

Canadian Missionary Link

XXXVI.

WHITBY, FEBRUARY, 1921

No. 6

Merrill Ma B W
52 Rose Ave
Jan 21

The weary ones had rest, the sick had joy that day
And wondered how—
The ploughman singing at his work had prayed:
"God help them now."

Alone in foreign lands, they wondered how
Their feeble words had power—
At home the Christians, two or three, had met
To pray an hour.

So we are always wondering, wondering long,
Because we do not see
Someone, unknown, perhaps, and far away,
On bended knee.

—Sel.

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of Western Ontario

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NO METHOD BUT PRAYER

"The Apostle Paul regarded prayer as a method of work, a great avenue of service. To him it was no half-hearted spiritual form, but a real missionary service and labor. He used the phrase "Laboring fervently for you in prayer," and classed those who prayed as his real co-laborers." "Ye also helping together by prayer for us," and "Strive together with me in your prayers to God for me," besought this great pioneer missionary, of the early Christians. He recognized that his victories came through the prayers of those who interceded for him, for he wrote, "Through your prayers I shall be given unto you." In to-day's acts of the apostles, prayer has the same primal place. Pastor Ding Li Mei, China's great man of prayer, who has influenced more men to go into the ministry and other forms of Christian service than any other man of modern times in Asia, was asked by some who marvelled at the results of his work, what his method was. Pastor Ding answered simply, "I have no method but prayer."—The Missionary Outlook.

REAL PRAYER COSTS

"First, real prayer means holy living. The fervent prayer of a righteous man availeth much in its working." The petitioner must either be living in communion with God, or he must be so earnest in his desire to come into that fellowship that he will permit nothing to stand in the way. Known sin must be abandoned, if we should pray.

"Second, true prayer costs time. If our Lord spent whole nights in prayer alone with the Father, can we expect answer to petitions, uttered hurriedly because we are more interested in other things? There is no merit in much

speaking, and a brief petition may be most effective, but time is a large factor in communion with God.

"Third, true prayer costs spiritual energy. Some prayers are asked as casually as if we were asking a servant for a glass of water. Christ, in prayer, sweat as it were great drops of blood in the agony of His Spirit; and the Christian's earnestness will be indicated by the whole-heartedness with which he devotes himself to prayer. There is labor in such intercession.

"Fourth, true prayer costs co-operation. How can a man pray for food if he will not work; how can he pray for the needy if he will not give; how can he pray for the conversion of men if he will not witness; how can he pray for the coming of the Kingdom of God if he is not doing all in his power to help hasten that Kingdom?

"Fifth, true prayer means study of world conditions. A man cannot know how to pray as he ought if he is ignorant of the needs of mankind. Carey prayed with a map of the world before him; a book or a magazine presenting facts is an excellent prayer book. We must visualize the condition and the possibilities of multitudes before we can truly have Christ-like compassion on them.

"Sixth, true prayer means knowledge of God. The knowledge of His program and ideals, familiarity with His promises, and sympathy with him are essentials.

"Seventh, true prayer means identification with Christ. 'Whatever ye ask in My name, that will I do.' (John 14: 13.) The indorsement of the Son of God means the certain granting of the petition, but such indorsement means that the petitioner is identified with Christ in desires, in life and in service.

"More of such prayer is needed—in-

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dividual prayer and group prayer, in private and in public, for personal needs, for national welfare and for world-wide revivals. If men are really ready to pray, there is no doubt about God being ready to answer."—Quoted in *The Missionary Messenger*.

Miss Pendleton, President of Wellesley College, recently made a tour of Foreign Mission Fields. As a result of her tour she has written this message which is quoted in *"The Missionary Messenger"*:

"I wish I could bring before every American college woman the unlimited possibilities in a career of missionary service. As the Far East offers great business opportunities to young men, so it offers great opportunities for young women along educational and social service lines. Positions are awaiting highly trained specialists in every department of study, both in colleges and secondary schools. There are demands for home economics experts, for community welfare workers, for institutional business managers, for women architects, for instructors and composers in music.

"During my visit to the Far East I was struck by the many phases of mission work and the high standards demanded of candidates. Those who are accustomed to think of missionaries in terms of palm trees and baby organs should understand that they are now

leading the Far East in Education, medicine and social service—they are really informal diplomats who do more than any other group in the Orient toward promoting friendly international relations. The college graduate who becomes a missionary, chooses one of the most important and promising careers open to women to-day."

Through an oversight the Mission Band Study on William Carey, given in the January Link was printed without the author's name. It was prepared some time ago by our new Band Secretary, Mrs. Mills, for use in her own Band. It should provide a very interesting program for any Band.

Will all Band Leaders be sure to watch our Girls' and Boys' Department for hints and helps from Mrs. Mills.

MRS. ELLIOTT.

Another devoted friend of Missions, who for many years has been a very generous supporter of our work, has been taken away. Mrs. Robert Elliott's recent death has brought sorrow and a sense of great loss to a wide circle of friends.

It will be remembered that the bungalow built not long ago for Miss Priest was called the Elliott Bungalow in honor of Mrs. Elliott, who was the chief giver. Her daughter, Miss Violet Elliott, was for years the treasurer of our Women's Foreign Mission Board.

FOREIGN MAIL BOX

Some of the home friends are wondering about Xmas in India! I wonder if you have ever taken to heart seriously the fact that apart from Jesus Christ there is no Xmas. And while the Hindus and Mohammedans have their own festivals, and plenty of them, Xmas is the X'ians festival. When the people become Christians they have to give up participations in these feasts, as they are religious, not national. For weeks before Xmas the parents plan, if at all possible, to get the children some new clothes for

that day. This is quite a problem these days, when print that used to be four annas a yard is twelve, and everything in proportion. So many of our people are suffering for want of even the barest necessities of life, and a few yards of cloth, cotton, is a luxury now, but the parents will be planning somehow to make their children happy on that day. Those who laughed at the scraps I gathered while on furlough, would be surprised if they could see all the little garments that are being made out of them,

and I can hardly wait for Xmas to see them on the little folks.

This is a land where the stories of their gods and goddesses are handed down from generations past in song, and when the young men and boys are through with their day's work and evening meal, they gather around a little lamp and sing these stories away into the night. How often as I have heard them singing, my heart has longed for the day when all these shall give way to the stories of Jesus! Besides our old favourite, "Hark, the herald angels sing," our people have a nice lot of Xmas songs, and when Xmas Eve comes although there is not the excitement of hanging up stockings and such like, the joy of Xmas gets hold of our folks, and I wonder sometimes if they go to sleep at all that night. I try to go to bed early and get a good sleep in before midnight, because any time after that we may expect to be awakened by the coming of different groups, who make the midnight air ring with their Xmas songs. I am more than glad to be awakened by them, for it is the Xmas message that is going to get down under the wrongs, the ignorance and the superstition that has held this people in bondage so long and lift them up to take the place God has in His thought for them. It is great to think how the Xmas message has spread through the world and in how many languages the story is sung and told.

As far as I know, wherever there are Christians in India, they gather for a service on Xmas morning. Here in Tuni our people have chosen that as their annual thank-offering service. That morning every one greets the other with "Merry Xmas, Merry Xmas," and by the time we meet in the church at eight o'clock there is a real holiday feeling all about us. The sweet old story of the Babe of Bethlehem loses none of its appeal as we listen to it in Telugu, and our hearts rejoice as we listen to the angels' message, "Unto you is born this day in the city of David a Saviour

which is Christ the Lord." The second part of the service may seem a bit noisy to you as the chickens protest against being brought up to the table, and every one is anxious to put something on the table, if it is only a copper. They bring gifts in kind, and last week our pastor reminded them that it was time to set apart something, so it would be ready when Xmas came. We always plan to have a little treat for them after the service, and as this is such a hard year for them, we hope we can get enough rice to give each sufficient for a good rice meal that day. The little bags sent from home give much pleasure, in the larger ones we put rice and parched grain for our X'ian children, and in the smaller ones the grain only, and these are a treat for the non-X'ian children in our Evangelistic schools. And for my little caste boys who come to me on Saturdays, a little silk bag with a bright picture post-card makes them happy. Already they are beginning to ask me about them, and I am so glad to have a good supply stored away in my trunk.

And so in these ways that may seem very simple to you we are seeking to spread abroad the angels' message of peace and good-will, and to help the children here to learn that He who was born a little babe in Bethlehem is the children's Saviour.

Your fellow-worker in the Master's service,

Ellen Priest

FROM MRS. BENSEN.

Extracts From a Private Letter.

We are all quite well and enjoying our work so much. We had quite an interesting evangelistic campaign in October. For two weeks there were special meetings among the Christians, and for two weeks, night and morning, the men went out into the streets and hamlets preaching. Mr. Bensen was so interested in these meetings, and many people gathered to listen. At the close of the meetings on Sunday afternoon, the High School boys, teachers and other Chris-

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tians, and the Boarding School girls formed a procession and marched through the main streets of the city. It was certainly an impressive sight, for there were about 150 or 200 altogether, and as they marched they sang their Christian hymns. When they got to the centre of the city, by the clock-tower, they stopped and held a service. About five hundred gathered, and they listened very attentively while two or three spoke of Christ and the Christian life. Christianity is certainly making an impression on India, and yet there is so much still to be done.

"We feel the restlessness among the High School students as among all students, and in fact all classes in India, but there is not much fear of an uprising. We hope the outcome will be an advancement towards His kingdom among all classes.

Cocanada, Nov. 17, 1920.

FROM DARKNESS TO LIGHT.

Sompetta,

October 29, 1919.

Zella M. Clark.

In a humble home in Tekkali once lived an Orija Brahmin and his wife. They had some lands and with the help they received from the temple worship they managed to live comfortably. The father was a priest and devoted to his idol-worship. Their first little son, their joy and pride, was given the name of Sooryanarayana, the combination of the names of two of their idols. When this lad was a few years old the family moved to the village—Jellantra near their lands, and here two other sons and two daughters were born. In the boy's twelfth year they invested him with the sacred thread or badge of the twice born, and he followed in his father's footsteps. He began work as a priest in the temple. For seven years he carried on this work, but became more and more discontented, and felt that his life was useless. Questions began to come to his mind, "What good is all this worship? Why do I cover my body with these

marks and bow down to these images? Surely there is some more noble work for me somewhere?" At last he gave it up and, as he had studied as far as primary, he began to teach a school, but whatever he did his mind was not at rest and he kept searching for light. Giving up his school he went about as a synasse working on the superstitions of the people, and thus made his living for some months, but no light came. He returned home more unsatisfied than before, and as his wife was angry with him for leading this wandering life, he agreed to take a position as overseer over the servants of a Rajah in a near-by town. There he, one of the twice born, had to mingle with all kinds of castes and out-castes. There he saw a jala coachman sit in the same carriage with the Rajah, and all working together harmoniously, and the question of Caste began to trouble him much. He was very careful to take his bath and go through all the customs of his caste, but the light was coming, and even though he didn't recognize God's leading hand, he was being led. He gave himself up to days and nights of meditation. Giving up his work he again took his school and joined himself to a band of holy men, who assured him that all he needed was to sit with arms folded and eyes fixed on the point of his nose. This he did for six long months, but "Evermore came out by the same door where I went, No light!! no light!!"

He made pilgrimages, sat on a stone on top of a high hill without food for three days and nights, prostrated himself before the idols and prayed for peace, but was disappointed. After six years his father died, and as he was the oldest son he was master of the household. He divided the property and continued his teaching.

One day a Christian man came to the Village, and he became interested in what he had to say, but his people all united against him and drove him out. The few words he had heard had convinced him that he wanted to know more, so after a short time, when a young man

brought a new testament, which his sister had received as a prize in school, he begged him to give it to him, and as he did not care for it, he readily consented. Shortly after this one of the teachers from Sompetta took some Gospels out there for sale, and he bought a number and presented several to his school boys and offered some to his own people, but they would not even touch them. They tried to keep him from reading, but he had now seen the light he had so long been unconsciously seeking. Soon he came into Sompetta and learned that there was service on Sundays and Thursdays, and, as he began to attend, the light grew brighter, and he saw his Saviour. Now came a great struggle. To become a Christian meant to be considered as one of the untouchables, whose very shadow meant defilement. He would be cast off by all his former friends and loved ones, but victory came to him. The light had revealed the truth, and the truth had made him free. Was it easy for him to leave his wife and two children? No, indeed, and he hesi-

tated for a long time because of them. He spent much time in reading God's word and in prayer, and God took away all his fear and filled his soul with joy unspeakable, as he bravely came forward and put on Christ in baptism. The light which he had sought for so many years, and which had shone on him through God's word, had become brighter and brighter, until all the darkness of the long weary road was dispelled forever, and he was walking in the sunshine of God's love.

More than two months have passed. Two months of happy service and joy not altogether unclouded as his dear ones are yet in darkness. May the light which led him soon shine on their path, and once more the family be united, all working together for their Master.

For the last ten months he has been teaching in a little school of 21 Orija boys here in Sompetta, and lives on our compound. They all attend our Sunday School, and are learning nicely. Pray for him and his work. —Tidings.

AMONG THE CIRCLES

Ormond:

The Ormond B. W. H. and F. M. Circle held their annual thank offering service on the evening of December 7th.

Our pastor, Rev. Geo. Robertson, occupied the chair. The President, Mrs. A. D. Carkner, read the Scripture lesson, after which Miss Jessie Rutherford, Treasurer, gave a very satisfactory financial report.

Mr. Turnbull, missionary from Bolivia, was then introduced to the audience, and for an hour his audience spjourned with him in the strange land south of us. After sketching a word picture of its physical features, climate, products, etc., Mr. Turnbull passed on to speak of the people, who are of three classes: Indians, Whites and mixed.

He spoke of the deeply-rooted odd of Romanism in Bolivia, the extreme degradation and vileness of their religious ceremonies, the sufferings of con-

verts to the Christian Faith, and the thousands of people for whom no effort has as yet been made.

Mr. Turnbull received the very best attention, as this subject has seldom been presented to us, so that what he had to tell us was new to all.

Two young boys from the Mission Band passed the collection plates. The offering amounted to \$18.20.

The social committee took charge of the remainder of the evening, and a pleasant half hour was spent in conversation and partaking of lunch.

During the evening four of the Circle Ladies sang "The Debt We Owe," in this way contributing to the enjoyment of all present.

Since this meeting was held the ladies of the Circle have been raising money for the Famine Fund, with splendid success. Wishing all a prosperous New Year.

Milly M. McDonald.

North Bay:

The Women's Mission Circle of the North Bay Baptist Church held their annual thank offering meeting, November 20th, when the sum of \$46.00 was subscribed to be divided between Home and Foreign Missions.

To celebrate the occasion a very enjoyable social evening was spent at the home of Mrs. Donald McIntosh, daughter of the President, Mrs. S. I. Elliott.

Some interesting papers were given, and musical selections rendered. After refreshments were served a vote of thanks was extended to the hostess.

Peterboro:

The Park Street Mission Circle held their annual business meeting at the home of Miss Mann. The meeting was well attended. The Treasurer's report showed an increase of \$49 over last year. Our mite box collections were \$25.00. We have presented two Life Memberships, and our plans for the coming year being made to raise money for Life Memberships and committees formed for each month to visit the non-attendants, we hope to increase our membership greatly. With God's blessing we trust to do greater things during 1921. The officers elected for the year were President, Mrs. Barrie; Hon. Pres., Mrs. Morrow; 1st Vice-Pres., Miss Mann; Sec. Mrs. Thos. E. Mann; Treas., Mrs. Follis.

Mrs. Thos. E. Mann.

St. George:

The Mission Circle of the St. George Baptist Church met for their October meeting at the home of Mrs. S. G. Kitchen, the President, Mrs. Bannister, in the chair. After the devotional exercises the election of officers took place.

Our President, Mrs. Bannister; our Secretary, Mrs. D. McIntyre; our Treasurer, Mrs. Hollingsworth, were all re-elected. Mrs. Rob. Rosebrugh and Mrs. F. Ellis, were elected 1st and 2nd Vice-Presidents. A very pleasing part of the program was the presentation of a Life Membership Certificate in the Women's

Home Missionary Society to Mrs. S. Kitchen.

The address was read by Mrs. D. McIntyre, and the presentation made by Mrs. Pady.

Mrs. Kitchen made a very suitable reply, thanking the ladies and relating the progress of the Circle since its inception thirty years ago.

Miss Stella Collins, the daughter of one of our faithful members favored us with a solo, after which the ladies repaired to the dining room where a dainty tea was served.

There were forty ladies present, and the proceeds from the tea amounting to \$10.00, was devoted towards the furnishing of Wallingford Hall.

On Wednesday, November 3rd, our Circle held a birthday party at the home of Mrs. Ed. Ellis. A splendid program was given, after which tea was served and the birthday bags opened. The proceeds amounted to nearly \$22, and will be equally divided between Home and Foreign Missions.

MRS. McINTYRE, Secy.

Sault Ste. Marie:

The campaign launched by the Mission Circle of the First Baptist Church of Sault Ste. Marie, Ont., proved a great success. About forty new members were added. The object of the campaign was not exactly financial, but to increase and stimulate the interest in both Home and Foreign Missions.

The workers of the Mission Circle feel that this has been accomplished.

Mrs. T. E. Guest.

Walkerville:

As our Circle chose Miss Baskerville for our missionary, we felt we must have a share in paying for her car, so the choir and orchestra of our church, assisted by other musicians and Miss Gaynor, of Essex (a reader), gave a concert. This was well attended, and after expenses were paid we sent in \$42.85 to the "Car Fund."

After the concert a lovely supper was served to all who assisted in the program.

M. M. Falls, Sec.-Treas.

Chesley:

On Wednesday, November 17th, our two mission circles held a thank offering meeting in the church. Mrs. McKinnon presided and the meeting was opened by singing "Rescue the Perishing," after which a portion of scripture was read and prayer was offered. Two dialogues were given, one entitled, "A Call to Life Service," by seven young ladies in costume, and the other by the boys and girls. Our pastor, Rev. Mr. McCausland, gave a splendid missionary address. Solos were rendered by Miss L. Barber and Mrs. G. Gross, and recitations by Miss M. Hoogstadt and Master Robert Burnett. Miss S. Hoogstadt gave a reading on "Whose is it, mine or God's?" The offering amounted to \$5. Those present enjoyed the meeting very much.

Ruby Burnett, Secretary.

THE YOUNG WOMEN

Enquiries are frequently made of our Literature Department for information about our Educational work in India. Interesting and profitable programs for young women's meetings could be prepared on this work.

A good deal of material along this line has already been given in the "Link." In the February number of 1920 Miss Edith Craig outlined the educational work in Cocanada. In October, 1920, Miss McLeod gave a sketch of Samalkot which is famous in our missionary history as being the seat of our earliest school for training preachers and teachers. The Theological Department was removed to Cocanada nine years ago, but Samalkot still has a large boys' school in charge of Miss Janet Robinson. The last June and October "Links" contain very interesting letters from Miss Robinson, giving details about the life and work in this boy's school.

This month we are glad to give in this Department an account of the recent Samalkot anniversary celebration, and also some reminiscences of the early school by Mrs. McLaurin.

LISTOWEL.

The Young Women's Mission Circle, which has been organized almost a year, held its first open meeting on Friday evening, November 26th. The interesting feature of the programme was the two exercises, "Where shall I hang my Sign?" and the "Rainbow" exercise. Mr. B. Hulbert delighted us with a well-rendered piano selection. Miss Archer gave a reading which aroused in every one present the spirit of giving. Our pastor, Mr. Davies, kindly assisted us by giving a pleasing solo. Miss Hood gave a solo and also read the Scripture lesson. An offering was taken amounting to \$8.77, which was equally divided between Home and Foreign Missions.

MISS O. JENNINGS, President.

MISS M. HOOD, Secretary.

It will be interesting in this connection to look up the old "Links" and read the articles mentioned above.—Editor.

SAMALKOT CELEBRATION, 1882 to 1920.

The school in Samalkot celebrated its 38th anniversary on the 22nd and 23rd of October.

On Friday morning class and routine work was open to inspection, and all visitors were cordially welcomed. In each room were displayed four sets of specimens of work done, which reflected great credit on both teachers and students. The wall charts for teaching physiology, botany, as well as other branches of nature study and natural phenomena were very fine, as were also the maps. Quite a collection of models and curiosities has been made which will no doubt in time develop into an interesting museum.

In the afternoon the exercise took the form of an open-air meeting on the shady lawn to the east of the Bungalow. The assembly room in the building would not begin to accommodate the

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boys, not to mention the visitors. This meeting was conducted by Rev. J. R. Stillwell, in whose hands the institution grew and flourished for fourteen years in times past. Reminiscences of the school's history were interspersed with drills, songs, dialogues, recitations and other enlivening numbers by the students, teachers and others. Pictures of the King and Queen, the graduating class of 1919, and of former Principals and workers were presented which will constitute a valuable addition to the portrait gallery already in existence. Among these was a fine enlarged photo of Mr. N. Abraham, who gave years of service in the school.

Saturday was Sports Day, and the boys gave themselves heartily to the races, gymnastic exercises and various games. A football match was one of the chief features in the programme for the afternoon.

It is gratifying to note the progress made by the school since the senior classes were transplanted to Cocanada in 1912; it then began as a Primary School, but gradually the higher standards have been added until it reached the Higher Elementary grade last year. We have every reason to feel that under Miss Robinson's energetic and capable management it will continue its prosperous career. The training provides for physical, mental and spiritual development, and surely our boys will be a power in the life of the community when their school days are over. To them we look to carry on the work of the Lord, and give the gospel to their fellow countrymen in the days to come. Besides Mr. and Mrs. Stillwell, Mr. and Mrs. Craig, Mr. Bensen, Dr. and Miss Laura Allyn, Miss North and myself were privileged to be present during some part of the proceedings.

A. E. Baskerville,

In "Field News."

THE BEGINNING OF THE SEMINARY AT SAMALKOT.

It was in January, 1880, at the fourth

annual conference of the Mission when it was unanimously voted that a Training School be opened for Christian workers. Samalkot, 9 miles from Cocanada, was selected as the site. In the distant past it had been a military station. One of the old buildings was secured and repaired, and in 1882 the Seminary was opened with Mr. McLaurin in charge. In the first year there were 19 students; in the second year over 50. Among the rules, the use of jewelry and tobacco was forbidden, the national costume made compulsory, and one hour a day must be spent in manual labor. Indian men as well as women wear jewelry. It was not so very hard, however, to part with that, nor to keep to their own costume—so much more comfortable, economical and dignified than English clothes as usually worn by natives—but the tobacco habit was part of their very life, and was very hard to part with, while the idea of students working with spade or hoe was outrageous. No man of books in India worked with his hands—it was unthinkable! That the missionary was to work with them did not help a bit. Exhortation and entreaty being in vain, the fiat at last went forth that it was either work or quit. A few left for a time, but common sense conquered, and soon the boys became proud of their gardens.

The material was, of course, pretty crude, and there was need to begin very near the fundamentals with these first students, but it was a joy to see them grow. The cream of the young manhood of the Mission was here. They were keenly alive to their privileges and eager to improve. "This is our market day," one exhorted his class-mates. "Here we have access to stores of knowledge as never before. Let us be diligent for the opportunity will pass." With this spirit in the boys the missionary "intensely enjoyed" (his own words) teaching them.

Their powers of reasoning had to be aroused—no trouble for them to commit to memory. A Debating Club was start-

ed. It was fun to see them attempt a debate. They knew no way but to dispute, and to dispute there must be anger, or at least a show of anger. So at first a boy would call names (not very bad ones) shake fists, and try to pick a quarrel. This stage passed soon, however. The dramatic instinct they have in a marked degree, do not lack a sense of humor, and they love music. One of the boys had a fiddle which was a great delight, and everybody sang, whether they could or not. Of active sports they were not fond at first, but the taste was cultivated successfully. In football they strike the ball with the sole of the bare foot. These students had the true altruistic spirit—the spirit of the Master. They wanted a motto and were told to choose their own. We soon found on the wall the words, "Freely ye have received freely give," their own choice and work, cut out from colored paper. On Sunday they went out in couples or groups to tell it out among the heathen that the Lord is King; nor was the joy

denied them of sometimes coming again with rejoicing, their sheaves with them. The first class was graduated in 1886, only four men, but the passing years proved each one to be good and faithful witnesses, wise to win souls.

M. B. McLaurin.

Suggestive Questions For Programme.

1. Where is Samalkot? Have it pointed out on map.
2. Give interesting facts in its history.
3. When and how was our work started there?
4. What are we doing there now?
See Miss McLeod's article in October Link.
5. When the Seminary was opened, what rules were given to the boys?
6. To which did they most object and what was the outcome?
7. Give number of students in first and second years. See Mrs. McLaurin's article.
8. How was the 88th anniversary celebrated? See Miss Baskerville's account.

GIRLS AND BOYS

Mission Band Exercise for 12 to 15
Boys and Girls.

"ADONIRAM JUDSON."

by Mrs. H. F. Shearer.

Material taken from "The Life of Adoniram Judson," by his son, Edward Judson.

1st. I think we had better start our study class right away, for it's opening time. (Isn't it splendid that we are all able to be here—that is, except Helen. I am sorry she is sick, but our visiting committee will have to listen all the harder so they can tell her what we've talked about). I'm so glad we decided to each read up about Adoniram Judson—for he shows us what one true, brave Christian can do.

2nd. He certainly was a hero! You know I was to tell about his early life, and I found out that he was born in the United States, at Malden, Mass., in 1788, and that his father was a Con-

gregationalist Minister. He was very bright for he could read a whole chapter in the Bible when he was only three years old, and later on he was always at the head of his class. Why he graduated from University when he was nineteen! Every one said that he had a great future ahead of him.

3rd. I wonder why, when he was such a clever man, he decided to be a foreign missionary?

4th. Why? God needs the very best and cleverest men and women in heathen lands; but it took him a long time to decide on that—for he wasn't even a Christian when he finished college. He taught school, wrote a grammar, and an arithmetic, and then began to study theology. It was while he was doing this studying that he was converted, and in a year he had made up his mind to become a missionary. His son says that the verse "Go ye into all the world and preach the gospel to every creature"

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was the one that finally led him to give up all his dreams of success and power, and serve God instead.

5th. Yes! And he didn't know how he could go, for there was no Foreign Missionary Society in America then.

3rd. What did he do?

5th. He and five other young men asked their whole denomination—at a convention—to help them, and so the first Foreign Missionary Board in America was formed in 1810. Two years later, Judson started for India with his beautiful young wife whom he had just married. Her name was Ann Hasseltine.

6th. Did you notice that it took them four months to get there? They had to sail way down around the Cape of Good Hope. It was certainly a great undertaking to go as a missionary in those days, when they had very small sailing vessels, and there were so many pirates on the sea.

3rd. Why, did pirates ever really attack them?

1st. Of course they did! You ought to read the account of Mr. Judson's capture and imprisonment, on a trip to England and France. It's more exciting than lots of stories we've been reading lately.

7th. Well, they had plenty to keep them busy on shipboard, without pirates coming. They both read up very carefully about baptism, and finally decided that the Baptist way was right—even though this meant they would be separated from their friends and would work under another Board. They felt pretty badly about it all, but they knew they must obey Christ's command. So they were baptized in Calcutta, about three months after they landed.

6th. It was a good thing for the American Baptists that Mr. Judson offered to become their missionary—for it led them to form the second Foreign Missionary Society in America (1814) and from that time the Baptists grew very rapidly.

(2) You were to read up about Burmah, weren't you ———?

8th. Yes, that was my part, and I can tell a little about the country and why Mr. and Mrs. Judson went there. Burmah is here (pointing on map) on the Bay of Bengal—opposite India. At that time it was about the size of Ontario, but as many people lived there as in the whole of Canada now. The country was fertile, so they grew many kinds of grain and delicious fruits such as oranges and bananas and pineapples—but there were lots of wild animals and snakes and poisonous insects to annoy the missionaries. Then the king and the governing classes were very cruel and greedy—so the poor people suffered a good deal—and so did missionaries. Buddha was their god. The East India Co. ruled India then, and they didn't like missionaries, and refused to let the Judson's stay. So after they had wandered about for seven months they saw that they must settle in Burmah or return home—so they went to Rangoon.

5h. Why, that is where Mr. and Mrs. Gordon Jury are working under the American Baptist Board! You all remember Mrs. Jury was Miss Elsie McLaurin, the youngest daughter of our pioneer missionaries, Rev. John and Mrs. McLaurin.

7th. Who was to tell about the early days in Burmah?

9th. I was. It was very hard for the new missionaries for the first two years, for Mr. Judson had to learn the language without a grammar, or a dictionary, or an English-speaking teacher. He finally became a great translator, however. In three years he had a Burmese grammar ready—then he did the Gospel of Matthew, and wrote a great many tracts. Of course he talked to the people and taught the children, too.

3rd. Were the people interested at all?

9th. Oh yes! They seemed to listen well, but he was in Rangoon four years before any one came to ask about religious things. He got pretty discouraged at times.

3rd. I guess he was sorry he hadn't stayed at home and made a lot of money.

10th. Indeed he wasn't! He loved the work, and two months after they opened the little church a man was baptized. That was six years after their arrival.

3rd. The Emperor wouldn't be much afraid of them converting all his people!

10th. Well, they began to persecute them again, anyway, and said he couldn't preach or teach, so for a time they worked rather quietly, translating the Bible, holding private worship and talking with their ten converts and any other visitors. They won out, too, for the Emperor finally gave them a piece of ground in the capital city, Ava (pointing it out).

11th. I wish Mr. Judson could have missed all the dreadful suffering the rulers made him go through, and I wish I didn't have to tell about it. Just when Mrs. Judson opened a school for girls, and Mr. Judson was preaching every Sunday and holding worship every evening, the government changed, and Mr. Judson was imprisoned, for twenty-one months altogether. The prison house was small and unventilated; there were one hundred people in it; some kept in stocks and some fettered. Mr. Judson had on five pairs of fetters part of the time, and could only shuffle round. The door was kept closed, the hot sun beat down on the roof, the floor had never been washed or swept so that the odors were stifling. Mr. Judson was thirty-six at this time—in the prime of life, longing to be preaching and translating, and although he suffered agonies, he very seldom mentioned this experience afterwards and never complained about it.

1st. I wonder if he thought of what Jesus had suffered for us, and so was patient about it all.

3rd. How did he get out of prison?

12th. I can tell you that. Peace was declared, and he was allowed to return to Rangoon, but he found the mission there broken up, and so the work of ten years all gone. Then in less than a year his wife and his little baby girl and his father all died.

3rd. Well, that was surely enough to discourage him altogether!

13th. Oh no, it wasn't! He started to work harder than ever. Although he was very sad and very lonely, the English government offered him a position as interpreter with \$3,000 salary, but he refused it, saying, later, "I feel a strong desire henceforth to know nothing among this people but Jesus Christ and Him crucified."

12. He set us a generous example in giving, too. He gave all his savings, about \$6,000, to the Missionary Society, then he cut his salary by one-quarter, and we all know the missionaries' salaries are never as large as they ought to be; and in addition to this, he gave his tent.

14th. Wouldn't our Mission Bands be able to help a lot if we all watched our five and ten cent pieces and tithed them and gave a quarter of our allowance to Missions?

15th. Now we come to the last years of Mr. Judson's life spent at Maulmain—twenty-two years altogether. He had to leave Rangoon because all foreigners were so badly ill-treated. Translating took up a great deal of his time, and his Board in America asked him to edit a dictionary, even though his health was poor, and he felt it was too much to undertake.

It took him twenty-four years altogether to translate the Bible, and he spent seven years in revising it, for he wanted to do his very best. At last his health was so bad, he thought he would try another sea voyage, but shortly after getting on board he died, and was buried at sea April 12th, 1850. He did so much for Burmah, more than we can ever know. In thirty-five years over seven thousand were baptized, many more had become Christians, and there were sixty-three churches. But just think! He and his friends really organized foreign mission work in America! And now these societies are raising millions of dollars to send the gospel to Africa and India and China and Japan, and all over our own country.

3rd. But they are not doing as much as they ought, and I ought to tell you something! You all think I've asked a good many questions, and I've had to, for I just didn't read up for this meeting. I thought it wouldn't interest me much—but I'm sorry now, for you have all told such interesting things. Well, next time I'm going to do my share, too, for I've found out that it is worth while to do work like this. I'm sure we'd all like to be good Christian soldiers like Mr. Judson.

BAND SECRETARIES.

All our readers have learned to know and love Mrs. Marshall, who has been our successful Band Secretary for four years. During her office many Bands have given and done good work, while over forty others have been organized.

It was with real regret that we accepted Mrs. Marshall's resignation, and we felt a keen sense of loss. However, we are happy to be able to tell you that Mrs. N. Mills, 98 Elmwood Ave., London, Ont., has consented to be our Band Secretary. Many of our workers have heard her speak and know her wonderful gift as a Band leader. She is to have two able assistants, Miss F. Laine, 634 Manning Ave., Toronto, and Mrs. Harry L. Smith (nee Miss Freeland), 29 North St., Toronto. You have heard of them, too, in connection with Bands.

We are thankful to God for preparing and sending us such splendid leaders. Let the Bands and all who are interested, remember to pray for these three in their new work.—M. Matthews.

ABOUT THOSE MISSION BAND PROGRAMS.

I wonder how many of our Mission Band Leaders have used any or all of the splendid program material furnished by Miss Fannie Laine, (Asst. Secy. of Bands, and the leader of Walmer Rd. Mission Band), and published last year in the "Link?" Will all such leaders please write me and tell me why they liked these programs, and whether the

Mission Band members liked them as well as they did? Will you also help your new Band Secretary by telling her what sort of program material you would like to see printed in the "Link?" A Mission Band program never needs to be dull. If your programs are all right your membership will grow, your Treas. account will grow, and, best of all, the interest in Missions will GROW, and that's what we are working for, isn't it?

Your new Secretary of Bands, A.S.M.
Address, Mrs. Nathaniel Mills, 98 Elmwood Ave., London, Ont.

Tuni, Godavari Dist.,

India, Oct. 8, 1920

Dear Boys and Girls,—Many of you have sent me picture cards for the children here and this is to say "Thank you" on behalf of them. These cards are stored away in a big cupboard, and it is so good to have such a good supply, for so many children are enjoying them. When I go with the Bible women to visit their Evangelistic schools. I take some in my bag to give the children who say the verses well. One day a wee girlie begged so hard for one and at first I kept her waiting, but when she did get one I wish you could have seen her wee face light up and her pleasure as she showed it to her mother. Sometimes we see these cards pasted on their doors or on the box that holds the family valuables. Several of the little caste boys who come to my Saturday class are making picture books with theirs and are very proud to bring them to show me. Three of these are dear little Brahman laddies attending High School and they come twice a week for a Bible lesson in English. We are reading Luke and how they do enjoy it! It was raining when they came yesterday and when I said, "Why did you come in the rain?" they said, "Because we love our lesson so much," and if you could have been with us and seen how they enjoyed reading the Sermon on the Mount you would not wonder that I enjoy their coming. One day I took them in to see my store of cards, and if you could have heard their "Ohs" and "Ahs" I am sure

you would have felt very happy to be my partners. As you cannot come yet, I am sending this message, to ask you to keep on sending them and be sure to pray for these boys and girls.

Your loving friend,

ELLEN PRIEST.

THE LITTLE THINGS THAT COUNT

1. Pay in Advance. If you are paid to Feb., 1921, you are not paid in advance. Let us all get marked up to 1922.

2. Give Full Name. In renewing, in getting a new subscriber, in giving change of address, it is absolutely essential.

3. Give Change of Address. Give old and new, otherwise you will be getting the paper at both addresses, and you must bear the expense.

4. Report Irregularities—at once. Do

not wait until a year's subscription is charged to your account. If you are not getting the paper we want to know it. If you are getting more than one paper it spells loss to us.

5. Ask for 50 cents. One Agent says: "I have been a subscriber for a number of years and consider the "Link" has wonderfully improved. It is a bright, interesting paper, well worth 50 cents."

6. Be Scouts. Help your Agent. But always inquire whether your subscriber is really new or has taken the paper before at some other address.

"It takes good hard work, but it's worth while, and I always felt I was doing just as good service as when I was President of a Circle or Director of an Association. From long experience I think all depends on the Agents," writes one who found no difficulty in getting new subscribers.

(Supt. Agents of Link.)

NAMES AND ADDRESSES OF MISSIONARIES.

INDIA.

Akhis, Kistna Dist.—Miss Hinman, Dr. and Mrs. Wolverson, Miss Mary Seimann.
 Avanigadda, Kistna Dist.—Rev. J. B. and Mrs. McLaurin, Miss K. S. McLaurin.
 Bimlipatnam, Vizagapatnam Dist.—Rev. R. E. and Mrs. Gullison, Miss Ida M. Newcombe.
 Bobbili, Vizagapatnam Dist.—Rev. J. C. Hardy, Mrs. M. F. Churchill, Miss C. B. Elliott.
 Chicacole, Ganjam Dist.—Rev. I. C. and Mrs. Archibald, Miss M. E. Archibald, Miss Marjorie Cameron, M.D., Miss H. E. Day.
 Cocanada, Godaveri Dist.—Rev. John and Mrs. Craig, Rev. R. C. and Mrs. Bensen, Miss Laura Craig, Miss E. A. Folsom, Miss A. E. Baskerville, Rev. J. A. K. Walker, Rev. H. D. and Mrs. Smith, Miss Muriel Brothars.
 Narasapatnam, Vizagapatnam Dist.—No resident.
 Falkonda, Vizagapatnam Dist.—Rev. W. S. and Mrs. Tedford, Miss W. A. Eaton.
 Farakimedi, Ganjam Dist.—Rev. S. C. and Mrs. Freeman, Dr. J. Hinson and Mrs. West, Miss M. E. Harrison.
 Pithapuram, Godaveri Dist.—Dr. E. G. and Mrs. Smith, Miss J. M. Allyn, M.D., Miss L. C. Allyn, Miss McLeod.
 Rameschandrastram, Godagari Dist.—Rev. J. R. and Mrs. Stillwell, Miss L. M. Jones.
 Samalkota, Godaveri Dist.—Rev. C. L. and Mrs. Timpany, Miss J. P. Robinson.
 Tekkali, Ganjam Dist.—Rev. Gordon P. and Mrs. Maras, Miss Alberta Patton.
 Tuni, Godaveri Dist.—Rev. D. A. and Mrs. Gunn, Miss E. Priest.

Vizagapatnam, Vizagapatnam Dist.—Rev. R. Sanford, D.D.

Varyyuru, Kistna Dist.—Rev. A. and Mrs. Gordon, Miss Eva Beale Lockhart.

Vizagapatnam, Vizagapatnam Dist.—Rev. H. Y. and Mrs. Corroy, Miss M. H. Blackadar.

Yellamanchili, Vizagapatnam Dist.—Miss A. C. Durray.

Rayagadda.—No resident missionary.
 Sompet, Ganjam Dist.—Miss Zella Clark, M.D., Miss Martha Clark, Mr. F. B. and Mrs. Eaton.

BOLIVIA.

(Castilla 123) Cochabamba.—Rev. A. B. Reekie, Mrs. J. M. Wilkinson and Miss M. B. Morton (Assoc. Miss.)

(Castilla 462) La Paz.—Rev. Alexander and Mrs. Haddow, Miss C. M. Mangun, Miss L. E. Wilson.

(Castilla 197) Oruro.—Rev. Percy and Mrs. Buek.

ON FULFURLOUGH.

Mrs. J. C. Hardy, Avonport, Nova Scotia.
 Miss K. H. March, 1 Des Grtsons St., Quebec, P.Q.

Mrs. C. N. Mitchell, 108 Ellsworth Ave., Toronto, Ont.

Miss Lida Pratt, Petrolas, Ont.

Mrs. A. B. Reekie, Barris, Ont.
 Rev. Johnson and Mrs. Turnbull, 26 Carson St., Mornington, Dunedin, New Zealand.

ON MILITARY DUTY.

Lieut. (Rev.) R. E. Smith, Mesopotamia.

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Canadian Missionary Link

Editor—Mrs. Thomas Trotter, 95 St. George St., Toronto, Ont.
All matter for publication should be sent to the Editor.

Subscriptions, Renewals, Changes of Addresses and all money should be sent to "Canadian Missionary Link," 118 Gothic Avenue, Toronto.
50c. a year in advance.

PUBLICATIONS.

You have all been wondering when an announcement would be made regarding the arrangements for the Bureau of Literature. Ever since Mrs. Moor felt she must give up this work, a joint committee from the two Boards, Home and Foreign, have worked very hard to try to make some new arrangements for this important part of our work. It was felt very strongly by some that the time had come to do a much larger work with our literature than had ever been done in the past. Many requests had come in that the Bureau of Literature be placed in a business room where those who needed help could go and see a display of the helps we had, and where one person could give more time to the work of obtaining and distributing helps of various kinds to our workers all over the convention.

After much discussion, it was decided that each Board for one year should carry out the plan it felt was best for its work. The Foreign Board regretted very much the necessity of separation involved in this plan, but the conviction that the work of our literature is inseparably bound up with all efforts to advance the cause of missions, and repeated requests from many of those who use the Bureau most, led to the decision that even though considerable expense will be incurred by having a business room for our literature, with some one in charge, it is wise to try it for at least one year.

Now, our wish is to serve the Circles in the most efficient way possible. If you want help with programmes, or any advice along literature lines, come to us through our literature department.

When a subject is given you for a paper, come to us and we will try to advise you where you may get help, even if we have not definite leaflets along your particular line. For Foreign Missions for the present, address Literature Department of the Women's Foreign Mission Board, 473 Palmerston Blvd., Toronto, Ont. Telephone—College 3810. Hours—11 to 12 a.m.; 1 to 4 p.m.

You may call and see the literature during these same hours.

Later, we hope to give you a more central address.

Use this department as you never have before.

Refer to your December and January "Links" for material advertised.

You should often have an inspirational story for your Mission Band meeting. We have some good ones. Send ten or fifteen cents and get several.

There are helps for open meeting programmes, too. Write for information.

REMEMBER that from now on the "Link" subscription is 50 cents a year.

You are doing nobly with those new subscriptions for "The Link" and "The Visitor." Just keep it up in 1921 and expansion will be possible for our papers.

THE RELIGIONS OF THE WORLD.

The Freedom of India gives the following statistics of the religions of the world:

Christians, 564,510,000.
Confucianists and Taoists, 300,825,000.
Mohammedans, 221,825,000.
Hindus, 210,540,000.
Animists, 158,270,000.
Buddhists, 138,031,000.
Shintolists, 25,000,000.
Jews, 12,205,000.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Westmount, January 8, 1921

A Message From the New Treasurer.

Dear Circle Members:

When you read this on the "Link's" page four months of our financial year will have gone, and less than a quarter of our "estimates" provided for. I would thank all the Circles for their prayers on my behalf, and ask a continued interest by prompt remittance. The Montreal "Temple" Church young women have provided for the Avanihada Biblewomen's houses, while the Ottawa First Church young women have started the building of a wall around the Akidu School. If we mothers follow their example, it will be a very high wall indeed. We thank God for these young lives consecrated to the Master's service, but let us keep step with them in

our giving. The exchange was placed at 20 per cent. when we made our appropriations at the Quebec Convention. So far we have not been called on for this, but any day there may be a change. Let us be prepared for this contingency by keeping up the increase of last year and some new work may be added. At present we are only sustaining our work of former years, and providing the increase on our missionaries' salaries, as will be seen from a study of our appropriations.

Yours in His Service,

Margaret Kirkland.

HE WHO COMES MAY READ.

A Japanese has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and, if anyone likes to go in and read my good Book while I am out, he may."—East and West.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Appropriations, 1920-21.

Miss Murray	\$ 700.00
Miss Hinman	\$ 700.00
Akidu Boarding School work	900.00
Avanigadda	180.00
Narsapatnam	332.00
Vuyyuru Boarding School and work	1524.00
Yellamanchili	572.00
Bolivia	100.00
Administration	150.00
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	\$ 5158.00
Exchange on regular work	982.00
Specials:	
Akidu Wall	675.00
Akidu Flooring	59.00
Avanigadda Biblewomen's houses	200.00
Yellamanchili Almshouse	15.00
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	\$ 949.00
Exchange	191.00
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	\$ 1140.00
Grand Total	\$ 7280.00