

Canadian Missionary Link.

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXVIII.

TORONTO, MARCH, 1913.

No. 7

THE GIRLS' SCHOOL, COCANADA

Miss Ida J. Ryerse.

As the lady missionary rose to go after telling the Gospel story to a group of eager listeners in a caste home, they begged her to stay longer. Gladly would she have done so, but there were other homes to visit, and the day was wearing on. "Amma," they said, "will you not come again next week?" Receiving a negative answer, they urged her to come next month, to come in three months. The missionary sadly explained that she could not come again until next year. "Not until next year! Oh, Amma!" they say, "you have told us good words to-day, but how can we remember a whole long year? Before you come again we may die, or have to go away. If you can't come, why don't you send your Biblewoman to teach us, and then we can learn and believe about your God, your Jesus." With heavy heart, the missionary must tell them she has no Biblewoman to send, and then she must go to house after house and have this scene repeated during her tour until her sad spirit cries out and questions within her, "Why have we not sufficient Biblewomen to give these people more than a passing glimpse of the Light? How can one hour's teaching counteract 365 days of idolatry and vice? How can they learn and believe?"

The missionary and his helpers had been preaching for the first time in a large village. The men and women of the lower classes had listened closely, and quite a number had remained to question. The next evening they came with a request for a teacher and his

wife to live among them, teach the children during the day and the fathers and mothers at evening time, when the work was done. Here was a good opening, a people friendly and even keen for a Christian teacher. What would the missionary do for them? He must do just what he has to do again and again during his tours, and that is, tell them as kindly as he can that there are no teachers to give them. And the knowledge of another lost opportunity to enter an open door adds its ache to the already overburdened spirit.

The kind Father inclined the hearts of the Ranees and Rajah towards our work, and now we have, as you know, a good home for native nurses, which is large enough to accommodate from twenty to thirty girls at one time. We have two trained nurses, and the last I heard, two or three in training. Why are there not more? We have not as yet enough girls with sufficient education to take the nurse's full course, because much of this must be in English. Do I hear someone asking, "Are there no girls to come and prepare in the schools for Biblewomen, teachers, nurses, etc.?" Oh, yes, there are far more girls than we can receive.

Here is another picture of disappointed hopes that occurs again and again on field after field. But the school-mistress does not often see it, because the children are chosen or rejected by the missionary at his station. After the holidays the girls from one field had been coming in by twos and threes. School had been started some two weeks when two mothers with two little girls appealed to me with a note from the

missionary. I counted up his girls, and found to complete his quota only one child more could be taken. I looked the children over, and chose the older, thinking the younger one could better afford to wait. The one mother I sent to the school with her child, and to the other one I tried as well as I could to explain, that she must take her little girl home until next year. This word had to be repeated again and again. By the time I got down to the church where our Conference was in session, this anxious mother was there also. The missionary's wife tried in vain to send her home. At last the missionary himself had to come and command her to go. Oh, the disappointment!

Have you caught the meaning of these two sets of pictures? On the one side are the dozens—yes, scores of homes where our Biblewomen might enter and bring the light of Jesus' love to women living without much joy in this world, and dying with absolutely no hope for the next. Hundreds, nay thousands, of children are living and growing in ignorance and vice, who might be taught, trained and given a lasting knowledge of the truth in their plastic years. Dozens of women are lying suffering miseries that might be helped, if not cured, by Christian nurses, if we had them. And that other picture, you mothers and girls, did you see how we have mothers in India who want their daughters trained as Christians for places of usefulness? Do you ask why we are not turning more of this raw material into the finished product? That is for you to answer.

For years we have had a school that would, when filled to the limit, take in one hundred boarders and some thirty day pupils. Some of these have been widows in training for Biblewomen. We endeavor to give our girls, in addition to a secular education equal to that of the public schools here, a daily lesson in sewing, in English, in Indian house-

keeping, and in the Bible. The last course includes the study of Genesis, Exodus, the Gospels, Acts and 1 and 2 Corinthians. The studies in the school, the life in the boarding department, and their various Christian activities, all combine to develop character and prepare our girls for future service or higher education where that is possible.

As it takes from seven to ten years to complete the course, and as only a certain number graduate or drop by the way, each year, you can see that only a limited number of new ones can be received at one time, whereas the demand for trained workers has year by year increased. So also have the pleas for admission. But what could we do? Our hands were tied from lack of room and money. At last the appeal was taken home for money to build more dormitories. This was heard and answered. These additional rooms have been built and put into use. A larger grant was asked to support these new girls, and has been granted.

The past year, taken as a whole, has been one of progress along several lines. We have a head master, though not a Christian, who is really putting his heart into his work. Another unusual thing, we have as day pupils two Brahmin widows, studying to be teachers. Will you pray that they may learn of Jesus too? We do need such workers as they could be. Among the boarders is one, though of high caste, who left her husband because of years of ill-treatment, and sought protection from the missionary. Not knowing what to do with her, she was put into the school, and is there yet, now a baptized happy Christian, doing her best to be useful and learn so she can be of still further service.

This increase of scholars meant a much more congested condition in the already overcrowded class-rooms. New class-rooms were the next imperative need. Bands, Circles and individuals

have been coming to our help in this matter. Just lately, others of God's stewards have heard the call of our needy little brown sisters, so that now Miss Pratt can begin the building of the much-longed-for addition. There is still the opportunity for others to have a share in this good work. God pays the dividends on these schools.

Simeoe, Ontario.

MISSIONARY NEWS.

Our work in Bolivia is so near the great United States of Brazil that we shall be glad to know what mission work is being done there. As a matter of fact, there are fewer missionaries at work there in proportion to the population than in either India or China. Our Baptist force numbers 23 missionaries, 20 of whom are married. These men and women are under the Southern Baptist Convention of the United States of America. There are 142 churches, with about 10,000 members, and 500 outstations, 9 primary schools, and 4 High Schools, besides Rio de Janeiro College and Seminary, with three hundred students. Do we all realize that Brazil is not only the largest of the 13 states in South America, but is large enough to hold within its borders the United States of America and the German Empire?

Here is an interesting item from the centre of the war district. A private letter written at Constantinople while the Bulgarian cannon were booming near at hand, says: "The girls of Gedik Pasha School, of various races, Turk, Armenian, Greek and others, meet to sew for the wounded soldiers, and as they sew they chat together harmoniously and sing the songs they had learned in the school. It is curious to see Greek, Armenian and Turkish girls sewing for soldiers who are fighting Greece, and hear them singing, "Star Spangled Banner."

A summer's day trip from Peitaibo to the Great Wall of China, about twenty-five miles away, impressed Mr. DeHaan with the magnificence of that revelation of China's enterprise:—

"One stands amazed at the very audacity of the plan, namely, to build a high brick-and stone wall along the whole northern border of the country, extending for hundreds and hundreds of miles, yes, into the thousands. The Chinese call it the 3,333 mile wall. It is built over mountain and valley regardless of the stupendous difficulties involved. The monarch who built the wall so as to protect the nation from the Tartar invaders on the north can be compared to the Pharaoh of Egypt who built the pyramids, although the latter, perhaps, are less of a wonder than this wall. Millions of Chinese built their lives into this wall. All natural formations were used where possible, so that the actual wall completes what nature tried to do when it threw up these mighty mountain ranges during past geological times. This wall is perhaps twice as wide at the base as at the top, and the top is broad enough for a four-horse team and wagon to drive upon and still have room to spare. Its height varies according to the location. I saw places where it must have been almost fifty feet high and mostly built out of solid stone facing, filled in with dirt. The bricks used are large, often weighing fifty pounds. The lime used is remarkable, for in many places it has stood the wear and tear of the climate better than the brick and stone. This wall was first built in the third century before Christ, which would make it at least 2,100 years old. It has been repaired since then in places. It will always occupy a place as one of the wonders of the world."—The Missionary Herald.

Many interested friends will rejoice with the Mission to Lepers in their

financial prosperity—a state of things so unusual with Mission Boards as to make us “take notice.” They asked for \$63,985 last October, in order to close their books without debt, and thought that a great undertaking. Not only did that amount come in, but \$2,750 over and above.

A worker from Washington, U.S.A., tells in “Without the Camp” of a visit to the Lepers’ Home in Iceland, where are gathered 100 lepers. She could not speak one word of Icelandic, they could not speak one word of English, but they had a “glowing conversation” in Esperanto, which, she says, they spoke better than she did. She was able to recite the Twenty-third Psalm to them in Esperanto. They are very grateful for their knowledge of the language, as it makes them feel they still “have a hold on the world.”

Christian missionaries in India for many years have been working to show the evils of caste. Intelligent Hindus are coming to see them more and more, and just now there is a movement being organized to hold a conference in Bombay, the object being to “focus the growing conviction of the Hindus that caste is a great evil.” Preparatory to this, a statement has been prepared, and is being distributed as a leaflet.

We know here in Canada with what readiness the Swedes receive our Baptist message, and it is interesting to know of the strength of our faith in their home land. A General Convention has just been held there, with about 400 delegates in attendance. They have now 55,000 members in Sweden, and have a theological seminary at Stockholm with 54 students. Growth is steady and satisfactory.

“‘Brothers, worship God.’ It was all I said as I got off my pony to greet

a little company of Karens whom I met as I was touring among the jungles. I went on, and soon forgot the incident. But they did not forget it, and now they are calling for a teacher to come to their village and teach them the worship of God.”—E. N. Harris, Burma Missions.

We have noticed here before the activity of Mormonism in this country and in other countries. Sweden and Norway have so far wakened up to the menace that they have both set apart money for lectures to warn the people against Mormonism, and Sweden is expelling all Mormons from her shores.

A message from China through Miss Mary Smart, formerly of Stark’s Corners, Que., and now a missionary in Wonan, China, will be welcome to many:—

“Since last I wrote you, many changes have taken place in China. Of the revolution, I have no doubt you have all read. Just what it will mean to China remains to be seen, but already there are results. It is the testimony of many missionaries that there is a deeper interest manifested by the people in the Christian religion, meetings are more largely attended, and the sale of books has increased greatly. Only a few days ago a proclamation was issued in this city ordering the destruction of all idols in the public temples. At first the people greatly feared, and no one dared to destroy them, but finally five men, who were well paid, destroyed the idols during the night. This is also being done throughout the Empire, and now the question is, to what are the people going to turn to worship? How earnestly we long that they may turn to the Living God.”

“Two weeks ago I had my first experience in itinerating. Miss Duncan,

our evangelist, our Biblewoman and myself spent a week at a little village about twenty-five miles from here. We travelled across country in Sedan chairs, or, if I were to speak more truthfully, we walked half the way and rode in our chairs the other half. We passed through some very pretty country, crossing three small rivers and over one range of hills. The little village which we visited, which is called "Ch'iao-t'eo," is situated in a valley surrounded by hills, so that it was a very pretty spot, indeed. The people there we found not very much interested at first, but after the news had spread around to the neighboring villages among the hills that two foreign ladies had arrived, we began to have more visitors, and among them some who were keenly interested as they listened to the Gospel Story for the first time.

"The last day that we were in this village was the birthday of a famous idol, and therefore a lucky day for marriages. We saw two bridal chairs that day, and we had people in to see us from ten miles away, all dressed in their very best clothes and their hair well covered with silver ornaments. Among these were three whom we rejoiced to see, were most keenly interested, as they listened to Miss Duncan tell about Jesus and His love for us. One was quite a young woman, one middle-aged, and one an old lady of sixty; the last was perhaps the most encouraging. Some of her friends had told her what we were telling the people, and she came with one definite purpose, "How shall I get to Heaven?" At first she could not understand at all, but gradually the light began to dawn in her heart, and she listened and asked questions until she got hold of the story of the Cross, just in its simplest form. Finally she went away, saying, "I shall go home and thank the Lord Jesus for having suffered for me."

A DAY ON TOUR.

The morning began in tent, about three-quarters of a mile from the town of Vadasalara. Before daylight I arose, and making all necessary preparations for my journey, was ready to start as soon as the fading rays of departing moonlight and brightening reflection of the rising sun made sufficient light for me to do so, and by the time the sun first peeped over the horizon was five miles on my way. After going another half mile, I made the first halt on my journey, and leaving my bicycle in the preacher's house, went over the fields to the first village. My only work there was to see the Christians. They are only five, and three of them were present. Soon one of those three interrupted my remarks by asking me to pray, a gentle hint that she would like me to go soon, so when I left there after about an hour's visit, I was in rather a desolate mood, thinking of the great need of our Christians hearing the Father's word and their unreadiness to hear when it is brought to them.

The gloom dispersed a little at the reception given me by the Christians in the next village, about a half mile from there. They, too, are few, numbering only eight persons in all, but they are always glad to see their missionaries, and express their gladness so heartily, that one forgets that they are few. Just before I reached this place the kind Father gave my drooping spirits an uplift by the sight of a large tank covered with water lilies, red and white, fit emblem of the work He is doing in calling souls up from the filth and gloom of darkened India, to blossom into beautiful, glorious life above. This, with the Christians' glad reception of the message given me, caused me to leave there with elastic step, and no feeling of weariness from my morning's journey. After taking the smile and a half walk back, I found my lunch awaiting me at

the preacher's house, and disposing of it with good appetite, I started out for an afternoon's work among the caste women of that town, accompanied by Ruth, the winsome but rather frail, in appearance at least, daughter of the pastor of the Vadasalara church, whom her father had brought to help me.

We had our uplifts and downfalls, as usual, that afternoon, the uplifts which are caused by eager, glad hearings, and the downfalls which are caused by our teaching being interrupted with a fire of such questions as "Do you wear your topee always? Does it grow on your head? Why have you gold in your teeth? How much salary do you get? How many children have you?" etc., etc." But of one uplift and one downfall I wish to write more particularly, for each of these show how much you are needed to help by "putting Him in remembrance of our need." The uplift was given when we came to the house of a young married woman, whose parents had been residents of Peddapuram, and who reminded me that she had often listened to our teaching there, when we visited her mother. What a different hearing she gave us from those who were listening for the first time! As she repeated our words to the other women, I realized that the seed sown in her young heart had not lain idle, but had grown, and needed only His magic touch to cause it to bring forth fruit into eternal life.

Here, too, as I talked I became aware that a shy young girl, who had seated herself quite close to Ruth, was asking her for something, and upon enquiry found that she wanted a hymn-book, although a pamphlet I had given her, when I found out that she could read, contained several hymns; so when she had sung several of the hymns very sweetly and without fear of those around, joined us in doing so. I gladly left one with her, in the hope that the good work begun in her heart, when she

learned to sing these hymns in our Caste Girls' School in Coanada, will be carried on until she is fitted to join the Heavenly Choir in praises "to Him who hath washed us and made us white."

Later the downfall came as we sat on the front verandah of a comaty's house and talked to a crowd of men and women who gathered around, and a Sudra man asked me the very pertinent question, why, since we were always teaching that people should not lie nor steal, the Christians in their town should lie and steal as systematically, or more so, than they had done before they took the name of Christian? It was not much help that those of whom he spoke in this case, are not our Christians, for the fear remained that in many cases our Christians are not earning any better name, and the name of Christ is more than the name of Christian to me, I trust. I tried to answer him as best I could; nevertheless I came away from there feeling sad that so many so-called Christians "have a name that they live and are dead."

Soon after that I went my homeward way, and reached my tent in time to sit and watch the setting sun paint the sky in glorious colors, and to thank the Great Artist for the clouds that form the background to the picture which reveals His majesty.

Oh, readers all, may we learn to thank Him for the clouds of discouragement and disappointment which form a background on which to paint the revelation of His wondrous love and patience!

Charlotte M. McLeod.

Samuleotta, India.

"The newest newspaper in Hankow, China, has a serial story, running in it daily, and the story is 'The Pilgrim's Progress.' It is said they consider it a thrilling story. Do you? Have you read it recently enough to know what it really is?"

WHAT WE ARE DOING.

The following notes come through Mr. Lafamme from Mrs. Craig:—

The English residents of Cocanada are investing in motor cars. The banker has secured one, one of the leading English merchants possesses one, and a number of the natives own them.

The missionary forces in India are anticipating with great pleasure the return of Dr. and Mrs. Woodburn to the work in India.

Mr. John Sherard, who has superintended the building of a number of mission buildings, including the English church in Cocanada, and who has recently been superintending the new building at the Timpany Memorial School, has been laid aside with serious illness. He is one of the valued members of the English church in Cocanada.

The Cocanada field greatly appreciated the gift of the old boat, "Glad Tidings," from Miss Selman, of the Akidu field. This boat was built some years ago by Mrs. McLeod, when she was working as Miss Stoyel on that field. Mr. Craig whisked Mr. Ralph Smith away on tour with the "Glad Tidings" a week after he landed in Cocanada.

They were expecting 77 at the Annual Conference meeting, representing all the Canadian Baptist missionaries in India. In addition there were to be six children and four new babies. At one of the mission houses alone, 16 grown-ups and 3 little people were to be entertained.

The Cocanada missionaries would greatly appreciate a telephone service in the mission houses there. It would be very useful, and save much time.

Dr. Ferguson, of the American Baptist Board, has just inaugurated a telephone service in Bishopville, the American Baptist Mission house in Madras. They will also introduce electric fans and electric lights. Electric power is not yet available in Cocanada, but the tele-

phone service might be inaugurated at any time, providing the funds were available for the purpose.

The increase in the cost of living in India is evidenced by the fact that whereas 25 years ago one rupee would purchase 16 measures of rice, which is the staple food product of the country, now the same money will purchase only 6½ measures. A corresponding increase in the wage scale has not taken place. The inevitable stringency with the day laborers is great.

Akidu.—"A tour has been undertaken in a new district, opening up north of the railway line. The work is of great interest. Five villages need teachers badly, but only one can be spared. In one village 60, and in another 30, are enrolled as enquirers. There is almost no caste feeling, the Sudras often following us into the Mala hamlets and listening to us there after we had finished in the village. Practically the whole village turned out in each case to hear the message. The work is also spreading quite rapidly near Nedadoval, and along the canal at the other end of the field. The David case has been settled out of court. The Kshatriyas came to Akidu and gave a written agreement not to interfere with the Christians, and to refer all misdeeds, real or imaginary, to the missionary before taking any action. All expenses were paid, and David will be found land at their expense. A committee of four will settle all disputes in future, and the Christians are assured land for house sites."—J. B. McL.

Akidu.—"The work among the Reddilu in the village has opened up wonderfully these last few weeks. Twenty-two women listened for two hours this afternoon in a part where we have never been received before."—E. C.

Ramachandrapur.—"Mr. C. Douglas Green, of the Mission to Lepers in India and the East, visited our leper work at the beginning of the month. He was much pleased with the Homes and Miss Hatch's arrangements for them, and spoke very highly of Mr. and Mrs. Joshee and Pastor David and his wife. The lepers will not forget his message of cheer."—L. C. J.

Vizianagram.—"Whew! it's cold. These mornings really have the bite."

Waltair.—"On the 19th the High School boys, as usual, celebrated the Principal's birthday. This is one of the great events of each year. Mr. Lazarus is greatly beloved by the boys, both old and new, and many flattering things are said about him each year at this gathering, which he doubtless deserves. He has for nearly forty years poured his life into this school, and its success has been very largely due to his efficient management and real interest in the boys."—W. V. H.

"During the closing days of the month of December several of our missionaries were in Rajahmundry, facing the bugbear of Telugu examinations. It did not seem to them to be exactly a 'picnic.' All our people passed successfully, and we congratulate them. They were: Mr. Orchard, Mr. and Mrs. Bars, and Miss Philpott, in the second examination; Mr. Dixon-Smith, Miss Marsh and Miss Hinman, in the first year's work."

Emmanuel, Victoria, B.C.—The Women's Missionary Circle sent greetings and invitations to all local sister Baptist Circles, which were most heartily accepted, and on January 29th, a united session was held. The last report of the W.B.M. Board meeting was read.

A programme rendered, and at the close, dainty refreshments were served, giving opportunity for sociability and mutual strengthenings.

We thank God for the happy and profitable time thus spent together; also for the many expressions of pleasure and appreciation from our visitors. We heartily reciprocate and hope that we may have more fraternal fellowship.

E. E. Marchant,
Cor. Secretary.

RALLY DAY IN COCANADA.

Dear Friends,—I thought you would like to hear about the Sunday School Rally we had this year on the South Cocanada field.

It was held on December 1st, which was later in the year than the rally usually is. But as Mr. R. E. Smith, the missionary for this field, was returning from furlough, we wanted to have it when he could be here.

The Sunday School teachers started off with their bright banners about seven in the morning, for, although the service was not to commence until nine o'clock, it takes quite a time to gather the children together. Some of the parents are afraid to let their children leave their own village, especially when it is to go to a church! Some children have to be sent home or to the water taps to have their faces washed. Many want to get some special article of apparel—nothing really essential, of course, for the first thing here seems to be to procure beads and glass bracelets, then if there is any money left, what we would consider the necessary things.

Some children have to be reminded about the fruit and candy they are to receive, before they will consent to honor us with their presence.

About half-past eight the lines of children came pouring in from all directions. I said lines, and really they did manage to march in some kind of order this year. It is very encouraging to mark the improvement year by year. First, the children were seated on the grass outside the church, and then we marched them in and arranged them school by school. When all had arrived there were about five hundred and thirty children.

The programme was very interesting. First came a hymn by all, "We are Soldiers of the King." Those who couldn't sing managed to make almost as much noise as those who could, so it was rather hard to distinguish the time,

and quite impossible to make out the words. However, the children enjoyed it, and we were happy because they were.

Then came the Scripture reading and prayer. Next the English Sunday School sang a hymn, accompanied by the organ, which was quite a novelty for the native children.

Then, after two other schools had responded to the roll call by singing a hymn and reciting the verse of Scripture which was on their banners, two little boys chanted some poetry, which had been composed especially for the occasion. This was to me the most interesting item on the programme. One little fellow asked the other what the array of children with banners meant, and whether they were going to war. The second replied that they were fighting, but the warfare was being waged against sin and evil. Then the first asked where their guns and swords were, and the other replied that the sword is the Word, and that many verses could be seen on the different banners before them. Then the question as to what they were paid for this work was asked, the reply being that the service was voluntary and done through love. The second boy then referred this question to the children before him, and on his asking the children why they had come, the Church School replied by singing such a bright hymn, telling of their joy in learning of Christ and fighting against sin and evil.

An address was given by the Superintendent of the schools, and also one by Mr. Smith.

The last item on the programme was the recitation of the Lord's Prayer, a little boy of about twelve years reciting a few words at a time and the rest repeating after him. The children were remarkably quiet during this prayer, and all seemed to realize that we were praying.

A collection, which amounted to Rs. 2 and hundreds of shells, which will amount to some two or three annas when exchanged, was taken, and then the children were given fruit and candy as they filed out.

Sincerely yours,
Jessie Findlay.

NEWS FROM BRITISH COLUMBIA

The Women's Board of British Columbia reports progress during the year 1912. Many of the smaller Circles and the majority of the larger Circles recored deepened and increased interest in the monthly meetings, larger attendance than any previous year, and the financial showing in advance of that of any former year.

Very gratifying to the Board has been the response on the part of the Circles to suggestions made from time to time. The Board sent out a letter, asking the Circles to appoint a committee to confer with the pastors and officers of the churches, with a view to securing a Monthly Missionary Church Prayer Meeting. The Circles responded, and to-day in British Columbia a goodly number of churches have a regular monthly missionary prayer meeting, instead of the quarterly meeting under the auspices of the Circle.

The Board sent out another letter, suggesting that the Circles appoint a committee to agitate for more missionary literature and a larger and better place for missions in the Sunday Schools. A large number of the Circles appointed such committees, some of which are responsible for the monthly address on missions in the Sunday School. Others have gone carefully over the Sunday School libraries, and have asked the schools to place the Juvenile Missionary Library set of ten books as catalogued by the Missionary Education Committee, in their libraries, and already several of the schools have added this set to their libraries, and have also in response to the suggestion of the Circle Committee, subscribed for the boys' and girls' quarterly missionary magazine, "Everyland," for their libraries, and sent for supplies of the monthly missionary paper, "World Wide," for distribution in the schools.

In July the Board decided upon a

Bureau of Literature for the province, and the Superintendent, by way of introducing the bureau and its supplies, sent packages of readings, recitations, music and dialogues to thirty Sunday Schools, with the result that in a large number of our Sunday Schools the Christmas entertainment was wholly or in part missionary.

Possibly the greatest problem in connection with the women's work in British Columbia is the problem of the small Circle with scattered membership in the small Home Mission church. How to interest and hold such a Circle, how to give the broader vision to women who are face to face with the insistent calls and claims of their own little church, is a problem yet unsolved.

Circles in British Columbia number 25, membership of Circles 610, amount given for missions during 1912, \$2,500.

F. S. McLeod,
Secretary.

CIRCLES AND BANDS.

Houghton Ist.—We held a very pleasant and profitable Thank-offering meeting on the 7th of November at the home of one of our members, Mrs. William Bain. Our President was able to be with us, for which we were truly thankful, she having been laid aside for several months. Our Secretary told when our Mission Circle was first organized, which was August 13th, 1886, with eleven members, five of that number being alive and two present at our meeting. In all those years we have been, with God's help, able to keep our light burning, sometimes brightly, sometimes dimly. Our pastor gave us a talk of a few minutes on some of the difficulties and hardships of a Home Mission pastor. After a short programme, we served light refreshments. During this year we have again taken up Home Mission work, and also re-organized our Band with seventeen members. We meet at the parsonage for our regular monthly Circle meetings.

Mrs. J. C. Foster.

New Dundee.—On November the 14th the ladies of the New Dundee Baptist Church met to form a Mission Circle. Mrs. Norton organized the Circle, and gave a helpful talk on the need of mission work. The following officers were elected: President, Mrs. J. N. Norton; Vice-President, Mrs. A. R. Bock; Secretary, Miss Sylvia Bock; Treasurer, Mrs. Fred Poth; Agent for "Link" and "Visitor," Miss Idella Poth. Twelve members joined the Circle that afternoon, and we are looking for a great many more members. The meetings of the Circle will be held in the home of the members, and will meet the third Thursday of each month. The members decided to pay \$2 per year as membership fee.

Sylvia Bock, Secretary.

Scotland.—On the 22nd of November, 1912, the Mission Band held a concert for the opening of the Mite Boxes. The programme was on India, consisting of many interesting numbers. Also a Hindu tea was served by waiters in native dress, consisting of rice and curry and tea. The money received in the Mite Boxes and part of the offering, was sent to support a native student in India, which cost \$17.00. The total offering amounted to \$21.76. We are hoping that our student will turn out to be a huge success.

T. H. Cowie, Secretary.

St. Catharines.—A very successful Thank-offering service was held by the Women's Mission Circle of the George St. Mission. A good musical and literary programme was carried out. Mrs. H. Dickenson gave a very helpful and instructive talk on "The Beginning of our Telugu Missions," illustrated by maps.

We are few in number, yet we realize our work must be what we ourselves are, and in ministering to others, we realize more and more the solemn obligation which rests upon us. The offering amounted to \$15.00, which will be equally divided between Home and Foreign Missions.

(Mrs. R.) Meyers,
Secretary.

NOTES ON BOLIVIA.

Mrs. A. B. Reekie.

Let me tell you a little of Romanism as I see it and know it in Bolivia.

In Bolivia we see it in its crude form, without the polish that learning might give it, and where there is no public sentiment to cause it to retain even proper and respectable limits. What has Rome given to Bolivia? It has given them useless rites and ceremonies. It has given them the name of Christ, which they by their vices and sins and by the worship of idols, have dragged in the dust. The Bible is a prohibited book. The priests destroy it whenever they get an opportunity, and the people are told if they read it they will go to perdition.

In Cochabamba, we have the Indians right at our door. The poor Indian women come down from the mountains, dressed in their bright colored homespun dresses and sandals on their bare, brown feet. Some of them have beautiful features, but they look sad and frightened. The women who sell milk are Indian. Those who sell fruit on street corners and many of the servants, are Indians. They are good Catholics, as every little hamlet has its church, and everybody goes to mass. They love the Virgin Mary, but they know little about her Son Jesus Christ.

Thursday and Friday of Holy week are great days of mourning. The walls of the churches are hung with curtains of black or purple, to make all seem mournful for Christ, who is crucified. In front of the altar in some churches, are the crosses, on which hang the image of our Saviour and the two thieves. In other churches we see the image of Christ on a bier. Women and children passing, stop to kiss His hands or His toes. They all look sad. Oh, if they only knew we have a Risen Christ, that is not dead but ever liveth to make intercession for us. On Saturday morning, the Resurrection takes

place. The good news is announced by the firing of crackers. Lent is over, and everyone is glad, but it is all show, for Christ is not worshipped. May is called the month of Mary. Christ seems to be forgotten, and the churches are ablaze night and day for the Virgin.

We thank God some are reaching out to know him, "whom to know aright is life eternal." It seems little that one can do in the midst of such idolatry, but we cling to the promises, and "a little one shall become a thousand, and a strong one a mighty nation."



Half-Breed Woman and Her Daughter.

In our homeland, we regard childhood as something precious, but in Bolivia, many of the mothers sell their babies "very cheaply"—that is, among the poor—and children are forced into adult life. They seldom romp or play with mother or father. Sometimes the mother is out selling all day in the Chicharia or public house, and the little ones are left to care for themselves. I have seen little boys with babies on their backs, and have heard the screams of children not more than seven or eight years old, who were being beaten by a bad-tempered mistress. Pray for the Gospel work in all parts of Bolivia.

Young People's Department.

MISSION BAND.

LESSON XII.

In March, 1912, we travelled to India with Mr. Scott, from New York City. This March we come back by the Pacific Route, with Mrs. F. S. McLeod.

"Our tickets for the home journey have long ago been procured, and our places on the 'Madras Mail' train have been spoken for, and we stand on the platform at Samalkot Railway Station. The missionaries from Pithapuram, Canada and Samalkot, and many of the native friends whom we have learned to love, are there to bid us farewell and God-speed. We talk of the home-going and the homeland, and catch the wistful look in the eyes of more than one. Then come the messages to dear ones at home. 'If you see my girls, tell them to look for us in two years,' says one; another says, 'Tell Mother only three years more.' Round the curve comes the long train, we find our places, the warning gong clangs out its message, and we say good-bye, and always will there linger in memory's gallery the picture of that group of brave, faithful men and women, every one of whom is carrying burdens far beyond his strength. The train glides out into the darkness, we make ourselves comfortable for the night, we open our shawl-traps, and get our rugs and pillows, for we have long since learned that Indian railways provide neither mattresses, pillows, towels, nor soap, and we carefully place our precious bottle of bottled drinking water in a corner, where there is no possibility of its getting knocked over, for how could we manage without water through all the long, hot April nights? Before we get ourselves fairly settled, the train crosses the long bridge that spans the Godavery River, and we wish it were daylight, that we might glimpse at the huge dam and the great locks at the head of one of the finest irrigation systems in the world. At every station there is a babel of Telugu voices, and hurrying of sandaled feet, as passengers find their places in the crowded cars. Every now and then a guard or conductor thrusts his head and his lantern into our compartment, assures himself that it is 'full-up,' and that we are all there, then passes on. When

morning dawns, we find ourselves passing stations with familiar names—Bapatla, Nellore, Ongole—American Baptist Mission stations, all of them. By noon we are in Madras, and have allowed coolies and gharry-men to take charge of us and our belongings, and get us across this 'city of magnificent distances' to the Egmore Station, where we take the 'boat-mail'—the comfortable corridor train, which makes the run from Madras to Tuticorin, a distance of 450 miles. Past acres and acres of cotton fields with hundreds of women and girls busy picking, and here and there great piles of the snowy cotton ready for the market; past miles and miles of waste-land, in which the only vegetation is cactus, and then Tuticorin, with its glaring white streets, its glaring white walks, and glaring white walls. At Tuticorin, we say good-bye to Indian railways and Indian trains. The night-trip from Tuticorin to Colombo is—well, is not pleasant; this particular bit of water has a reputation for unkindness to travellers, and we are relieved to find ourselves inside the breakwater at Colombo.

"We go ashore in one of the hotel launches, and after bath and breakfast, we sally forth. We spend hours in the fascinating little native shops, and in the museum, where every exhibit is indigenous to Ceylon, and we watch the lace-makers with their huge pillows, and fast-flying, countless bobbins, make the beautiful Ceylon lace. We call on the English Baptist missionaries in the afternoon, and after dinner, wander out on the Galle Face promenade, to see the moon rise over the water, and watch the tide come in.

"Next day we are up early, bound for Kandy, the ancient capital of Ceylon. Our train carries us through miles and miles of cocoanut groves, and we are tempted to decide that surely Ceylon must provide cocoanuts for all the markets of the world. Kandy itself charms us. The roads about the lake are beautiful, and the nutmeg and cinnamon leaves, crushed by the wheels of our carriage, send up delicious spicy odors. Here are the Peradenya Gardens, one hundred years old, employing one hundred gardeners; and that wonderful old

Buddhist temple, the 'Temple of the Tooth'; and, too, we meet the pastor of the little Baptist church, a Cingalese gentleman, who in very good English tells us of the work there. But we must hurry on, for we are bent on seeing Newara Eliya, and as our train climbs upward, we look out over thousands of acres of tea plantations, the engine puffs and pants its way up, ever higher, higher up, but always, everywhere, on the sides of the hills, on all the ledges, is the tea. We cannot linger over descriptions of the beauties of Newara Eliya, only we must say that the view from the top of Mount Padro, the highest peak on the Island of Ceylon, will never be forgotten. Above the clouds we stood, great fleecy billows they rolled at our feet, then disappeared, disclosing plantations and plains, roads looking like ribbons, and here and there lakes glittering and flashing in the sunlight. Back to Colombo we hasten, and are soon on board the German mail liner. There are hundreds of passengers, and by-and-by we find congenial friends among them.

"It is four days to Penang, and another day to Singapore. At both places we go ashore. The beautiful Government Gardens are the chief attractions. The variety of foliage in its rich coloring, and the luxuriant growth beggars description. To eyes that have looked upon the scorched, withered, parched palms of India, the grass in Penang really seemed greener than any grass we had ever known.

"From Singapore to Hongkong, it is five days—five days in the China Sea, where the awful typhoons we read of are of such frequent occurrence. With thankful hearts, we sight Hongkong, and find ourselves safe in its magnificent harbor. Travellers tell us that, from the harbor, Hongkong reminds them of Edinburgh, built as it is from the water's edge up the face of the hill. We find it true that 'distance lends enchantment to the view' of the Chinese quarter, which, upon closer inspection, is squalid and dirty and unattractive. Sedan chairs take the place of horses and carriages in Hongkong. We enjoy the sedan chairs, and are fortunate in having a clear day for our trip to 'the Peak,' from which we have a view—a bird's-eye view of the city and the harbor with its fleet of native boats, which are really the only home thousands of Chinese know, for on those

boats they are born, live their lives, and die. The steamers at their berths are interesting. They fly their country's flag, and nearly all the flags are there. The British gun-boats, and countless launches puff their way in and out of the maze of shipping. Across the busy harbor is the town of Kowloon, and back of Kowloon the ghastly yellow sulphur hills.

"It is at Hongkong we take the Canadian steamer 'Empress of India,' and three days later, find that a day in Shanghai is possible. We go up the river Yangtze in the Canadian Pacific Company's tender, and at the jetty hire a carriage, for we want to see Shanghai. We are driven through the French, the German, and the English concessions, and out the Bubblingwell Road to the bubbling well, an open well, the water of which is really bubbling. Then we go to the native city, at the gates of which we are told that we must see that on foot, and, indeed, there is no other way, for the gates are too narrow to admit a horse and carriage. The streets it-side are narrower still; stretching out our arms, we easily touch the walls on either side, and these narrow streets are full of Chinese men and women, and the filth is indescribable, and the odors like unto nothing that we have ever imagined. We do not linger in the native city, few are its charms for us; the beautiful Foreign City just outside its walls is more to our liking. We say good-bye to Shanghai and to China, realizing that we have seen only the ports, not the real China—the China of the interior.

"The beauties of the Inland Sea of Japan delights us through the long, sunny hours of one day. The few hours ashore at Kobe and Yokohama, fill us with a desire to know Japan and the energetic, enterprising little Japanese people, and we resolve that some day we will come to Japan and get acquainted, but just now we are homeward bound. Twelve uneventful days there are between Yokohama and Victoria, and, after twelve days out of sight of land, the snow-clad mountains of Vancouver Island and the mainland, look good—very good. Victoria has a homey air about its wharves even, and the five hours between Victoria and Vancouver, are full of delights, and, on the wharf at Vancouver, are friends with welcoming smiles and welcoming hand-clasps, and we are at home! Our

feet once more tread the dear homeland soil. It has been a long journey—eleven thousand miles from Samal-kot to Vancouver, but has not all we saw and all we learned concerning our work in India deepened our interest in the work and the workers! The boys and girls in the Telugu schools, the Christians, and the missionaries will all have a bigger, better place in our hearts than ever before."

Now, dear "Mission Banders," East and West, after reading this good letter from Mrs. McLeod, who spent so many years in India, let us retrace our steps. Re-read these twelve lessons. Then will you not write on this little examination paper?

1. Give the boundaries of India.
2. Name ranges of mountains, the highest peak, and great rivers.
3. Name five of India's great cities, and give one fact, at least, about each.
4. What is India's population?
5. How is India governed? How did the British gain possession of India?
6. Define the following terms: Rupee, thugs, Kali, suttee, anna, Aryan.
7. Describe rice-growing, and a tea-plantation.
8. Describe the climate of Telugu-land.
9. Write a sketch of any one of the following: A heathen, the story of Kassamma, or Narayana, the Telugu teacher.

Rewards.—(1) A missionary book; (2) and (3) Pieces of crocheted work, done by India school girls; (4) The "Link" for one year.

Rules.—1. The writer must be a member of a Mission Band, and under eighteen years of age.

2. After careful searching and reading, all "Links" must be laid aside, and the writing be done without outside help.

3. Use one side of paper only. Number the sheets, sign clearly, giving name of Band, your name and address. The Band leader will also sign, with her address.

4. All papers must be sent to the Band Secretary by April 8th. Successful members' names will be printed in our May Corner.

Address—

MRS. G. W. BARBER,
35 Charlotte St.,
Brantford,
Ontario.

BOARD MEETING—WESTERN SOCIETY.

The second quarterly meeting of the Women's Baptist Foreign Mission Board of Ontario West, was held on Friday, February 14th, at the home of Mrs. Freeland, the President, Mrs. Firstbrook occupying the chair. The meeting, which was well attended, was opened with a Bible Reading, followed by a season of prayer. Out of the minutes of the quarter, much routine business arose, the greater portion of which was laid on the table for further consideration.

Mrs. Lloyd and Mrs. Fenton, the new Foreign Corresponding Secretary, were appointed to arrange for speakers for the associational gatherings.

The Treasurer's report showed an increase which was very gratifying.

ETTA M. PUGSLEY,
Rec. Secretary.

NOTICE—EASTERN SOCIETY.

As the money is coming in very slowly so far this quarter, and as it is very badly needed for the work, will the Circles and Bands of the Eastern Board do their best to help, and remember that their quarterly board meeting is to be held on the second Friday in March.

JESSIE OHMAN,
Treasurer.

AN APPRECIATIVE WORD.

In the death of Mrs. H. N. Dancy, which sad event occurred on the 20th of January, the Mission Circle of the Beverley Street Baptist Church lost a most valued member. Mrs. Dancy had filled the office of treasurer for twenty-eight years, and was always in her place at the meetings. Her wise counsel will be greatly missed, but she has left an undying testimony of faithful and devoted service.—M. C. C.

THE NEWS IN INDIA.

Cocanada, Jan. 23, 1913.

The cablegram which came on Tuesday morning, saying, "Begin classrooms, money being sent," caused great rejoicing in our midst.

Just the morning before, the headmaster had told me of some Indian gentlemen who had asked if they might send their children to our school, but on account of our overcrowded classrooms, we had to send them word that we had no room at present, but that next year we hoped to enlarge our building, and then would be glad to receive all who cared to come. It is really very remarkable that the high caste people should think of such a thing as having their children come here, where they know most of the pupils have come from the outcastes. But they know that work in mission schools is more thoroughly done than in other schools, and they want the best.

There seemed to be a wonderful opportunity before us of extending our influence if we only had more room.

At our family prayers on Monday night we made this a special subject of prayer, and on Tuesday morning the cable came. Such answers are a rebuke to our small faith. "Before they call I will answer."

That evening the teachers came to ask if they and the pupils might send a resolution of thanks to the Board. So we had a meeting on Wednesday evening, when this resolution was unanimously passed. I wish you could have been present to hear the speeches. The headmaster, a Hindu, spoke for about half an hour. Then two Christian women teachers spoke, followed by short addresses by three of the older girls. Then Miss Murray told of what it meant for the home people to give this, and how it had come in answer to prayer.

We are very glad the cable was sent, for by it we gain a whole month, and will now be able to get the building materials down before the canals close. We hope to get right to work, and if no delays occur, we ought to have our rooms before long. We are very thankful to all who have given the money.

With all best wishes and heartiest thanks to all who have helped,

Yours very sincerely,

LIDA PRATT.

Resolution passed unanimously at a meeting of the teachers and pupils of C. B. M. Girls' Boarding School, Cocanada, on 22nd January, 1913, with Miss A. C. Murray in chair:—

The teachers and pupils of the C. B. M. Girls' Boarding School, Cocanada, being ever grateful to the Canadian Baptist Foreign Mission Board for the manifold acts of beneficence done to their motherland by way of education, both secular and religious, and medical relief, express their hearty thanks to the Women's Board and to all who by love, exertion and self-sacrifice have helped in sending an additional grant of Rs. 4,500 for the extension of the school building just at a time when more space was badly needed on account of the increasing strength and popularity of the school; and ever pray for the peace and prosperity of the donors.

Kindly note that, though sufficient funds have gone out to India to commence the building, there yet remains \$225.00 to be raised before the completion of the building. It is hoped that this sum will be in the hands of the Treasurer, Mrs. Glenn Campbell, within the next few weeks. M. C. C.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST)

TREASURER'S REPORT FOR JAN., 1913.

RECEIPTS.

From Circles—

Toronto, Elm, for "Venkamma," \$8.00; Toronto, Roncesvalles (Bolivia, \$9.73), \$19.30; Boston, \$5.35; Belleville (Thank-offering, \$4.65), \$6.73; Toronto, Waverley Rd. (Lepers, \$3.00; Thank-offering, \$20.00), \$23.00; Toronto, Walmer Rd., \$27.47; Guelph (Thank-offering, \$6.98), \$9.28; London, Talbot St. Thank-offering, \$36.84; Stayner, \$1.87; Freelon, \$5.00; Hamilton, Victoria Ave., \$5.50; Toronto, Annette St., \$5.75; Toronto, College St. (Thank-offering, \$8.10), \$24.20; London, Talbot St., \$23.50; Brantford, Calvary, \$8.75;

Daywood (Thank-offering, \$7.00), \$12.00; Toronto, Ossington Ave., \$13.15; Courtland, \$2.00; Toronto, Beverley for "A. Eliah," \$17.00), \$26.65; Toronto, Bloor St. (Thank-offering, \$66.80), \$116.07; Brantford, Immanuel, \$4.85; Port Elgin (for "V. Bhagyamma," \$4.25); Toronto, Myrtle Ave., \$6.70; Chatham, Central (Thank-offering, \$8.00), \$10.00; Toronto, Dufferin St., \$9.04; Wilkesport, \$2.00; Sarnia, Central (Thank-offering, \$11.60), \$21.10; Durham, \$5.00; Glammis (Special Thank-offering), \$4.00; St. Thomas (Bible-woman, \$10.00), \$25.38; Parkhill, \$1.85; Brantford, First, for Miss McLeod, \$50.00; Hamilton, Wentworth St. \$4.00; Toronto, Immanuel, \$20.20; St. George, Y.L., \$1.25; St. George, \$10.20; Toronto, Jarvis St., \$29.50; Hamilton, James St., \$13.40; Sparta (Thank-offering, \$10.50), \$11.23; Grimsby, \$7.00; St. Catharines, Queen St. (per Mrs. Mills, for two Bible-women), \$50.00; Toronto, Waverley Rd. (Thank-offering, \$13.53), \$21.13; Bethel, King (Thank-offering, \$2.50), \$5.00; Arkona, \$5.45; Brantford, Park, \$20.38; Toronto, Danforth Ave., "Sorosis," for "Ch. Kerana," \$12.50; Toronto, Danforth Ave., \$10.20; Toronto, Indian Rd. (Bible-woman, \$9.98), \$20.28; Woodstock, First, \$10.00; Barrie (Thank-offering, \$5.40), \$10.50; Hespeler, \$10.00; Gravenhurst, \$5.00; New Dundee, \$5.00; Peterboro, Park, Thank-offering, \$4.00; Burk's Falls, \$5.25; London, Adelaide St., \$20.75; Hatchley, \$2.00; Denfield, Thank-offering, \$34.00; Cheltenham, \$2.50; Wheatley, \$5.25; York Mills, \$5.85; Hamilton, Victoria Park, \$5.00; Langton, \$5.00; East Toronto, Thank-offering, \$24.53. Total from Circles, \$920.93.

From Bands—

Boston, \$1.00; Glammis, \$2.40; Fort William, for "K. Martha," \$20.00; Cheltenham, \$1.15; Toronto, Beverley, \$2.50; Port Arthur, for student, \$4.25; St. George, for student, \$6.25; Peterboro, Murray St., for Bible-woman, \$25.00; East Toronto, for Student, \$17.00; Walkerton, for Student, \$4.26; Niagara Falls, Morrison St., for Lepers, \$6.00; Glammis, \$2.00; Binbrook, \$3.00; Sarnia, Central, \$2.75. Total from Bands, \$97.56.

From Sundries—

Investment in trust, \$8.75; Investment, Miss Davies, \$10.00; Mrs. R. W. Elliot (for Dr. Hulet, \$100.00; for Miss

Corning, \$100.00), \$200.00; "A friend" for Cocanada Class Room Building, \$25.00; "A friend" for Lepers, \$25.00; Miss Richards, Castleton, special Thank-offering, \$1.00; Woodstock, First Ch. Y.W. Club, \$25.00 (for membership for Mrs. J. M. Warner; Courtland, Boys' S. S. Class for Lepers, \$1.00; Hamilton, James St. Phil. Class, for Xmas prizes in Timpany Memorial School, \$5.00; Miss Maria Boon, for Lepers, \$1.00; Miss Margaret Boon, for Lepers, \$10.00; Mrs. Boon, for Lepers, \$2.00; Mrs. H. McLean, Wyoming, \$1.00; Mrs. A. S. Smith, Wyoming, \$1.00; Mrs. A. Chalmers, Sarnia, \$1.00; "A member of Bloor St. Circle," \$25.00; Woodstock, First Church Y. W. Club, \$10.00; Campbellford S. S., for "P. Martha," \$10.00; Toronto, Dovecourt Rd., Steadfast Builders' Class, for two teachers at Ramachandrapuram, \$40.00; Mrs. E. Tingley, for "P. Veramma," \$25.00; "F. and A.," for "Sayamma and V. Anna," \$20.00; Orilia, Phil. Class, for "P. Mary," \$20.00; Toronto, Indian Rd. Y. L. B. C., for "Edia Alice," \$4.25; Brantford, Park Church Y.P.B.S.C., for "K. Bagamma," \$20.00.

The following for Cocanada School Class Building: "A Friend," \$500.00; Mrs. J. Firstbrook, \$25.00; Mrs. Wm. Davies, Sr., \$25.00; Mrs. James Ryrie, \$25.00; Mrs. Harry Ryrie, \$10.00; "An Investor," \$150.00. Total from Sundries, \$1,226.00.

Disbursements—

By cheque to General Treasurer, on estimates for India, \$950.58; Furlough Allowance, Miss Ryerse, \$33.34; Extras, Dr. Hulet's Hospital, \$50.00; Lepers, \$3.50; for Cocanada School Class Room Building, \$800.00; to the Treasurer, \$20.83; Exchange, 40c; Postage, \$2.00.

Total Receipts during January, 1913, \$2,244.49; Disbursements during January, 1913, \$1,860.65.

Total Receipts since October 21st, 1912, \$4,576.81; total Disbursements since October 21st, 1912, \$4,526.95.

During the month, Woodstock, First Church Young Woman's Club, and New Dundee Circle have reported to the Treasurer for the first time.

MARIE CAMPBELL,

Treasurer.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.