

McMaster Hall  
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# TAKE the

XLIV

WHITBY.

FEBRUARY, 1922 No. 6

Canadian  
Missionary Link

or  
YOU WILL NOT  
BE



UP  
With the  
FOREIGN MISSION  
WORK

# Canadian Missionary Link

XLIV.

WHITBY, FEBRUARY, 1922

No. 6

## SOMETHING MORE

"No longer a mere slave, but something more than a slave—a beloved brother." Phil. 16. (Moffatt's translation.)

### Onesimus

You know the story—how the slave had run away from his master, Philemon. He fell in with Paul, "the prisoner of Christ Jesus" who introduced him to his great Master, and He made Onesimus into a new creature so that now he was no longer a "mere slave" to Philemon, but "something more"—oh, much more!—a "beloved brother." It changed everything to meet Paul—it meant meeting Christ. Paul was like that. For Christ Jesus flamed up in him with a warmth that renewed and revived, and a splendour that could not be hid. You remember that he said "Life means Christ to me." And Christ it was who, through His prisoner, Paul, changed life for Onesimus and Philemon. Onesimus had to go back, of course, and that was hard, but the tender-hearted warrior-prisoner wrote this charming letter to smooth the way.

What a wonderful sight Paul had, to see in the "mere slave" a "beloved brother"! Of course he got it from his Master, for just so had Jesus seen "something more" in him that day he went raging hot-foot up to Damascus "breathing threats of murder against the disciples of the Lord"—now (oh wonder of wonders!) his Lord.

And then there were the fishermen on the lake. Jesus, watching on the shore, had seen "something more" in them and called them to come follow Him, and He made them into fishers of men, men who gave Jesus to the world in their writings.

The woman at the well, too. He saw "something more" in her than all her friends and neighbors had ever seen in

all the years they had known her. He probed—and He found what He sought, and she left His presence with her new-found Messiah, "something more."

And there were so many others! Whatever did He see in us, for instance, that He should come to live and die for us, when "none eye pitied us?"

But the Sight—Michelangelo had it for his art. In the quarries of Carrara there lay a great shapeless block of marble that some blundering sculptor had spoiled. There it lay, for a century it is said, until the master came that way one day. His artist eye fell upon it and saw its possibilities—"something more"—even Michelangelo's great "David."

That missionary teacher in the school down south had it—for souls. A little negro boy came to her one day, saying he wanted to come to her school. (Oh yes, he was a "mere negro," you and I would have said, and truly that is all we would have seen I suppose). But when she looked at him she saw "something more," and she took him into her school, and taught and trained and turned out—Booker Washington.

Missionaries have to have it. There's the little woman who comes to the Missionary over in India, and says she wants to be a Bible Woman. A Biblewoman! Does she know what she is talking about? She cannot read nor write a word. She doesn't know enough to answer your questions properly. She is only a "mere slave," a coolly woman, worth exactly 4 cents a day to the farmer she works for. That is what he sees in her—somebody who will transplant his rice for 4 cents a day.

What do you see in her?

Nay, what does Christ see in her? He died for her? The missionary came to India for her, and she is trying to see with Christ's eyes, "something more." So

she takes her, and educates and trains her, and now "no longer a mere slave" but "something more"—"a beloved sister"—she, a gracious, courteous new creature in Christ Jesus is a consecrated co-worker together with Him, amongst hundreds of women and children of all castes.

Oh yes—the missionaries must have it. I should think that pastors, and teachers, masters and mistresses, all in authority, and all who work with people, would need it, too. And if we all had it, it would make life vastly different for some of us—more interesting and worth while and fruitful.

For generations and generations the fruitful Divi Island, containing almost 80,000 acres of arable land, lay between the two great arms of the wide Kistna river, forming the delta of that name, waste, undeveloped, and largely unproductive for lack of irrigation. There was the water at their very doors, and plenty of it. But the people knew not how to get it onto their land. Alternate flood and famine devastated that "Blessed Isle," and the population was scant, and ignorant, and always poor.

But a man came to the Divi one day, a civil engineer, who, with his trained eye, saw "something more." Where the jungle was thick and fearsome and full of poisonous reptiles, where the salt marshes down near the sea glistened bare and sterile in the hot sun, he saw fields of waving grain and populous towns and villages where prosperous people dwelt.

In a few short years his faith and courage were vindicated, and he saw his vision come true. He got the island irrigated, and all things became new. Villages became towns, new villages came into being, new schools were established, roads opened up, trade increased. Life became more abundant. And where the Divi had once been waste and unproductive, it now raised sufficient rice, not only for its own greatly expanded life, but enough also to send away to famine stricken districts. And all because a

man came there to see—"Something more!" Which things are a parable.

Have we let Him make "Something more" of us?

Are we cultivating, in fellowship of service with Him, this spiritual "second sight?"

Are we making "something more" of life, and all we meet as we pass through it?

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## NOTES

Much interest has been expressed in the reproduction of the prize poster given on our cover in the January Link. We are repeating it this month as a reminder that the time for soliciting subscriptions is not over. Indeed it is never over. Every month in the year should show additions to our list. But this month, February, should see completed a canvass of all the women at present members of our churches, and should bring us many new subscribers. We hope the poster may serve as an inspiration to this end.

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We are indebted to Rev. H. C. Priest, for a very interesting and informing series of three brief articles on "The New Day in Missions." The first of these, "New Demands," is given in this issue. Please read it carefully and look for the two which will follow on "New Attitudes" and "The New Status of Women in Non-Christian Lands."

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The Editor must disclaim all credit for the beautiful article, "Something More" which precedes these notes. The writer does not wish her name published, but we are promised further contributions from her pen.

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## IMPORTANT

During the first week in January, a letter was sent from our Board to each Circle President in the Women's Convention of Ontario West. In some cases

we know that these letters have not reached their destination. It may be that the address we have is not correct. Some President may be away from home, and the letter is following her. If a new officer has been recently appointed, the former Circle leader may have the message. Will those in charge of the work try to get these letters, if they have not received them, and put into action the suggestions they contain? The appeal is for a united campaign by all our Circles, to induce the women of our churches to interest themselves in the real business of all Christian people, the evangelization of the world; and to invite them to bear a share of their responsibility through becoming members of the Women's Circles. If your Circle has not already made this effort will you see that it is done now?

#### THAT TWO DOLLARS A YEAR

When we are asking that friend of ours to join the Mission Circle, and we tell her that she may become a voting member of the Women's Home and Foreign Societies by contributing one dollar a year to each, what impression do we leave with her? Is it that she has done her full duty toward Missions, when she has given this amount? Should we not seek to point out that with most of us, real giving begins after the membership fee is paid. "Freely ye have received, freely give" should be our watchword.

#### "AMONG THE TELUGUS"

"Among the Telugus" for 1920-1921 is now available. In this can be found the latest information from all our missionaries about every department of their work. It is full of most interesting "short stories." Every Circle should have access to one for its programs. A collection at the next Circle meeting could easily supply the thirty cents it costs to procure one from the Bureau of Literature, post-paid. It could then be

passed around for careful reading at home by all the members.

#### MASSEY HALL, JANUARY SIXTH

What an inspiration it was to be present in Massey Hall on the evening of January sixth! From a vantage point in the front row of the upper gallery, the sight was surely heartening. Directly in front was the choir of several hundred young people, the girls, in their pretty light dresses, supported by the boys, who sat behind. On the platform a double quartette of the older girls made a lovely foreground for this fine picture. When one could spare a moment to look about, the thought at once came, "Why this place is absolutely full!" There was not a vacant seat. Massey Hall full means that more than three thousand people were gathered together. Well, what was it all about? Surely something wonderful drew all these people. And who were they? Yes, it was something wonderful. It was a first class missionary meeting, and these multitudes of enthusiastic young people were the Baptist Sunday Schools of Toronto. During 1921 they had been working hard to raise \$12,000 for the work at Cocanada, India. They were gathered together to bring in their gifts, and it sent a thrill through every heart, as school after school brought forward its cheque, and the big clock, which could be seen by all, moved on past one thousand after another, until the grand total of over \$12,000 was reached.

An excellent presentation of the Parable of the Talents, in Modern Missions, prepared and directed by Mr. Gerrard, and most enthusiastic singing by the choir and audience were features of the splendid programme, which formed an appropriate setting for the bringing in of the gift. The thought behind this meeting, its conception, and the magnificent way in which it has been successfully carried out, year after year, for ten

years, is something to make our hearts glad.

Jessie D. Zavitz.

#### POSTAGE FOR INDIA AND BOLIVIA

For India—Letters, four cents an ounce, including war tax, and three cents each additional ounce or fraction thereof.

Printed matter, two cents up to two ounces, and two cents for each additional two ounces or fraction thereof.

For Bolivia—Letters, ten cents an ounce including war tax, and five cents for each additional ounce or fraction thereof.

Printed matter, at the same rate as for India.

Notice the increase in postage. Be sure to put on the full amount that those who receive letters and papers may not have to pay double the amount of the deficiency.

#### YOUR QUIET HOUR

"Blessed be Jehovah God, the God of Israel, Who alone doeth wonders."

Remember Ghandi, the great non-cooperation leader in India. Pray that he may be led to Christ. What a power he would be for the Kingdom. He could be a veritable Paul in India.

Never forget the native Christians. They need to be upheld constantly, that they may live pure lives to be known and read by their own people.

Pray that our own people at home may be aroused to a new sense of responsibility in the matter of missionary endeavour. Always, ask for rich blessings of encouragement, wisdom and endurance for all our workers in difficult Bolivia. Ask that special good may result from the visit of our General Secretary, Mr. Stillwell.

A Board Member

Communion without service is a dream. Service without communion is ashes.—R. E. Speer.

## NEW DAY IN MISSIONS

New Demands

By H. C. Priest

The most casual study of the missionary situation throughout the world cannot but impress any thoughtful mind with the fact that the missionary enterprise has entered upon a new day. It could not be otherwise. The terrible cataclysm that the world has passed through of recent years, affecting as it has done every country and people and shaking the foundations of human society, could not leave the missionary situation unchanged, either at home or abroad.

At the present time India is passing through an extremely critical transitional stage—political, social and industrial—of tremendous significance to the missionary interests. In China revolution, brigandage and lawlessness abound. The old lands of Europe are seething with unrest and discord. Our own Canada has conditions that call for the highest statesmanship on the part of her political and church leaders.

An extremely significant and challenging fact is that the great problems that are staggering men to-day are at heart religious and their final solution is to be found in Jesus Christ. He and He alone is the hope of the individual, of society, of the nations and of the world. We have been slow in learning the lessons of recent years if we have not learned the utter futility of all else save Him for the overthrow of hatred and discord and for the establishment of peace and justice and brotherhood in the earth.

One of the demands of the new day in missions is that many of us enlarge our idea of the scope of the missionary enterprise. The primary task of missions is and ever will be the making known of the Christ to those who know Him not, the relating of the individual soul to Jesus. Its ultimate aim however is nothing less than that of Christianiz-

ing the whole world, including the individual life, the social life, the corporate life of nations and their international relationships. With the apostolic seer, it looks forward to a new heaven and a new earth wherein dwelleth righteousness.

We do well to remember that it is possible to be so narrow and parochial in our foreign mission outlook as to lose sight of the great sweep of the Divine plan. Our Canadian Baptist work in India and Bolivia is not the entire Foreign Mission enterprise. It is only a part, but it is a part and by no means an unimportant part, of an enterprise that seeks nothing less than the world enthronement of Jesus. The vision and inspiration of the whole task is essential if we are to meet adequately the demands of our part. We need the joyous thrill that comes from the consciousness of partnership with Christ and His Church in a world program.

The new day in missions calls more-over for a new study of the mission field with its changed and changing conditions and problems. The challenge that we face in the non-Christian world is a present-day challenge. The situation that has to be met is not that of yesterday. New opportunities present themselves; new dangers menace. New forces are in the field; a new nationalism is to the front. Side by side with the decadence of non-Christian religions is the determined effort to revivify those systems. An intelligent acquaintance with the missionary situation is demanded. Two books that should be widely read are "Canada's Share in World Tasks"—a book which summarizes present conditions in those countries where Canadian Boards are operating and reviews the work they are doing—and "World Friendship, Inc."—a book just published which describes the various departments of Foreign Missions in action. Both books can be obtained from the Baptist Book Room, 223 Church St., Toronto.

No demand of the new day in Missions is more imperative than that which calls

for a larger racial sympathy. One outcome of the war has been the new spirit of nationalism that has asserted itself throughout the world. Even among the negroes of Africa there has developed a strong race consciousness. India's unrest arises largely from the nationalistic aspirations of her people. The effect of this upon Missions is at once apparent. A larger place is being demanded by the native Church for native leadership. Whilst the policy of Foreign Missions has always been that of developing a native Church that will be self-governing, the present situation calls for extremely wise counsel and guidance. This situation cannot be met successfully without a new racial sympathy both on the part of the missionary on the field and our people in the home land. The assertion or assumption of racial superiority, so characteristic of the Anglo Saxon, will be fatal in solving this one of the most vital problems on the mission field to-day.

With the changed conditions, there has come a greater demand that our missionaries possess the highest possible training for their work. There never was a time when the foreign field called for any but the best. To-day however, the situation in Asia and Africa cannot be met successfully, particularly in educational and medical work, by any but those possessing the most thorough training. Missionaries themselves are not slow to recognize this. During the past year in Columbia University alone no less than one hundred and forty missionaries have been taking special work. Many of the Mission Boards have adopted the principle that a missionary's training shall not be considered complete until the end of his or her first furlough.

Above all the new day in missions demands a new consecration and devotion on the part of the home Church. The tasks we face call for the enlistment of the entire Church with all its resources of life and talent and prayer for the fulfilment of the world-program of Jesus.

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## OUR FOREIGN WORK

### FROM MISS HINMAN

Dear "Link"—

What a comfort you are! I'm so sleepy and to-morrow's home-mail day and there are forty seven letters I ought to write. I just turn to you and ask you to thank, for me, the senders of all the lovely Christmas parcels for the school.

Please tell them that last Sunday fifteen girls and ten boys were baptized. What a witness they gave when I examined them, one by one—"You're so young," I said to little Jewel K. Katnama. Well, if I'm small my mind is too, and Jesus said that was the kind of person who might enter His Kingdom." "You're so small," I again said when little Parrot (M. Chillakama) came in her turn. "But if I believe" was her reply, and who could gainsay that?

"What if the Committee object because you are so young?" I asked Ch. Israel. "I'll tell them I understand the things of Christ and can teach them to others," was his brave reply.

I think Mada Moses was the fourth to give me a reply that surely would satisfy the critics. It was "Did Jesus not die to save children as well as grown up folks?"

We're going to have the loveliest Christmas "tamash" (tom-mosh) i.e. celebration. Santa Claus is to arrive from China and be wheeled in by John Chinaman—yes, in Dr. Wolverton's wheel-barrow, no less. Eight little Chinese boys accompany him to help distribute gifts. You should see them with black stocking legs for pig-tails and vegetable basket covers for hats. And you should hear the original song one of the teachers has composed for them. It goes to the tune of "Glory, Glory, Hallelujah"—a familiar air to our children. "Big John" has a real Chinese hat to wear—it belongs to Mrs. Chute and he looks great with it and a kimona of mine on backwards.

Please, Link, tell my friend of the hair-nets how pleased I am with the new supply and with the dainty kerchief—and the hosiery friends—thank them too. They must have known my need.

That five o'clock rising bell is going to ring too soon for me, I can plainly see.

"God bless us every one" this Christmas season.

Susie Hinman.

### LETTER FROM MISS HELLYER

Extracts from a private letter written by Miss Clara Hellyer, at Karachi, November 24th, 1921.

.....It has been more than a month since we left America.....This is our third stop since leaving New York. The first was at Port Said and the second at Aden. We expect to arrive in Bombay on Saturday.....

This trip has been much more enjoyable than I expected, chiefly on account of the number of missionaries on board. Before reaching Port Said there were 128 passengers, 87 of whom were mission-



Miss Clara Hellyer.

aries. Having such a large number of mission fields represented we were able to have interesting religious meetings each day.....

Then the sea has been very calm; about three days of rough weather are all we have experienced. We saw the port holes all closed up, the partitions put on the tables and many vacant places there, yet I am still able to say I haven't missed a meal.....

India doesn't appear quite as strange as if we had not seen the Eastern customs before arriving. Yet I have been impressed with a few things. The coaling is done here with the assistance of women. They wear their native attire, minus shoes. In place of these they wear an anklet on one foot, usually a heavy band of silver. Each woman had a bracelet on each arm. Some wear earrings in the top of the ears rather than in the bottom. The hard part was to see these women carrying large baskets of coal on their heads, and some of them worked on the night shift. Someone said we would be doing the same in America but for Christianity.

The children here are very interesting. Even the babies in all their filth are attractive with their brown shiny faces. A number of the children around the boats have the habit of begging their way and it is hard to resist their cunning smiles and salaams. Some of them are efficient swimmers and divers. They are quite able to dive for the coins thrown them in the water.

Karachi is a town of camels. They are more common than horses. Oxen are used a great deal also. In fact it is very cosmopolitan with regard to travelling vehicles. The little short street cars are scarcely used by white people at all; they usually go in motor cars.

Port Said and Aden were more interesting to me than Karachi. Of course they say you can never judge a country by a sea-port town. Port Said had lovely palm trees and flowering shrubbery. Here the men insisted upon selling us

their beads and jewellery. Often we were followed a block or two. We soon learned to tell them they asked too much, and then they would say, "You like it, how much then?"

Sometimes it is difficult to get rid of them.

In this town they were having afternoon tea right out in the street. These streets are built very wide with a covering over the side-walk, and under this are numerous tables and chairs. Here the French are most conspicuous in their beautiful gowns.

Aden is a military centre. It is built on a firm, stalwart rock. Just three days before we arrived the Prince of Wales had left and we were able to see a good part of the decorations. One of the guards said the people were very pleased with him and his visit. In the native part of the town we could see black children playing with white and brown ones. They seemed as interested in us as we did in them. If we stood to look they flocked around us asking for presents. We soon saw a leprous woman at our side begging along with the children. I began to realize I had reached the East.....

Note.—If you are not sure just where Karachi is, a glance at the map of India will show it to you at the extreme north of the west coast of India, near the mouth of the Indus river.—Editor.

"Break through my nature, mighty heavenly Love;

Clear every avenue of thought and brain.

Flood my affections, purify my will,

Let nothing but Thine own pure life remain.

Thus wholly mastered and possessed by God,

Forth from my life spontaneous and free

Shall flow a stream of tenderness and grace,

Loving, because God loved, eternally."



# Women's Day of Prayer for Missions

Suggested Outline for Service

March 3, 1922.

**THEME:—**

The Lord, the Lord God, thy Redeemer, the Holy One.

A. **CONFESSION**, especially for our indifference to the claims of God, and to the needs of others.

Psalm 51, to be read responsively.

B. **GOD the GOD of AUTHORITY.**

**GIVE THANKS** for the revelation of God as the God of order, justice, and law;

for the certainty that the power is in His hand and the government upon His shoulder;

for our good government, justice and law within the Empire.

**PRAY**

for the King, and for our country and Empire, and for rulers, governments and all in positions of authority and influence;

for all people, that they may recognize the Divine authority over the individual conscience, over society and its relationships;

x.....x

C. **GOD the GOD of PROVIDENCE.**

**GIVE THANKS** for the revelation of the Divine Providence;

for the privilege of casting all our care on God who careth for us;

for God's gift of happiness and joy.

**PRAY** for all efforts to help others—(personal, social, religious, medical, educational) and for grace to realise God's care for us, and God's call to us, for all people, that in every vocation they may serve God;

x.....x

D. **GOD the GOD of TRUTH.**

**GIVE THANKS**

for the grace and truth which came by Jesus Christ;

for the Spirit of Truth and His guidance into all truth;

for the longing of so many hearts for the Truth.

**PRAY**

for the Church, that its members may be transformed by the Spirit; for Missions,— Home (Newcomers from the Old Country; Europeans; Orientals;) native peoples:— that they may be delivered from false teachings and evil influences and may be built up in the Christian faith and life;

Overseas — (India, Japan, Korea, China, Palestine, Africa, S. America .....

for the supply of workers and for all in training;

for the Canadian School of Missions and for all training institutions....

x.....x

E. **GOD the GOD of FELLOWSHIP**

**GIVE THANKS**

for the revelation of fellowship in the Blessed Trinity;

for the reconciliation of man with God in Jesus Christ our Lord;

for the possibility of fellowship one with another, through the same Jesus Christ;

for the unity of the Spirit in the bond of peace;

for the growing desire for fellowship.

**PRAY**

for grace to enter into the longing of Jesus Christ for the Kingdom of God and to believe in its possibility.

for grace, in our country and community, to put away the things that hinder fellowship of men and women with God and of men and women with each other;

for grace to strive to offer our corporate life to the joyous active service of Jesus Christ our Lord.

x.....x

**THE LORD'S PRAYER** in unison.

x—At places marked..... silent prayer or special petitions.

## AMONG THE CIRCLES

London, Wortley Road.—It is many months since any report was sent from our Mission Circle, but we are not, by any means, idle. The efficient leadership of our President, Mrs. N. S. McKechnie, and the willing co-operation of the members, keep the work progressing. On Wednesday, November 16th, the annual thank-offering meeting was held in the auditorium of the church. Rev. M. L. Orchard was the special speaker on that occasion, and gave, to a large audience, a most interesting and educative address, on the customs and religious beliefs of the natives of India. The offering, (brought in mite bags, which had been previously distributed among the members) amounted to \$67.00. Two musical selections, by the male quartette of the church, added much to the interest of the evening. The President closed a very profitable and inspiring meeting by prayer.

Mary A. Black, Secretary.

Edmonton, Alta.—The Mission Circle of McDonald Baptist church held its annual thank-offering meeting on the evening of November 29th, with a splendid attendance. Solos were rendered by Mrs. Lambertson and Miss Eunison, which were very much appreciated. We also had a sketch given by a class of S. S. Girls entitled "Where shall I hang my sign?" We were highly favored in having with us Dr. McLaurin who gave his illustrated lecture on the Grand Prairie country. The address was very much enjoyed being most instructive and interesting, showing what a great Province is ours, and what great work there is before us to give the Gospel to the settlers. The offering was \$26.50.

S. Carswell, Secretary.

Bloor St., Toronto.—The Bloor St. Mission Circle has suffered great loss through the recent death of Mrs. John Stark. At the January Circle meeting the following resolution was placed on record:

"The things which are seen are temporal; but the things which are not seen are Eternal." There are occasions when we are called to pause and wonder anew at the truth of these great words as they are lived out before us in some strong, enduring character.

For many years, owing to failing health, this church, and particularly the Women's organizations, have been denied the bodily presence of one whose whole life has been a benediction. To those of us who remember the gracious, kindly, saintly personality of Mrs. John Stark has come a sense of a rich heritage. We know the quiet, deep, practical interest in all that affected the life of the church, and the generosity with which she answered every call.

Her outward service was always of the retiring, unassuming sort; she did not seek publicity nor applause, but the springs of her life were hidden deep, and the stream of influence which flowed full and strong from Mrs. Stark's life, can never be measured, in its effect on her family, her circle of friends, and her church. The power of her prayer life, the wisdom of her counsel, which was shared especially by the Women's Home Mission Board to which Mrs. Stark gave so freely of her time and thought and means will long be remembered, and will serve as an incentive to other earnest souls.

It is with great thankfulness that we acknowledge the good gift of our Heavenly Father in sparing to us for so many years this noble life, and we commend to His comfort and healing the sorrowing hearts of her family.

On behalf of the Mission Circle of Bloor St. Baptist Church,

Louise Angus,  
Martha Rogers,  
J. Winnifred Davis.

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## THE YOUNG WOMEN

Do we quite realize what it means to have come to the point of saying to our Heavenly Father; "Here am I, send me;" then to spend years of preparation for what is believed to be a God-appointed task; to be at last equipped for service, only to find that the way may be closed because the Treasury does not admit of the cost of a new missionary?

Girls, there is a young woman, right now, who is confronted with this experience. Just knowing this should make us wake up and get to work. New recruits are needed so badly in India. There is not a missionary there who is not sadly over-worked. We have been trying, but are there not ways in which we can renew our efforts? There are at least two lines along which we may work, and many of you will think of others. The first is, that each girl, who is now a member of a Circle, shall reconsider her own stewardship of money, and with a prayer for guidance, set aside all that she believes God would have her give to this great work. The second is that we never cease trying to show the girls who do not care, the real joy of helping to send the Gospel to those who have not heard.

We must just make 1922 the best year ever in our Young Women's Circles! We must begin NOW, so that our increased contributions may be coming so fast by early summer, that there will be no mistake that the entire amount of our estimates will be met, and over and above there will be enough, not only to send out a new missionary, but be a guarantee that year after year there will be sufficient for her support.

Study the estimates in the January Link. We must remember always that these are our present obligation. When they are paid, the balance may be used for new work.

The quotation chosen for last year's foreign mission Calendar by a young

woman whose name sends a thrill through every heart, Dr. Marjorie Cameron, comes to us as we confront the year's task.

"We are not here to play, to dream, to drift,

We have hard work to do, and loads to lift,

Shun not the struggle; face it,  
'Tis God's gift.

Ernestine D.

### AN ENGLISH WEDDING IN INDIA

John Davis and Alma Matthews were married on December seventh, in Cocanada, India. We are indebted to a personal letter for the following interesting account:

"Yesterday, the wedding took place, so no mail has been posted yet, and I have been asked to write to you. We have had John and Alma with us for a week. He stayed in the Rest House, she in the room behind Laura's. Mr. Hardy came on Tuesday evening and put up with John. Miss Hatch came yesterday morning, and stayed with Mrs. Benson. Miss Meyers and Miss Mason came from Narsapatnam in their car, and picked up Miss McLeish at Yellamanchilli. Misses Blackadar, Baker, Day and Brothers came from their station in Miss Baskerville's car, and the first two stayed here. Before that Miss Folsom came up to try the organ. John and I did some decorating with date palm leaves, on Tuesday after 4.30. Yesterday morning the organ was taken over, and plants in pots were gathered in from our garden and Mrs. Benson's, and the Women's Hospital across the road. Laura and the bride arranged them. Chairs were brought from the High School.

Palm leaves were put up outside also, and at last our old chapel looked very pretty. Dr. and Mrs. Smith, Dr. Allyn, Laura Allyn, the Gunns and a visitor, Dr.

McBain, came. Mr. and Mrs. England had come from Waltair, and other friends were present also. There were flowers galore for the tables and everywhere. The punkah near the pulpit was adorned with date palm leaves and sprays of antigon. It was hard work getting all the tables and chairs ready outside and all the refreshments ready too. It was a strenuous time, too, getting into good clothes between two and three o'clock. However, at last all was ready, and soon after three Margaret and Harold Benson led the way with a basket of flowers, strewing the path of the bride with petals. Laura Craig followed, and then Mr. Craig with the bride. Miss Folsom played us in, of course. Mr. Corey and Dr. Smith stood together, and Mr. Corey conducted a very nice service. Everything went off smoothly. Dr. Smith prayed and Misses Day and England sang an appropriate hymn. When it was "tout finit," John kissed the bride and proceeded down the aisle with her, preceded by Margaret and Harold, and followed by Mr. Benson and Laura. Quite a few of our Indian brothers and sisters were at the chapel, but no one was allowed on the verandahs. It was all quiet and reverent. A photo was taken in front of the house; then tea was served, the people sitting at little tables. Others who came were Mr. Matheson, from Pithapuram, Miss Selman and Miss Robinson."

#### "SOWING BESIDE ALL WATERS"

Missionaries from country places find it necessary to fill in the intervals between conference sessions and committee meetings with buying their supplies for the next few months. The presence of a white person in Cocanada bazaar at once draws a crowd of beggars. A little girl with an extended tin mug approached Miss Murray. With a loving smile the latter sang the first line of a hymn "The great God is my Father"—and then coax-

ed the little girl to sing it after her. I was surprised to hear the little one respond so readily. After trying it over several times, Miss Murray commenced touching in turn the tips of the fingers of her left hand and saying "Do not lie; Do not steal; Do not use abusive language; Do not worship idols; Do not smoke." At first the little girl protested inability to repeat the words. She was encouraged by the shop-keeper and finally managed very nicely. In the meantime what had happened? A crowd of twenty or more people had gathered round and all were listening the more eagerly because the teaching was not directed at them. When a call came for us to join the other ladies, we had difficulty in getting away. The gift of a copper coin pleased the wee girlie and off we went. Miss Murray will some day come rejoicing, bringing many sheaves.

#### WHAT IS A CALL?

William Carey said his first call was an open Bible before an open map of the world.

Robert Morrison faced the question of his life-work in a heroic manner. "Jesus, I give myself to Thy service. Where shall I serve? When I view the field, I perceive that by far the greater part is entirely without laborers, or at least has but here and there one or two, while there are thousands crowded in one corner. My desire is to engage where laborers are most wanted."

Bishop Tucker, of Uganda, left a secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman thinly clad and pressing a babe to her bosom wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go and save them."—Union Missionary Movement.

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## OUR MISSION BANDS

### MISSION BAND PROGRAMME MATERIAL.

This "Programme Building" is a great business for a Band Leader, isn't it? Rather nerve-racking, too, when one leaves it until the latest possible moment, and there is no time for memory work nor any real appreciation of the subject matter by those taking part.

But when one has a real plan, and builds a programme around, and into, and through a given subject, it is just as if one were stringing pearls on a golden thread.

And what is the result? Why, it can be but one thing, after all. The boys and girls will unconsciously carry away from the meeting, something that will influence all their future thinking along missionary lines.

Is not this worth while? Was I not right when I said that this "Programme Building" is a great business?

When we hold our next "Conference on Band Work" it might be well to spend considerable time on this subject.

Many of our Band Leaders are most successful in preparing interesting missionary programmes, and I'm sure that all our Band Leaders want to be, for, after all, we cannot expect the boys and girls to attend the Band Meetings regularly, unless the programmes are interesting, and, did you ever notice that a programme is always interesting to the one who takes part in it? For this reason, I believe it is better, in most cases, to prepare programmes which can be given largely by the boys and girls themselves.

I'm sure that all our Mission Bands have at least one programme each year on our Medical Work in India, and the Programme Material given in the January Link which has been used two or three times already, was prepared and arranged in dialogue form by two of the older girls in the Mission Band of Talbot Street Baptist Church, London—Irene Wood and Addie Trebilcock, and the lat-

ter also wrote "The Story of a Ford Car," which fits in so splendidly with the dialogue, though it could be used on any programme about Medical Missions.

For a programme on Medical Missions select the Scripture Lesson from one of the many Gospel stories of Christ and His ministry of healing. Choose the hymns just as carefully, and pray specifically for our doctors, nurses, patients, and all their helpers.

Do your best to keep the thought and interest of the boys and girls concentrated, and leave the results with God.

Suggested hymns are as follows: "The Great Physician now is Near," "At Even When the Sun Was Set"; "She only touched the hem, etc."; "Brighten the corner where you are."

Be sure to read "The Visitor" for further Mission Band items. A. S. M

### PROGRAMME EXCHANGE

I am so anxious that our "Programme Exchange" shall become a real help to our Band Leaders. But it isn't an "Exchange" when I sent out all the programme material, and get none in return, is it?

Will the Leaders get busy and send along some of their programme material? Send programmes in full or in part, recitations, exercises, songs, dialogues, etc. Send me the names of books that you have found helpful and where published, so that we may get it for our own Literature Dep'ts.

I have material for 4 good programmes at present. One on "Livingstone" and one each on the following countries, Africa, Bolivia and China. And you see, only one of these is on our own work, and I wish that more material might be sent, along this line.

Be sure to keep all your copies of "Link" and "Visitor." Punch a hole in the upper left-hand corner and string on an old shoe-lace. Hang on a convenient nail, (not in the attic), and you will al-

ways have first-class programme material on file.

Both our Literature Dep'ts. have splendid material for Band programmes, and they are most anxious to help you. Write to them, and you will wonder why you have hesitated to do so before. Don't forget to enclose some stamps.

Anabel Sage Mills,

M. B. Sec'y.

### THE STORY OF A FORD CAR

By Addie Trebilcock

Of course you all know that Dr. Jessie Allyn has a Ford car, but I wonder just how many of you know where that car came from?

It is just a few years ago that away out in Vancouver, a little group of women gathered together for prayer. And their prayers were that God would so touch the hearts of the women, that they would give as they had never given before, towards a car for Dr. Allyn's work.

You see, these women had heard Dr. Allyn tell how much more she could do in her work in India, if she only had a car. She told them how she could fill it with medicines, take a compounder, and maybe a Biblewoman, and run out into the country, ten or twenty miles from the Hospital. While she attended the sick, the compounder could be mixing the medicines and the Biblewoman telling the wonderful story of Jesus to the crowds who never fail to gather when the Doctor Missionary arrives. Thus she would be able to help many more who were suffering and at the same time give to them the story of the Great Physician.

So this car for Dr. Allyn's work appealed to this group of women, not just because of the need it would fill, but also because of the opportunity it gave to them and to other women, to respond to the Master's call to do something for those other women in far-away India.

The amount they thought the car would cost was \$850.00, and they asked God for that amount. Not one of those

women will ever forget how that money came in.

People who knew nothing of the prayers and had not even heard of the car, came with money, telling them to use it for some Foreign Mission need. One woman knitted sweaters and gave what she earned. Another crocheted yokes. Another gave up the holiday for which she had saved and planned for six years, and gave the money towards the car. Another gave the price of a summer hat, making an old hat and a bit of new ribbon do instead. But the largest gift of all came from a mother who had lost her little girl. She was made to see what the car and the Doctor's ministry would mean to those thousands of neglected wee girlies whom the Dr. would be able to reach and help, so, in memory of her little one, she gave.

Then word was received that the car would cost \$1200.00! on account of the high rate of exchange. But again the money came in, and prayer was answered, and finally the money for the car was sent.

Oh, what a vision those women had caught of the need! And what joy they must have had in doing this real bit of service, for Dr. Allyn's letters are never without mention of the extra work she is able to do, now that she has her car.

Oh, that we all might catch the vision of the need, and be willing to do, to pray, to give and perhaps, (who knows?) to go!

### Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 George St., Toronto, Ontario.

All matter for publication should be sent to the Editor.

Subscriptions, Renewals, Changes of Addresses and all money should be sent to "Canadian Missionary Link," 118 Gothic Ave., Toronto.

50c. a year in advance.

## FROM MISS LOCKHART

Vuyyuru, Nov. 27, 1921.

Dear "Link," Boys and Girls,—  
 "There was once a young woman  
 Who lived in a bungalow,  
 She had so many children  
 She didn't know where to go.  
 She gave them some candy, some books  
 and some bags,  
 They all salaamed nicely, and went home  
 in their rags."

Did you ever hear of such a large family?

Can you guess how many children have to have some kind of treat in Sunday School and school? Well, after you have tried to guess, and after you have read this letter through, "something about me, and something about you," I shall tell you.

One hundred and twenty children live on our compound and go to school every day. Fifty nine come in from outside to learn all sorts of things, long division, fractions, decimals, geography,—oh! such hard, hard, lessons our teachers give! Did you ever hear anything like that in Canada?

Then we have seventy little girls in our caste girls' school. This morning, fifteen came to the bungalow with me when I came in from my weekly visit to their school. Two of them had brought in twenty five Sunday School cards and proudly carried home a big picture roll picture.

But oh! you boys and girls should see the Sunday School boys and girls out in the villages at our rallies. It is a bigger thing to them than your Sunday School picnic is to you. Some of them walk six miles to tell their stories, recite their verses and carry home their little prizes. This year I am giving a New Testament to the best boy and girl in each church. It takes twenty-two New Testaments, but they have nearly all gone to Christian homes where there is no Bible. Think of that! But when nobody can read them, why have one?

And candy! Do you boys and girls

happen to like candy? If you do, you may guess a little how eagerly those children watch to see "if the Missammagaru brought that candy basket." But does candy grow on trees? Oh, no! And wait until you find out how many children this young woman—who will soon be a very old one if you do not help her—well, how many she has to give candy to.

And then, in March, we have a grand rally of the Sunday School children in villages near Vuyyuru who have been taught every Sunday by our boarding school children—eleven groups of them. These are all Hindu children. Perhaps Hindu children do not like candy as well as Christians, but I have never noticed any difference.

Do you know what "link-boys" are? Well, I have just now thought of it. They carry lights for people in great cities, such as London, when the fogs are so thick that nobody can see where to go. Now, did I not start my letter "Dear Link-boys and girls?" Oh, thank you all very much for carrying and sending lights to all these boys and girls stumbling and falling and dying in the great, great dark of India.

Here are some "lights." Money for Telugu Bibles and Testaments; quilts, (oh, Link, you are keeping many people warm by your kindness in answering my request); bags, bags, bags, (not silk); scrap-books; blotters; S. S. cards and gay post cards (not cards with just buildings unless you really have no bright colored ones); dolls; rubber balls (do you like them?); and please, please, send me hundreds of 1922 calendars, just the big-advertisement kind, so that everyone may know what date Sunday comes on, and what date school begins.

Oh, Link-boys and Link-girls, carriers of light, this much distracted missionary of the bungalow has to give candy and prizes and cards to fifteen hundred and fifty-five boys and girls.

Sincerely,  
 E. Bessie Lockhart.

## From the Literature Department

NEW ADDRESS:—66 Bloor St. West, Terauley St. entrance.

NEW TELEPHONE:—North 8577 F.

### FOR THE CIRCLES AND Y. W. Cs.

"AMONG THE TELEGUS" has recently arrived. Every Circle should have at least one of these. Price, 30c, postpaid.

A new leaflet on service—"The Master wants you" (5c), and one on Medical Missions,—"The Closed Gate" (3c), with our paper on our Medical women missionaries (which can be borrowed for the price of postage, (3c), would make an excellent programme for your Circle. "The Closed Gate" describes graphically and pathetically the conditions which must prevail in Chicacole until a successor for Dr. Cameron is found.

### FOR BANDS

"Missionary Gems for Juniors" (35c), is a book which every busy Band leader should have. It contains recitations, exercises and stories for all occasions.

"A little Study in Missions" (15c) is another book for Band leaders. It contains pictures, a recitation and a number of good missionary songs with music.

"A Little Maid who went into All the World" (7c), for 2 'teen age girls or young women, and "Other children speak," (5c), for Bands, are 2 good new exercises.

### FOR ALL

"Oriental costumes and how to make them" (5c), is a useful leaflet.

We now have on hand Indian Costumes which can be rented for 10c each, price of transportation extra. It is expected that these will be returned to the office in as good condition as received. Any damage must be repaired or made good. Apply to Office Literature Department, W.B.F.M., 6 Bloor St. W., Toronto.