

Canadian Missionary Link

XLIV

WHITBY, JULY-AUGUST, 1922

No. 11

Our Present Situation

Serious need of more workers in India and Bolivia.

Young women ready to go.

Money not in sight for passage and support.

Contribution from Circles and other sources less than last year.

Pray Now! Work Now! Give Now!

"The strings of camels come in single file,
Bearing their burdens o'er the desert sands;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand;
But still I wait the messenger of God.
He cometh—late."

"I see the clouds of dust rise on the plain,
The measured tread of troops falls on the ear;
The soldier comes, the Empire to maintain,
Bearing the pomp of war, the reign of fear;
But still I wait the messenger of peace,
Who cometh—late."

"They set me looking o'er the desert drear
Where broodeth darkness, deeper than the blackest night;
From many a mosque there comes the call to prayer.
I hear no voice that calls on Christ for light—
So still I wait the messenger of Christ,
Who cometh—late."

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The Women's Baptist Foreign Mission Board
of Western Ontario

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A Challenge

In the history of every individual or institution there come testing days, days of unusual trial and heart searching, days when it just seems as if the way we felt sure had been undertaken under God's guidance is closing in front of us. It all depends on the character of those thus confronted what the result may be. One is thoroughly dismayed and turns back, convinced that after all a mistake has been made, and all the years of toil and striving are lost. Another sees in the difficulty a Challenge, a test of faith, a new incentive to consecrated endeavor. To such an one, there is only one thought—to proceed—with more determination than ever. This one believes that the programme entered prayerfully and already signally blessed by God is the way he has appointed, and must be pursued though the path be rough as well as pleasant in places.

Just such a testing time has met our Women's Foreign Mission Society, of which you are a member. On the next page of our paper this month, our Treasurer reports that Circles have given \$1065.19 less than at this time last year (June first); Young Women's Circles (apart from Miss Scott's passage money) have given \$52.19 less; Bands, \$82.85; Individuals, \$1437.30 less, and from Miscellaneous sources \$590.05 less has come in. This totals \$3227.58. Other organizations are ahead \$425.55. This leaves us behind \$2801.93, which may be divided into regular giving \$2200.99 and extras \$600.94.

For fifteen years, instead of being behind each year, we have been going ahead. What are we going to do about

it? Is your Circle behind? Won't you see what is the matter? Has any one of us unnecessarily cut her contribution? Do we realize that if we have, we are virtually saying that "we are quite willing that each missionary should receive less salary," or "she may do without some of her helpers," or "some students may go unsupported?" One new missionary is in the estimates. Shall we keep her home? What will it mean to her life, to the hundreds whom her life will touch, if she stay at home for even one year. Then remember that this new young life will just bring our number up to where it was before Dr. Cameron's death.

How do you think one of our veteran missionaries would meet the need? When the situation was gravely discussed at our last Board meeting, her immediate answer came "If it is necessary to keep Miss Kenyon home because of lack of funds, I will pay my own way back to India, I have enough saved to do that."

We can't let her do that, can we? She has given her life already. What shall we render unto the Lord for all His benefits to us?

This situation presents a challenge to our faith, to our devotion, to our generosity!

The next two months, which usually produce so little for the Treasury, must be fruitful this year. A Board Member

FROM THE TREASURER.

You will surely think that your Treasurer has formed the habit of talking "deficits." We certainly are behind—

Circles \$1065.19 behind this time last year; Young Women's Circles \$52.19 behind; Bands \$82.85 behind; Individuals \$1437.30 behind; miscellaneous \$590.05 behind. Other organizations are ahead by \$425.65 but you see altogether we are behind where we were last year by \$2801.93. Serious isn't it?

There is no doubt in my mind that our giving is going to improve. All the Associations have been facing the fact that the help of all is needed, and I believe that the women throughout our Convention are going to "come up to the help of the Lord."

M. C. Campbell, Treas.

THE CURE FOR INDIA'S UNREST.

India is coming to the front rapidly in many ways. Some day she may become a world power; she is largely assuming the dimensions of a world problem. In population she stands second in the world and she is growing at the rate of about 8,500 a day, 250,000 a month, or 3,000,000 a year. This means that she is great in man-power. She is great economically, being first in the amount of rice produced; first in tea; first in cane-sugar; first in the number of cattle raised; first in jute; second in cotton; fifth in wheat; and fourth or fifth in the world's trade as an importer and exporter. India has great cities, as Madras, Bombay and Calcutta; great harbors; great railway systems, with nearly 32,000 miles of lines in use. She has thousands of miles of well made roads and one of the cheapest and best post and telegraph systems in the world. She has gold mines being worked on a paying basis; she has deposits of iron which are being developed with Indian capital by one of the greatest corporations in all the East; she has coal, though not of the best quality; she has salt, which is a government monopoly; she has petroleum, rubies and teak-wood in Burma; she has coffee,

spices, medicinal herbs, seeds and gums; she has coconuts, peanuts and oils for export; and she has fisheries which promise to be of untold value.

These facts indicate some of the possibilities of India as an economic factor in the world's commerce. What constitutes the world problem is India's huge population and its overflow into other lands, as East Africa, South Africa, the Straits Settlements, Fiji Islands, Mesopotamia, the West Indies, South America, Canada and the Pacific Coast of the United States of America. It is economic pressure which forces people to migrate. India is overflowing just as are China and Japan, although Japan has nearly twice the per capita wealth that China and India can claim. India's population is increasing altogether out of proportion to the increase of her wealth or the productiveness of her soil. From remote times all the best agricultural lands have been under the plow, and in recent times most of the remaining cultivable land has been brought to bear more or less perfectly; but the growth of harvests does not keep pace with the growth of population which, during the past ten years, has been something between 25,000,000 and 30,000,000. Government has done much in seeking to improve agriculture by constructing irrigation works and by opening agricultural schools and colleges. The conservatism of past ages, however, clings to the great agricultural classes which form some 85 per cent. of the population, and new ideas and methods are slow of finding a reception. This keeps down the production of the soil.

On the other hand caste customs decree early marriages, so much so that girls are mothers at thirteen or fifteen ordinarily, and in many cases boys are fathers before they are through the high school. This sends population up and thus the land becomes overcrowded and its crops insufficient to provide an a-

bundance for all. The result is greater demand for what exists and higher prices year after year. For the past twenty years there has been a steady increase in the prices of staple food-stuffs and supplies; and the great world war has created the same shortages and evils following as have resulted in all the rest of the world. Consequently India is in a state more or less of unrest.

The unrest not only shows itself in opposition to the British Government in India and constant criticism thereof, but also in an irritated state of feeling against other governments, — towards South Africa and Canada for refusing to admit Indians into these Colonies on equal terms with native born immigrants of European descent; towards Fiji for importing Indian labor on contract and for the ill attendant on such a system; towards America for her laws excluding Asiatic laborers from temporary or permanent residence; and towards Australia for keeping up a color bar and pursuing a policy of "a white Australia," and so on around the circle of international relations.

Again, the "unrest" is seen in labor troubles, strikes, riots and occasional looting, such as followed the last year of the war and occurred during the first year of peace following the armistice; and it is seen in the religio-political coalition which has taken place between Mohammedans and Hindus in regard to the peace treaty with the Turkish Empire and the resulting status of the "kalifat." Bolshevism is seeking entrance to India in the hope that the "unrest" will furnish the soil all prepared for the reception of its seed; and it is looking to India to furnish one of the most stupendous uprisings the world has ever seen. The peril is not fanciful, but real, for there are forces both within and without India which are conspiring to bring this about, all of them more or less

reactionary, anti-government, atheistic, agnostic, or godless.

Over against this picture must be placed another, which is far brighter, but by no means so bright as one could wish. It is the picture of the triumphs of the gospel in India. Wherever that gospel has been presented and found ready acceptance, there "unrest" is at a minimum and loyalty to government as by law established is at a maximum; and generally speaking good relations subsist between the Indians and foreigners. Nothing so serves to break down the "middle wall of partition" which separates race from race and class from class as this message of love, fraternity and peace. None but the Father above knows how far the influence of the good news of Christ has gone towards keeping India as a whole in a state of peace for the past many decades. An official in an important province once said regarding an American missionary lady within his district, "Her presence is equal to that of a regiment of soldiers." Whatever else may be said, this is certain, that missionaries who have been some years in the service have seen races flow together under the influence of the gospel and in response to its behest. We have seen Tamils, Telugus, Kanarese, Malayalims, Burmans, Assamese, Garos, Ceylonese, Punjabis, Deccanis and a host of others come together in a great Christian convention and make no distinction on account of race or color, since all were happy and conscious of their oneness in Christ. The same thing is true of the All India Christian Congress, and in the National Missionary Council in India, in which Indians, Americans, Canadians, English, Scots and Australians meet as equals, co-workers for the kingdom of God. Such demonstrable proof of the power of the gospel to overleap racial and national bounds within India makes one feel certain that it can and will also overleap

the barriers in the outer world, once it has a chance to operate on an extensive scale.

Here, however, comes in the difficulty of our slowness vigorously to press forward with evangelism, and the expanding and upbuilding process which inevitably must follow it. The spirit of Christ is the only true basis for a sound internationalism and the only guarantee for a right and enduring world peace. Wherever the gospel has been diligently proclaimed there its effects are manifest. Through preaching, through the influence of primary schools, high schools, colleges, and professional institutions, through the translation and widespread circulation of the scriptures and an increasing Christian literature, and through the influence of a multitude of earnest "living epistles" a deep impression has been made and is being made on multitudes. In localities where this has occurred community living is on a higher plane, the impact of Christ on the home, the business man, the teacher, the lawyer, the physician and the journalist is more in evidence, and the relations between the various castes, races and creeds are decidedly better. What has been done is an earnest of what may be done, and constitutes a call to enlarged service and a guarantee of success. The times are clamant for the vigorous pressing on of the conflict of light against darkness till the darkness shall be overcome.—Rev. W. L. Ferguson, D.D., in "The Missionary Review of the World."

THE INFLUENCE OF THE BIBLE

A missionary received a petition from a district in India in which there were no Christians. It was a request to take under his charge a school which had been established a year before. It was signed by the leading men, not one of whom was a Christian. The petition actually

asked to have the Bible introduced as a text book in every class every day. He was much surprised at this request, and he summoned a meeting of those interested and told them plainly that if this school was placed under his charge it would be his endeavor to present the highest ~~that~~ man could conceive of to all the pupils, and he asked whether with this understanding they still wished him to undertake the school. The head master, a Brahman, was the first to speak. He had been educated in a mission school, and said that there he had learned to reverence the Bible. He knew by experience what the Bible did for a man, though he had not become a Christian; he was anxious that his pupils should be brought up under its teaching. Then a native judge spoke, a high-caste gentleman and well educated. His words were remarkable: "I was not educated in a mission school, but I have many friends who were and who studied the Bible daily. I have witnessed the effect upon their lives. I have read the Bible privately a great deal. I know the pure and beautiful morality it inculcates. Nothing in our Vedas can compare with it. Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men, put this school under the missionary and have the Bible taught in it daily. I have but one son, and on him all my hopes are centered. I am able to send him where I will for his education, but I want him to be a noble, honest man. I have sent him to the Madras Christian College, and there he studies the Bible with the missionary every day.

QUARTERLY REPORT OF THE W. B. F. M. S.

During the absence of our President, Mrs. Matthews, in Europe, the Vice President, Mrs. J. G. Brown, presided.

Mrs. H. L. Crosby, 19 Regal Road, Toronto, was appointed Director of the Toronto Association for balance of the year.

Motion was made and carried that the Board give to the Secretary of all newly formed Circles, young Women's Circles and Bands, a copy of the "Link" for one year.

Mrs. Stillwell reported change of location of the following Missionaries:

Miss McGill to Timpany Memorial School.

Miss Brothers to Samalkot.

Miss McLeish to Yellamanchilli.

Miss Folsom to Tunni with Miss Priest.

Miss Day to Chicacole.

Splendid reports have been received from our Missionaries which have been sent to each Circle.

The following members were added to the Candidate Committee: Mrs. John Hooper, Mrs. W. R. Henderson, and Miss Nasmith.

The Board was sorry to learn of the death of Miss Pratt's father, and she has asked for another's year's furlough, which was granted.

During the quarter we welcomed as guests Mrs. Wolverson, Miss McLeod, Miss Kate McLaurin, Miss L. M. Jones, Dr. Chute, her niece Miss Chute, who is a missionary to Madras under the American Board, and Mr. H. E. Stillwell.

The London Y.W.C.A. have requested us to send a returned Missionary to their camp for two weeks to give daily Bible talks and some inspirational addresses at Lake Erie in July. The Board will endeavor to assist them.

Mr. Stillwell gave a short historical survey, leading up to the present stage for more missionaries in Bolivia. There are at present only three single lady missionaries on the field, Miss Wil-

son, Miss Clark and our own Miss Booker. The stations of La Paz, Oruro and Cochabamba greatly need a woman missionary at once and we want to work and pray that some may be found willing to undertake this work.

The "Link" reports on finance and management are very encouraging, subscribers are increasing, payments are more prompt and troubles are lessening.

Four extra pages have been added to the "Link" which we hope may be continued for the year.

Secretary of Directors reports that a speaker has been provided for each Association meeting.

Supt. of Literature reported an encouraging increase in enquiries, orders and visitors. They now have many new magazines on Mission work and new maps of India and Bolivia.

We hope everyone will give attention to the Treasurer's report given in the "Link" which shows a deficit that is growing larger each month.

The Board members warmly welcomed our President's return home. She is in splendid health and spirits.

Balance of reports left over until next monthly meeting.

Jessie L. Bigwood,

Recording Secretary.

NEW AND RE-ORGANIZED BANDS.

Sault Ste. Marie, re-organized.

Hamilton, Immanuel Baptist, re-organized.

Ft. Frances, re-organized.

Dutton, new.

Osnabrock, re-organized.

Parkdale, re-organized.

Colborne, re-organized.

Hanover, re-organized.

Our Work Abroad

GLIMPSES OF THE WORK

In Miss Hatch's letter printed in the June Link, she wrote of two converted Komma women, mother and daughter. It is always a satisfaction to hear more about those in whom one becomes interested, so Link friends will be glad to read an extract from Miss Hatch's last letter dated Marc: 31.

"I wrote last time of Subbamma and her mother Mangamma, who had been baptized and who gave the Lepers a great treat. Though they are from near Kaleru, they have gone to live in Wendapetta where their relatives are. These relatives seem very well-to-do, and they gave us a great reception when we went to that village. Subbamma, the daughter, had taken a niece to Pithapuram for treatment. She was there, I have heard, at the Association and was quite delighted with all she saw and heard. So she was not in Wendapetta, but her mother was and she gave such beautiful testimony before them all and urged them also to believe in Christ. She had us have prayer with them all before we left. I have heard since that when the women went another time, she helped gather some fifty women in another house, and had them there singing and talking until they were hoarse."

When reading the letters written by Paul and the other Apostles to the New Testament Churches, we find mention of the "saints who" were in some of those Churches. Without doubt there are many such "saints" at the present time in our Canadian churches,—and here in Miss Hatch's letter, she writes of one in faraway Wendapetta, where "our good saint Narsamma lived and died. She was a dear woman, and out of the small allowance of grain which her widowed daughter-in-law gave her, she gave liberally. At the dedication of the school-

church in two different villages, she with another convert entertained the delegates. At one time she brought a little blind Christian girl, who had been well taught by our Bible-woman, to her village, provided her meals, gave her a new cloth, and had her visit different houses with her, singing the Gospel. She used to take her little grandson to church and have him learn the verses taught, and she could learn from him more thoroughly afterwards. But her daughter-in-law was never pleased to see us. Narsamma has been dead some years and now the grandson is married, and when we went to see them the other day, we found to our surprise the daughter-in-law also interested. She would have us stay some time, and proudly introduced her daughter-in-law, a very sweet girl, and before we left, she would have us have prayer. Let us hope that dear Narsamma's earnest prayers may be answered for her family."

The cool months are the touring season. Our lady missionaries, (all who are not tied at the station by school or other duties), rejoice in the opportunity to get into the outlying districts with their workers. Miss McLeish, writing from camp, March 29th, was having a wonderful time—but really, her own words will tell it better.

"The weather is getting very hot, but we are in a very comfortable place. It is a small bungalow, built at just the right angle to catch the wind, and we do not go out in the middle of the day but work in the mornings and in the evenings. Our servants are very zealous preachers, and go out in the middle of the day and at night, so the work goes on all day long. I have two women with me who have never done Bible work before, but they are our women and are learning. We have been having a won-

derful time ever since we came on tour. I never saw the people so willing to listen, and they call us into the village to speak. I cannot begin to tell about the places where there is an unusual interest, but there are many who seem just on the eve of making a decision. In our last camp, we held meetings in the Malla hamlet every night and the women and children sang hymns, and the Pedda Malas, (influential men) sat far into the night to be taught. Five men seem ready to come. If they come, very many in that district will come, and women and children will soon follow. There is a Christian man and his wife in this village who are doing good work although they are teaching a Government school. Besides them, there is neither a Christian nor a Christian worker in all that district. We would ask your prayers especially for this hamlet and for this teacher. Pray that these people may be truly converted men and women, and that this may be a beginning of a strong Christian church."

And now a word from the Master of us all—"Behold I say unto you lift up your eyes, and look on the fields, that they are white already unto the harvest. But the labourers are few; pray ye the Lord of the harvest that He send forth laborers into His harvest. . . . And when He saw the multitudes, He was moved with compassion."

B. C. S.

FROM MISS MYERS.

Ramachandrapuram,

April 3, 1922.

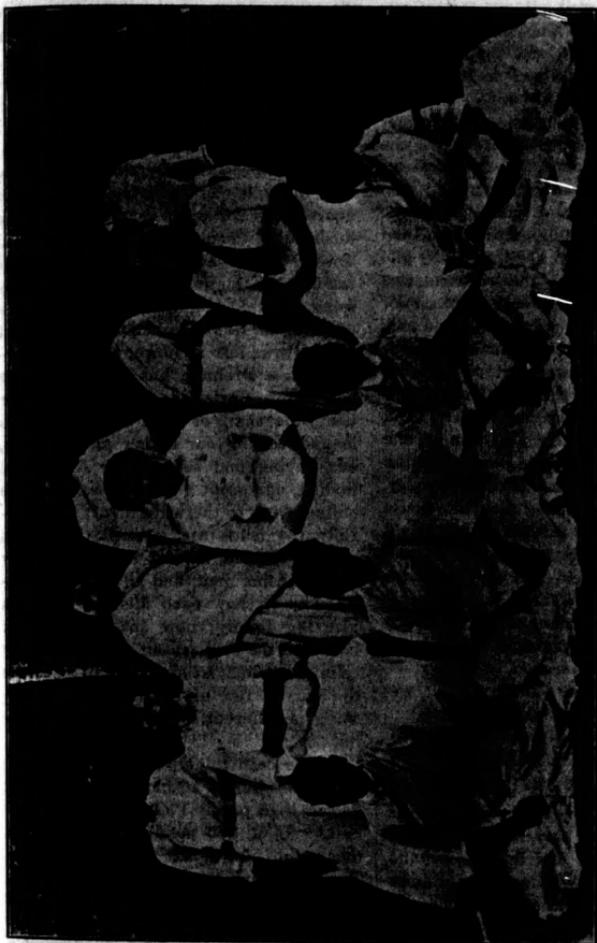
Dear Link—This is my first letter to you, not because I have not wanted to write but because I find it so hard to write letters for the Denominational papers. I love to write individual letters to Bands, Societies, etc. I read the paper as soon as it comes to me and I thank you for sending it.

This is Monday and my day for visiting the Stillwell Petta and Sullam Savram Evangelistic Schools. I took two of my women and went in my car first to Stillwell Petta, where were gathered about sixteen children ranging in ages from two years to sixteen and about ten men and women. The children sat down on a straw mat spread on the ground. We do not have a school room to meet in so we just sit in the open air. I prefer it to a dirty room. Most of the children were naked, some of them had on little loin cloths, and some of the little girls skirts and jackets, but for the most part they were naked. Are these little boys and girls happy? Well I should say.

We sang the Easter Hymn over three or four times and then they sang the first stanza and the chorus alone. During January, February and March we taught them the story of the birth of Christ, and for the next three months we are going to have the death and resurrection, and for our hymn Miss Priest's new hymn on the Easter lesson.

We have about fifty Christians in Stillwell Petta. It is not easy to get their children unless we go about 7.30, they all go to the fields for work. We are trying to persuade them to send their children to school. It is very hard to get most of them to send their children to school, they say the children will not come. I told them last week that the trouble was not in the children but in the parent. I do wish we could get them to come to school, there are so many little boys and girls growing up in ignorance, not for lack of schools, but for lack of responsibility and interest on the part of the parents.

This afternoon we went into the town for work, Miss Hatch took one Bible-woman and went to one part of the town and I took one of my teachers and went



In the cut are to be seen the familiar faces of Dr. Mariette Cameron, to the left; Dr. Jessie Allyn, to the right; and in the centre Miss North, whose name is known to readers of the Link as the head nurse in Dr. Allyn's hospital at Pithapuram. Miss North's picture is of special interest at the present time, as she is now visiting in Canada. She went to India from England years ago, decided to take a nurse's training in India and was led to do so in a Mission Hospital. She has been with Dr. Allyn at Pithapuram ever since her graduation, and has been an invaluable helper. She has well earned the resting time which has been granted her at the request of the Conference, and owing to the generosity of those devoted friends of Dr. Allyn, the Rajah and Rani of Pithapuram, she is able to take it in Canada. Many readers of the Link will hope to have the privilege of meeting Miss North during her stay in our country.

to another part where there are a number of our little school girls. We visited twelve children and their mothers. I am trying to visit all my little Caste girls before I go to the Hills. The time is short and I have one hundred and twenty children but I can do it with the aid of my car.

We went to one home to see a former pupil of our school. Poor little girl, she is in very deep sorrow. Her little sister had been living with her and soon after they moved to a new place she came down with smallpox and died, and just a few weeks ago her little baby girl of two years fell into the well and was drowned. She was the only child. Poor little mother, she is very lonely and sad. After a few words of comfort and prayer by Mrs. Joshee we went on to other homes. First to the Rajah's. Here they have a new baby boy, he is just a darling, so full of life. Three of the children in this home are down with the chicken-pox, not a very serious type.

As we were visiting the last house on our list we came across one of the old school girls. She is married to a man of another town and has just come to visit her mother. They sang several hymns with us and after a few words we turned our steps homeward. Thus ended a very happy afternoon.

Yours sincerely,
Bertha L. Myers.

FROM MISS MUNRO

Last year I wrote my impressions—I can only continue them this year, for as yet I am not in the harness—only studying and looking on and lending a hand now and again. I wonder if I am quite wise in giving them though. Some say don't write anything until you have been in India at least a year; others say write all you can during your first year for those who do not know India.

What a strange land India is! I have seen one cycle of its seasons and they differ so from ours. At home we call the season of the falling leaf, Fall. Here the leaves fall in March and April, in Spring.

Many things astonished me at first—they surprise me yet—the "light luggage" people take when travelling, I wonder if they leave anything at home; the encumbrances of relationships and the difficulty of arriving at English equivalents for such combinations as a husband's cousin-brother's paternal uncle's son-in-law's son; the beauty of the English language as it is spoken by some educated Indians; the manifold uses of kerosene tins; the length of time that Ghandi was left at large; the awful persecution a Brahmin has to endure if he becomes a Christian; how the cook, or the waterman, or both if they are in league, control our eating and drinking, our buying and selling, our losing and finding, our profit (?) and loss. Noblesse oblige! Ours to the waterman!; how carefully the fields are gleaned; how news travels without a local newspaper; how good is home mail, and how we look forward to it; how each Mission is just a nice big family; how hot the wind is; how cold the cold season was; how many religious holidays there seem to be. These are only a few of the things. Everything is different, everything is surprising.

I have been thinking of all this unrest in India. Surely it indicates something deeper than purely Political or Social unrest. Is it not possible that it is as much Spiritual unrest as anything else? That these people are striving for the Peace that the world cannot give nor, thank God, can it take away. Surely this is the decisive hour in Christian Missions in India, at least a time for special effort and for much prayer. Can

we not take some tips in methods for our Christian propaganda from those whose methods have caused their propaganda (Non-co-operation) to penetrate to the most remote places of the land? Can we not organise our forces—Christians in the Homeland, missionaries here and native Christians—for united and definite prayer, and can we not with all these prayers to back us, with Christ our Mighty Captain leading on, with all the Resources of God's Treasury to draw from, and with the Hosts of Heaven to reinforce us, go forth conquering and to Conquer?—We can!—He says we can do all things through Christ Who strengtheneth us. Oh, let us get our Armour on and examine it that there be no loopholes! If our Armour is intact there is nothing in the wide world that can defeat our Campaign!

I could write page after page describing different forms of pooja (worship) that I have noticed but a thousand words do not go very far, so I will be brief. In July I saw the Car Festival. The Rajah in an ivory chair led the procession, then followed the big tusked elephant, the pure white Arab horse, groups of priests and musicians, then the innumerable multitude of people. Immediately surrounding the Car was a guard of police. Hundreds of people hauled the Car by means of huge cables. The throng sang, danced, clapped their hands, prostrated themselves and strewed flowers before the Idol in the oncoming Car. The three Cars were hauled, one at a time and each with about the same ceremony to a Temple space near the College where they remained for ten days while the people came from all the villages round about bringing gifts. What a gigantic Memorial to Idolatry! Moharrum, the big Mohammedan festival, which occupies twelve days in November is, if anything, more elaborate and I do not wonder that

children seeing the hideous apparition, half tiger, half vulture, that takes the principal part in this celebration, grow up with a genuine fear of their gods.

Puri, sacred to the worship of Juggernaut, is near here. The other day the dhirzee—(sewing man) returned after a five days pilgrimage there. "What did you do," I asked. "In that place there is a great Temple," he replied. "Oh, so great! It is the Temple to Juggernaut. My father and mother and my older brother and I took gifts,—rupees, plantains and flowers and offered them to the god." "Were there many people there?" "Oh, yes, very many! From Calcutta side, Cuttack, Balasore, Chatrapur. From Madras side, Beswada, Cocanada, Vizianagram. From Bombay side, so many thousands were there!" "What good did it do you?" He grinned and said "It didn't do any good. It cost forty rupees." "Why did you go?" "My father and mother are old, they could not die happily if they had not gone."

"We've a story to tell to the Nations — to India—that shall turn their hearts to the Lord. And their darkness shall turn to dawning, and the dawning to noon-day bright, and Christ's great Kingdom shall come in India, the Kingdom of Love and Light.

A. C. Munro.

Cornelia Bonnell, an American Baptist girl, offered herself some years ago as a missionary to China. The doctor would not pass her, said she was too delicate to live there. Later she went out as a teacher, privately. Her heart yearned for the Chinese girls about her who were the victims of commercialized vice. Adventuring what little money she could give and gather, and looking to the One who loves and cares for such as these, she opened a little Rescue Home where she received and provided for these ab-

used young girls. Her report won the complete sympathy of the English residents in the city, Shanghai, and also of some of the Chinese leading men. Scores of otherwise degraded and wasted lives were saved to usefulness and happiness and then, quite lately, the Master took his faithful child home to Himself. But her work goes on. Just now a chapel for her Door of Hope is being built in her name and memory. "Truly He knows, He loves, He cares."

Adapted from Missions

THE MISSIONARY

Far in an eastern land, where torrid suns
 Look down from sapphire skies on rain-
 less fields,
 Where want and pestilence walk hand in
 hand,
 Unhindered, through the narrow streets
 and knock
 With pitiless, death-dealing hands on
 doors
 That vainly seek to bar their entrance
 there
 One lived her life for love of God, alone.
 Once, in the morning of her days she
 stood
 Where ways diverged and stretched on
 either hand.
 One threaded a bright dream world of
 delight
 Where song and sunshine filled the frag-
 rant air
 And glad hands beckoned her from
 shady bowers—
 The other road was rough and bare—no
 joy
 No revellers gay, but there and there a
 group
 Of those whose feet had faltered in the
 way,
 Whose hands were stretched for help,
 and far along
 Where distance dimmed the pathway,
 waited One

she knew. Nail print and pierced side
 and crown
 Of thorns—all told her risen Lord was
 there.
 "Rabboni." "Follow Me." And so she
 went
 O'er sea and land, unquestioning, un-
 afraid,
 Till spake again the Master "Stay thou
 here,
 Where Satan's seat is. I through thee
 will work
 Thy feet shall run, thy hands shall toil
 for Me.
 Thy lips shall speak my messages to
 those
 That sit in darkness. Fear thou not, for I
 Am with thee always." So the livelong
 day
 She goes among the people, bearing balm
 For soul and body. Far against the sky
 She sees the mighty Himalayas gleam
 In snowy whiteness, holding in their gift
 Yet never giving forth to those hot plains
 The cool, sweet breezes, born 'mid gla-
 cier heights.
 She sees broad rivers roll from water-
 shed
 To sea, sees harvests fail and famine
 hold
 High carnival beneath the sunny skies
 Of India. Yet she faints not by the way.
 For by her side an Unseen Presence
 walks,
 A Voice, unheard by others, cheers and
 guides.
 O lonely worker in that far-off land
 We have no pity for your lot. Not gold
 Or lands or earthly fame or friends
 Could bring you half such richness of de-
 light
 As thus to walk and talk and work with
 Him,
 And take, at last, your guerdon from His
 hand.

Isabella Sinclair.

Among the Circles

New Liskeard.

Dear Link,—What a blessing your pages are to us, so far away from the centre of things in missions. Every month we look for the Link and realize the greatness of our privilege as co-workers in the spreading of Christ's gospel in foreign lands. On April 18th our Circle held an open meeting giving a missionary program. The Canadian Girls In Training put on "The Pill Bottle," which made the cause of missions very real to its hearers. "When the Deacon Talked in Church" was given by a member of the Circle, and is a clarion call to service. The offering taken was used for a Foreign Mission Society Life Membership which was presented at our May meeting to one of the oldest members of the Circle. We have a membership of twenty-two, and during the past year have taken in the sum of \$126.00 for all purposes. \$47.50 was sent for Foreign Missions, \$19.60 to Home Missions, and the balance composed of special offerings taken at our Circle meetings as we have no Ladies' Aid, was used for dishes, etc., for the church.

Edna L. Craven,
Cor.-Sec.

New Liskeard Baptist Women's Mission Circle.

Lachute-Dalesville Circles.

It is some time since we have sent any report from these Circles. But the work is going on. In March a Union meeting was held at the home of Mrs. Geo. Calder. An interesting program was given an item of interest being the presentation of a F.M.L. Membership certificate to Miss S. McGibbon of the Lachute Circle. After the program Mrs. Calder served tea and a social hour was spent.

Our Thank-offering meetings were held in April. Lantern views on Bolivia

were given by the Pastor. They also were given at Brownsburg but owing to a bad night not many were present. Offerings, Lachute \$25.00, Davisville \$20.00.

In May we had the privilege of having Miss North with us. She gave two intensely interesting addresses which we hope will bear fruit in increased interest and giving.

In March Dalesville Circle suffered the loss of one of its oldest and valued members, Mrs. Henry Dixon, one loved by all. She was a life member of the W.F.M.S.

Annie V. Collins.

Brampton.

It is some time since the Link has heard from the Brampton Mission Circle. We are still a very enthusiastic Circle. We followed the suggestion of the Board, making a general canvas of the homes in our church gaining four new members with promises of others soon. We hold our meetings from home to home and our attendance is always good, while our programs are bright, helpful and interesting. Our executive makes out a year's program, holding each member in some way responsible for some part of the meeting. We never have any refusals to assist. This willingness makes our meetings of the very best. We have an open meeting in the church occasionally, to which we invite the men, having the meeting in the evening, and a special speaker when possible. We are thankful to have our President, Mrs. Deenes, back with us again after being laid aside for a time. Although ill her heart was with the Circle. Usually at the time of our meeting we received a little note from her, assuring us of her thought. We hope to always esteem it a privilege to attend our Missionary meetings.

Helen W. Brundle.

ASSOCIATIONS

Peterborough—

The 36th Annual meeting of Circles and Bands of the Peterborough Association was held in Murray St. Church, Peterborough on Tuesday afternoon, June 6th, 1922. Mrs. W. D. Scott in the chair.

After appointment of Secretary and Nominating Committee, Mrs. J. R. Webb extended a kindly welcome to the delegates. Miss Jackson, of Port Hope, made a suitable reply. The reports of Circles and Bands were interesting, many helpful hints being presented. In summing up Miss Nicholls, Directress, regretted that she must report a decrease in giving. Probabilities are that this is due to severe industrial depression and lack of employment.

A solo by Mrs. King was much appreciated.

Mrs. Kingdon, Toronto, presented "The claims of Home Missions," defining a claim, the demand of a right. Our Lord Jesus Christ has a right to demand service. The stranger in our midst has the right to demand the gospel. The safety of our country demands that we pay these claims. "We are debtors both to Greeks and barbarians."

Rev. M. L. Orchard, "Foreign Missions," showed by many touching incidents, that the customs of India are due not to a social system but the fundamentals of their religious system. The open sores of India, women taking these customs as the natural thing. The great stronghold of India, the women, these must be won for Christ. We must have more missionaries, and more trained Bible women to go in and out among them and live the life of Christ.

Mrs. E. Young called attention to the Mission Band exhibit, which contained many new ideas for Band leaders.

The report of the Nominating Committee was as follows:

President—Mrs. W. D. Scott, Peterboro
Vice-Pres.—Mrs. A. Affleck, Belleville
Director—Miss M. A. Nicholls, Peterboro.

Assist. Dir.—Mrs. Wm. Wood, Port Hope.

Collection \$8.05.

At a well attended conference held on Wednesday, Mrs. Kingdon presented the claims of "Link" and "Visitor."

The deficit was discussed and it was decided to endeavor to have the membership fees of local Circles raised, at present many giving only \$1.00 per year, hoping in this way to this year reach our objective of \$2,000. It was also decided to have all Circles again take up collection for Indian fund.

L. Weston, Sec'y.

Oxford-Brant Association

Reported by Mrs. Charles Brown

The twenty-sixth annual meeting of Circles and Bands of the Oxford-Brant Association was held in the Park Baptist church Brantford, on Tuesday, June 6th. Mrs. B. D. Smith, the Pres. was in the chair. The session was opened with devotions led by Mrs. G. F. Mahon, of Woodstock, who read part of the 1st Chap. of Joshua, dwelling upon God's command to Joshua to go forward. A number of women led in prayer. Mrs. Champness, of the Park church, gave the delegates a hearty welcome, she gave us the thought that in weaving the web of our lives we are weaving for eternity. We should live our lives in harmony with the great Master Workman. She also urged us not to look too closely at the things of time. To this end we should study the word. Mrs. Earl Burch, of Burch, on behalf of the delegates responded to this address of welcome. She hoped they would carry home an inspiration to their Circles.

Mrs. Whitney, the Director, reported

that to Home and Foreign we had increased our giving a few dollars, but had failed to reach our objective. This was caused no doubt by the financial depression over the land but she still looked forward when the ladies of the Oxford-Brant would pass their objective of \$4,500. A pleasant feature of the afternoon was the presentation of a Life Membership in the Home Missionary Society to Miss Whiting from the Mission Circles in recognition of her faithful work in the past, accompanied by an address read by Mrs. Jellie, the Divisional Treasurer of the Home Board. Miss Hotson followed with the Band report. She had prepared a chart giving the names of all the churches with a seal attached to each one having a Band. 15 Bands had contributed this year, the totals amount contributed was \$878.80. One new Band at Paris. The banner for increased giving was received by the First Church, Brantford; the banner for practical work was retained by Immanuel, of Brantford; other special prizes were given to the 16th Line East Zorra, Oxford Street, Woodstock, and Park Church, of Brantford. After the appointing of Committees), Mrs. Janes, Woodstock, favored us with a delightful solo entitled "Jesus My Saviour."

Mrs. (Rev.) Palframan of Jerseville, spoke on behalf of the "Link" and "Visitor;" she said it was not so much the number that were taken, as the number that were read; how many Presidents have made a test in their Circles and found how many were reading their Link and Visitor? We could interest others in our papers by enthusiastically calling attention to articles of interest. At this point greetings were read from Mrs. Doolittle, of the Middlesex-Lambton Association. Mrs. Therrien being a visitor in the city was asked to speak a few words on Grande Ligne.

Miss Owen, of the Woodstock Y.W.C.A., gave us a very interesting talk on Home Missions. She had felt that she must go to the Foreign field, but God had closed that door and shown her the importance of Home Missions and permitted her to labor for several years among the foreigners at Montreal. She gave a very vivid picture of the conditions there and the need of the Gospel among the French Roman Catholics and of intercessory prayer.

The President, Mrs. Smith, gave a message on "Service." She based her remarks on the talents as found in Matt. 25th Chap. Jesus calls for loving and cheerful obedience. He never drafts us into service, our best will be none too good when we get to the end. This message was followed by the quiet half hour, when many ladies led in prayer for deeper consecration and for all departments of our work.

The evening session opened with a song service and devotions by Mrs. (Rev.) Duncan. After the report of the Committees and a solo by Miss Dorothy Baird, Rev. Mr. Stillwell gave his illustrated lecture on Bolivia, in which he brought vividly before us the conditions existing there. Mr. Stillwell started at New York harbor and showed the Panama Canal, and continued till Bolivia was reached. Scenes of domestic and commercial life were shown. The concluding picture was that of the workers—13 in number.

The following Officers were elected:

President—Mrs. (Rev.) Brown, Scotland.

1st Vice President—Mrs. (Rev.) Palframan, Jerseville.

Director of Circles—Miss Whiting, Brantford.

Director of Bands—Miss Hotson, Innerkip.

The Young Women

THREE CALLS IN THE NIGHT.

A young girl sat in Northfield, Massachusetts. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to come to India to see her mother, who was ill on the mission field. Ida Scudder did not want to go to India. She thought most resentfully of the many members of her family, who had given their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-spending ministrations. His life and work had blazed the way with a trail of light through India's darkness, and never, since it had set the light ashining, had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grand-children. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grand-children had already gone back to India. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go eagerly, gladly, to be with her mother while she was sick, but when her mother was well she would no longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida took passage to India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India—the India that had already claimed more than its share of Scudders.

One night she sat in her father's house in India. A knock sounded at the door. The girl answered the summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now and this pitiful, unpitied child-wife might now be dying even as she sat there and thought of her. She was startled by a second knock that sounded. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife,"—began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she

may die unless the mem sahib comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. My father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder sat down and thought back to the girl. Perhaps she was dying even now because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said. "She is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things."

"Oh, yes, I will send father," she answered gladly.

The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the other two men before him. Ida Scudder sat down again. Were all the suffering child-wives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard a wailing and loud lamentation. It

chilled her heart. She knew that the life of one of the child-wives had passed with the passing of the day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears though no voice spoke the words that accused her, "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Women's Medical College in Philadelphia there appeared the name of Ida S. Scudder. She heard the call of the women and children of India, the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all, she heard a call which came from the lips of a Man who hung upon a cross. The print of thorns was upon His brow. Nail wounds were in His hands and feet, and His side was pierced. The cross seemed to be transplanted until it stood in India's soil, and the voice of Him upon it said not "Go ye" but "I have died for India. Come follow me."

As she followed the cross into India Dr. Ida Scudder has brought blessings and health and life to thousands of India's girls and women. She passes on to the girls and women of America those knocks that are summoning aid in the night. The night is dark in India and we have light. The call comes not from here alone, but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and to pray. —Selected.

Our Mission Bands

THAT MISSION BAND CONCERT.

The M. B. Sec'y. wishes that everybody could see that M.B. Chart with all those red seals on it and new ones being added every week. Is there a M. B. in your Church? If not, be sure to read the following extracts from the letters of Mission Band leaders, and decide whether God is not calling you to this great and glorious task. Will there be a red seal on that M. B. Chart to represent your M. B. when we meet in Convention next November? If your new or re-organized Mission Band has not yet been reported, please report it at once.

EXTRACTS FROM LETTERS.

"We had 70 present when our Band was re-organized, and, as we have a President who is just filled with the Missionary Spirit, our meetings are very interesting and helpful. Several of our members have recently followed our Lord in baptism, for which we are truly very thankful. We have a missionary library in connection with our Mission Band. The harvest truly is great and the laborers are few, but we are praying that the Lord will raise up workers for our Mission Band."

When we re-organized our Mission Band, we had twenty-seven out at the first meeting, and twenty-nine at the second. We are calling it the "Golden Rule" Band, for both the leaders were members of a M. B. in the same church, twenty years ago, led by our mothers and by that name. We both look back on those mission band days as happy days, and they put the love of missionary endeavor into our hearts, and that is what we are seeking to plant in the hearts of our M.B. members now."

"Our Mission Band was re-organized with an attendance of 18, and I must

say they are a fine, bright lot of boys and girls, ranging in age from six to sixteen years. In the winter, some of them had to walk three miles through the snow. We have \$8.00 in our Treasury already. I am a new Leader and do not understand my work very well, but my heart is in it. And by God's help we mean to continue the work."

* * *

"I am so anxious that our Band will grow, and I must say that I am so pleased with our older girls, 15 and 16 years of age, for they are so willing to do anything that is asked of them. At our last meeting we appointed leaders for groups, who are to take charge of one meeting in turn. I did want to get them interested in World Missions, and thought in this way that the parents might become interested also. The names of these groups are: Bolivia, India, China, Japan, Africa, Home and Grande Ligne, and the members are to get any news, pictures, songs and information they can, pertaining to the mission they represent. For our next meeting we are having "Medical Missions" for our topic, using the dialogue printed in the "Link." We are also having special Easter numbers on the programme."

Wouldn't you like to share in the joy that is expressed in the letters of these Band leaders?

See page 202 for list of new Bands.

LITTLE BUILDERS

"Why, Miss Sarah," said the president of the Junior Missionary Society to the superintendent, "We children couldn't build a church and support a missionary. You just know we couldn't. We are nothing but children." "And," added Mary Stewart, the secretary, "none of us ever have much money—just pennies

and nickels and dimes and quarters about Christmas time."

"Let me tell you a story," said Miss Sarah. Every member of the Junior Society was ready to listen, for Miss Sarah always told such beautiful stories.

"In the Pacific Ocean," she said, "there were once long ago many broad, empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers nor trees could grow beneath its ray. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals. 'My little builders can do this,' said He. So He called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment. 'We!' they exclaimed; 'we are not bigger than pin-heads; we never could build one island, to say nothing of a whole oceanful!' 'If the whales would try, now! A whale's work would amount to something,' said the Astrea.

"But the whale have their own work to do," said the Master Builder, 'and if they come down here to make these islands, who will keep the North Pacific free from seaweeds? I do not ask one of you alone to build an island. Think how many there are of you."

"But we do not know how to shape the islands," cried the Madrepora.

"I will take care of that," said the Master; "only see that each one builds one little cell."

"So the corals divided the work among

themselves. Some began to build the middle, and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired of bobbing up and down, all the way from India and South America, found a nice bed to sleep for a few days. When they felt rested they got up and grew into thorn trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were named the Friendly Islands, the Caroline Islands, and so on.

"Who would have believed we could do it!" said the little corals when they saw the result. "The whales could not have done it better. And to think it was all done by our making one cell apiece!"

They felt so proud of their islands that they put a lovely fringe of red, white and pink coral around the edge, and to-day thousands of people are enjoying the work of these little coral builders".

The resident and the secretary looked at each other, and then at Miss Sarah.

"If all the children would help, I believe we could build more than one church, and support lots of missionaries," said the president.

"I move," said one of the members, "that each one of us builds one little cell by doing as much as we possibly can."

"I second the motion," said another.

"Everybody in favor say 'Aye,' and go right to work to build one little cell," said the president.

And that is what everyone did.—Exchange.

The Eastern Society

Board Meeting.—The Quarterly Board meeting was held in Olivet Church on June the ninth.

A smaller attendance than usual owing no doubt to the advance of the summer holidays, was noted, sixteen members being present.

Miss Amelia Muir, of Macleod, Alberta, who is paying Montreal a visit after an absence of some ten years, was a very welcome visitor. Miss Muir has lost none of her enthusiasm for missions, and will represent the Board at the Eastern and Ottawa Associations.

It was carried unanimously that the kind invitation of the Osgoode Circle to hold the Convention with them be gratefully accepted.

The report of Mrs. W. W. Wilson showed that the programme Committee was planning a "feast of good things" for the Annual Meeting in October. A letter from Mrs. Helen Barrett Montgomery signified her willingness to lecture for the Board next November—an event which has long been looked forward to. The thanks of the Board were extended to Mr. S. C. Simpson for his kindness in printing the letter presenting the seriousness of the financial situation, which had been sent out to the Circles.

The Treasurer's Statement for the quarter, showed receipts of \$1853.25 and attention was drawn to the fact that the receipts were far behind last year and that practically our entire surplus had been used to keep up our monthly remittance of \$519.000 to the General Treasurer. The following Life Members were received:

For Circles — Mrs. Massee, Grande Ligne; Mrs. W. A. Graham, Cornwall; Mrs. E. W. D. Oliver, Cornwall; Mrs. E. P. H. King, Amprior; Mrs. E. A. Martin, Dixville; Mrs. D. R. McLaren, Vankleek

Hill; Mrs. Wentworth, Quebec; Mrs. J. A. Campbell, Ottawa McPhail; Mrs. McCutcheon, Montreal First.

For Bands—Miss Roma Lean, Thurso; Misses Isobel and Carolyn Richardson, Ottawa First; Mrs. E. G. Blackadar, Ottawa First.

A pleasing incident in connection with the last named certificate was mentioned. A small boy in the Ottawa First Church Band had a present of five dollars given to him to do what he liked with. He said he wanted it all to go to missions, and on asking advice the suggestion was made that it be put towards a Life Membership for the much loved leader of his Band. He was delighted. Needless to say the other five dollars necessary came in easily, after the first gift, and a pleasant surprise was given Mrs. Gordon Blackadar, who is so well known to us as the wide-awake Superintendent of our Young Women's Circles.

The reports from our missionaries were unusually interesting. Miss Murray, writing in the "wee sma' hours" before the dawn, returned thanks for parcels sent to her—these contained a quilt, numerous cards, dolls, bags, pieces of flannelette, etc., and the varied uses to which they had been put, showed how much they were appreciated.

Miss Hinman's report, usually so bright and cheerful, was "rather gloomy for her" as she said,—“The flu, beri-beri and chicken pox among the children in the Boarding School had kept her on the jump. The sudden death of two of the boys had brought sorrow to her heart.

The baptism of fifteen girls and ten boys, some of whom had given remarkable testimony, had been the cause of great joy. A wave from the unrest of India had affected the Vuyuru Boarding School in the form of a strike among the boys—Cobras in the compound, and

a small poisonous snake killed in the girls' bathroom, with the dismissal of one of the Bible-women for unfitting conduct had made the quarter far from monotonous for Miss Bessie Lockhart.

Miss Mason reports the joyful news that the Caste people are listening, literally in crowds. A Mala priest, his wife and two nice daughters with six others had been baptized from one village. The converted priest now uses his harp, which was formerly devoted to Krishna, for the service of God.

The prayers of the people on the Narapatnam field have been answered in that they now have a resident missionary family in Mr. and Mrs. Gunn.

The meeting closed with a season of intercession in which the special needs of these, our representatives, were definitely brought before the Throne of Grace.

CONVENTION, 1922

It is not too early to begin to pray and plan for the Convention which is to meet in Osgoode, Ont., Wednesday and Thursday, October 11th and 12th.

Will you be a prayer helper?

Will you plan to be a delegate?

"God does answer prayer; no other verity of the Christian religion is more firmly established than this. Prayer is clearly a part of God's plan for the salvation of the world."

FROM THE TREASURER

Dear Link Readers—We have come to the vacation months which are always lean months in the treasury. While you are enjoying God's special gifts in His out-of-doors will you give prayer for our great need a special place daily and when gratitude fills our hearts may we bring a Thankoffering that will praise Him and make your Treasurer's heart sing for joy.

M. Kirkland,

26 Selby Ave., Westmount, Que.

A HINDU SADHU'S PROPHECY

Writing to "The Indian Standard" the Rev. A. Ralla Ram speaks of an interesting interview he had with a Hindu ascetic at the Magh Mela in Allahabad where, says Mr. Ralla Ram, anyone can "feel the pulse of India." Speaking in good English the Sadhu said: "I'll tell you this, I believe the whole of India will come to Christ. Not only India, but the whole world is to be Christian one day. The Blood of Christ saves. It is a wonderful and comforting teaching. I am an old man of seventy-five. I am soon coming out openly to declare myself a follower of Jesus Christ. In my boyhood and youth I was a student in the Jamna High School, Allahabad. Let us join in the prayer of the Lord Jesus—the Lord's Prayer."

NAMES AND ADDRESSES OF MISSIONARIES.

INDIA

- Akidu, Kistna District—Miss Hinman, Miss Mary Selman, Dr. and Mrs. Wolverton, Avanigadda, Kistna District—Rev. and Mrs. H. B. Cross.
 Bimlipatam, Vizagapatam District—Rev. R. E. Gullison, Rev. John and Mrs. Hart, Miss Ida M. Newcombe, Miss Clara B. Hellyer, Miss Laura A. Bain.
 Bobbili, Vizagapatam District—Miss Lois Knowles.

- Chicacole, Ganjam District—Rev. I. C. and Mrs. Archibald.
 Cocanada, Godavari District—Miss A. E. Baskerville, Rev. R. C. and Mrs. Bensen,
 Miss Muriel Brothers, B.A., Rev. John and Mrs. Craig, Miss Laura Craig, Miss
 E. E. Farnell, Miss Georgina McGill, B.A.
 Narsapatnam, Vizagapatam District—Miss Clara A. Mason.
 Palkonda, Vizagapatam District—Miss W. E. Eaton, Rev. W. S. and Mrs. Tedford.
 Parlakimedi, Ganjam District—Miss M. E. Harrison, Miss A. C. Munroe, Dr. J. Hin-
 son and Mrs. West.
 Pithapuram, Godavari District—Miss J. M. Ailyn, M.D., Miss L. C. Allyn, Miss H.
 E. Day, Dr. E. G. and Mrs. Smith, Rev. and Mrs. E. W. Armstrong.
 Ramachandrapuram, Godavari District—Miss S. I. Hatch, Rev. A. D. and Mrs.
 Matheson.
 Rayagadda, Vizagapatam District—No resident.
 Ramapatam, Nellore District—Rev. J. B. and Mrs. McLaurin.
 Samalkot, Godavari District—Miss Edna Farnell, Rev. C. L. and Mrs. Timpany.
 Sompeta, Ganjam District—No resident.
 Tekkali, Ganjam District—Rev. Gordon P. and Mrs. Baras, Miss Alberta Patton.
 Tuni, Godavari District—Rev. A. A. Scott, Miss E. Priest.
 Vizianagram, Vizagapatam District—Rev. H. J. and Mrs. Corey, Rev. R. Sanford,
 D. D., Miss Flora Clarke.
 Vizagapatam, Vizagapatam District—Miss M. H. Blackadar, Miss Grace J. Baker.
 Vuyyuru, Kistna District—Miss Jessie Findlay, M.D., Miss E. B. Lockhart.
 Waltair R.S., Vizagapatam District—Mr. and Mrs. John W. Davis, Rev. W. V. and
 Mrs. Higgins.
 Yellamanchili, Vizagapatam District—Miss A. C. Murray, Miss Bertha Myers.

BOLIVIA.

- Cochabamba-Casila 123—Rev. Johnson and Mrs. Turnbull.
 Cachabamba—Mrs. J. M. Wilkinson and Miss M. B. Morton (Associate Missionaries).
 Hacienda Guatajata, Huarina, via La Paz—Miss Alice Booker, Miss L. E. Wilson.
 La Paz-Casilla 402—Rev. Alexander Haddow.
 Oruro—Rev. Percy G. and Mrs. Buck.

ON FURLOUGH.

- Miss M. E. Archibold, The Academy, Wolfville, Nova Scotia.
 Rev. J. E. and Mrs. Chute, M.D., 105 Ellsworth Ave., Toronto.
 Miss Martha Clarke, Experimental Station, Charlottetown, P.E.I.
 Miss Zella Clark, M.D., Experimental Station, Charlottetown, P.E.I.
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