

Canadian Missionary Link

VOL. XXXVI.

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No. 2

Once only in the vast circle of time
Shall I move 'mid these scenes so cherished,
But deeds that I do, or poor, or sublime,
Shall stand till the world hath perished.

Shall stand! And faces I never shall see,
And lives that I cannot guess,
Shall be faithful or false because of me,
Shall curse the world,—or bless

Think!!! So weak, and frail, and small
This deathless power am given,
That by word or deed a host may fall,
Or a legion be raised to Heaven.

Selected.

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SUBJECTS FOR SPECIAL PRAYER.

The United Baptist Women's Missionary Union will celebrate its Jubilee at a Convention to be held on the 12th and 13th of this month in St. John, N.B. Shall we not unite with our sisters in thanksgiving for the wonderful achievements of the past fifty years, and pray that the years to come may be even more abundant in blessing than the past have been? It is especially desired that prayer be offered that God may fill the Convention with His presence.

Prayer is asked for the General Convention of Ontario and Quebec, meeting in Brantford from the 22nd-28th of the current month. Pray that as outlines are given of what God has wrought through His people, and suggestions made as to the future, that the vision of His purpose may be clear and all hearts respond to the call.

The Canadian Baptist Foreign Mission Board will meet in Toronto Nov 3rd and 4th. Members will be in attendance from Halifax to Vancouver. Prayer is asked for guidance in the preparation of the meeting and for the sessions of the same.

A year or more ago the India Conference recommended union with the American Baptists in theological work. With the approval of the General Board, this has been arranged, and Rev. J. B. McLaurin is the Canadian representative on the staff at Ramapatam. Our missionaries in India believe that this new step will provide better trained pastors and preachers for the Mission, and so be of incalculable spiritual blessing to our work. "It is fitting that as Mr. McLaurin enters on this new and great work he should have behind him the united prayers of the home constituency."

Rev. Johnson Turnbull of the Bolivia Mission is expected to arrive in Vancouver from Australia before this is in print. It is planned that he shall visit different points and attend several conventions. Pray that he may be greatly used in giving Bolivia a larger and warmer place in our hearts. Let us remember

his wife, too, whom he has left in Australia, with their six children, who will have to cross the Pacific without him, to meet him, probably at San Francisco. No doubt Mr. and Mrs. Turnbull are exercised as to what arrangements to make for some of their children in the homeland. Pray that the way may be made plain, and the path straight.

A cablegram has been received that Miss Mangan must come home. There is no one to take her place. Is there not a nurse somewhere who will hear the call of God to this important service? Let us renew our prayers to this end.

E. FOX.

A VITAL QUESTION AND A CRY THAT MUST BE HEEDED.

Whose Is It, Mine or God's?

To whom does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say my house, my bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it—this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

It's queer, isn't it, that after all the centuries of reading the Bible, the church has made so little of property as a religious question, for the Bible is full of it!

Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the giver and owner of all. The tithe, the free-will offerings, the gift at feast day and fast day, were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and His picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account for every penny to the owner.

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violet; but a nickel will speak whatever you will, facile slave that he is. To one he says tobacco, to another bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl of flowers and ribbons. Yet that same little coin may take the wings of the morning and preach the everlasting gospel to the ends of the earth, if you will it so.

Were they God's—those billion, billion nickels that were drowned in folly last year while His world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke and piled those pleasant palaces of pleasure while His world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while His kingdom waited? If it were, shall we not meet its record some day when the books are opened?

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled.—Helen Barrett Montgomery, in "Missions".

MISSION STUDY BOOKS.

Several of our exchanges have featured prominently the "Mission Study Book" for this year. It is called "The Bible and Missions," and is written by Mrs. Helen Barrett Montgomery. Baptists should take an especial interest in this book, for they are proud of the fact that Mrs. Montgomery is a Baptist, the daughter of a Baptist minister. Many readers of The Link will remember

the magnificent address given by her several years ago in Jarvis St. Church. She ranks among the great leaders in Foreign Mission work.

The "Missionary Outlook" quotes from "Missions," Mrs. Montgomery's own review of this book. She wrote: "An author is almost as ready to talk about her book as a mother to talk about her child. Since both, once started, are apt to become a bit garrulous, I wonder at the temerity of the Editor of Missions in asking me to write a review of 'The Bible and Missions.'"

"I am sure of only one thing, as the man said about a sermon, 'It has a good text.' About that I am unabashedly enthusiastic. I thought I loved and prized the Bible when I began to write the text-book that for years I had dreamed of making, but I never felt for it such reverence and devotion as I do after the months of study that went into the book.

"The supreme purpose in writing the book is to emphasize the missionary enterprise as based on the message of the Bible, concerned in the diffusion of the Bible, and dependent upon the acceptance of the Bible as the revelation of God's purpose of redemption through his Son, Jesus Christ our Lord.

"The book is divided into two parts: the first, contained in chapters one and two, sets forth the missionary purpose and teaching of the Book, beginning in the Old Testament, enforced and expanded in the New. A failure to know the definite purpose and plan of God for all mankind as revealed in the Bible itself lies back of much apathy and indifference to the missionary enterprise.

"I had the hope that these two chapters, brief and elementary as they are, might be used in adult Bible classes as the basis of study for six or eight Sundays, during which the universality of the gospel and the obligation to share it among all nations might be shown.

"The four remaining chapters are devoted to a study of the ways in which the Bible has spread and functioned throughout the world."

Of special value to us as Canadians is the book compiled by our own Mr. Priest, called "Canada's Share in World Tasks." Notice Mrs. Mill's reference to this study book in her account of the Whitby Conference. It has been chosen by the Women's Board of the Maritime Provinces for use in their Aid Societies this year.

All our Circles and Young Women's Circles would profit greatly by giving more time to careful, systematic study of these or some of the many other educative and inspiring Mission Study books.

OUR PIONEER.

The United Baptist Women's Missionary Union of the Maritime Provinces celebrates, in October next, its Jubilee, that is, fifty years of activity for the Master. Very fitting, therefore, is the publication in attractive form of a twenty-five-page booklet, setting forth concisely and vividly the principal features in the early and later life of its founder, Miss Hannah Maria Norris, afterwards Mrs. W. F. Armstrong, of Burma. The brochure is the memorial tribute of her life-long friend, Dr. D. A. Steele, pastor emeritus of the Amherst Baptist Church, Nova Scotia, and is entitled "Our Pioneer" because in 1870 Miss Norris, then twenty years of age, by organizing sixty-one Women's Societies in the Maritime Provinces, and through them securing \$1,300 to send her as a missionary to In.La., laid the foundation of the present Women's Society there. In the chapters entitled Genesis, Environment, and The Moulding Hand, are traced the religious life of her family, the physical features of the place of her girlhood home, Canso, and the living events which led directly to her choice of her life-work. Then follow two sections entitled, The Rise of an Independent Mission, and The Stamping of the Coin. As we read them, we are transported into the very midst of the Conventions at Yarmouth in 1870, and at Fredericton in 1871, where, after much inquiry and warm discussions pro and con, as is usually the case at such times, it was decided to cease sending funds through the American Baptist Missionary Society and to form an Independent Mission, with Siam as a Mission field. Next, we have a division entitled, How We Decided, setting forth the recall from Siam, in 1875, at the invitation of the Baptists of Ontario and Quebec, through Dr. J. L. Campbell, the missionary families, Sanford, Armstrong, Churchill and Boggs, and their removal to that section of the Telugu country just north of that occupied by the Ontario and Quebec Mission of those days. Then a page headed, A Change, records the removal of Mr. and Mrs. Armstrong (nee Maria Norris) to Burma, and another, called The Latter Years, briefly sketches the long and

fruitful period of service there. In Good-night and The Last Phase we come to the home-going in Toronto, in the summer of 1919, at the age of sixty-nine, of "Our Pioneer," who, as a brilliant, firm-minded, divinely-led young girl, forty-nine years before was used of God to guide the fathers and mothers in her Baptist Israel into the Foreign Mission enterprise that eight years ago was linked with that of Ontario and Quebec. The booklet may be obtained from the Treasurer of the U. B. W. M. U., Maritime Provinces, Mrs. Mary Smith, 160 Upper Victoria St., Amherst, N.S., at thirty-five cents for single copies and twenty-five cents a copy for orders of twenty-five or more. It is an inspiring story and will well repay anyone who secures and reads it.

H. E. STILLWELL.

Please read the Business Department.

WHITBY MISSIONARY CONFERENCE—1920.

Dear Readers of "The Link":

Have you ever attended a Missionary Conference at Whitby? If you have, the following sketch will recall happy and hallowed memories; and if you have not, then one of life's choicest opportunities lies before you, which you cannot afford to miss.

One's first experiences are always interesting, because in them expectation figures so largely. How splendid it is to be able to record the realization, and more, of all our expectations, with regard to this remarkable Conference.

It began the very moment we arrived at the College door, on the evening of June 28th, 1920, for where could more genial host and hostess be found than our own Rev. H. C. and Mrs. Priest?

A warm grasp of the hand, and "Well, we are so glad you are here! Come this way. Yes, your room is No. 15, Lower Francis. Hope you have a good time. See you again at supper." And at once we felt the atmosphere of good-fellowship, which increased as the days flew by.

Flew by, did I say? Well, that is exactly what they seemed to do, for every day of the Conference was brimful of interest, pleasure and profit, from the early morning prayer service to the close of the evening platform meeting.

The daily programme, though full, was splendidly arranged, and each period was eagerly anticipated by all the delegates.

No one wanted to miss that "Intercession Service" before breakfast. It seemed such a fitting preparation for the later hours of the day, as hearts were lifted in prayer and song.

We were urged to spend as much time as possible out of doors, so, as soon as breakfast was over, a stroll on the lawn, or a quiet chat under the trees was in order, until the bell said it was time for the half-hour of preparation for the Study Class which followed.

Four most interesting Study Classes, lasting over an hour, were in progress each day at the same time, and every delegate attended one of these classes throughout the Conference.

Six days of intensive study under most competent leadership! Six days of earnest, prayerful discussion of a missionary book! Six days of searching it pages for answers to leading questions! Who can measure results!

The four Study Books under discussion at the Conference were as follows: "The Call of a World Task," under the personal leadership of the author, Mr. J. Lovell Murray of New York; "The Goal of India," in the class led by Mr. A. A. Scott, a missionary from Central India under the Presbyterian Board; "New Life in China," the study of which was conducted by Rev. S. H. Soper, a Methodist missionary from West China; and last, but not least, the book discussed under the leadership of our own Rev. H. E. Stillwell, and compiled and edited by Rev. H. C. Priest, called "Canada's Share in World Tasks."—Over and over again did the leaders urge that this last-named book be widely used during the coming year in Mission Study Classes, in Circles and in Young People's organizations. We would suggest that leaders of these organizations read this book, thus realizing the importance of its message.

Lack of space forbids us to enter into detail with regard to these most interesting and instructive Study Classes, but the inevitable result must be increased knowledge, deepened interest and extended vision of the world for which Christ died.

The subjects discussed by the different leaders during the Institute Period were varied and practical, such as: "Christian Stewardship," by Mr. W. C. Senior; "The Mission Study Class, What Is It, and What Does It Do?" by Mr. J. Lovell Murray, and two most illuminating and convincing addresses on "Personal Work" by Dr. Hull of Toronto.

There was not a dull Institute Period during the entire week, and the impressions received must result in action on the part of those who listened.

And what can we say of the Bible Study Periods under Dr. G. C. Pidgeon of Toronto? What an exquisite gem Paul's letter to Philemon proved to be, as he read it to us and unfolded the inner truths! What a wealth of knowledge was brought to us, as day by day he expounded to us Paul's 1st Epistle to the Corinthians! How new and fresh and vital it all seemed, and how superficial and shallow became the former reading of our Bibles! One realized as never before how very little actual Bible Study is ever attempted. Yes, unquestionably, the Bible Study Period was one of the best of the Conference.

The programme stated that the afternoons would be given up to rest and recreation, but the latter proved so attractive that the former, for the most part, was conspicuous by its absence.

Tennis and baseball were the most popular forms of sport, but the spirit of play did not in any way hinder the deeper purpose of the Conference, for no matter where one looked one could see a missionary in earnest conversation with some questioning young student, or perhaps the centre of an animated group who listen intently to the ever-absorbing description of life in China, India, or Japan. Who can imagine the influence of these devoted men and women upon the hearts and lives of the young people who came within the sound of their voices?

Nothing has been said about the picnic to the Lake on July first, when everybody clamored to ride on the hayracks, after it had been announced that "The aged and infirm will be taken to the picnic by motor car." Oh, what a picnic it was!

Nor has mention been made of the four splendid pageants produced by the several Study Classes on Saturday afternoon, which proved to be pictures of conditions and needs that were vivid beyond description.

But we must not forget these wonderful twilight talks on the lawn each evening shortly after supper.

The note that was sounded again and again throughout the Conference was "Life Service." "What does God want me to do with my life?" was the question in the heart of each one, as we sat out there on the lawn in the hush of that hallowed twilight hour, and listened to leader and missionary as they told of avenues of service, and of how God had led them into their life work. Battles were fought and won, and decisions were made during that quiet evening hour that only eternity will reveal. It was the very best hour of the whole Conference!

How can we close without mentioning the splendid Platform Meetings each evening, when the missionaries, and there were sixteen of them, told us of the need, the possibility, and the wonderful opportunity in non-Christian lands today! A whole page could easily be written on these meetings alone, but there is only one thing to say,—"Go to Whitby next year and see for yourself if these things are true." The Presbyterians and Methodists were wise enough to send delegates in large numbers. What about the Baptists next year?

Yours for Whitby,

ANABEL SAGE MILLS.

N.B.—The Talbot St. Baptist Mission Band, London, Ont., sent two of its members to represent their Band at the Whitby Missionary Conference, paying all expenses.

CONVENTION NOTICES.

The Convention of the Home and Foreign Women's Societies of Ontario West will meet in the Bloor Street Baptist Church, Toronto, November 10th and 11th.

The Treasurer will close her books October 20th. Circle Treasurers should close theirs by October 15th, and send all Foreign Mission money at once to Mrs. Glenn H. Campbell, 113 Balmoral Avenue, Toronto.

CONVENTION RAILROAD RATES.

If Certified Attendance is	Fare for Return Trip will be:
	—Four-fifths one-way ordinary first-class adult fare plus 25 cents.
99 or less	
100 or more	—Three-fifths one-way ordinary first-class adult fare plus 25 cents.

Those attending Convention must purchase one-way ordinary first-class adult fare tickets (fare for which must not be less than 75 cents) to Toronto, and secure certificate to that effect on Standard Convention Certificate form from the Ticket Agent at time of purchase of ticket.

Tickets and Certificates will be issued on and after November 7th, returning up to and including November 15th, 1920.

No stop-overs allowed.

LILLIE SENIOR.

BILLETS FOR CONVENTION.

Names of delegates who wish to be billeted should be sent to Mrs. W. E. Rosnell, 11 Playter Crescent, Toronto.

FOREIGN MAIL BOX.

SAMALKOT.

By Miss C. M. McLeod.

The town of Samalkot lies about equidistant from Cocanada to the south-east and Pithapuram to the north-east. It is included in the estate of the Pithapuram Rajah, and at present has something between sixteen and seventeen thousand inhabitants. It is not a place of mushroom growth, like many of the towns of India, but has a history as far back as the time of the East India Company; for we read that a great botanist, named Roxburgh, sent out by that company, lived at Samalkot while he carried on his study of the Indian plant life; and also that it was the original residence of the family of sirdars, who founded the Pithapuram Rajah's estate; which fact carries us back to the seventeenth century, for it was in the latter part of that century that Samalkot was given to the family of the present Rajah of Pithapuram.

The English took possession in 1759, and shortly after, Samalkot was made a sanitarium for the British troops in the district. Barracks were built in 1786, and it was at that time the principal garrison of the English in the Circle of Rajahmundry. The fort was demolished in 1838, and the place was abandoned as a military station in 1868. Owing to disturbances in 1879, two companies, under a British officer, were stationed here and were only withdrawn in 1893.

In 1880 the Canadian Baptist Mission entered upon its work of taking possession of this town in the name of the King of Kings, by building a house and starting a school, which was conducted by a Biblewoman named Ellen. Two years later Mr. and Mrs. McLaurin came to Samalkot and began the work of training soldiers of the King to battle for Him. If any of the readers of this desire to know how the work was carried on by them, and those who followed them, I would advise them to make a study of Mr. Craig's book, "Forty Years among the Telugus," and shortly they will know as much as, or more than, I do about it, except what I have seen since 1912, when Samalkot was made the headquarters of what had hitherto been known as the Peddapuram Field.

Presuming that my readers are, or will make themselves familiar with that book, I will go on to familiarize you with some of the present conditions of the place and work.

Our residence, the same which was occupied by Mr. and Mrs. McLaurin, is just outside of the town, to the North, and faces the East. Over the low stone wall that encloses our compound at the front and back are great, green, grassy fields, which were formerly the drilling grounds of the British troops, and upon which now, instead of uniformed troops parading, are seen at all intervals from school work, a crowd of yelling, hooting boys, playing football with all the abandon of health and youth, never thinking of the times when English and French and Mohammedans fought a more bloody strife so close to the spot on which their playful toes kick up the turf, as they strive to send the ball into their enemies' goal. Yet we trust that these very boys are preparing to make their history more thrilling than that of Indian kings, or armed soldiers (for those who can read and understand); for are they not under the devoted leadership of their Commander-in-chief, Miss Robinson, in training for that higher warfare, of fight of faith, that lays hold on eternal life as its great possession? Just south

of our bungalow, in the same compound, is the building within which, daily, over two hundred boys are receiving the mental and spiritual training for this warfare, and over the wall to the North are the quarters where they eat and sleep that their bodies, too, may be strong for life's battle.

On the other side of the boys' lines, forming their northern boundary, are the teachers' houses. An ideal situation and an ideal spot in which to develop a crowd of boys mentally and physically, but in all of life's battles there are foes without and within that are hard to meet. There are traitors in the camp that make the path to victory hard. So pray for these young troops in training, and their leaders all, that they may so hearken to the Great Leader that when the battle is over they may rejoice in victory.

Down in the village, a quarter of a mile or more away, we have another compound, in which the Pastor lives. The flock he shepherds have been gathered out by the efforts of the under-shepherds, who have labored here since the days when Ellen and her husband taught the school which was the beginning of our work here, and was probably held in that very compound.

A small class, children of the Christians, gather in the Pastor's house and are started on the way to learning by his wife.

Just across the road from this compound is a smaller one, in which is the thatched house where this little flock gather on the first day of the week. Away at the other side of the town is a tiny schoolhouse where one of Mr. Timpany's teachers works and where the Christians in that vicinity meet.

A little nearer than any of these is a thatched house belonging to the Mission, where Malamma, my Biblewoman, is living at present. She is to me what the Pastor is to Mr. Timpany, for all the time when I was forced by sickness to remain in Pithapparam, I could rest in the thought that Malamma was going morning and afternoon to work, our work, which of late I have grown to love to think of as a calling in of the sheep. The thought came to me as never before while I was in Pithapuram while studying His picture of Himself as the Good Shepherd, and His words:

"Other sheep I have. . . . them also I must bring."

To call them in! We are so glad, so proud,

That Thou hast given us so great a task;

Yet how are we to know, in such a crowd,

Which are Thy sheep? This, only, would we ask:

Speak Thou through us that all of Thine may hear,

And from pride's peak, or sin's pit dark and deep,

May come, when Thou dost call, our Shepherd dear.

C. M. McLEOD.

Notice that, chronologically, Samalkot should have come before Vuyyuru in our series of sketches. Cocanada, Tuni, Akidu and Samalkot were linked together for several years as the four stations of the Ontario and Quebec Baptists.—Ed.

Samalkot, Godavari, India,

August 7th, 1920.

Dear Link:

Do you remember the big room I told you about in my last letter? And do you remember about the old, worn, bamboo mat? And all the boys I wrote about? If you do, I know you will rejoice with me, because we have a new mat. The matmakers came up the last week of summer vacation, bringing huge bundles of long, limber splints of bamboos. Then, for two whole days five women sat in a row on the floor and wove those splints together to make a nice new mat just the size of the room. You just ought to see it! It is new, and clean, has not even the sign of a hole, and is most respectable-looking in every way—very different from that other one, which would give you a pain if you just happened to glance at it. Only there is this drawback about it: when the boys come in and sit down I can't see the mat! It is covered up, every bit, by boys. There is such a crowd of those boys that in prayer-time every morning some of the teachers and lots of the day pupils cannot get into the room! They have to stay out on the verandah. Isn't that a shame? Now, Link, last term we had one hundred and sixty boarders, but there are this term a hundred and seventy-five. And to-day I heard of two more coming next week. And day pupils are just pouring in. And our little assembly hall will not hold us any more. You see, it was built long ago, in 1889, when the school was new and the scholars few, and

money limited, and a room this size was thought plenty large enough. But it is thirty years old now, and it is too small for the growing body inside! You know what happens when a dress or a coat has a growing body inside! It bursts! So that is the trouble with our school hall; it is bursting. Once before it was like that. In 1912 it was far too small, and they moved the school to Cocanada, giving it a beautiful new dress, viz., the McLaurin High School. These buildings were left here, and the only occupant was a little Primary School of a few classes. It was like getting a new dress for the big sister and giving the little old one to the next sister. Do you know how that feels? I do. Well, the little sister has grown too big for the dress too. Isn't that funny? Only, when the little sister is a school, and the school is an awful crowd of boys, and when those boys sit in long, close lines together on the floor, it is not quite so funny. When someone's knee rests in the middle of your back, or somebody getting up or down gives you a knock on the head, or a boy passing steps on your hand, or the fellow beside you pulls your toe (because, Link, if you are a Telugu child you are always barefoot), you don't think it is funny, do you? Well, anyway, that is how the boys here get along, and you would be surprised to see how happy they are. They think the new mat is very fine, and so do I.

Now I must go to school for a Bible lesson on Exodus, in Standard VI. Do you know about how the tabernacle was built in the wilderness, Link? If not, you had better study it up, or these Telugu boys will beat you. Wouldn't that be a shame?

Yours anxiously,

JANET F. ROBINSON.

Dear Readers of The Link:

I wish to tell you how much we have enjoyed the privilege of occupying the Mission Cottage in Muskoka, and to thank all those whose gifts made our being here possible.

The bay on which the cottage is situated is one of the prettiest around here and the view from the cottage is splendid. We have also the advantage of facing the north-west, from which direction we get a good share of the prevailing breeze to keep us cool in hot days and to blow away the mosquitoes. The free, outdoor life in this bracing atmosphere has given us strength, and the beauty and quiet of the place have been an inspiration.

Through the kindness of Mr. and Mrs. Denniss we also had the pleasure of a trip up the lakes, where we feasted our eyes on the beautiful lake and island scenery provided with lavish hand in these "Highlands."

Yours very gratefully,

GEORGINA MCGILL.

Miss Hinman will sail from Vancouver, Oct. 21st, by SS. Empress of India. She writes that she has received many cards, boxes, etc., with no name and address of the sender. Sometimes the name is given without the address.

It is impossible for our missionaries to remember all whom they meet in going from place to place. Those who send such gifts for the work as Miss Hinman mentions should always give their full names and addresses.

THE YOUNG WOMEN.

A CALL TO LIFE SERVICE.

Where Shall I Hang My Sign?

Mrs. E. C. Cronk.

Enter girl in student cap and gown, with diploma in her hand. In the other hand is a sign, "Eleanor Brent Smith, M.D." "At last! Oh! the thrill of actually holding in my own two hands this precious diploma and my sign all ready to hang up to lure patients. Now where shall I hang my sign? It would be great to go back to my own, my native town and demonstrate to the unbelievers that I have actually finished the course, and that I have a perfectly good license authorizing me to the practice of medicine and surgery. They did not think I would stick to my studies until I finished, and I should just like to hang this sign in that old town to show them. But there are, let me see (counts), one, two, three, four, five, six—six doctors

there now, and there are only three thousand people. It would be an uphill business to build up a practice, and every one of the other doctors would oppose me. Perhaps it would be better for me to stay right here in Philadelphia near the medical college. But think of all the famous doctors and surgeons here; I'm afraid no patients would ever come to poor little me, and my sign would just wave on and on in the gentle breeze, while the heedless and healthy passed it by unseeing. I thought my troubles would all be over when I had passed the various and sundry tests and examinations, but here's a new problem—given a diploma and a degree and a sign all ready to hang up, where shall I hang it? Who bids for my sign?

Enter Chinese Girl: Oh, let me put in a bid for China. Hang it in my land. China has two hundred million women, and only about one hundred women doctors. Why should you wait for patients in America while China has patients waiting for you? China is making wonderful progress, but still there is such great need. Still our doctors and priests are bound by superstition. Still we have little straw men made to place beside those who are sick, in order that the sickness may be lured or enticed into the man of straw by the money which we tie to it, and then the straw man be burned or thrown away. China needs with a greater need than you can know, this sign of yours. There you can begin at once to minister to those who need you and are awaiting you. There you can help us to train our own doctors and nurses. I beg you to hang your sign in China.

Enter Japanese Girl: I bid for your sign for Japan. We have many doctors and many hospitals, but oh, so few Christian doctors. We need, oh, Japan needs so much the message of the Great Physician, whose name has never yet been named to millions of our people.

Enter Girl representing Missionary from Africa: I come as a Christian missionary to beg you to hang your sign in Africa. A whole continent of opportunity is opened to you. I can show you a block of country nearly a thousand miles square without a doctor of any kind, and only one trained nurse. Recently a young doctor who came to a mission hospital in Africa performed his first major operation within fifteen minutes after the boat landed. He did not have time to hang a sign. The suffering people had heard that another white doctor was coming, and they were lined up to receive him when he landed. How the poor people of Africa suffer! How the women suffer! How the little children suffer! Fifty million women in Africa and only fifteen women doctors! In the name of the Christ who died for these degraded savages, I beg you to hang your sign in Africa.

Enter Korean Girl: Korea bids for your sign. You girls of America, oh, how little you know of a childhood terrorized by fear of evil spirits! All of my life I have spent in terror if the spirits—spirits of the air, spirits of the water, spirits of the land! The bodies of our whole nation show even to-day the scars of superstition, pierced as they have been by sharp knives to let the evil spirits out. Smallpox is so common in my land that no man counts his children until after they have had smallpox. Our eyes have been blinded by steel needles. Our bodies have been burned with hot irons. Even to-day our native physicians are giving prescriptions such as powdered tiger claws, tincture of bear's gall, or decoction of crow's feet. You laugh at our superstitions, but you send us so few doctors to teach us the truth. I beg you not to hang that sign in a place that needs it not, when Korea's need is so great.

Enter Mohammedan Girl: I bid for that sign for Moslem women. In your hand you hold the key, the only key which can open the Mohammedan lock. The medical missionary can enter through doors locked and barred to every one else. Think of one hundred million women in Moslem lands with only twenty women doctors! Why should you enter an overcrowded way here when you might be a pioneer in unbeaten paths, to bring health and healing to the veiled women of Islam?

Enter a Nurse speaking for Bolivia: Won't you consider the investment of your life in that great country which used to be called "the neglected continent," but which we now call "the continent of opportunity"—South America? I am the only Protestant trained nurse in the great republic of Bolivia. Physicians are exceedingly few in number, and very often I have been forced to act as doctor and nurse in one. Were one to try to estimate the number of deaths each year in Latin America from preventable diseases, the figures would stagger him. Women physicians with hospitals where native nurses could be trained would be an untold blessing to the women and children of this land of promise. Come to our help in Bolivia!

Enter Girl from India: I bid for your sign for India—for India with its millions of child wives and widows. We have only about one woman doctor to every one million women in India, and our land is not as is your land, for, in India, no man

is permitted to look upon the face of the women of the high caste. It will not be hard for you to build up your practice in India. I can take you to a hospital that has its gate closed because the only missionary doctor there has broken down and had to go away for rest, and, notwithstanding all her pleadings and entreaties to the girls of America, no one else has come out to take her place. A high-caste girl was carried many miles to that hospital. Through all the pain of the rough way she looked forward to the time she would reach the hospital and find the wonderful doctor of whom she had heard. When they came to the gate at the entrance it was closed. The old gate-keeper had to send them all the long, rough way because there was no doctor there. On the homeward way the girl died. So my people are suffering and dying with no one to help. Little children and little mothers! Oh, such little mothers, when your children of America are happy at their play. If you could see one of the little widows I have seen, lying half-starved, in a damp hall, burning with fever, cursed by her father-in-law, who forbade anyone to minister to that wicked creature, who, he said, had caused the death of her husband, his bright and gifted son. When he thought she was about to die he had her carried out into the street on a mat so she would not pollute the house. For three days and nights she lay there without food or shelter in the pouring rain. The chilly air of the rainy season penetrated through her worn frame, and no one came to minister to her. The orthodox Hindu neighbors dared only to hope she would soon pass away, since her cries and moans disturbed their slumbers. Thus do our little girls suffer! I bid for your sign for India.

American Girl: And now the face of my problem has changed. Given one sign to hang and such a multitude of calls! What shall I do? One of them is my call. No sleeping potion could give me rest if, with calls ringing in my ears, I failed to answer. That land is henceforth my country which needs me most. But the other calls!—

(Faces the audience squarely)—

I pass them on to you. Who will answer them? Who will go? Who will send?

Choir sing softly, "Take My Life and Let it Be Consecrated, Lord, to Thee."

COSTUMES.

Student: Cap and Gown. Diploma and Sign in hand.

India: A Sari, if one is obtainable. If not, take eight yards of coarse cheesecloth or muslin—red or white. The material should be at least a yard wide, to form the length of the skirt. No sewing required. Hold one end in the left hand at the waist line in front. Pass the goods tightly around hips to front. Tie the upper corner in a firm knot to the upper edge of goods held in right hand. Bring the cloth snugly around the body once, then lay the long end in plaits to within three or four yards of the end. Tuck these plaits in over the knot in middle of front, bringing fullness about six inches below waist line. Pass the loose end of cloth on over the left hip, up under right arm and over the right shoulder, bringing it around over the right shoulder and up over the head. A plain waist with short tight sleeves may be worn underneath. No jewels are worn by widows of India.

Mohammedan: Choice of Mohammedan costume of any land. One may be made by sewing together lengthwise two stripes of black cloth about two yards in length. Run drawstring through middle lengthwise. Tie around waist, making fullness for skirt in lower half. The upper half should be brought up over shoulders and head.

Africa: Ordinary costume of missionary. Carry Bible.

Japan: Kimono with wide, square sleeves, and wide sash of silk or cambrie tied high in the back in square bow. Butterfly bows, paper flowers or tiny fans in the hair.

China: Plain black or dark-blue skirt (or wide trousers reaching to ankles). The full Chinese jacket may be made by a pajama pattern from dark blue cambrie. Fasten with loops of red or white braid.—Selected.

Port Colborne.—On the evening of June 17th, the Young Women's Mission Circle of Port Colborne Church gave a very interesting and successful missionary entertainment in the church auditorium.

Following the devotional exercises, Miss Genevieve Spencer sang very sweetly "Come Unto Me, When Shadows Deeply Gather." A special feature of the evening was the presence of Miss Lida Pratt. Mrs. P. K. Dayfoot presided in her usual pleasing manner, and after a brief, earnest, heart-to-heart address, she introduced Miss Pratt to the large audience. Miss Pratt won the hearts of everyone

present, and it was indeed a great treat to listen to her. Her address was most touching, uplifting and helpful, and her message proved a great blessing and inspiration to all those interested in the great "commission" of "teaching all nations." "Help for Our Sisters" was given by ten members of our Young Women's Circle. This number was very suggestive and appealed to the audience and was most heartily applauded. The costumes of the different characters were striking and unique, and the arranging of the groups behind brilliant lights gave a beautiful effect, and the scene brought vividly to the minds of all present the intended message. An offering was taken during the evening amounting to \$23.00, which will be devoted to the work of our Young Women's Circle. During the offertory Miss Reeb delighted the audience with a piano solo.

At the conclusion the Young Women's Mission Circle entertained in the Sunday School rooms in honor of Miss Pratt. A dainty luncheon was served, kind and pleasant words exchanged, and we said "Good-bye" to Miss Pratt, bringing a delightful evening to a close.

GIRLS AND BOYS.

DIALOGUE.

From Palm Branch.

Miss Canada's money is before her on a table—pennies, nickels and dimes. She runs her fingers through the money and rattles it as she speaks. At each temptation she is interested and begins counting the money, but a Nation arrives each time and suggests something better for her to do.

Miss Canada:—

No doubt you think it is quite strange
That I possess this stack of change.
I've saved it for a long, long time—
Each nickel here and every dime.
And now that I have it—O me, O my!
I can't decide what things to buy.
I want to spend it so I shall be
The happiest girl on land or sea.

Spearmint Gum: I'm Spearmint Gum. You haven't any;
Suppose you buy me with a penny.

Japan: A penny a leaflet will buy for Japan,
O, help my people as much as you can!

Candy: I'm Handy, Spandy, Jaek-a-Dandy,
Five cents will buy a bag of candy.

China: Five cents a Testament will buy in China's town.
Please hear our cry!

Picture Show: A dime, you know, will let you go
To see the moving-picture show.

Korea: Ten cents will send to poor Korea
Some cards for little children dear.

Ice Cream Sundae: An ice cream sundae you buy for a quarter;
'Tis fit for the President's son or daughter.

Africa: A quarter in Africa's wilds will pay
For a native Christian at work one day.

Ribbon: Half a dollar a ribbon will buy.
Come, you can have one if you try.

Cuba: In Cuba, if fifty cents you pay,
A child in the kindergarten can stay.

Toys: A dollar will buy a lovely toy
And bring you happiness and joy.

Missions: A dollar, if sent to the mission fields,
Will tell the world of a Christ who heals.

Miss Canada: I really am fond of the picture show,
And candy and cream and gum, you know.
What little girl would not enjoy
A bright new ribbon or lovely toy?
But gladly I'll give, God's message to send,
And be to these children a true, loving friend.
So take my money and Bibles buy—
To save still more I surely will try.

Note.—When Miss Canada says, "So take my money and Bibles buy," Missions and the Nations gather around the table, while the Temptations retire to the rear. Then Miss Canada sings to the tune of "Coming Through the Rye":

If a body has some money,
Easy 'tis to spend.
I will give mine to these children
And become their friend.
Jesus loves the little children
In the far-off land;
So I give for them my money,
As He did command.

All repeat: "Go ye into all the world and preach the gospel to every creature."

—Adapted from Young Crusader.

BUSINESS DEPARTMENT

A CHAT WITH THOSE WHO WRITE FOR THE LINK.

In the February "Link" the following directions were given:—

1. If possible, write on good-sized paper, at least 7 by 9 inches. Notepaper opened out does nicely.
2. Write only on one side of the paper.
3. Leave a margin of at least one-half an inch at the top and left-hand side of each page.
4. If possible, use ink, not lead pencil.
5. Mail your contribution so that it will reach the Editor by the 10th of the month, if it is to be in time for insertion in the next issue.
6. In writing reports of Circle and Thank-offering meetings, condense as much as possible. "Link" space is very precious, and it has been decided that after this no Circle reports of more than two hundred and fifty words can be inserted.

When the Editor receives a manuscript in which these directions are followed her heart leaps up almost like Wordsworth's when he beheld "A rainbow in the sky." "There," she says, "that is all ready for the printer." She has only to count the words to see how much space it will occupy.

It has been suggested that more of our contributors might be induced to follow these instructions if the "reasons why" are explained.

Taking them in order, first, as to the size of paper used. When the "Link" is taken to the printer it is a large bundle of sheets arranged in sections. If the sheets are about the same size, it is much more convenient to handle and arrange them. An article on very small paper easily slips out of place.

The second direction is very important. Printers expect their "copy" to be written only on one side of the paper, and act on the assumption that this is done. Anything on the reverse page will probably escape their notice altogether. Nearly every month some letter or article comes for the "Link" either written entirely on both sides of the sheets, or with the last half-page on the reverse of the one before. If you have just a few lines left over you think it is not worth while to take another

sheet, so you turn the last sheet over and finish on the other side. You will not do this if you remember that the Editor always has to copy all that is written on the reverse pages, whether it is half of an article or only the last few lines.

Unless the third direction is followed, it is very difficult to fasten the sheets together. A margin also may be useful for making alterations or notes.

The fourth direction is generally followed. Lead pencil writing is often less easily deciphered than ink, and is more easily blurred.

Nearly every month something comes too late. Let your contribution reach the Editor by the 10th, if possible. After everything is in, time is necessary for arranging materials and putting the number into final shape.

The sixth direction is also very important. Please keep reports of Circle meetings down to two hundred and fifty words. In this way we can hear from a great many Circles each year.

Please remember, too, the request about reports in this department last month. If possible, send different reports to the "Link" and "Visitor," or "reports of different meetings, so that the news in each may be as fresh and interesting as possible to those who take both."

EDITOR.

PARCELS FOR INDIA.

Please remember that these should not be sent by missionaries. The missionary's trunks are full enough without extra parcels, and they give a good deal of trouble both in Canada and in India. Send parcels for India direct, by mail.

Please begin at once to secure renewals and new subscribers for the "Link" and "Visitor." In sending names, always say whether they are new or renewals.

TO THE Y. W. M. C. OF EASTERN ONTARIO AND QUEBEC.

My Dear Friends,—I've been thinking of you very often during these holiday times, and am wondering if you are saving some of your holidays to take a trip down to Convention in Quebec in October. It will make a most delightful outing, as well as benefit you and your Circle greatly during the winter. I am hoping to meet at least one representative from each Y. W. M. C. at Convention, and wish to make a suggestion or two through our mutual friend "Link." First, as to finances. If each member of your Circle contributes a little towards the railway fare of your delegate, she will have a personal interest in the Convention, and a right to demand her "money's worth" of information from that delegate when she returns. This plan may make it possible for you to send a delegate who will be doubly anxious to gather up a great store of missionary information and enthusiasm for your Circle's benefit.

Then, just a word as to what to look for when you get there. You know, going to Convention is like going to Europe—the more you prepare yourself in advance, the more you can appreciate what you see and hear. There will be so many splendid things to enjoy that it might be wise to take them up to definite headings, as, "The heart of the Home Mission message," "The heart of the Foreign Mission message," and "The spirit of the Convention." So make up your mind that some one is going—then plan for it!

Yours very sincerely,

MYRTLE N. BLACKADAR,
Supt. of Y.W.M.C. of Eastern Ont. and Que.

WOMEN'S CONVENTION OF EASTERN ONTARIO AND QUEBEC.

October 13th, 14th, 1920.

Quebec City Baptist Church.

Foreign Mission Day, Wednesday, October 13th.

PROGRAMME.

- 9.30—Hymn No. 4.
Scripture and prayer.
- 9.45—Address of Welcome, Miss Marsh.
Reply—Mrs. Geo. Watt, Montreal.
Business—Appointment of Committees on Resolutions, Appropriations and Nominations.
Hymn No. 383.

- 10.00—President's Address—Mrs. H. H. Ayer.
 10.30—Reports—Recording Secretary, Miss Bentley; Eastern Association, Miss Chandler; Can. Central Association, Mrs. H. C. Bryant; Ottawa Association, Mrs. H. J. Metcalfe; Grande Ligne Association, Miss Schayltz.
- 11.00—Hymn 195.
 Quiet Hour—Mrs. A. E. Masse, Grande Ligne.
 11.30—Report of Nominating Committee.
 Elections.
 Prayer of Dedication—Miss Chandler.
 Adjournment.

Afternoon Session.

- 2.00—Prayer Service—Mrs. Wentworth, Quebec.
 Hymn No. 185.
 2.30—Minutes of Morning Session.
 "The Link" and Study Books—Mrs. W. W. Wilson, Montreal.
 Report of Corresponding Secretary. Moved by Mrs. Motley.
 3.00—Hymn No. 380.
 Report of Treasurer. Moved by Miss Russell; seconded by Mrs. H. J. Metcalfe.
 Report of Committee on Appropriations.
 Discussion.
 3.30—Address: Work in China—Miss Kirkland, Shantung, China.
 Hymn No. 154.
 Offering.
 4.00—Glimpses at our Mission Fields—Mrs. D. D. McTavish, Montreal.
 4.30—Band Exercises.
 5.00—Prayer and adjournment.

Evening Session.

- Chairman—Mrs. H. H. Ayer.
- 8.00—Hymn No. 149.
 Devotions—Rev. F. H. Wentworth.
 8.20—Young Women's Work—Mrs. E. G. Blackadar, Ottawa.
 Music.
 8.50—Foreign Mission Address.
 Offering.
 Hymn No. 804. Benediction.

Delegates.

The Constitution of the Society reads as follows: Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the Society, that is life members, or contributors of at least one dollar per year. Each Band has a right to send one delegate over fifteen years of age.

All are invited to attend the meetings and take part in discussion, but only delegates, officers, life members and members of the Board are entitled to vote.

The following members of the Board retire this year, but are eligible for re-election: Mrs. Wood, Mrs. Ward, Mrs. Weeks (Ottawa), Mrs. Colpitts, Mrs. Findlay, Mrs. Wilson, Mrs. White.

Special Notice to Delegates.

The work of the Billeting Committee has been seriously handicapped lately by insufficient information from the delegates. Therefore we urge all who expect to attend the Convention—delegates, officers or otherwise—to send their names to the Committee before October 8th, whether they wish to be billeted or not, and state if they desire entertainment or intend to make their own arrangements. The Convener of Billeting Committee is Miss K. M. Marsh, 1 Des Grisons Street, Quebec City, Que.

In spite of Quebec being our extreme eastern boundary, we are looking forward to a very large delegation and a most helpful meeting. Our programme is unusually rich in promise and we know that with the support of our members this gathering may become far-reaching in its vision and inspiration.

The name of the Foreign Mission speaker at the evening session will be announced later.

COR. SEC.

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For Calendar and Particulars address—

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