



# Canadian Missionary Link

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TORONTO, JANUARY, 1919. 1920

No 4



Miss Muriel Brothers

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# Canadian Missionary Link.

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Published in the interests of the Baptist Foreign Missionary Societies of Canada.

XXXV.

TORONTO, JANUARY, 1918. 1920

No. 5

## EDITORIAL NOTES.

Again great sorrow has come to a home closely connected with our Foreign Mission work. All readers of the LINK will sympathize deeply and prayerfully with our much-loved Treasurer in the loss of her husband, Professor Glenn H. Campbell, who died on December 8th, after an illness of a few weeks. His death is a heavy blow not only to his own family circle, but to McMaster University, where he has been for years a brilliant and popular professor.

The Forward Movement is of vital interest to our Mission Circles. At Convention we promised to support it by every means in our power. It is, therefore, fitting that we should give it a prominent place in this issue of the LINK.

Before you lay the LINK down, look in the Business Department for a very important notice from the Chairman of the Publication Committee. When you have read it, please don't turn at once to your own affairs and straightway forget all about it. Of course, you are very busy, but this is a bit of the King's business that requires haste, and in which we can all help. It is a critical time in the history of our papers. A greatly increased subscription list is imperative. The LINK and "Visitor" should be in every Baptist home. Let each Circle member do her share in bringing this to pass.

The historical sketch of Cocanada, by Mrs. McLaurin, the only living missionary who knows the story of our Mission Work there from the beginning, which is given this month in the Young Women's Department, is equally adapted for use by all the Mission Circles. It is hoped that many of our Circles will make a new and careful study of our Mission Fields, with the help of the articles about them which will appear in the LINK month by month. The February number will give special information about the educational work in Cocanada.

We are greatly indebted to Miss Laine, of the Walmer Road Church, one of our most successful Mission Band leaders, for consenting to write a series of lessons for the Mission Bands, the first of which appears in this issue. As Miss Laine writes out of her own experience, these lessons should be very helpful to Band leaders.

## THE FORWARD MOVEMENT.

Forward Movement Headquarters,  
Baptist Church House, Toronto.

My Dear Mrs. Trotter:

I warmly appreciate your offer of two pages of the January "Canadian Missionary Link" for a communication concerning the Baptist Forward Movement.

Instead of supplying an "article," I feel disposed to write a letter. I am moved to do this by memories which come flocking into my mind when I think of that past out of which the present Editor of the "Link" and the writer of these lines have come.

I think of your saintly father, the late Rev. David Freeman; of his great love for the Bible; of his reverent emphasis upon family religion; of his great services in the interest of Home Mission churches; of his devotion to Christian education; of his enthusiasm for Foreign Missions; of his high ideals of Christian character, and his triumphant religious life.

When I think of the conditions in the villages and rural districts of our native province when we were children; of the church-going habits of the people; of their reverence for the Bible; of the mothers who importunately prayed that God would call their sons into the Christian ministry; of parental sacrifices that their children might become qualified by education to serve the Lord more usefully; of the great revivals, I realize more keenly than ever the need of the present Forward Movement. In many respects there has been progress. Many good things are done now which were not done a generation ago. But we must not forget that these are the fruit of the Christian faith and fidelity of our fathers and mothers. The fine flowering of Christian heroism, sacrifice and goodwill during the last five terrible years, which has commanded the admiration of the world, did not come of a negligent faith or a lax morality. There has been recent greatness of soul because of a former greatness of faith. But are present conditions of Christian faith adequate for future years of stress? They will come, these years of stress. Indeed, they are already at hand. They are pressing upon us. Under that pressure not a few have begun to give way. Many have neither the moral standards nor the modesty that they had ten years ago, or five years ago. Many apparently have dropped God out of their thoughts. Public worship no longer attracts them. The place of prayer has no charm for them. Were they to declare themselves to be trusting humbly in Jesus Christ for salvation, all who know them would be filled with a great surprise.

You remember, how in the dark hours of the war, when our hearts carried an almost insupportable burden, we looked forward with hope to the day when the war would be over. We knew that we and tens of thousands of others in Canada were learning deeper things of God. We felt that whatever changes came, we should never cease to have towards Christ a greater, thankful, tender trust and a loyalty which would make us willing to undertake eagerly any service which Christ might require of us. Undoubtedly the sad experiences of the war are bearing fruit now in more steadfast devotion to Christ and the Church on the part



of some. But this is not true of all. Large numbers of Christians, now that the war is over, and their loved ones safe at home again, are showing an indifference to the Church, and an absorption in the world, which are surprising and disquieting.

These conditions, with others which I need not now indicate, have greatly moved the farther-seeing Christians of this continent. They have come to believe that in days so extraordinary unusual demands are made upon us. This they have felt the more deeply because, notwithstanding the apparent disregard of the Christian religion on the part of the multitudes, there was discovered a great heart-hunger and a widespread conviction that the world should forthwith be made better. There was no agreement on the part of worldly people as to how the desired transformation might be brought about, but that it ought to be brought about was clear.

We cannot wonder that all the people of God who had any true measure of apostolic insight and zeal, saw that this was more than a day of extraordinary conditions. Plainly, it was a day also of extraordinary opportunity.

Of this conviction was born the Forward Movement, a movement which has swept into its mighty tide the evangelical denominations of Canada and the United States.

We are specially interested in this movement as it affects our Baptist people. There are six Baptist Conventions on this continent, three in the United States and three in Canada. In each of these Conventions the Forward Movement plan has put the chief emphasis on spiritual religion. But it is impossible to be honestly spiritual without bringing worthy offerings to God. This fact required that there should be financial objectives in these several Conventions, as well as spiritual aims. Of these financial objectives we can speak in terms of figures; the spiritual values sought are more subtle; they cannot be described by any unit of measure; we can only say that they are infinitely greater than the millions of money which are being collected. We may get, however, a clearer view of the immensity of the results sought by the Forward Movement if we remember that the money raised is the smaller value in contemplation, and then try to get an idea of the measure of that smaller value. What are the amounts sought?

The financial objective of the Southern Baptist Convention is \$75,000,000; that of the Northern Convention, \$100,000,000; that of the Negro Baptist Convention, \$32,000,000.

Compared with these figures our Canadian Baptist figures look very small, a total of \$850,000 for the three Conventions, \$150,000 for the West, \$300,000 for Ontario and Quebec, and 300,000 for the Maritime Provinces. The Southern Baptists, for example, set out to raise an average of five dollars a member each year for five years. The Baptists of our Ontario and Quebec Convention are asked to give two and a half dollars each year for two years. I am sure no one can feel that too much is asked of our Ontario and Quebec Baptists. Indeed, many feel that the Convention asked altogether too little.

I need not go into details in referring to our plan of campaign. I will assume that the Ontario and Quebec readers of the "Link" are readers of "The Canadian Baptist." They also have seen certain folders giving information. The Sunday Schools and Young People's Societies are putting on campaigns to increase their enrolment and to win souls to Christ. The latter are undertaking to stimulate church attendance. The women, already engaged in a Forward Movement of per-

sonal consecration, have been asked, so far as possible, to enlist all women in intercession. The churches are being carefully organized to seek the ends desired.

The period for giving and subscribing to the Forward Movement Fund has been set for February 9th to 14th, which are the dates for the Canada-wide Inter-church Campaign. We earnestly ask that all the Christian women of our churches shall be much in prayer that God will guide and impel our people to give according to the will of God. We believe that they will also give all their great influence to promoting private, family and public prayer.

In the past, Christian mothers have been the strength of families, and Christian women the strength of churches. May God grant that the women of to-day may give themselves in intimate fellowship with Christ, and completest personal consecration, to the great duties of this hour.

In behalf of the Executive Committee of the Forward Movement, and in grateful appreciation, I am,

Yours sincerely,

O. C. S. WALLACE.

#### SUBJECTS FOR SPECIAL PRAYER.

Tuni, with an area of 200 square miles and a population of 200,000, calls for our remembrance before the Lord.

Missionaries, Rev. and Mrs. A. A. Scott, Miss Priest and Miss Myers.

A promising feature of the work on this field is the large number of children gathered in Sunday and Evangelistic Schools. In a personal letter Mrs. Scott wrote that they were much encouraged by the work being done among the children, "for it is through them that we expect much in the days to come."

Let us pray that the good seed of the Gospel which is being sown in all those young minds may spring up and bring forth fruit, even "an hundred fold."

Mr. Scott writes that "widespread distress from crop failure and the influenza, which carried off thousands, have caused the people to heed the Gospel, which for long years they have unresponsively heard." He names "Golugondapeta, where a score have been brought to Christ, while in eight villages all around new lights are kindled." In fact, in many places men are turning to the Lord, and Mr. Scott says "time would fail to tell the half of all." "Thirty-five were baptized in the first quarter of the present year. Fully seventy-five, it is safe to say, are just as ready, and only wait the opportunity." This is indeed good news, and we rejoice with Mr. Scott.

Tuni is one of the fields that will be left without a missionary family when Mr. and Mrs. Scott come home on much-needed furlough in the spring, and will have to depend on what care some man, who already has his hands full, can give the general work. Let us earnestly pray that the revival will spread over the whole field, and increase in power, so that even with Mr. Scott away, the work of grace may go on.

Also let us remember Miss Priest, whom so many of us know and love. She will have heavier burdens to carry while Mr. Scott is away; and Miss Myers, too, who is acquiring the language, and cannot yet take a very active part in the work.

E. F.

## FOREIGN MAIL BAG.

### MISSIONARIES REACH YOKOHAMA.

The undersigned is in receipt of a communication from Miss A. C. Murray, one of the out-going party of eighteen missionaries, reporting that the "Empress of Asia" reached Yokohama on November 11th. The weather was wet and chilly. All the missionaries were well. Misses Priest, Murray, Machum, Matheson, Brothers and Day, who were to change at Yokohama to the Japanese Line for Colombo, Ceylon, were to sail via the "Tamba Maru," of that line, on November 21st, instead of November 14th, as originally planned. Dr. and Mrs. Smith would be at Yokohama somewhat longer. The others in the party were going on to Hong Kong on the "Empress of Asia," where they would secure boat for India. The passage to Yokohama had been rough.—H. E. Stillwell.

In a letter received from Miss Archibald, she says: "The rough weather and high seas began at once (after leaving Vancouver), and we, with many others, were ill. . . . The seamen say it has been the roughest voyage they have had in three years. We do not feel rested and refreshed much yet, and yet we have had many mercies, for winds and waves could have been much worse. No accidents have occurred, and no one has been seriously ill."

### AFTER SCHOOL DAYS ARE OVER.

Miss Baskerville, in her last report to the Canadian Baptist Foreign Mission Board, writes as follows concerning the career of girls who have been in the Caste Girls' School at Cocanada: "On the other hand, in another section of the same district, we meet with many of the former pupils of the Cocanada Caste Girls' School, and we are always sure of a welcome from them. One afternoon there were no less than three of them in a group of women, numbering fifteen or more, who had gathered to listen. The group was an unusually large one, and listened with unusual interest. I felt that the influence of those young women had not been lost upon their neighbors. Quite a number of our former pupils have died in the few years since I have been in charge: poor little child wives, many of them did not survive the birth of the first baby. Before I left to go on furlough there was a very sad case, that of Narsayamma, who had been given as wife to the husband of her sister, who had died. They had administered the treatment usual in cases of devil-possession, so called, as she was supposed to be possessed. She did not live through it! Imagine my feelings, after my return, to find that another younger sister had been given to the same man! There is no doubt that our school is most effectual as a means of reaching the caste women."—A. E. Baskerville.

### SPECIAL REQUESTS FOR PRAYER.

Pray for Manikayamma—a caste woman who seems to be too self-satisfied, because she has given up caste and idolatry. Pray that she may see her lost condition and seek Christ.

Pray for the three blind children who are in the boarding school, that they may see Christ.

Pray for Raghamma—the young girl who behaved herself so well in the Rescue Home at Chicacole that we were able to send her to Cocanada Girls' Boarding School. She has been baptized, and is a dear, obedient girl. Pray that she may grow in spiritual knowledge.

Pray for Sowdhamani—a pastor's daughter, who is in her final year in High School, that God may guide us in regard to her future.—Mary R. B. Selman, Akidu.

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## AMONG THE CIRCLES

**Stayner.**—On Friday, October 31, our Circle indeed enjoyed a rare treat, in having Miss Pratt, home on furlough from Cocanada, India, with us. Her talk on the school life in Cocanada, to the Mission Band in the afternoon was much enjoyed by the children. At six-thirty a chicken supper was served to the members of the church in the Sunday School hall, after which a public meeting was held in the auditorium. Miss Pratt again spoke, giving an interesting and instructive talk on her work in India, telling also of the great need of recruits on the mission field. We feel that it was indeed good to have had her with us, and her visit to us will not soon be forgotten.

**Listowel.**—On the evening of October 3rd, 1919, the Mission Circle of the Listowel Baptist Church held a Thank-offering meeting in the church. This celebrated the organization of the Mission Circle, under the direction of Mrs. (Rev.) Dack, 23 years ago. Only three of the eight constituent members were present, three having passed on to their reward, and the others removed to other spheres of labor. Mrs. Bonnett, President of the Circle, presided, and the meeting was opened by singing "Count Your Blessings," after which a portion of Scripture was read by Mrs. (Rev.) Davies, and prayer was offered by Mrs. Tompkins. The President then gave a short sketch of the history of the Circle during the 32 years, showing that, while the membership had never been more than 18, over \$800.00 has been raised for Missions. Our pastor, Rev. B. Davies, gave a splendid address on "God's Hand in Missionary Work," after which several prayers were offered for our outgoing missionaries. An exercise, "The Voices of the Women," was given by the young ladies, and was greatly appreciated. A quartette was rendered by Mrs. Greenslade and Mrs. Ross, Mr. Tench and Mr. Baker, and solos by Miss Hood and the pastor. The offering amounted to \$18.00. After the benediction, refreshments were served in the vestry and a social hour enjoyed.

MRS. AINLEY, Secretary.

**Norwich.**—The Baptist Mission Circle of Norwich held their annual business meeting at the home of Mrs. H. Fletcher, Stover Street. Mrs. Percy Howell gave a most instructive and interesting address on "Our South American Neighbors," in which she stated that South America was our nearest continent neighbor, and yet we know very little concerning the work of the missionaries. She mentioned several of these missionaries. Mrs. Doolittle then showed on the map the location of the various Baptist Missions in South America. A life membership was presented to Mrs. Doolittle, who was greatly surprised, and thanked the society for the honor they had given her. The report of the year's work showed a satisfactory condition. \$125.00 was raised during the year for Missions. The election of officers resulted as follows: President, Mrs. Geo. Young; Vice-President, Mrs. Entwistle; 2nd Vice-President, Miss M. Lossing; Secretary-Treasurer, Mrs. B. Mott; Social, Mrs. Frain; Programme, Mrs. Cameron; Music, Mrs. Sweazey; Pres. Mission Band, Mrs. C. Carroll; Vice-Pres. Mission Band, Mrs. Percy Howell.

**Burlington.**—Tuesday evening, October 7th, the Burlington Mission Circle celebrated their 25th Anniversary, by holding a "Silver Birthday Social," which took the form of "An Evening in the Orient." As it had been well advertised, we had a crowded house. Six pretty booths represented India, Bolivia, Africa, China, Japan and Canada. In "India," decorated with trailing vines and crimson flowers, we had many real Indian curios, presided over by our guest of honor, Miss Ellen Priest, and her cousin, Mrs. J. R. McKenzie, from Toronto. Girls dressed to represent Hindu women, a child widow, and a little Telugu child, gave everyone candies. Bolivia was very bright and instructive, with its overhanging roof of vines and grains, while gay Spanish and Indian ladies, with our nurse Miss Mangan, described the country and customs, later on distributing sandwiches. Africa proved to be very interesting owing to a large array of curios, loaned by Rev. Thos. Titcombe, a missionary on furlough. Four cute Africans served fruit from this booth. China, quaintly outlined with Chinese lanterns, displayed Chinese curios, and quite appropriately this was where we received a cup of tea, from four dainty Chinese ladies. Under a big, gorgeous Japanese umbrella, we found Japan, bright with flowers, nicknacks, goddesses, and pretty girls, in Japan's own graceful costumes. Cake only was served here. Canada, gay with pennants, flags and maple leaves, decorated with snowshoes and a beaver, needed only her bevy of Misses Canada to become a centre of attraction, especially when serving some of Canada's favorite product in the form of pumpkin pies. A short programme was given consisting of music by the choir; duets by Mrs. Pearl Price and Miss White, of Hamilton; an exercise by the children, "Mother Goose and Her Family as Mission Workers;" and a dialogue called "The Voices of the Women," by ten young ladies in costume. Miss Priest gave an inspiring address on the changes in India during the past 25 years. A paper called "Memories" was read by our Secretary, Mrs. J. J. Fiddament, and during this reading, roses from our Birthday Bouquet were presented by Fairies to the following ladies; Mrs. Judson White, a member of the first Circle, 25 years ago; Mrs. James Kendal, an honored worker of early years; Mrs. George Bush, made a life member in 1918; Mrs. Paisley, who, instead of a life membership, is to have a Biblewoman kept one year in her name; Mrs. Chapman, our President, and Miss Priest, our guest. Flowers were also sent to those absent through illness. Mrs. Chapman was given \$25.00 in bright silver quarters, to pass on to Miss Priest, to be used on her field in India (this amount has been increased to \$30.00); the money was conveyed in a pretty cut glass sugar bowl, with silver frame and tongs, which was a little gift for Mrs. Chapman. Mrs. Scott gave a short message from Bolivia, and Mrs. Benner drew the people's attention to the silver "Gate of Blessing," which was guarded by "angels," who gave written "blessings" from the Bible to everyone, as they dropped their thank-offering into crystal bowls. In this way we received \$33.00 (keeping back only \$8.00 for expenses, we praise His name, for \$55.00, for Missions, from this evening. We must not forget our beautiful birthday cake, with its 25 candles, which, when lighted, we hope, truly represented our Circle. Mrs. Paisley, a member of a Women's Mission Circle from its inception, nearly 50 years ago, made the first cut in the cake, after which it was served by the Fairies to appreciative guests. Miss Priest said of our evening: "Another happy memory has been laid among my store, to be enjoyed many times, later on."

GRACE WHITE BENNER, Chairman of Com.

## THE YOUNG WOMEN.

### COCANADA.

By Mrs. M. B. McLaurin.

Cocanada—not "co-Canada," as friends here at home first called it, wondering that a field had been found with so appropriate a name! It was in 1871 the name first fell upon our ear. In the dawn of a sultry morning a travelling cart appeared at our door in Ramapatam with Thomas Gabriel in attendance. He was a man of fine appearance and polite address, as is characteristic of Hindu gentlemen generally. A telegraph master of Cocanada, he had been converted in the north country, baptized, and was now on his way to Madras to see the secretary of the English Baptist Mission there, and to hand over, as he hoped, the group of believers he had gathered about him in Cocanada. This request, however, proved unavailing, as did a similar one made later to the American Society. Gabriel spent the Sunday with us, and all were refreshed and delighted with his sermons. Indeed, the more we saw and heard, the more we were attracted to the man, and the more we were in sympathy with his plans. We had been instructed to look out for a work that Canadian Baptists might make their very own. It seemed now that this might be the place God had for them, and so it proved. Correspondence with the American Society resulted in Dr. Fyfe going to Boston to lay the situation before the Board there, and to ask that body to release Mr. McLaurin for the new field. This was done in the most fraternal spirit, to "Proceed to Cocanada on basis of your letter," as the cable message had it. Mrs. Ayer, of Montreal, is now in possession of this historic document. So the great Ongole work there, during the two years of his occupancy, it had been Mr. McLaurin's joy to baptize 1,185 converts, was returned to Dr. Clough on his arrival from furlough.

In the meantime all had been keen to learn more about our future home. Just then a Lutheran missionary from farther north, enroute to Madras, tarried with us for a night, and told us what a wicked city Cocanada was. He said his own society had thought of opening up work there, but considered it hopeless as a centre for Christian work. However, judging that the badness of a place scarcely disqualified it for the purpose in view, we were soon on our way. Encouragement met us from an unexpected quarter in Madras. The saintly Fenn, Secretary of the Church Missionary Society, congratulated us on settling in so needy and important a place, and said his own society had wished to plant a work there, but had no man for it.

March 12th, 1874, found us standing on the wharf in Cocanada looking in vain for our friend Gabriel to rescue us from the fierce heat and sun-glare of the early afternoon, he being the only person there we had ever seen or heard of. Opposite the landing was the office of the port master, a Portuguese Christian man, who summoned us to a seat on his shady verandah. May the blessing of the "Inasmuch" have been his.

After a rather tragic night in a room in the native bazaar, a good friend-to-be, Mr. E. G. Bowden, found us out, and insisted on us sharing his own home till a suitable one was found. He and his charming wife are still spared to give comfort and cheer wherever needed, and are to-day the cherished friends of all our missionaries.

Cocanada, lying on the Bay of Bengal, was at that time a busy port, with weekly steamer service and occasionally American sailing vessels calling for trade. The population was 45,600, some score of these English and French. No less than six European houses exported rice, tobacco, cotton, hides and oil seeds. Church and chaplain—very high church; a R. C. church and convent, and a small private school for boys, which the English manager at once passed over to Mr. McLaurin, himself continuing to pay the teacher.

And what Christian assets? A dozen converts eating out of Gabriel's hand, another group far away on what is now the Akidu field, a good couple, Eurasian, Rouchett by name, who were a strength and comfort always, and four ignorant and unsteady native helpers. Also there was a debt of Rs. 2,000, money which had been borrowed to support the work. Through a mistake at home, funds failed to come, so instead of being able to do any aggressive work (except bazaar preaching), we had to go to native merchants for maintenance. The European business men were tried first, but as the missionary was an absolute stranger, giving no sign of owning anything himself or having any backing, it is not strange that they declined to invest. All this gave occasion to the enemy to openly mock at the "Anabaptist padre," as he was persistently called, and even our own little flock became distrustful.

This stage passed. The field was responding to the touch of the missionary in a way to rejoice the heart when, suddenly, Gabriel was taken away. It was like the loss of a right arm. Before many months passed, Josiah Burder, a choice spirit, came to fill the vacant place, and the work went on. With Mrs. Rouchett's assistance, a Sunday School was started for the utterly neglected Eurasian children. A training school for Christian youths was started, and before long a boarding school for girls, with a day department, was under way, attended by nearly 80 pupils.

The chaplain having left the city, English services were begun in the Mission House. When another chaplain came, it was announced that these would cease, but on urgent appeal, they were continued, an English-speaking Baptist Church was organized in time, and till to-day has never ceased to be a light in a dark place.

After living two years in a very undesirable place, we were led in a wonderful way into the present large and pleasant mission home. Three days later the Curries joined us. Hindu gentlemen of fine appearance and courtly bearing were occasional callers, and to these the suggestion was made that perhaps their wives would like to be visited, and thus Zenana work began. It was a new experience to come in contact with such refined (after their own manner) and intelligent native women, and to those who have followed the work of Miss Simpson and her helpers, the Gibsons and Beggs, it need not be told that there are among them now those who love and pray to the Lord Jesus alone.

It was a great event when in 1875 we welcomed to our side of the bay Messrs. Boggs, Churchill, Sanford and Armstrong, with their wives, sent out by the Maritime Province Society to the Karens in Siam. Failing to find Karens in any considerable number there, they reported and waited. In the meantime an appeal from the Telugu field was laid before them and their Board, and in due time, with the approval of all concerned, they came to Cocanada. Then did we indeed sing a new song of thanksgiving.

Towards the end of 1877 all had the joy of welcoming Mr. and Mrs. Craig, who followed the Curries in the Mission House. In 1879 Mr. Timpany arrived, having severed his connection with the American Society at the close of one term's service, and under his energetic administration a chapel school house was completed and dormitories for the school girls erected, while the McLaurins were at home on furlough.

In 1881, while full-handed and happy, the Home call came to Mrs. Craig and Josiah Burder. The grief and loss were ours, for them the gain infinite and unending.

On his return in 1882, Mr. McLaurin, leaving Cocanada in Mr. Timpany's hands, opened the Samalkot Seminary. Here were gathered the cream of our young men for Bible study and training as pastors, teachers and evangelists. It was an intensely interesting and fruitful work. Then fell a bolt from the blue, and our brother A. V. Timpany was not, for God had taken him. In the morning

at six he was among his dear boarding girls, giving them their supplies for the day. That evening at nine these girls followed him, weeping, to his burial. He died of cholera.

Again we were alone, Mr. Currie and Mr. Craig being then both on furlough. Mr. McLaurin's health was so frail that the doctor had sent him to Rangoon, hoping the voyage would revive him. The telegram giving the sad news from Cocanada reached him a few hours after disembarking, and the shock and grief were crushing. He returned by the same steamer, and then indeed it seemed as if the end for him too was near. Friends urged his departure for home. His answer, quietly given, was, "But if I knew it would cost me my life to stay, I would not go and leave the work uncared for. Strength according to our day was granted, and Mr. Currie cut his furlough short and hurried back to our relief.

In 1882 our pioneer lady missionary, Miss Frith, arrived, and we know the noble band that have followed and the benediction their lives have been and are to-day to the women of India.

And we have our graves. Cocanada cemetery is made forever sacred, inasmuch as there sleep our very own; Mr. Timpany, Mr. Currie, Mr. Barrows, Mrs. Craig, Mrs. Stillwell, and babies Craig and Smith. These we leave in Christ's holy keeping till the day dawn and the shadows flee away.

#### SUPPLEMENTARY ITEMS.

Mr. and Mrs. Timpany and Mr. and Mrs. McLaurin were working among the Telugus, south of our field, under the American Board, for several years before our Mission was started in Cocanada.

The Timpanys, on sailing vessels, were five months en route from England to Madras, going via the Cape of Good Hope. Mr. and Mrs. McLaurin were the first missionaries to go through the Suez Canal, taking only five or six weeks for the whole voyage.

The price of steamer tickets included unlimited use of all kinds of wines and liquors.

Postage was twenty cents for each letter for years after these missionaries went out.

American ice ships came to Madras, bringing apples as well as ice. In the early years the missionaries sent to Boston for dried fruit, flour, and occasionally pickled fish and beef.

Cocanada has a population of over 50,000. It is the largest town in the Telugu country.

The Zenana work begun by Mrs. McLaurin has been carried on through the years. Hundreds of homes are visited regularly, and many women have been greatly blessed.

#### SUGGESTIONS FOR PROGRAMME.

1. A complete programme will not be given here. It will be best for the leader to select the Scripture reading and hymns, and arrange for the detailed use of the materials given.
2. These studies cannot be used to advantage without a map. Every Circle should own one of our Foreign Mission maps.
3. As preliminary to the study of our stations, some one might be asked to write a short paper on the part of India in which they are situated. The Bureau of Literature has studies on India, and further information could be found in any library.



4. Questions such as the following might be given out beforehand to members of the Circle, to be answered at the meeting: When was our independent work in India begun? How did Cocanada come to be chosen as our first station? Who were our first missionaries in Cocanada? What other missionaries lived in Cocanada in the early days? What difficulties were encountered by Mr. and Mrs. McLaurin in starting the work in Cocanada? Who were Thomas Gabriel and Josiah Burder? What reinforcement came to the young Mission in 1875? What heavy blow came in 1885? Who was our first single lady missionary, and when did she arrive in Cocanada? Name other missionaries who have worked in Cocanada and tell something about them and their work. What missionaries are buried in Cocanada?

5. Further information about Cocanada may be found in the leaflets, "Foreign Mission Studies," set of four, and "Questions and Answers on Our Work in India," to be obtained from the Bureau of Literature, also from the Reports of our Foreign Mission Board, from "Among the Telugus," "Beacon Lights," and in greater detail from the book, "Forty Years Among the Telugus," by Rev. John Craig. In this book are interesting poems by Mrs. J. C. Yule on the deaths of Mr. Timpany and Josiah Burder. The latter was printed in the LINK of January, 1882.

The educational work done in Cocanada will be taken up in the February LINK.

January 22nd.

The winter meeting of the Toronto Baptist Young Women's Mission Circles will be held in Immanuel Church on Thursday evening, January 22nd, 1920. A splendid programme is being prepared, and enthusiasm is high. Again our aim is to have every member of every Circle present.

ETHYL ALDRIDGE,  
President of the Union.

## GIRLS AND BOYS

### THE MISSION BAND. -

In order that Band leaders may have a definite plan for a Course of Study which will give the members of the Mission Band a knowledge of the Mission Stations of India and acquaint them with our Missionaries and their work there, I would recommend the use of two leaflets—one, "Lighting Up India," and the other, "The Missionary Acquaintance Party," both of which were used by the King's Mission Band of Walmer Road Baptist Church, Toronto, under the direction of Miss Edith Craig.

"Lighting Up India" is a sketch of the ten Mission Stations in India, presenting in an interesting way the beginning of our Mission work there. The leader tells about the Station and introduces the Band member who impersonates the Missionary of that particular Station, and gives a brief account of the work.

Some of these accounts are given in the leaflet entitled "The Missionary Acquaintance Party," while others may be arranged from latest reports from India; from information given in the LINK, and from articles written by Rev. H. E. Stillwell in the "Canadian Baptist" about the Missionaries who returned this Fall to India. These articles may be found in issues of Sept. 4th, 11th, 18th, 25th, and Oct. 2nd, 1919, and include brief sketches about Dr. and Mrs. E. C. Smith, Misses M. Brothers and H. E. Day, Miss E. Priest, Miss A. C. Murray and Rev. R. C. and Mrs. Benson, respectively.

The Band members who represent the Missionaries wear badges, on which are printed in large letters the names of the Missionaries they are impersonating. Print the names of the Missionaries to be introduced at any one meeting on strips 2 feet long by 3 inches wide, using sign painters' cotton, which does not blot, and a wide pen made for this purpose. (Size of pen, No. 2, 25c, Art Metro-pole Co., 14 Temperance St., Toronto.) On these printed badges paste the Missionaries' Pictures, which may be obtained from the Bureau of Literature.

## A SUGGESTED PROGRAMME.

1. Hymn—"Our Mission Band Is Marching On" (No. 1125, "Songs and Solos by Sankey," "Our Junior Band Is Marching On.")
2. Prayer.
3. Business—(Minutes by the Secretary; Treasurer's Report by the Treasurer; Offering received by the Ushers; Announcements by the Band Leader.)
4. Scripture—Luke 9: 1 to 11.
5. Chorus—"A Love Message," by group of small children. (Page 3, "A Little Study of Missions.")
6. Talk—"A Missionary Trip to India." A Senior Member.
7. Singing—"Go Ye." (Page 14, "A Little Study of Missions.")
8. Recitation—"A Little Hindu Girl." (Page 4, "Children of Many Lands.")
9. Study Period—"The Missionary Acquaintance Party."
10. Hymn—"Jesus Shall Reign."
11. Prayer.

**"A MISSIONARY TRIP TO INDIA."**

To-day we will take a trip with our Missionaries as they carry the gospel message to the people of India's dark land. Let us start from Toronto by train (show picture), and on our journey westward we will visit some of the cities along the way. (Trace journey on a map of the world, showing Fort William, Winnipeg, Calgary and Vancouver, where the Missionaries said farewell to Canada.) And now we travel in a different way. Here is our ocean liner (picture), which is waiting at Vancouver to take us across the sea. We are going to stop first at this far-off island of Japan, where people dress like this (picture) and our hearts are made sad as we hear of the darkness in which they are living. They need the light of the gospel in this country, for they are bowing down to images of brass and stone (pictures or objects). At our next stop we see bright, yellow-faced Chinese boys and girls and men and women. These belong to a different race from the Japanese people, and this is what they look like (pictures). They, too, are in need of the gospel message to those who live in India. (Trace Missionaries are to take the gospel message to those who live in India. (Trace journey to Island of Ceylon, and from there by train northward to Cocanada.) Now we have reached India, and are on our way up to Cocanada. On this trip we pass waving rice fields, plots of tall sugar cane, or groves of mango trees, and also pass villages of thatched-roofed, mud-walled huts, narrow winding alleys for streets, and see the tall, white plastered temples which are in every village. At last we have reached Cocanada, and the long journey of eleven thousand miles is over. We appreciate most heartily the welcome with which the missionaries, who are working and waiting for more helpers, receive us. How glad all the missionaries are to carry out the command of Jesus, "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15). (Here develop the missionary song, "Go Ye," found on page 14, of "A Little Study of Missions," taking as many verses as time permits, and completing the song at the next meeting if unable to do so at this time.)

**Recitation: "A Little Hindu Girl."**

"There was a little Hindu girl,  
 She was about so tall (measuring).  
 Each morning she had rice to eat,  
 But didn't eat it all.  
 Oh no! she took a little out,  
 About so much, O think (holding out hand),  
 And gave it to a wooden god  
 That couldn't eat nor drink."

She laid it down before his face,  
 And said a little prayer (clasping hands);  
 The idol could not see or hear,  
 For her he did not care.  
 She did the very best she knew,  
 'Twas what her mother taught her;  
 She thought the idol, old and grim,  
 Could help her little daughter.

I want that little Hindu girl  
 To love our Lord in glory (looking up),  
 And I'll do all I can to help  
 Send her "the old, old story."

**Leaders' Helps for the above Study Course.**

- "Lighting Up India," 5c.  
 "The Missionary Acquaintance Party," 7c.  
 "Mission Band Studies on Foreign Missions," set of 4 leaflets, 10c per set.  
 (These three obtainable at the Bureau of Literature.)  
 "A Little Study of Missions," 10c. (W.M.S., Room 410 Wesley Bldgs., Toronto.)  
 "Children of Many Lands," 20c. (The Upper Canada Tract Society, 8 and 10 Richmond Street East, Toronto.)

FANNIE L. LAINE.

## BUSINESS DEPARTMENT

Suggestions for those wishing to send parcels or boxes to India:—

1. They should **not** be sent to 223 Church Street.
2. They should **not** be sent by missionaries.
3. They had better not be sent either by express or freight.
4. They should be sent by **parcel post** direct to those for whom they are intended.
5. Parcels or boxes must not be more than 30 inches long, 1 foot wide and 1 foot high.
6. They had better go by England, at a cost of 48 cents for the first pound, and 8 cents for every additional pound up to 11 pounds, which is the limit of weight allowed.

### SLIDES.

Those who were at Convention will remember the interesting slides of the women missionaries supported by us, and their homes in India, which were used by Mrs. Stillwell. These slides belong to the Board. Any Circle may have the use of them by paying 50 cents and cost of transportation. Application for them should be sent to Miss Marjorie Trotter, 223 Church Street, Toronto.

### PUBLICATIONS.

The Board has been fortunate in securing the services of Mrs. W. Holland Pettit, of the First Avenue Baptist Church, Toronto, as Business Manager of the LINK. Mrs. Pettit has a difficult task, and we ask for her the sympathetic co-operation of all subscribers to the LINK. Send her all changes of address promptly, and she will keep the mailing lists revised to date. Please remember that we have a large list of subscribers, that the mailing is necessarily done by the printer, not by the Business Manager, and that mistakes may sometimes occur for which she is not at all responsible. If you are not receiving your LINK regularly, or of you have any other complaints to make, write a **kindly** letter to Mrs. Pettit. She will do her best to give you complete satisfaction.

## A UNITED CAMPAIGN

Undertaken by the Women's Baptist Home and Foreign Mission Societies of Ontario to Obtain 5,000 New Subscribers Each for the "Link" and the "Visitor."

- I. It is the only solution for the increased cost of our papers.
- II. It is the only real cure for lack of interest in Missions.
- III. It will bring the "Three-fold Campaign" of the Home Society for "Soul-winning, Intercession, and Sacrificial Giving" before twice as many people as it now reaches; it will spread the knowledge of the work of our Foreign Society to double the number.

Will you help to do it?

If so, will you organize a campaign to realize the following objective: "The 'Link' and 'Visitor' in every home."

## How to Organize Your Campaign.

1. Choose a live, consecrated woman as captain of an earnest band of workers (a large church should have from ten to twenty workers).
2. Let them go carefully over the entire church membership and congregation, aiming to secure as subscribers for both papers all excepting those who are already subscribers to both. Be sure to retain all old subscribers to either paper.
3. Enlist as canvassers your young women. Enlist anyone who is earnest and energetic. Use the children of the Sunday Schools and Mission Bands.
4. Do not give any one person too many names. Let every canvasser feel it a matter of honor to obtain each one on her list as a subscriber to each paper.
5. Canvass the men (especially the young men), as well as the women. These papers are for everyone.
6. Ask every person to take both papers.

## Aim.

Remember that our ultimate purpose is to enlarge greatly the body of active, interested, consecrated missionary readers and intercessors.

## Note.

These papers should have a wide circulation throughout the whole of Canada. The Foreign Mission work represented by the LINK is the work of the entire Dominion. "The Visitor" is the only Baptist Home Mission paper published in our Dominion. The Home Society is doing definite work throughout the West and Quebec, and its spiritual campaign will bring blessing to all our work, Home and Foreign, everywhere.

For further information regarding the campaign write to Mrs. W. L. Kingdon, 186 Lauder Avenue, Toronto, or Mrs. J. C. Doherty, 118 Gothic Avenue, Toronto.

If any Circle Presidents or Agents wish more copies of this Campaign Literature, they may obtain them by writing to Mrs. Kingdon or Mrs. Doherty.

## Hints for Canvassers and Agents.

1. Ask every person to take BOTH PAPERS.
2. Give names of new subscribers and money to your agents.
3. There must be MONEY for every name sent in. Your money and your list

## MUST TALLY.

4. Send "Visitor" money to "The Baptist Visitor," 24 Geneva Avenue, Toronto.
5. Send "Link" money to the "Missionary Link," 67 Woolfrey Avenue, Toronto (Note that this address is new.)

6. Keep your list of subscribers alphabetically in a book.

7. Send in your lists alphabetically arranged.

8. If you fail with any one person, do not let that person go. Report to your Captain and President. Let some one else try.

9. Be sure to notify the "Link" and "Visitor" managements of any changes of address during the year. Postoffices do not forward papers. They forward letters only. When reporting such changes, give old addresses, as well as new.

9. Canvass all the year round. Canvass everyone. Canvass all the time. New names must reach the business offices before the tenth of the month in order to ensure the delivery of the next month's issue.

10. Send money by money order, if possible; otherwise by postal note. If you send a cheque from outside of Toronto, FIFTEEN CENTS must be added for EXCHANGE.

11. Say whether a subscriber is Mr., Mrs. or Miss. Also give full name as, "Mrs. James Brown," not "Mrs. Brown."

12. Sample numbers may be had free as long as they last.

13. Talk up the papers.

#### Objections Which You May Meet and Hints For Answering Them.

1. "I take one paper and do not want the other." One paper tells of our Home Mission work; the other of our Foreign work. Christ says, "Ge ye into all the world, and preach the Gospel to every creature." If we are not interested in it all, we are not obeying Him.

2. "I cannot afford fifty cents a year." Ask, "How much do you pay for your daily paper? What does it tell you? It gives news of the world, much of which is untrue, and much exaggerated. Can you refuse fifty cents for two monthly papers which contain only truth and news of the Kingdom of God?"

3. "There are already more papers coming into the home than we can use." Much depends on the atmosphere of our homes. The sort of reading material we encourage in our homes will greatly influence our children. Let each captain and each canvasser lay the whole matter before God, asking for guidance and wisdom to deal with each case. "All things are possible to him that believeth."

#### THE EASTERN SOCIETY.

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

Dear Co-worker:

The Forward Movement is in the thoughts of all Christian men and women to-day.

What does it mean to us as a Society? Your Officers and Executive Board have thought and prayed much on this subject, and would like to send this message to the Circles.

Inasmuch as we wish to lay particular stress on the spiritual thought underlying the movement, we earnestly request that all Circles devote the January meeting to a Season of Intercession, praying—

That a great Spiritual awakening may come in fullest measure to our Baptist women:

That the church of Christ may cut loose from all compromise with the world; That we, as individuals, fail not in this crisis of the world's appalling need, but rouse ourselves to unparalleled consecration of life and possessions.

As you are no doubt aware, our Society pledged itself at the Convention last October to participate in this movement, financially, by raising the amount required for our Indian exchange, viz., \$1,500.

Accordingly, we enclose enlistment and pledge cards, which we wish placed in the hands of every woman in your Circle, urging her to give most diligent attention to this two-fold test of our devotion.

Will not every woman heed the call to enlist in some act of service for the King indicated in the card?

The various sums, 3c, 5c, 10c, are suggested, so that our increased giving may come within the reach of all, but are not intended as a limit to larger contributions.

Sacrificial living and sacrificial giving only will lead us forward to Christ.



## THE CANADIAN MISSIONARY LINK

Please read this letter at the January meeting, and use enclosed leaflet as Bible reading for the service. Extra copies are for distribution among absent members.

On behalf of the Board,

ETHEL C. AYER, President.  
HELENA MOTLEY, Cor. Secretary.  
FRANCES RUSSELL, Treasurer.

Dec., 1919.

The foregoing letter contains the New Year's message from the Officers and Board to our women in Eastern Ontario and Quebec.

It has been carefully prepared and needs no explanation, only a word or two, perhaps, by way of emphasis.

May I stress the fact that if we are to make a real Forward Movement, it must start from within; we must be willing to first give ourselves and then our love will express itself in beautiful service.

We still have our little cards tucked away in some corner, to remind us that in war days the women of Canada were registered for national service. Let us with equal devotion register for the service of the King as set forth in the following, which accompanies our letter:—

## W. B. F. M. S. ENLISTMENT CARD

For Some Form of More Active Service with the "Army of the Cross."  
Mark with an **X** the form of service in which you would like to co-operate.

1. To join one of the following organizations and subscribe to the cause of Christ's Kingdom through its channels:

Women's Mission Circle

Young Women's Mission Circle

2. To become:

A Life Director

A Life Member.

A Subscriber to the "Link"

An Annual Member

A Home Helper Member

3. To render one or more of the following forms of service:

To Prepare a Talk

To Write a Paper

To Help with Devotional Service

To Lead in Prayer

To Join a Prayer Group

To Join a Mission Study Class

To Lead a Mission Study Class

To be willing to Address Meetings

To Help in a Mission Band

To Lead a Mission Band

To Bring in Others

Name .....

Address .....

What special form of service will you choose as we begin this New Year? Let each of us prayerfully take stock of her talents and give of her personality as never before. Let us attempt some new phase of work, and by so doing we may help some one else who has never taken any active part in our meetings.

I would like to draw attention to the fact that at the Annual Meeting of the Canadian Foreign Mission Board special emphasis was laid upon the necessity of each Society safeguarding its regular budget, and that it should be clearly understood that monies raised for the Forward Movement are over and above our regular giving, on which the work in India is dependent. Otherwise we would defeat our own ends, and our missionaries would suffer.

The Forward Movement Committee are asking the women to surround the movement with prayer. No higher trust could be ours than co-operation in this way, not only in our Circles, but by forming prayer groups and attendance at the church prayer meeting.

Shall we not then respond to "this call for prayer, more prayer, much prayer," and give to this the foremost place in the use of our time and strength, and thus make 1920 a year of Victory.

Yours in His Service,

ETHEL C. AYER, President.