—Priscilla Leonard (Missions)

## Our Mission Bands

A Mission Band in Every Church in the Convention in Three Years.

### MEDICAL MISSIONS IN INDIA.

Programme No. 2.

(Dear Leader:—In these studies we have not time to make an intensive study of Medical Missions. There is so much interesting material that might be used, but this series can only serve to acquaint the boys and girls with the subject. For this programme we already have the map and small flags; it will be helpful if you have prepared two pieces of cardboard—on one have printed at top "SAVARA MEDICAL MISSION" and under have pasted pictures of Dr. and Mrs. West and Miss Munro; on the other have "PITHAPURAM MEDICAL MISSION" and pictures of the doctors and nurses now resident there, and also pictures of the hospitals, nurses' home and other buildings in connections with our medical work. The pictures you may procure from Miss Dale who is in charge of the Bureau of Literature, except perhaps those of buildings—these may be found in back numbers of "the Link" or in "Beacon Lights," or in back copies of "Among the Telugus." As the field is studied these may be passed around and afterwards hung up in your meeting room. The hymns chosen are from the Canadian Baptist Church Hymnal.)

1. Opening Hymn, 762—"Bring Them In."
2. Prayer by Band Member.
3. Scripture Lesson, Matt. 5 : 14-16, recited by boy.
4. Chalk Talk No. 1—"Ye are the Light of the World" (Missionary Chalk Talks, 15c., Literature Dept.)
5. Prayer Hymn, 785—"God Make My Life a Little Light."
6. Roll Call.
7. Minutes of preceding meeting.
8. Business.
9. Offering and Hymn 398, "Take My Life and Let it Be" (to be sung while seated).
10. Study—"Medical Missions in India," No. 2.

1. Yellamanchili.

2. Hymn 793, "We've a story to tell to the nations"—first verse.
3. Savara.
4. Hymn 793, third verse.
5. Pithapuram.
6. Hymn 793, fourth verse.
11. Piano Solo or chorus, "The Fields are all white" (792) by several small girls and boys.
12. Dialogue—"The Light of the World is Jesus" for 15 children (Literature Department), or recitation "His Lamps" (The Canadian Missionary Link, September, 1922, front cover page).
13. The Story—"Little Lady of Light" (3c., Literature Dept.)
14. Hymn 794.
15. Closing Prayer:  
"Father, make us pure and holy,  
Father, make us good,  
Help us all to love each other  
As we should—in Jesus' name.  
—Amen.

*Material For Study No. 2—Medical Missions.*

### 1. YELLAMANCHILI

How many Medical Missions have we? Yes, nine. Now let us name them over. (Either all together or one by each of nine boys and girls). I think we may call our study to-day an acquaintance party because last day we just learned the names of our Medical Missions, while now we are to spend a little while in learning a little about three of them. The first one we are to hear about is the very first Medical Mission we Canadian Baptists had in India, but it comes last in the list we learned—now what is the name? Yes, Yellamanchili. With the name of our first Medical Mission we can remember the name of our first Medical Missionary, Dr. E. G. Smith, who came in 1895, two years after the field was opened. Now let us be sure to remember these three firsts. Our first Medical Mission, Yellamanchili; our first Medical Doctor, Dr. E. G. Smith; and our first year for medical work, 1895. With Dr. Smith was Mrs. Smith, a graduate nurse of one of the best hospitals in Am-

eria. A small hospital was built in 1898 and a great many sick people came to be treated. Dr. Smith not only gave his patients prescriptions for medicine for their sick bodies, but on the other side of the card on which the prescription was written there was also written a verse of scripture to lead to a cure for their sin-sick souls—so you see Dr. Smith was really giving two kinds of medicine. After a little time Dr. and Mrs. Smith were transferred to another field, and Dr. Woodburne took charge, but in 1908 he was compelled to return to Canada on account of ill health. From that time there has not been a resident Medical Missionary in Yellamanchili, but there has been good work done by Mr. Benjamin, a medical compounder, under the supervision of Dr. Smith, who goes to Yellamanchili occasionally.

(If the above is given by a Band member the question should be asked by the Leader) What do we remember? 1. What is the name of our first Medical Mission in India? 2. Who was our first Medical Missionary? 3. In what year did we begin Medical Work? 4. Who helped Dr. Smith? 5. When was the Yellamanchili Hospital built? 6. What did Dr. Smith have written on the other side of the prescription cards? 7. What other doctor spent a time in Yellamanchili? 8. Is there a Medical Missionary resident there now?

## 2. SAVARA.

We are just sure to remember the name of the next Mission to be put on our list of acquaintances because it is our *very newest* Medical Mission and we are always glad to hear that another Medical Mission is established, so we will be especially interested in Savara. There are 200,000 of these people, and OH! how much they need a Medical Missionary. Because of the climate and country in which they live these people suffer a great deal from Malaria fever, and the very sad thing is that they believe all sickness is caused by evil spirits, and they worship these spirits and do all they can to please them. They call in a witch doctor for their sick children and the treatment he gives only makes folks worse. For a long time we did not have

a Missionary Doctor for these needy people, but there was a trained nurse, Miss Gaunce, who did all she could; telling them of Jesus as she ministered to their ailing bodies. But it was so little that one lone nurse could do, but she did one wise thing, she prayed that a doctor might be sent to the Savaras, and prayer was answered, for in 1919, just five years ago, Dr. and Mrs. West were sent.

A dispensary was built in Parlakimedi, and Dr. West was able to secure a first class medical assistant, so that while he went on tour through the country preaching and healing the sick, some one could be depended upon to look after the dispensary work. The Savaras are very shy people and did not visit the dispensary as it had been hoped they would, so last year it was decided to build a hospital at Serango because, although it is a very lonely place, and not convenient for the missionaries, Dr. West feels that more people can be reached.

The year after Dr. West reached the Savaras Miss Gaunce was married and Miss Munro, another trained nurse, arrived to help Dr. West. How very busy this new missionary was right from the first, going among the people soothing their pain and telling them of the Great Physician who is able to save them eternally. Let us all remember to pray for Dr. and Mrs. West and Miss Munro.

Now for a little test. 1. What is the name of the most recently established Medical Mission?

2. Who was the first medical missionary to the Savaras? 3. Who was the first medical doctor? 4. How long has Dr. West been on this field? 5. Where was the dispensary built? 6. Where is the hospital being built? What is the name of the nurse now helping in the medical work on the Savara field?

## 3. PITHAPURAM.

Now we have learned a little about our first medical mission and also a little about the Medical Mission most recently established we are to get acquainted with what is called the *centre* of our Medical work—Pithapuram. Here we find our first Med-



ical Missionary. Who was he? Yes, Dr. Smith, and he is in charge of the Bethesda Hospital, which was opened in 1906. Since that time thousands of people have been treated and sometimes there are 65 in-patients at Bethesda Hospital and the daily average last year was 26. There are some fine stone buildings in connection with the Hospital—a Missionary Rest Home, a home for the nurses and compounders, a ward for consumptive patients, the Gillies surgical wards and the Davies Memorial operating room as well as a beautiful chapel. Miss North was the first nurse to assist Dr. and Mrs. Smith in Pithapuram. When the medical missionaries took their furlough, Dr. Jessie Allyn took charge of the work until their return. Miss Lottie Sanford, a daughter of one of our Missionaries and a trained nurse, is also on the regular staff of the hospital, while Mrs. Armstrong, the daughter of Dr. and Mrs. Smith, and also a trained nurse, has been overseeing some of the work for a period each day while learning the language. Do not let us forget that while these sick people are helped or made entirely well, many of them learn to know Jesus as their own personal Saviour, and are baptized on profession of their faith in Him. When patients come to a hospital in India they always bring a great number of relatives and friends along with them, and so it has been necessary to build a home called a choultry, where these people may live while the patient is in the hospital.

In 1910 Dr. Jessie Allyn was called to the Palace when a little Prince was born, and the little Prince's mother was so pleased with the kind care and attention of Dr. Allyn and of Miss North, who was the trained nurse in attendance, that she gave a great sum of money with which a Women's Hospital was to be built and which has since been accomplished. It was this same lady, who is called a Rancee, who, two years later, when again our missionaries were in attendance, gave the money to build the choultry. And all the time while our doctors are busy, and the nurses too, they never miss an opportunity of telling of the Great Physician.

You can just imagine how glad Dr. Allyn was when her sister, having graduated as a nurse in Canada, joined her in Pithapuram to help in the Women's Hospital. Miss Laura Allyn is supported by the Circles and Bands of Middlesex-Lambton Association. Others have helped while these doctors have been on furlough, but we will hear about them in connection with our other fields.

Let us count the doctors and nurses at Pithapuram. We have at Bethesda Hospital Dr. Smith, Mrs. Smith, Miss Sanford, and Mrs. Armstrong on part time; one doctor and two full time nurses. At Women's Hospital we have Dr. Jessie Allyn, Miss Laura Allyn and Miss North—just two Missionary Doctors and four Missionary Nurses for all those people. Oh! How much we need another Doctor and then that wouldn't fill the need. Will you try to remember to pray for women doctors for India.

How many questions can you answer?  
 1. What medical mission is called the medical centre?  
 2. Who is the man doctor there?  
 3. What is the name of the hospital of which he has charge?  
 4. Who are the nurses who assist there?  
 5. Who is the lady doctor?  
 6. Who are the missionary nurses at the Women's Hospital?  
 7. Who gave the money for this hospital?  
 8. For what else did the Rancee give money?  
 9. What is needed very much in Pithapuram?

(Note.—The chalk talk might very nicely be given at the story period. The program is only a suggested one that would work well with the study. The numbers have all been found interesting to boys and girls. The study period might be followed profitably by a number of prayers mentioning needs of each field, also missionaries by name).

*Barbara May Gosnell.*

## SANBI

By Dorothy G. Dixon

Sanbi was crying. Yes, he was crying as if his little heart would break, for he was only twelve years old and all alone in the world. He was tired and sick and

dirty, but, oh, he was used to that, for he had been brought up in a little village in India by a very cruel master. Sanbi could stand the ache in his body, but he could not bear the ache in his heart. For when finally that little body had been able to endure no more and had given in to a dreadful disease, which had taken all of Sanbi's strength, his cruel master had driven him away, and no one else wanted him in the village that he called "home." There were only dirty huts closely packed together and narrow streets through which water buffaloes, cows, sheep, and goats roamed at will, but it all meant "home" to little Sanbi.

Sanbi had been unhappy all his life. Ever since he could remember he had worked very, very hard and had received only beating and scoldings from his cruel master. Perhaps you wonder why Sanbi did not want to leave such a place. But as much as he feared the man behind him, he far more feared the cruel, unknown world before him, where, to his mind, there was no such thing as kindness to little boys.

On he trudged. Soon he was away from the outskirts of the village and was dragging himself wearily along the hot, dusty road. Once he lay down in the tall, cool grass and fell asleep from sheer exhaustion. It was late in the afternoon when he woke with a start. With frightened eyes he looked at the clear sky and wondered why he was not in a dark, smoky hut with his master ready to beat him for sleeping in midday. Suddenly he realized that he had no master, that he was alone in the world, but free—free from the cruelty of this man. Then again he wondered if men were all like him. But remembering that he must hurry, up he jumped and started on. For his supper he picked some berries that grew along the road. Pluckily he travelled on and finally lay down in the grass for the night. Morning came, and he again started on his lonely, weary way.

Late in the afternoon Sanbi came in sight of a village, but one larger than his,

and cleaner. All at once he started with surprise and wonder, for out of the open courtyard of one of the houses came music—not the clanging notes of the tom-toms, but soft, sweet strains that soothed his tired head. Then he heard the sound of voices—foreign, indeed, but singing in his own language. He could just catch the words, although he could not understand the meaning of them all.

"Saviour, like a shepherd lead us,  
Much we need Thy tender care;  
In Thy pleasant pastures feed us;  
For our use they folds prepare."

Unconsciously he drew nearer to see where all this marvelous music came from. There he saw the queerest people! Why, they were white, all white, and wore such queer clothes! One lady was making her fingers go over a funny little box out of which the music seemed to come. Around them were gathered all the little children in the world! Of course, you know, as he did not, that this was a band of American missionaries, who travelled with a little organ from village to village to tell the Hindus about the Jesus who loved them. Today they were holding a service for children. But they were beginning a new hymn, and Sanbi's wonder increased as he heard the words:

"Come, let us all unite and sing,  
God is love.

Let heav'n and earth their praises bring:  
God is love."

"God—is—love!" Sanbi's gods were all to be feared; besides, he had never had anyone love him. Perhaps—this God—who was love.— Again the sweet notes of a third hymn pealed forth:

"I think when I read that sweet story of  
old,

When Jesus was here among men,  
How he called little children as lambs to  
his fold,

I should like to have been with them  
then."

But hark, one of the ladies was reading from a book, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Yes,

he heard it distinctly. Oh, if he only knew who this wonderful man was, who did not want to hurt little children, but even asked them to come to Him. Then the white lady told them all about this kind, loving Jesus, who could live right in their very hearts!

No one had seen the little stranger, but before they finished the last hymn, Sanbi had rushed up and poured out his whole story, with a plea to be taken to this Jesus. And what do you suppose the kind ladies said? Why, they just bundled him, rags, dirt, and all, into their wagon and took him back with them to the missionary compound, where he was washed and put into a clean, white bed in a light, airy hospital.

After a few weeks of careful nursing, Sanbi was practically well and strong and began to work at the compound. He had learned that there was such a thing as kindness and love in the world and worked faithfully to show his gratitude to the missionaries. After Sanbi had been at the compound for over two years, a Christian Hindu lady adopted him. Now he is studying at a mission school, so that he can go back to his native village to bring into the lives of those poor people some of the happiness that has entered his.

**Everyland.**

### TREASURER'S REPORT.

(Continued from page 167)

Beachville \$9.50; Toronto, Jarvis \$16.25; Dutton (Life membership Mrs. Mary McGreachy) \$25.00; Ridgetown (Th. Off. \$19.19) \$26.85; Goderich, \$5; Hamilton, Victoria (L.M., Mrs. T. G. Wells) \$25.00; London Kensal Pk. \$1.00; Toronto, Bethany \$4.00; Bentinck \$5.00; Boston \$2.00; London Wortley (Th. Off.) \$20.00; East Nissouri \$6.50; Niagara Falls Main \$6.24; Springfield \$9.00; Brantford Calvary \$10.00; St. George (\$10.43 Dr. Hulet) \$18.43; Harrow \$20.00; Fairbank "Happy Hour" \$8.50; Essex (Th. Off. \$21.25) \$23.55; Toronto, Indian Rd. (Venkiah \$3.00; B.W. \$3.10) \$13.80; Brantford Park (Life membership Miss Grace Foster) \$25.00; Cramahe \$7.00; York Mills (Th. Off. \$35.00) \$43.40; Toronto, Bloor St. \$203.53.

**From Young Women's Circles—**Kitchener King \$10.00; Toronto St. John's Rd. \$2.30; London, Adelaide \$40.00; Stratford, Ontario St. (McLaurin) for Biblewoman \$8.00; Toronto Olivet \$2.00; Peterboro, Murray St. \$17.00; Toronto Central \$20.00; Toronto Century \$5; Hamilton James \$16.92.

**From Bands—**Poplar Hill \$5.00; Sparta (Life Membership Joan Elizabeth Weir) \$13; Aylmer Jr. \$5.00; Blenheim \$5.83; Toronto, First Ave. "Carry the News" (Th. Off. \$12.18) \$17.04; London Talbot (L.M. Dorothy Harmon) \$10.00; Orangeville (L.M. Mrs. C. D. Jones) \$10.00; Barrie \$15.00; Townsend Centre \$15.00; Leamington Carey \$10.00; Mt. Pleasant \$5.00; Alvinston \$1.80; Hamilton Stanley Ave. \$10.00; North Bay \$3.75; Boston (student \$1.50) \$2.50; Freulton "Willing Workers" (Biblewoman) \$10.00; Fort William (Life Membership Rev. W. C. Pearce) \$10.00; St. George (Student) \$17.00; Brantford (Life membership Mrs. Geo. Pulham) \$20.00.

**From Other Sources—**Wingham B.Y.P.U. (student) \$21.00; Southampton C.G.I.T. for student \$30.00; Kitchener, Benton St. Primary (student) \$20.00; Burch Phil. Class (student) \$17.00; Toronto Dovercourt Road, "Steadfast Builders" (teachers at Ram.) \$40.00; Dominion of Canada investment \$13.75; Mrs. Walter Parney \$10.00; Miss I. Hambly (Biblewoman) \$25.00; Dominion of Canada investment \$25; "F. & A." (for Biblewoman) \$20.00; Mrs. A. Enbecknap (student) \$10.00; Port Arthur B. Cl. \$5.75.

M. C. Campbell, Treas.

Mrs. Glenn H. Campbell,  
113 Balmoral Ave.

### ST. PETER.

Now he walked on the angry wave,  
Now he sank in the watery grave,  
Now he rose in triumphant faith,  
Now he fell toward threatening death.  
Peter, the wave-man.  
Rough old fisherman, brotherly, dear,  
Near to my weakness, very near,  
From your folly I would flee,  
Brave with your boldness I would be,  
Peter a Rock-man.

—Sel.

## Eastern Society

Miss M. E. Barker,  
4136 Dorchester Street,  
Westmount, Que.

Our Superintendent of Supplies

Miss Maude Clarke

32 Windsor Ave. Westmount.

writes as follows:—

In response to a request sent to Dr. Pearl Chute for a list of articles suitable for hospital use, which could be made by the Circles, the following was received from her recently. As the needs of Dr. Hulet's Hospital are similar, it is suggested that it be also remembered by Circles and Bands preparing these hospital supplies.

1. Quilts, 4 feet by 7 feet, made of flannelette, with one layer of wadding between.
2. Draw sheets, 1 yard wide and 1½ yards long. Strong material.
3. Plain strong pillow cases.
4. Pillow ticks.
5. Operation stockings, made of white flannelette and long enough to cover feet and legs of patients.
6. Strong binders, made double about 12 or 15 inches wide and 1½ yards long.
7. Flannel or flannelette bed-jackets—not fancy, sizes 32, 34, 36 and 38.
8. Baby shirts made from old stocking tops.
9. Very plain baby bootees.
10. Caps for doctors and nurses to wear during operations.
11. Safety pins.
12. Baby napkins of flannelette about 24 inches square.

Dear Friends:—The return of Christmas reminds us that we are not alone in this service but rather the "Pass-It-On" Department of a great system existing away beyond the Western horizon whence issue at this season tangible tokens of love and good-will. Especially has this been the case in Yellamanchili for the past several years and we, who live and work here, wish to thank all who have contributed, in the way of picture-books, picture rolls and cards, scrap-books, bags, dolls and other toys to the pleasure and suc-

cess of our Christmas seasons which have been spent invariably with our Indian people.

In some cases we have shared the good gifts of others—as for instance, last year when we had the kind loan of Miss Mason's Victrola—the gift of friends in Nova Scotia.

How it helped to entertain the procession of Christmas guests!

On another long-to-be-remembered occasion we had the pleasure of the company of dear Mrs. Churchill whose abundance of Christmas cheer found expression in the music of her little Victrola—also a gift—which she rendered unstintingly.

Then it has not infrequently happened that in this absorbing service for others our own wants have been ministered to and we have wondered at the love of God in thus supplying our little personal needs.

Imagine the arrival of a parcel containing soap, toothpaste, talcum powder, pins of all sorts, needles, thread, tape, wearing apparel, etc., etc., including sometimes a good book and sweets!

Others have contributed articles for the comfort of little children and the sick, as well as of our helpers, such as quilts and warm garments and material for others—which have been most acceptable.

These, though largely unacknowledged, have not been unrecorded and have helped greatly to enrich our service and yours—the making known of the love of God in the gift of His Son.

Truly "It is more blessed to give than to receive."

With the season's greetings,

Yours in His service,

**Annie C. Murray.**

Yellamanchili, India,

November 26, 1923.

This letter from Miss Murray in regard to the gifts for Christmas is followed by another which contains some extracts which will interest our readers. The letter was beautifully typewritten and Miss Murray states that it was done by a Brahmin student whom Miss McLeish has



taught. She writes: "We have recently weathered by the goodness of God a terrible three days of rain, accompanied on the last day by wind. Vizagapatam and Waltair, you will regret to hear, have been partially destroyed and lives lost. The railway was so badly breached that the communication was interrupted and we have not heard all the particulars. Miss Blackadar and Mr. Higgins were there, I believe, but as the Mission Houses stand high, word has been received that the Christians are safe. One of our Yellamanchili boys who was employed in the Waltair station escaped drowning by climbing to the top of one of the cupboards where he spent the night. This may be the voice of God to Vizagapatam calling to repentance.

The most interesting trophy of the quarter has been a fine young man named Timothy, who was led to Christ in Burma and returned to India to confess Him. The instrument in this case was a lad from a village near Yellamanchili whose relatives, it is suspected, drove him to Burma four or five years ago to prevent his confessing Christ here.

However, they could not prevent his reading his Bible in Burma. By this means Timothy was led to Christ and we in India are reaping the fruit in the addition to our church of this fine young man and the opening up of the gospel to a group of new villages, five or six miles from Yellamanchili.

Last Sunday Timothy was accompanied by two friends and a younger brother who with one of the friends, decided to follow Christ. Oh! that these young men might follow on really to know the Lord.

At the close of a meeting of children in the chapel following an illustrated lecture, the meeting took an unexpected evangelistic turn and a young Indian doctor of the Rockefeller Research department who was present must have been impressed by the evident control of the Spirit in the impromptu giving of hymns, texts and exhortations. This young doctor, although a Hindoo in name, has been educated in a Mission School and has practised in a Mission Hospital.

The Eastern Convention welcomes "The Honorable Japanese Fan" Band of Arnprior, and looks for great things from it during the year.

The pastor of Buckingham Church has written for information re organization of a Band, and we look for their name added to our list shortly.

What if you also have not a Band? We are praying that the Lord will lay it upon the heart of some servant of His to take up this lovely service. Don't you hear the call?

My plea, like that of Mrs. Mills, is for a Band in every church, and why not? There are children and there are leaders.

Our special for the coming year is just \$50 to buy a dog-cart for use in the Vuyuru field. Five cents from candy, ten cents from a picture show, not sacrifice at all, but see what you can sacrifice really and truly, and let us have that dog-cart before February is out, and then you can have something else to help in. Make your leader, your mother, your friend, or yourself a Life Member, and wear the pretty Life Membership pin and so help make up the \$550 increased estimate for the year. India and Bolivia and our Home fields need your help—need your real earnest prayers.

Dear leaders, we ask your especial help in the work of your Bands. Tell them what will make them happy to do and may the God and Father of Love and Mercy surround and guide you.

Lovingly Yours,

P. Ramsay, Secretary.

### THE ENTERPRISE

The sale of our Foreign Mission Jubilee Book is proving very encouraging. Its inspiring pages with its beautiful illustrations should be a great blessing to all who read it. Copies may be obtained from our Literature Department. Address Miss Dakin, 16 Durocher Street, Montreal.

"Selfishness and devotion to Christian service will never be found in the same life."

# Canadian Missionary Link

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## THE STORY OF GUNGADHAR RATH

Or "From Brahmin Priest to Christian Pastor" by His Missionary Mother

Through the kindness of Rev. D. E. Hatt 100 copies of this charming story were sent to our President to be sold for the benefit of the Women's Foreign Mission Board. These have all been disposed of and have been greatly appreciated by all who have read the fascinating narrative.

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Miss Ramsay reports the sale of 150 copies of Glimpses and Gleams. Reports are not available as to those sold in Ottawa and Grande Ligne.

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## MEN AS INTERCESSORS.

(Continued from page 159)

may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? The answer to that question will measure not only the quality but also the outreach of our lives.

John E. Mott.

—Missionary Review of the World.

"After all, Missions may be called the measure of Christian vitality."—John W. Wood.



## From the Literature Department

66 Bloor Street West (Side Entrance)

Hours—9.30 to 1 and 2 to 5.30

Phone—Randolph 8577F.

This is the month we give you a partial list of our Dialogues, Exercises, Plays, etc. Those who have tried them know what an educative force these purposeful missionary pageants are. All these plays have been selected with a purpose, and are not given merely to entertain. We will list our new ones first.

- GO YE, a missionary service for children consisting of questions and answers 1c, and the hymn "GO YE" to be found in "A LITTLE STUDY IN MISSIONS"....(15c)
- HOW SOME DOLLIES CAME TO GO AS MISSIONARIES, for 4 little girls with dolls, requiring about 10 minutes.....4c each, 4 for 10c
- JOHN ZECHARIAH ON THE ROAD TO LEARNING, tells of the progress toward learning in one year of little John Zechariah. About 20 minutes, requiring about 15 children. This can be shortened .....7c
- THE BIBLE AND MISSIONS, this is referred to in last month's Link. Fine....20c
- NOT EXEMPT, a titling demonstration, 15 young women, 9 of whom present excuses for not tithing, but are pronounced "not exempt." Foreign women are also introduced. About 25 minutes.....15c
- THE HONORABLE MRS. LING'S CONVERSION. 14 characters, adults, young men and women, or can be done by young women only. It is an excellent play, telling of the rich China woman's conversion through the influence of her daughter-in-law. Requires from 1 to 1½ hours .....40c
- THE RING OF RAMA KRISHNA is new, good, and interesting. 4 scenes, 2 in India, 21 characters. Splendid for Y. W's. About 45 to 55 minutes .....30c
- TWO INTERESTING VISITORS, a typed exercise for 4 or 5 girls, about 12 to 15 years. Will require about 10 to 15 minutes, (5 for 20c).....each 5c
- THE STUPIDEST LITTLE GIRL IN SCHOOL, based on the story by this name, tells of how the stupid little girl, when in other surroundings, brought her husband's family to know Jesus. Requires 4 or 5 girls, 3 women and 2 men.....7c
- TWO MASTERS tells why a missionary's daughter decides to follow her Mother. Requires 8 characters, (women and girls) about 45 to 50 minutes.....15c
- THE LIGHT OF THE WORLD IS JESUS is a charming little exercise for 15 children, with candles, from 8 to 10 years.....1c

The following were mentioned in January 1923 Link, to which we would refer you for further list:

- A LITTLE MAID WHO WENT INTO ALL THE WORLD (2 girls or young women) 6c
- AN EVENING WITH THE HINDUS, an evening's programme.....7c
- IF THEY ONLY KNEW, based on leaflet of that name, 25 min., 12 or more girls—The Missionary Society gives up support of a Bible woman and the result in India, 12c
- LITTLE LIGHTS.....5c
- LIGHTING UP INDIA.....5c
- ONE DAY AT PITHAPURAM HOSPITAL, 5 for 15c, or.....each 5c
- PROVE IT. This is fine.....10c
- TIRED OF MISSIONS.....12c
- THE PILL BOTTLE, a Medical Missionary Play, 4 boys 18 or 20 young women. Time, 1½ hours. This has been tried by many and pronounced a grand success in all cases. More than one, 25c.....single copy 27c
- THE FOREIGN MISSIONARY DOLLAR and WHAT IT DOES. Time, about 15 minutes.....4c
- Requires 10 girls or boys. This has been mentioned many times but now we have something new. This can be more effective by the use of a large dollar which can be rented from us, and more effective still by 10 pictures illustrating the use to which the dimes making the dollar are put. These pictures were sketched by a minister for use in his Church, then given us that you may use them in the same way. They can all be had for about 20c (borrowed)
- WANTED, is a good exercise for 8 boys or girls.....5c
- If you do not see what you want listed here or in the Jan. 1923 LINK, please write us, when we will be glad to send you a complete list, or help in whatever way we can. Please note address and telephone number.