

Canadian Missionary Link

VOL. XXXIII.

TORONTO, FEBRUARY, 1918.

No 6

THE PILGRIM WAY.

But once I pass this way,
And then—no more,
But once,—and then, the silent Door
Swings on its hinges,—
Opens closes,—
And no more
I pass this way.
So while I may,
With all my might,
I will essay
Sweet comfort and delight,
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway,
That climbs through Darkness up to Light,—
Through Night
To Day.

John Oxenham.

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REV. C. N. MITCHELL.



THE New Year prayer meetings in our churches were in many places saddened by the news of the death of Mr. Mitchell, in La Paz, Bolivia, two days before. The anxious fears which so occupied our minds a year ago, had been almost entirely quieted by the news of his great improvement in health, and the letter contained in January LINK, from the pen of Mrs. Mitchell, with its intimation of the active part Mr. Mitchell was taking in the work again, still further assured us. A letter, written by Mr. Mitchell, arrived somewhat later than the cable-announcing his death, saying that he and Mrs. Mitchell were to sail for home Feb. 11th.

Mr. Mitchell had been our missionary in Bolivia for about seventeen years, and had given himself so unsparingly to the work that most of us thought of Bolivia only to think of Mr. Mitchell, and of Mr. Mitchell to remember Bolivia. Besides the usual and engrossing duties which occupy a missionary's time—preaching, teaching, visiting, persuading, being a living witness "known and read of all men"—Mr. Mitchell had edited for some years our paper in La Paz, "El Amigo de la Verdad," "The Friend of the Truth." His success in winning his way into the hearts and interests of the people was well shown in the loving attention they showered upon him in his illness last year.

Another of our leaders has gone. He will be greatly missed in Bolivia, and greatly mourned here. Someone must try to pick up the threads of his many activities and carry them on. Mrs. Mitchell, on her way home, and her two sons, waiting for her here, will be sympathetically remembered by us all in her loneliness and desolation.

"When, with bowed head
And silent-streaming tears,
With mingled hopes and fears,
To earth we yield our dead;

"The saints, with clearer sight,
Do cry in glad accord:
'A soul released from prison
Is risen, is risen—
Is risen to the glory of the Lord.'"

—J. M. N.

MISS MORTON AND MRS. WILKINSON.

There are two workers on our staff in Bolivia about whom our people at home should be better informed. These are Miss Mary B. Morton and Mrs. S. E. Wilkinson, whose address is Casilla 402, La Paz, Bolivia. These two ladies from the United States arrived in La Paz, unheralded and unannounced, in the fall of 1910. I have since heard them say more than once: "We arrived in Bolivia on Thanksgiving Day, and we have been giving thanks ever since." This is a fair indication of the spirit of the two.

They immediately threw themselves heart and soul into the work in connection with our mission, and their labors have been so abundant that the limitations of this short article will not permit of anything more than a mere enumeration of



MISS MORTON.

MRS. WILKINSON.

them. They have taken charge of the night school for Indians, which is held three times a week; they have conducted a kindergarten for the younger children of the Spanish families that are sympathetic with our propaganda; they have distributed thousands of leaflets and portions of the Scriptures, and have visited in the homes that were open to them, until they are now well known by all the inhabitants of the city, and know themselves what it is to be well received and to be turned away. They have each taken a class in our Sunday School every Sunday

morning. They have attended the three regular services of the week, and have taken such active part in these as they could; their own cheerful spirit and unflinching confidence in God have been a constant source of encouragement to the whole missionary staff in the city.

Thus they have labored away, week in and week out, for seven years and more, sounding no trumpet before them, seeking no praise from the lips of men, but inspired continually by a deep devotion to their Master and an ardent love for the souls of men. Three years ago, as a slight manifestation of appreciation, our regular Board was pleased to invite them to become associate members of our Mission.

Seven years of such strenuous activity at an altitude of over twelve thousand feet is a very severe tax on the health of anyone, and especially of those who have passed the full vigor of life. Our good women have no thoughts of coming to North America for rest, as other missionaries are doing; but have rather turned their eyes to an inviting town of five thousand inhabitants, situated one hundred and fifty miles from La Paz and lying at about one-half the altitude, and whose climate would not be so severe a strain on heart and nerves. This place has been visited only by an occasional colporteur; there is an opening for Christian work such as they could accomplish, and they have for some time felt an urgent call to enter the new field. Their purpose is to secure a suitable house in this town of Sorata, open up a little school for the children, and probably a night school for the Indians, if they wish it; and then the remainder of the time would be spent in visitation from house to house and the distribution of literature.

These two good ladies have so far been self-supporting, but the funds at their disposal are not sufficient for the expenses of travelling and of installation, nor for the extra rent of schoolroom and house, all of which would of necessity be incurred in case of their removal to this new station. This has held them back for over a year now, and they have been praying the Lord earnestly that, if it be His will, He would provide the extra support necessary, and thus enable them to have the joy of carrying the Gospel to people who have never heard it before in its purity. It is thought that two hundred dollars would be sufficient to meet these extra expenses. I know of no more worthy undertaking than to help the Lord of the harvest to answer these prayers.

A. G. BAKER.

Many Young Women's Circles will be looking for some word from their recently appointed Secretary, Miss Edith Davies. Miss Davies has had the very trying experience of the Halifax disaster and feels she ought to stay there for some time longer to give her help in the many difficulties following that day of terror. In the meantime, Mrs. Stark has been kind enough to take charge once more, and will "carry on" till Miss Davies' return.

AKIDU—TORONTO SUNDAY SCHOOLS.

For some years many of the Baptist Sunday Schools of Toronto, including a number of the smaller missions, have united in a spirit of splendid missionary zeal and friendly rivalry to present their gifts to one common object.

The organization made as its objective for 1917 the raising of \$4,000 for Akidu, and during the year speakers visited the various Sunday Schools, presenting the needs of this mission, in order that the giving might be more intelligent and sympathetic.

An enthusiastic gathering of representatives of these schools was held at Walmer Road Church, on Friday, January 11th, Mr. S. J. Moore presiding.

After a few words of explanation from the chairman, a missionary play was presented by a number of Moulton girls, under the direction of Miss Ellis. The play outlined the work, diversions, disappointments and problems of an ordinary missionary on an ordinary "day in India," and besides being educative, made a very strong appeal to the emotions. The parts were well acted, and the audience entered sympathetically into the presentation, sharing the disappointment of the bright young missionary when the "fat cheque" failed to come for the new buildings she so sorely needed.

Then followed the presentation of gifts. A member of each Sunday School, bearing a shield, took a place on the platform as the amount of their gift was announced. When all were in place, the shields were raised aloft, and we read: "Akidu for Christ, Victory 1917," and were told that \$5,217.77 was the magnificent total.

"Victory in 1917" threw out a challenge for 1918, and while we still watched, the shields were quickly reversed, and bore the motto: "Help for Sudbury,—the Call, 1918." Mr. Coumans, on behalf of the Home Mission Board, suggested as the objective for their work \$6,000.

Hamilton has already adopted this same sort of team work with splendid results and Brantford is about to do so. More cities might well follow their example, as the scheme is proving to be a wonderful missionary tonic. L. M. T.

NOTES.

Do not neglect the appeal contained in both Miss Selman's and Miss Hinman's letters in this issue. Picture postcards and bags are not hard for us to secure, and, if they will do a service in India, let us send them on. Address to either one of these ladies, care of "Canadian Baptist Mission," Akidu, Godaveri District, India.

Through a regrettable oversight, the name of the writer of our first lesson on "The African Trail" was omitted. Mrs. J. C. Doherty, of St. Catharines, is rendering us this service and already has won our approval and interest.

THE FOREIGN MAIL BOX.

MISS MURRAY'S FURLOUGH.

It has come to me as a surprise and somewhat of a shock that my third term in India is so nearly completed. Previous to the last Conference in July, I had not given furlough a serious thought, much less furlough in 1918!

Since then, however, the indications are all in that direction, and although for some time and for certain reasons, the thought did not commend itself to me, I have at last accepted it as God's will, and have joy in the prospect.

In the first place, it is scarcely five years since my last return to India, and furlough, after five years only of service in India, is unusual with us.

"Circumstances alter cases," they tell me. Secondly, concern for the work made me hesitate. That difficulty, too, has been overcome by the assurance that Miss McLeish will be permitted to remain to carry it on. There was another proposal before Conference.

For the past year the burden of the work has been gradually slipping off on to her shoulders, and the fact that through her efforts and in answer to her prayers, several new and efficient workers have been secured, with the prospect of more, and that blessing is attending the work, is proof abundant of Miss McLeish's call to remain in Yellamanchili.

My next concern was what answer to give to those who had sent me. As it is written, "As the cold of snow and the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters."

The best effort of the past few years has been given to wrestling with the problems which have arisen within the "fold," largely to the absorption of time, effort and strength due the multitudes without the "fold" of Christ.

The "reproach" of barrenness, too, has rested heavily upon the Yellamanchili Church and its workers.

Now, as it is only "good news from a far country" that is "as water to the thirsty soul," wherewith was I to slake the thirst of my faithful supporters?

Praise God, from whom all blessings flow," that question, too, is being answered, and souls are being saved.

Five interesting candidates from Yellamanchili and vicinity have been baptized within the past three months, and others are showing a hopeful interest.

Within the past three weeks, two very interesting people have definitely accepted Christ. Long acquaintance with the Truth on their part made their cases more than usual like "home" conversions, causing in the workers the same thrill of joy so well known to Christian workers at home. They have yet to be given strength to confess Christ in baptism. Please pray for them.

Again, only yesterday a significant gathering took place at the Mission Bungalow here, when thirty representative men from the Mala hamlet met to consider with us and request our help and intervention in a matter relating to the welfare of themselves and their families.

What an opportunity, while helping them in temporal matters, to urge upon them their spiritual need and danger! This little incident, all so unexpected, has led the Yellamanchili Church to set apart the next ten days for special prayer and effort for the immediate salvation of these people, so long prayed for and labored with. And so we seem to "hear a sound of going in the tops of the mulberry trees," and are more than usually heartened to "go out to battle."

For me the time of departure for the home land is approaching; but I as your prayers for Miss McLeish, who will remain—alone, unless a companion is provided—and her helpers, that they have strength to gather in and care for the harvest.

Mr. and Mrs. Scott, who are the best of fellow-workers, are only twenty-five miles away by train and will frequently visit Yellaamanchili, but their burdens are heavy. Miss Priest and I are booked to sail from Calcutta for Hong Kong on March 5th, and from Hong Kong for Vancouver on March 27th. Please "convoy" us with your prayers.

ANNIE C. MURRAY.

HOME AGAIN IN AKIDU.

Miss Mary R. B. Selman.

It is with much gratitude to God that I attempt to write you once more from Akidu. I have enjoyed a very happy furlough with my own people and with Circles, churches and friends in the dear home land. When the time drew near for my return to India, war conditions and the very greatly increased expenses of travelling led to much heart-searching and to a new determination to put myself into the Lord's hands, to go or stay, as He guided.

The Lord definitely led me back again.

With the Gullison family I left Vancouver on August 30th. In Hong Kong we found that we must wait some time before we could proceed to India. On Sept. 29th there was an available berth for one only on a Japanese steamer. I was sorry to leave my companions behind, but I could not let the opportunity pass. Colombo harbor was reached on Oct. 12th about noon. We were met, before land was sighted, by a small vessel. When it came alongside orders were shouted through a megaphone and repeated by our ship's commander. Very carefully along the route we proceeded until at last the harbor was reached. No traffic is allowed in Colombo at night. From 7.30 p.m. until 5 a.m. the city must be dark and quiet. I was able to get my business attended to and leave the city on the evening train. Early the next morning I crossed the channel to India in the steamer "Hardinge." Do you really believe that I was glad to be back into the hot glare of India's sun? Yes, I was! And as the train sped on and I neared Madras I began to feel very much at home.

On Oct. 16th, because a telegram had gone astray, I surprised the Akiduites. They had not expected me until the next day. I wish you could have seen Miss

Hinman's face when I walked in! School was just out, and the children came crowding around. All of us were talking at once, asking questions and saying: "Salaam! Salaam! Salaam!" On Thursday, it was my turn to be surprised, for the children came, two hundred and fifty strong, escorted me to the chapel, and gave a very enthusiastic welcome programme. The children enjoyed the drum and the cymbals more than I did, but it pleased me to see them happy, and we were all very grateful to God. In a few days the Chutes returned from tour, and the Mission workers came in. Another surprise came in the form of another welcome meeting.

Now, I have kept the best news until the last. The Evangelistic campaign which was carried on by the missionaries and the workers has been greatly blessed. Many who had heard the Gospel from Mr. Craig and Miss Stovel have at last gladly come from the ranks of the enemy and vowed allegiance to King Jesus. Many children, too, have been led to Christ, but I have asked Miss Hinman to tell you about them.

When I left Akidu no one was available to take my touring work. Later on, Miss Archibald, who had worked for years in Chicaole among many high-caste people, came gladly to tour over this (to her new and hard) field. I praise God for her coming. She visited all the churches and did a great work. Her gramophone, too, was a help. Our people love her and say, "You should both be here!"

A request. The Sunday Schools on the field number at least fifty. For the nearly one thousand children who are having regular instruction I request your prayers that many may be converted. Many Canadian children have contributed for this work pretty scrap pictures, cards and bags made from bright cloth. The older children who do memory work receive as prizes Telugu Hymn Books, New Testaments and Bible; but for the younger children I ask Sunday Schools and Bands to send me bright little bags. Dear Sarnia friends have already given. Will others send?

More work than we can do awaits us. We look to God for strength and to YOU for earnest prayer.

AND A REQUEST ALSO.

Miss S. Hinman.

I want to tell you how very glad I am to have Miss Selman back. I did not begrudge her the well-earned change and rest, but I often felt I needed her very much indeed. We haven't begun to get 'talked out' yet.

She has told you of our joy over the fruits of evangelistic week. On the Sunday which closed the campaign, we had a children's service instead of the regular Sunday School. Before the special effort began, many of the converted

among the children had been praying and working for the unsaved among their schoolmates. That day, when an opportunity was given, many of the latter indicated a desire to follow Jesus. The next Thursday evening, after prayer meeting, more came, and later still others follow; so that now there are, in all, thirty-five coming to my inquirer's class twice weekly. Here I try to give them a grounding in the "all things" before they apply definitely for baptism. For some we had long prayed. Can you not believe there is a song of praise in our hearts? The temptations are many, and these children need your prayers that they may be kept near to their newly-found Saviour. Does school work in India pay?

As she reads this little sketch is there not some teacher at home who feels she wants to be devoting her life more fully to His service? There is opportunity here, and the rewards are ample.

A Need.—All the little Sunday School picture cards that can be collected and sent. They help in our Evangelistic classes, of which we now have twelve.

THE MISSION CIRCLES.

Talbot St., London.—The regular Thank-offering meeting of the Mission Circles of the Talbot St. Baptist Church, London, was held on the evening of November 29th, with a splendid attendance. The President, Mrs. H. H. Bingham, was in the chair. This year we had the great pleasure of having one of our own returned missionaries, Rev. J. B. McLaurin, with us, and seldom have we listened to such an address. We were thrilled as he described to us the vast extent of India, its teeming millions, its castes and customs, its great loyalty to England in this grave crisis, due to a great extent to the work of the missionaries, so that as we support our missionaries we are helping in a patriotic, as well as a missionary, cause. We shall long remember this stirring address, and feel it will bear fruit in the years to come. We were deeply grateful for the offering laid upon the plate, which amounted to \$105.35—the largest we have, so far, had.

Our Mission Band, under their splendid leader, Mrs. Mills, was there with bright faces and enthusiasm, and sang their stirring missionary hymn, "Go Ye Among All Nations." No Thank-offering meeting would be complete without them.

M. A. BINGHAM.

New Sarum.—The Mission Circle and Band held a Thank-offering meeting in November, the President, Mrs. Waker, presiding. After the opening exercises a programme, consisting of solos, duets and missionary exercises, was given. Mrs. A. S. Rogers, of Aylmer, gave a very helpful illustrated address on the customs of the Japanese people. The Thank-offering amounted to \$7.90.

MRS. H. GILBERT, Secretary.

Watch for the announcement of the Annual Lecture of the Women's Foreign Board. A committee is at work trying to make arrangements for it.

THE YOUNG WOMEN.

LESSON II. AN AFRICAN TRAIL.

Aim: To increase our desire to free the Bulu from the crippling force of slavery to things of goods, sex, fetish.

I. (3 min.) **What I remember of Chap. I.**—The most famous pioneer African missionaries. Their physical, intellectual, social, spiritual qualifications. Their trail. Their life, greatness of soul. Revive appreciative sympathy for them and stir wish to study people among whom they work.

II. **Devotional.**—Reading: Isa. 35. Rev. 3: 8. John 8: 32. Suggested Hymns: "O God of Bethel by Whose Hand," Livingstone's favorite; "Home, Sweet Home." Prayer: For those people caught in a net of custom, idolatry, fear, and for the missionaries who go to set them free.

III. Chap. II.—**The Bulu.**—A drama of a neighborhood and tribe under "new things."

1. **General Knowledge of Bulu:** Of Bantu race. P. 49. Use map showing different tribes and what the Pagan zone includes. P. 72. Natives are savage or semi-civilized, on a low plane intellectually, morally, spiritually, but they have great possibilities and are worth working for. Ten tribes in our neighborhood. Bulu is of Fang division (Encycl. Br. "Fang.") Has conserved (1) speech—not among flower of Bantu—detected by word "hen". Remarkable for conciseness of expression. Colloquial, musical. Fits Bulu. P. 52. (See Encycl. Br., "Bantu Languages.")

(2) three racial ideas—the Bulu yoke—lust of gain, women, fetish. P. 52, 73, 75. Mental and moral degradation of fetishism, Dec., 1917, Review of Reviews. Nassau, "Fetichism of W. Africa," chap. I. Patton, "Lure of Africa," P. 137-144.

2. **A Paper on Fetishism.**—Common bond of slavery of man and woman. Among the Congo tribes, Fetishism takes the place of religion. A Fetish is not an idol, nor the symbol of a god. It is something—and it may be almost anything—which is supposed to be the abode of some unknown power which can help or harm its owner. Some Fetiches are used in sickness and may be worn on the person to protect the wearer from all sorts of ill-fortune and danger. There are also fetish trees and rocks. P. 66-68. Tell story of Ndongo Mbe's father. P. 67.

3. **The Host and Hostess of the Hut.**

(Place huts made of brown cardboard on table—one larger for the Palaver-House. Let the younger members of society prepare these. On entering, give the sad little greeting found on title-page.)

(1) **Headman**—I wish to picture to you the Bulu man. P. 90. You have my portrait. N. B., magnificent physique, arrogance and power of face. I invite you to sit with me in the Palaver-House—Talking-place. Lige "gate of city" in Bible times, or courthouse of our day. While I tell my life story—my origin. P. 51. I show I am master (a) in my dress. P. 53. (b) in my town—huts, palaver. P. 54.

(c) in customs—cruel, dignified, hospitable, courteous. P. 55; innate depravity and the influence of Satan working through many generations. Explain cannibalism. Nganda, a fortified town, has four gates of entrance, the approach to which in each case is a pavement of skulls—2,000 skulls in one pavement alone.

(2) Wife—My picture is the exact opposite of this. I depict a slave, the Bulu woman, P. 32, 184, and the frontispiece. Here you see the same splendid physical development, but the face; the bearing is that of a slave. I follow my lord and master. I am slave to goods, sex by my body, fetish by heart. P. 59-63. My dress, my marriage, P. 59, maternal experience, P. 62. I am violent, undisciplined, unmoral, unreliable. What I do and what my master does, our inequality, P. 64, 65. I am "stupid as a hen." Sharp division between "tribe of man" and "tribe of woman." My fear and my fetishes. P. 62, 65. Cruel rites, when a chief dies, his slaves and wives are liable to be killed in his honor.

4. Pagan Response to the Gospel.—Darkness becoming light. "Enying," desire for life. P. 69.

(1) Bulu master reached through child-like nature. Abnegates pride and selfishness. It means much when a man is ready to say, "I am Nkolenden, once the owner of many women, a glorious person, now a servant of God. I will beat the drum for the service. P. 57, 58.

Polygamy and cannibalism are being met.

(2) Bulu woman's liberation through humility. The Ntum woman. P. 63, 64. There are more than 500,000,000 children in Africa under 11 years of age. Miss Mackenzie is now working among these pawned women and children.

5. Conditions in Homeland.—"The Truth shall make you free" applies not only to the African, but to the white man, who is also enslaved.

Do we eliminate all superstition and fear from our lives?

Do not many of our plays, picture shows, novels, encourage women to think themselves as "goods"? How about dress and amusements?

Is our social and political life Christian?

Does the description of the dance, degradation, P. 75, have any warning?

May we show our gratitude for the Gospel's influence in our lives, and reconsecrate ourselves to helping the heathen to its knowledge and freedom, and to doing our part to make our girls inheritors of the highest ideals of Christian womanhood.

Proverbs: A girl is goods. One plow is worth six wives. A girl is not known till the day of her dowry. A shadow never falls, but a spirit stands.

N.B.—Jan. 26, 1818, Moffat began work at Africaner's kraal.

Poster: On P. 88 is picture of African Kraal. Make an enlargement of one of these huts and underneath print:

"Won't you come into my palaver?"

Said the headman with a sigh.

'T's the nicest little palaver:

The whole village you can spy!"

GRACE L. STONE DOHERTY.

DID IT EVER STRIKE YOU ?

Nearly one-fourth of the land surface of the earth is in the continent of Africa. The distance around the coast of Africa is as great as that around the world. Eight hundred and forty-two languages and dialects are in use among the black people of Africa.

One out of every ten of the inhabitants of Africa is a Moslem.

There is one missionary for every 133,000 souls and an area unoccupied by missionaries which equals 3 times New England plus 4 times New York plus 8 times Iowa plus 18 times Ohio.

“For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The Kingdom of love and light.”

—From “Our Work in the Orient.”

Maps of the Ramachandrapuram field, prepared by Miss Hatch and printed under her directions, and very helpful for any Circle or Mission Band in studying our own work, can be secured for 5 cents from Mrs. Moor, 517 Markham St., Toronto. This sum includes postage. Remember, the eye-gate is more easily opened than the ear-gate.

In January issue, an account of a double Thank-offering meeting was given—very interesting and very suggestive for other Circles. The writer forgot to say which Circle had originated this good idea, and it is due to them to say it was College St. Circle, Toronto. “Go thou and do likewise.”

Miss Murray and Miss Priest are both coming home this spring. Their last written-messages before we shall see them again are in this issue.

Our next missionary is to be Miss Laura Allyn, of Edmonton. Miss Allyn is a sister of Dr. Jessie Allyn, of Pithapuram, and visited her there some years ago, with the result that she came home to take a nurse's training, and is now going back to invest her life in India.

GIRLS AND BOYS.

AFRICAN ADVENTURES.

Lesson II. Chapters 2 and 3.

I. Devotional period.

(a) Hymn: "The Light of the World is Jesus."

(b) Scripture. Isa. 55.

(c) Prayer for those who are still in heathen darkness, for our missionaries who are seeking to lead them to the light, for ourselves that we may eagerly do our part in missionary work.

II. Tell the story of chapter 2. White Men and Their Adventures.

1. Adolphus C. Good (Ngutu), Presbyterian missionary in West Africa. Died in that country. His wife and son still carry on his work there.

(a) Bravery of his coming. Page 32.

(b) His message. P. 36.

2. Livingstone.

Scotch ancestry. A weaver. Studied medicine after he was called to be a missionary.

(a) A great walker.

(1) Beginning his walks. P. 39.

(2) Other journeys.

(b) A great hunter.

(1) Hunter of rivers and waters. P. 42, 43.

(2) Hunter of paths where other missionaries might safely walk.

(3) Hunter of news of buyers and sellers of slaves, that the people of God might remedy the evil.

(c) His wife and family. P. 45.

(d) Turning northward. P. 47.

III. Chapter 3. More about Livingstone, the greatest of African adventurers.

1. His journeys in Africa. P. 52.

(a) Hardships.

(b) Great chiefs that he met. P. 53, 55.

Sebituane.

Sekeletu.

(c) Encouragements. P. 56, 58.

(d) Sorrows. P. 59.

2. Last eight years of Livingstone's life.

(a) Cruelty of slavery which he brought to light. P. 60.

(b) Things of which he wrote. P. 61-63.

(c) Journey to Njiji. P. 64.

(d) Coming of Stannley. P. 66.

(e) Livingstone's last journey. P. 67.

(f) His death and burial. P. 68-70.

IV. Constructive work.

V. Closing exercises.

Helps for the Programme.

For No. II.—Introduction. Before taking up Chapters 2 and 3, by means of questions and answers and general discussion, have a five-minute review. Have the little African Adventurers tell what they have already learned of Africa, of family life there, and particularly of the family of Akulu Mejo. Have them especially recall Assam, the young Christian schoolboy, who is the chief speaker in to-day's lesson.

Vividly picture a night scene in an African village in times of peace, as described on P. 31, and note the custom of assembling neighbors by drum call. Explain, too, the religion of the Bulu tribe, and point out the influence and importance of the Mission School. (Explain Note. P. 49.)

1. In "A Life for Africa," by Ellen C. Parsons, we are told of the great work, bravery and sacrifice of Mr. Good.

2. Livingstone, the hero of Africa, should be made very real to the boys and girls, and they should be encouraged to read for themselves "Livingstone, the Pathfinder." The leader will find this book of great value in preparing her programme for this meeting.

A large outline map of Africa should be placed on the blackboard, and as the story of Livingstone's adventures is told, trace his journeys on the map and locate, as Assam did, the rivers and lakes of Africa.

(N.B.—On the back cover of "Livingstone, the Pathfinder," is found a very accurate map of his journeys. If possible, have an old map of Africa dating as far back as 1860, and show it to the boys and girls that they may see how much the world owes to Livingstone the discoverer. He worked among the people of Africa for 30 years, and travelled over 27,000 miles.

III. In continuing the story of Livingstone's life, use the map freely. Six of the older boys might be asked to each be prepared to give one of the subjects outlined under "the last eight years of Livingstone's life." They should be encouraged to take as much part in the programme as possible. Then the leader should impress the great lesson of Livingstone's life of sacrifice and heroism, and point out what it has meant, not only to Africa, but to the whole world.

IV. On their small outline maps each Band member should trace the journeys of Livingstone, copied from the large map prepared by the leader. The maps may then be pasted in their notebooks. If possible, pictures illustrating African slavery and African homes should be added to the books, as well as pictures of the missionaries, Mr. Good, Livingstone, Mary Moffat and Stanley. A page of the notebook should be devoted to the story of each of these great African Adventurers.

If the directions, "How to Make an African Village," are being followed, the calabash, canoe and drum may be added to the village at this meeting.

Leaders will realize that in these two chapters there is much more material than is needed for one programme. If, however, the two chapters must be taken up at one meeting, it will be best not to dwell upon details, but rather to give the boys and girls a bird's-eye view of Livingstones' great life, a general idea of his vast work, and its importance.

BLANCHE E. MARSHALL.

BUSINESS DEPARTMENT.

(This very much delayed account of the Board meeting at St. Catharines, did not reach the printer in time on account of some tardiness in the mails. "Better late than never.")—Ed.

The first quarterly meeting of the new Board was held in the parlor of the Queen St. Baptist Church, St. Catharines, on Friday, Nov. 9th, at 1 p.m., the President, Mrs. John McLaurin, presiding.

Besides the members of Board, there were present Mrs. Ayer, President of the W.F.M.S. of Eastern Ont.; Mrs. Mills and Miss Baskerville.

The following officers were elected by the Board:

Recording Secretary—Mrs. Frank Inrig.

Secretary of Directors (Foreign)—Mrs. H. H. Lloyd.

Foreign Secretary—Miss Martha Rogers.

Treasurer—Mrs. G. H. Campbell.

Editor "Link"—Miss Jacqueline M. Norton.

Secretary of Young Women's Circles—Miss Edith Davies.

Secretary of Mission Bands—Mrs. R. J. Marshall.

Bureau of Literature—Mrs. Thos. Moor.

The Estimates for the year were placed before the meeting by the Treasurer. After careful consideration they were passed to the amount of \$15,875 for regular work, and advance Estimates of \$500 for Samalkot Seminary, and \$200 for Bolivia teachers, making a total of \$16,575.00.

A motion to the effect that the furlough allowance of our missionaries for this year be raised to \$500, to be retroactive, beginning with May, 1917, was carried.

Mrs. James Wood of Peterboro was appointed to fill the vacancy on the Board made by the resignation of Mrs. Frank Inrig.

The meeting closed with prayer by Mrs. Madill.

E. M. INRIG, Rec. Sec.

THE SECRETARY'S WORD.

The Muskoka Home.

As you know, we have a home in this beautiful part of the country, where our returned missionaries may rest and recuperate while on furlough. One collection each year was asked from the Toronto Circles for the running expenses of the Home, such as Taxes, Insurance, Repairs, etc. Last year only one Circle responded. Please do not forget this year. If anyone would like to give something towards a boat house it would be thankfully received and acknowledged by the undersigned.

MRS. H. H. LLOYD,

396 Brunswick Ave., Toronto, Ont.

THE TREASURER'S CORNER.

Of course you have all read with interest the article in this number of the LINK entitled "Miss Morton and Mrs. Wilkinson." I do wish you all could see the photo of these two ladies that was passed around at the last Board meeting. Kindly, intelligent, motherly, I think you would have taken them to your hearts at once.

Do you remember that in the last issue of the LINK our estimates for the year were given with the motto, "Baptists Advance." We put them in just that form, so that every Circle member—every Band member even—could memorize the list easily. And so every one knows that the second "T" in "Baptists" stands for "Teachers in Bolivia," \$200.00. Well, the "Bolivia Teachers" are no other than our friends, Miss Morton and Mrs. Wilkinson. Two hundred dollars seems a very small estimate for two new missionaries, but as these ladies are otherwise self-supporting, and as they are associate-members of our Mission in Bolivia, I think we may fairly claim them as "our Missionaries." You know, we are all the time clamoring for news from Bolivia, and I believe in future numbers of the LINK we shall hear news from our Bolivia teachers. Don't forget to pray for these, our newest missionaries.

Second call for Victory Bonds! Did you notice a strange coincidence the first week in the new year? The LINK mildly hinted that our Mission Boards wanted Victory Bonds. The "Baptist" intimated the same thing; while in the "Visitor" appeared a clear clarion call that no one could misunderstand. This triple announcement constitutes the "First Call." Now for the second. Many of you purchased Bonds just to be patriotic. You really could spare one, for Missions. And if you think you would care to, take your Bond to your Bank Manager and tell him you want to transfer it to Mrs. Glenn H. Campbell, Treasurer of the Women's Baptist Foreign Missionary Society. That is all there is to it, and the interest will be used for Foreign Missions henceforth.

The Bands have been doing famously this month. London, Talbot St. (which is not exactly the sleepest Band in the Convention) has made their pastor a Life Member of Bands. I am sure your minister would be delighted to receive a life membership for a birthday present—or at least his wife would. And did you notice that Waterford Band has made four new Life Members in a single month? Isn't that splendid?

M. C. CAMPBELL.

TREASURER'S REPORT—DECEMBER, 1917.

From Circles—

Toronto, Dufferin St., \$7.60; Blenheim, \$7.00; Mitchell Square, \$8.00; Toronto, College St. (Thank-offering, \$75.00), \$76.40; Guelph (Thank-offering), \$8.15; Simeoe (Building Fund), \$5.00; Claremont, \$10.00; Lindsay (Thank-offering), \$8.00; Midland (Thank-offering), \$9.50; Woodstock First (Thank-offering), \$20.90; Vittoria (Building Fund), \$1.00; Toronto, Walmer Rd., \$141.50; Otterville (stu-

dent), \$17.00; Toronto, Jones Ave., \$11.00; Strathroy (Thank-offering, \$10.86), \$11.95; Chatham, \$15.45; Sarnia Township, \$4.76; Kingsville, \$10.04; Toronto, Indian Rd. (Venkiah Cn., B. W., \$3.00; per Mrs. Grevell, for student, \$4.00; additional Thank-offering, 50c), \$21.35; JaJrvis St., \$37.76; Delhi (Life Membership, Mrs. W. H. Whiteside), \$25.00; Burk's Falls, \$4.48; Tiverton, \$7.00; London, Talbot St. (Thank-offering, \$52.00), \$75.00; Burtch (for native preacher at Akidu), \$50.00; Guelph, \$2.00; Paisley (Thank-offering), \$6.00; Thamesville, \$5.00; Beachville, \$6.00; Hamilton, Stanley Ave., \$8.83; Atwood, \$9.17; Tillsonburg, \$16.75; Goderich, \$5.00; Ct. Catharines, Queen St., \$15.00; Toronto, Calvary (Thank-offering, \$32.00), \$50.50; Stouffville (Thank-offering, \$5.00), \$8.65; Galt (Thank-offering, \$9.55), \$17.75; Toronto, Ossington Ave. (Thank-offering, \$13.03), \$23.48; Parkdale (Thank-offering, \$15.20), \$28.10; High Park, \$6.80; Ailsa Craig, \$2.00; Wheatley (Thank-offering, \$8.35), \$24.35; Gilmour Memorial (Thank-offering, \$8.35), \$10.35; Port Elgin, \$5.00; New Liskeard, \$2.00.

Y. W. Circles—

Stratford, McLaurin, for student, \$4.25; Ingersoll, \$8.00; Toronto, St. John's Rd., \$2.70; Hamilton, James St., \$4.00; Toronto, Bloor St. (for repairing chapels), \$16.00; Simcoe (Building Fund, \$5.00), \$15.00; Eglinton, \$5.00.

From Bands—

Brantford, Riverdale (Building Fund), \$12.00; Owen Sound, "Carey," \$5.00; Toronto, Boon Ave., \$3.25; Gilmour Memorial (student), \$17.00; Walkerton (student), \$17.00; Chatham, \$10.50; London, Talbot St. (Life Membership, Rev. H. H. Bingham), \$50.00; Waterford (Life Memberships, Mrs. Lulu Duncombe, Lionel McMichael, Teddy Scott, George Stafford), \$40.00; Toronto, High Park, Primary, \$2.67; East Nissouri, "Lower Lights," \$1.70; Fort William "S. S. Band," \$11.00.

From Sundries—

Toronto, Jones Ave. Ladies' Aid, \$5.00; New Hamburg Ladies' Aid, \$10.00; London, Talbot St., Builders' Class (for student), \$16.85; London, Talbot St., Jr. Union ("G. Susanna"), \$17.00; Wheatley, B.Y.P.U. (Biblewoman), \$20.00; Dr. M. F. Langton (for Kollu Penlamma, \$8.50; for Talla Elizabeth, \$12.50), \$21.00; Mrs. Mary Douglas (Building Fund), \$1.00; Mrs. Keenteyside (Biblewoman), \$20.00; Miss Jennie M. Beaupre (for Balakuri Minnie), \$25.00; Miss Josie Foster (Building Fund), \$14.00; Estate Mrs. Woodburne, \$50.00; Mary Shenstone Scholarship Fund, \$25.00; Convention Collection, \$101.98.

Disbursements.—To the Treasurer, \$20.83; to the General Treasurer, regular, \$1,950.00; extra for Miss Baskerville, \$50.00; for Dr. Cameron, \$50.00; War Loan payments, \$25.00; half cost of copy of will, 60c; letters of instructions to Directors, \$1.10; advertising in Baptist" for a year, \$5.00; extra pages in LINK, \$75.00; exchange, 70c.

Total Receipts for December, \$1,358.31. Total Disbursements for December, \$2,178.23. Total Receipts for year, \$2,348.49. Total Disbursements for year, \$3,563.83.

MRS. GLENN H. CAMPBELL,

Treasurer.

113 Balmoral Ave.

A "LINK" PAGE.

To The Agents—N.B.

1. The address to which all money and subscription lists should be sent is **Canadian Missionary Link, 705 Gladstone Ave., Toronto, Ont.**

All matter for publication is to be addressed as usual to Miss Jacqueline M. Norton, 50 Howland Ave., Toronto, Ont.

2. Do not fail to mark all new names on your lists, and all changes of address, in the latter case giving both old and new addresses. Try to use same initials each time.

3. The statement on the front cover is still true,—“No subscription is discontinued without definite request from the subscriber,”—or agent. Therefore, agents are urgently asked to name any discontinuances from their lists, so that annoyance and waste of papers may be saved.

If, however, a subscriber has simply changed her residence, that does not mean a discontinuance,—simply a change of address. Save all whom you can to the subscription list.

4. “In the name of our God, we will set forward our banners.” Every Circle member ought naturally to be a subscriber to our LINK,—every new Circle member ought to be a new subscriber to the LINK. Earnest women can make this true,—will you do your share?

To The Subscribers

1. Your address label ought to show correctly to what date your subscription is paid. If it says “Subscription due,” please pay up promptly, either to your Agent or directly.

2. If the paper is not coming regularly, speak to your postman if you are living in the city; enquire at the post-office if living in the country. If these enquiries fail to remedy the difficulty, send word to LINK, 705 Gladstone Ave., Toronto, who will most gladly do her utmost to correct any error.

What some say to us:—

“Money is very scarce with us, but I had rather do without a meal or two than give up the LINK.”

“My best wishes go out to you,—I find the LINK a valuable paper.”

“I do not know how our women can do without the LINK, and wish you every success.”

“I must have my address correct,—I do not like to miss my copies of LINK.”

“Wishing you Godspeed and His richest blessing on your paper.”

“We are very much in love with the Link.”

“Thanking you for the promptness of the LINK in the past year, and for all its messages, which are much appreciated, and wishing you success in the coming year.”

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