

Canadian Missionary Link

VOL. XXXIII.

TORONTO, APRIL, 1918.

No 8

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent
Into the woods my Master came,
Forspent with love and shame.

But the olives they were not blind to Him,
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content
Out of the woods my Master came.
Content with death and shame,
When Death and Shame would woo him last.
From under the trees they drew Him--last
When out of the woods He came.

— Sidney Lanier

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MISSIONARY NEWS.

The women of the United States are not forgetting the needs of the negro soldier. A new organization, called "The Circle of War Relief for Negro Soldiers," has been formed, both to provide soldiers' comforts and to look after their families.

The children in Mission Schools of the Philippine Islands are doing their share to help sufferers from the war. For their breakfast they were accustomed to have four pieces of bread and a cup of ginger coffee. Now they are getting along with three pieces, and sending the fourth to the hungry children of other lands.

Listen to this, and ponder thereon:—

A remarkable case of neglect here at home is reported in one of our exchanges by a Presbyterian missionary, who found in one of the lumbering districts of the North-West a town of 1,000 inhabitants where no religious services had been held for three years, unless the daily prayers of a Hindu priest could be so called. The town possessed a fine school, and many boys and girls, but no religious teaching.

The Baptist Standard of Texas reports the existence of a few theological antediluvians in that State. From their minutes it quotes this statement of hardshelled wisdom: "This Association forever disclaims all connection with any missionary society, by whatever name it may be called. No church shall hereafter be admitted into this union until she have first produced satisfactory evidence of her being opposed to all missionary schemes." After this we are not surprised that the eleven churches in the Association did not receive in the year past a single new member, and that the total contributions reported from all its churches amounted to but \$12.—Sel.

Not many of us realize that France holds to-day, on account of war conditions, thousands of natives of India. They comprise almost a dozen different races, of as many different languages; but fortunately for the missionaries, who have in some cases come from India to look after them, most of them understand Hindustani. They gather in hundreds to hear the messages of the missionary—sometimes the numbers of the audiences running into the thousands.

Proof is becoming abundant that the Moslem people of Afghanistan were originally Jews. Tablets written in Aramaic characters have been unearthed, and the Jews themselves say they believe that the Afghans are descendants of the Hebrews deported by the Assyrians from Palestine.

THE FOREIGN MAIL BOX.

A DAY ON TOUR.

Miss L. M. Jones.



N Nov. 15th (yesterday) my two Biblewomen wakened even before the sun, and busied themselves with their cooking; so we were ready for the bullock-cart, which was to take us to Valluru, some time before it came. The women took uncooked rice tied up in a cloth, and I took some home-made bread and nut sandwiches, a bottle of water, and some plantains. We took two large pictures, mounted, a number of picture postcards, little lesson pictures, and quite a supply of Telugu leaflets for distribution. Our boat serang, Subbanna, was not well, so I sent the two women and our books, etc., and Subbanna ahead in the cart, while I followed a little later by bicycle. I soon overtook the cart; so had time for a little prayer with a Christian family about a mile from the canal, where I left my bicycle, and after seeing the Dresser at the Government Hospital about Subbanna, I joined the women in the cart. As we went through the streets of Mendipeta, a large town, we gave away quite a number of leaflets. After giving away two or three, we had nothing to do but supply the demand of men and boys, who met or ran after our cart. Some ran quite a block. There were many places in Mendipeta where we would like to have stayed and told the Gospel story, but they could not be seen on this tour.

Leaving Mendipetta, we came upon the two-and-a-half-mile road to Valluru. The last time I travelled here it was very sunny, and no shade. Yesterday it was changed and the road was muddy, but for a g———!

Are there any lake-flies down at Balmly Bench? I do not remember seeing them there, but when I was a little girl I sometimes spent my summers on Lake Erie. These flies used to come in thick clouds around the lighthouse lights at Port Dover in the evening. Just as I reached that "g" in my letter, these same flies and a smaller sister's family swarmed around the light, plainly saying: "Stop writing. Dorothy and Stewart do not want to know about the road to Valluru." So I have shut them out by having all the windows and doors closed, and will try to hurry to something interesting; but I thought you might be glad to know that there are a number of shade-trees now that will soon make that road comfortable for travellers.

About a mile from Valluru we passed the road to Nelatas, but it was quite impossible, for the rains have been heavy and constant. There are two ways of reaching the Christian School in Valluru. Both would be muddy. After receiving contrary advice from different people, we sent our cart along the main road and walked on the short-cut—a raised road along the canal bank. We carried considerable mud on our feet before long. (Excuse me; dinner is ready, and I am so hungry, though it is only 6.30 p.m., that I can hardly finish this sentence.) Before reaching the school, which with difficulty I managed to do without falling, quite a number of people were spectators of my slow and steady progress. The teacher, Thomas, and his wife, Subhadramma, wished so much that I had come the other way. When across some pieces of wood I reached the school, some

sixteen children were quietly seated against one wall—three in the second class, two in the first class, the rest in the infant class. First, the children sang a hymn very heartily, and we had prayer. Then a great time began.

We had given for our Christians and school girls a course of twelve lessons on God's character, His wisdom, His holiness, His faithfulness, His justice, His love, His power. These were illustrated by the stories of the Creation, the Defeat at Ai, God's care of Elijah, the Feeding of the Multitude, the Parable of the Talents, Christ's Crucifixion and Resurrection, and the Resurrection of Lazarus. Each story had a Golden Text, and besides, Psalm 85: 6-13 was to be memorized. Then there were the verses in connection with the Evangelistic Campaign: "God commendeth His love towards us, in that while we were yet sinners Christ died for us," and "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The teacher began to bring in girls who were carrying little brothers or sisters, or baskets to gather sticks or other fuel. They were not specially clean or attractive. Several heads of hair were like brush-heaps. But they recited most of the verses. Subhadranna had been teaching them at different times during the year at their free moments. Then she brought in young and older mothers not Christians, shy and nervous, declaring they did not know the verses; but with their fears allayed, some recited as many as twelve. One blind young woman recited 21 verses; told the story of Elijah, of the feeding of the multitude, and of the talents, and sang hymns to match. We had lately visited other places, where, with great difficulty, the recitations were from one verse to six; so this was a pleasant surprise. Then the school children recited all the verses; told one, two and three stories, and sang. They brought a clean, pretty, fair little maiden, the age Mary was when I left, and set her on the table, where she sat and recited, in sweet baby Telugu, ten verses. Then we had a meeting with the Christian women, who recited the verses, very often with a little grandchild or daughter near by to help them over the hard places. One old lady, Mangamma, found it difficult; but at each side stood her helpers—a little grand-daughter on one side and a little grandson on the other, about five and seven years old, respectively. I wish I could have taken a photograph of the inside of the little schoolroom and its occupants. Even the grown folks were glad of the picture-cards, and when one found she had been given a picture of Elijah, whose story she knew, she was specially delighted.

After eating my little lunch (the women had been given their meal, their rice being refused) we went to the town, where some caste women recited verses. At one place I could not speak at all because of five babies belonging in the house. One or the other was crying all the time. This was the home of one of our school-girls, Manikyamba; but, as I said, I could do no more than sing a little, and leave. The children were all fair and pretty.

At another house we had a great crowd of women and children, very interested and attentive. We stayed a long time, but left them unsatisfied. A Brahmin woman, Venkamma, was much interested; also Kumma Suramma and others; but our time was limited, and we hurried, through muddy streets, to our cart, reaching the boat just before dark. Miss Hatch intends taking Subhadranna on as Biblewoman, so you may hear of her again.

It rained off and on this morning, and threatened to keep up the same performance in the afternoon, so I stayed in the boat. To-night it seems to

have cleared. The mosquitoes are very troublesome. Subbanna poled the boat down in the dusk, so we are near home. If it does not rain to-night or in the morning, I am expecting the Caste Girls in 2nd, 3rd and 4th classes to come for a two-mile trip on the canal, and learn about canals, locks, boats, etc., etc. Would you not like to come, too?

NOTES FROM THE FIELD.

Ramachandrapuram.

Dr. Hulet reports that her Biblewoman's work is full of encouragement. She sends them to villages where there are new converts, or where awakened interest has been shown, and they stay for some time, teaching and encouraging the inquirers. A number of conversions have been the result, with indications of more to follow. Her medical work opens doors for them in very many places. She very much regrets that she cannot go out and see for herself, but her heavy medical work with the schools ties her very closely to the station. Her hospital is becoming a strong rival of the goddess Veeramma. A number of her worshippers have become patients of our little doctor, and have been helped physically and they always hear of the Great Physician, who can heal the soul as well as the body.

Miss Jones is very busy on the Ramachandrapuram field looking after her many schools, teaching her Biblewomen, holding meetings with the Christians and touring over the field. Her last letter was written on the boat, with the rain pouring down over her head.

Cholera and other sicknesses were universally prevalent during the rainy season, some families losing several of the members. Her own workers at one time were nearly all ill. She was well and thankful that she could go about among them, carrying comfort and help.

It was an event of great importance when the Cocanada Caste Girls' School moved into its new quarters on the 2nd of April. We hope that its wanderings are over, and that now it will have a chance to take root and grow. The building, though not built for a school, does very well for temporary quarters. The fine large yard where the new building will be placed has been cleaned and shade trees planted. This fine property will be a fitting memorial to Miss Simpson for her splendid pioneer work. Miss Pratt is looking after the school during Miss Baskerville's absence.

MISS PRATT'S BURDEN AND JOY.

I spent two months in Kodaikanal, where I enjoyed a most restful and helpful holiday. Freedom from care, with time to be quiet, time to roam over the grand old hills and enjoy nature in one of its most beautiful spots, time to read and think, all help to make one feel normal again after months of strenuous work, and give one new courage to face the work of a new term.

Boarding School opened on July 3rd, with 185 in attendance. There were more changes on the staff than in any previous year. Miss Peacock resigned and has since become the wife of Mr. Giddi Reuben, B.A., one of our High School teachers. Balakuri Sarah married a teacher on the Ramachandrapuram field. Gumida Sarah moved away from Cocanada, and her husband was transferred, and Dundi Karanamma resigned to take up other work. Miss Peacock's place is taken by M. Lizzie, daughter of our pastor, and the first girl matriculant of our own High School. The other vacancies have been filled by three of our old pupils, who have since taken training.

Caste Girls' School.—It was an event of great importance when, on Monday, April 2nd, we moved into our new school, which had just been purchased. The building, although not built for a school, serves the purpose very well for a temporary arrangement. The front room is long and narrow, and we have it divided by bamboo mat screens into three sections for the different classes. There are two small rooms at the back for the infant classes. There is a small yard at the back of the building where a school garden will be put in. The fine large yard adjoining this, where the new building is to be placed, has been cleaned and some shade trees planted. The classes have their drill exercises here. I give one morning a week to this school, examining the classes in Bible and sometimes other subjects. The work of the Head Master is not very satisfactory, but the other teachers, I believe, are faithful.

Zenana Work.—The two assistants and nine Biblewomen go on with their work regularly and give interesting and encouraging reports of the meeting which I hold once a month with them.

Sunday Schools.—The Evangelistic School work was much hindered by the excessive rains, which continued through most of the quarter, but when possible seven schools were conducted.

I continue to enjoy very much the work in the Church Sunday School, which has an attendance of about 180. Teaching the Young Men's Bible Class has been a real joy. Most of the members are from the Industrial School, some from the High School, and one a College student.

Once More!

Notice Change of Address

All Communications concerning SUBSCRIPTIONS or containing MONEY must be addressed to—

MISSIONARY LINK

705 Gladstone Ave., Toronto

THE MISSION CIRCLES.

Kingston.—The First Baptist Mission Circle held its annual Thankoffering on the evening of Jan. 21st. Rev. D. Laing presided. After devotional exercises, Mrs. Clark favored us with a solo. We were pleased to have with us Dr. Jessie Allyn, a returned Missionary from India, who gave a most inspiring address on the medical work at Pithapuram. From her address the audience gained a clearer idea of the costumes and manners of the inhabitants. At the close of the meeting a standing vote of thanks was given her in appreciation of her excellent address. Our offering amounted to \$13.50, to be divided between Home and Foreign Missions.
M. J. PIXLEY, Secy.

Osnabruck.—The work here goes on steadily. In the Fall we held our Thank-offering meeting, when we had a visit from Rev. Mr. Reid of Cornwall, who gave us an inspiring address. Later, we had a social gathering, which took the form of a banquet of the Circle members and their husbands, at the home of Mr. J. P. Ferguson. The evening was spent in games and social intercourse, and at the supper table mite-boxes (home-made) were distributed to the various members. We have been anxious for some time to increase our giving, and for this year we have adopted this plan, which, we hope, will bring in good results a year hence. We study in our monthly meetings the book, "World Peace and World Missions," and besides we use the Missionary Pictures, which have been helpful in increasing our interest in our missionaries. We thank God for the past, and look forward with hope to the future.—Sec.

Bracebridge.—The annual Thank-offering Meeting was held in the church on Nov. 29th. The reports from the Convention were given, and the collection and contents of the mite-boxes, which amounted to \$12.61, were taken up.

A good programme was rendered, after which refreshments were served. The meeting closed with prayer by the pastor, Rev. W. E. Morrow.

A. M. COOMBS, Secy.

Wallaceburg.—Our Mission Circle carried out a very unique programme last year. At the meeting in February many of the Circle members told how each became interested in Missions, which proved to be a very helpful meeting. At another meeting letters from Home Mission pastors were read by members who had written them concerning the work on their field of labor. Later in the year, we received letters from pastors and helpers of Foreign Mission fields. We have in our Circle Thankful Boxes. When a member feels grateful for blessings received she drops an offering into her box. These have helped us financially as well as spiritually. We have raised the 25 per cent. extra that was asked for, and have thus helped our Directress of the Western Association to feel that this year has been the best in the eighteen years she has been in office. New members have been added to our Circle and one member was made a life-member to Foreign Missions. Money raised during the year, \$149.67. We feel we have every reason to thank our Heavenly Father for His goodness to us.

LILLIE LINDSAY, Secy.

Windsor.—The Bruce Ave. Mission Circle held its annual Thank-offering Meeting on Thursday, Nov. 1st. The President, Mrs. Scofield, presided, while the devotional and business part was carried on.

Rev. Mr. Ashmore, the pastor, gave a very interesting address on "The Object of Missions." Miss Wall rendered a very beautiful solo. The offering was gathered, each lady quoting a verse of Scripture. Twenty-eight were present, and \$24.50 the amount taken in.

On Thursday, Dec. 6th, about 50 members of the Windsor and Walkerville Mission Circles met in the parlor of the Bruce Ave. Church. Mrs. Scofield presided, and after the usual devotional and business part of the meeting, Miss Ritchie, the Directress, gave a very able address and a most enthusiastic report of the Convention. Mrs. Townsend and Mrs. McKellar rendered a duet. Tea was served, and all spent a social half hour.

CHARLOTTE WILLEY, Secy.

Wheatley.—The Mission Circle held its annual Thank-offering Meeting in November, when the reports presented were found very encouraging. We have thirty-two names on the roll and our feelings are of thankfulness that all have been spared to see another year's work begun. We find the printed programmes very helpful.

Rev. C. E. Burrell of the Leamington church gave us a very interesting address. The proceeds of the evening amounted to \$44.11. The amount raised during the year was \$108.00.

EDITH HYATT, Secy.

Barton St., Hamilton.—Sorry to say our Society has been disbanded for some time, for various reasons. However, we are glad to report that several new ladies have united with us and we have taken courage and hope to become, though small in numbers, a good Society.

Sorry to say our Directress, Mrs. Doherty, was unable to be with us on account of the blockade on the railroads. Mrs. Wm. Hendrie, who is always ready to help on a good work, offered her services. A meeting was called for the 17th on January at the home of the pastor's wife, Mrs. J. A. Moe. Mrs. Hendrie gave a talk on the Mission work, and based her remarks on verses of Scripture: Matt, 28: 18-20; John 20: 1-18; Acts 1: 8; after which Mrs. Moe and Mrs. Devine led in prayer, and we proceeded to business.

Officers elected: Pres., Mrs. Robt. Devine; 1st Vice-Pres., Mrs. F. Fields; 2nd Vice-Pres., Mrs. J. A. Moe; Secy., Miss Cora McMichael, 5 Wright Ave.; Treas., Mrs. J. Miracle. The Pastor, Rev. J. A. Moe, closed with prayer, after which lunch was served.

MRS. J. A. MOE.

East Flamboro.—On the 9th of January, 1914, "The Gleaners'" Mission Band of the East Flamboro Baptist Church was organized with a membership of nineteen. To-day, January 20th, we held our fourth anniversary gathering (with a membership of 32), the day being beautiful, bright, cold and sunny, an ideal winter's day. The attendance was good, and the meeting a very enjoyable one.

In November we secured mite-boxes, which were distributed to the members of the Band. Feeling that the interest was not increased by allowing them to

remain out too long, we had them opened, and were delighted to find that the amount of \$6.50 had been gathered by the children.

We had been contemplating the support of a Biblewoman, to represent us on the Foreign field, and finding the results of the mite-boxes so satisfactory, we fully decided.

EBA B. HAINES.

SUPPOSE IT WERE YOUR BABY.

In her hut a young African mother sits upon the floor playing with her first baby—a dimpled, crowing, merry little rogue of two months. The wrinkled old grandmother looks on with pride and adoration. The tall father smiles as he watches the pretty scene.

Baby was four months old when Granny gave a cry of dismay as she found his upper jaw swollen. The two women, with fear in their hearts, passed their fingers over the swelling and told each other that it was only because he had fallen and hurt his lip. But the baby opened his mouth and threw back his head and laughed and there was the unmistakable white point of a tooth pricking through.

The mother screamed and ran wildly about, clutching her baby to her breast. A crowd gathered and looked with pity on the raving mother whose baby was doomed to die. Did not the ancient wisdom of the tribe teach that if a baby cuts its first tooth on the upper jaw the father will die unless the baby's life be sacrificed?

Days of anguish passed. At dusk one evening, Granny strapped baby to her back and disappeared into the forest, the beautiful boy sleeping peacefully as she walked. Tears fell on her wrinkled cheeks. Beside a deep forest pool she stood. She tried to untie the goatskin thongs across her breast that bound the warm little body to her back. She could not. An hour passed as the old woman stood in the darkness of the forest and the black darkness of her fearful soul. Then, untying the knots, she dropped the baby into the pool and ran, stumbling and moaning, along the narrow path. Poor grandmother!

"She has done well," said the people. "She has saved the young chief's life." Only the knowledge of our Saviour can change this sad state of things.—Tidings.

So many of us like a motto to work by. Here is a verse "Missions" gives to help such ones of us:

"Give us a watchword for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the Church from rest,
To heed her Master's high behest.
The call is given; ye hosts arise—
Our watchword is EVANGELIZE!"

THE YOUNG WOMEN.

"PICTURE BRIDES."

(From "A Visit to Angel Island with Miss Maurer," told by La Mar Sheridan in *The Epworth Herald*.)

"There were—Oh, twenty-five or thirty of them, on a long bench in a sort of wire cage, their hands folded discreetly in their laps, their rosy faces the picture of demureness.

"On the other side of the wire netting sat an equal number of Japanese men, who were their husbands, according to the Japanese custom of marrying by picture. The girls had just come over from their own land; the men, who had never seen them before, were from San Francisco; the marriages had been fixed up by mail.

"It must be an exciting thing—marrying in such a lottery fashion. And those men were curious, too! First they'd look at the picture in their hands, and then they'd peek through the netting and try to identify their girls. But those discreet little maidens never raised their eyes once.

"Presently an official went into the girls' cage and called a name, and then into the men's cage and called another, and the two little people trotted off to the office, where they were introduced with much bowing, and went off to be married. Speaking of reducing ma trimony to asystem!

"'It isn't always that smooth-like,' the amiable doorman informed us. 'There was a girl here not long ago who was a great one. When she went in to meet her husband she decided she didn't like his looks, and wouldn't be his wife after all. So back to San Francisco he went, poor fellow, and mighty downcast he was, I can tell you. And back to the women's quarters went Miss Independence.'

"The doorman chuckled reminiscently.

"'Say, do you know, for two solid weeks that boy came over every day with a gift for her—all sorts of stuff—candies and nuts and pretty things. And that girl wouldn't see him. But she always took the gifts when they were sent up to her. None of that "returned with thanks" in hers.

"'But one day the island officials told her that she was to sail back to Japan the next day. And then she changed her mind pretty quick.

"'I can't go back," says she, "for I'm to be married to-morrow."

"'You see,' concluded the doorman, with a knowing wink at the deaconess, the editor's wife and me, 'she was every inch a woman!'"

LESSON IV.—THE AFRICAN TRAIL.

Chapters V. and VI.—The New Tribe and The New Custom.—Cause and Effect.

CHAPTER V.

I. Missionary sitting "knee to knee" with her seven recruits, introduces them by telling they have knowledge of a tribe of World and tribe of God.

The method used: He drew all and you turn your heart. Never forced by the Headman. Recruits are from all tribes; none too lowly. P. 137.

Ask for the experience of each "little new thing of the tribe of God" in her desire for life beyond death. P. 138.

II. Elements of the Tribe of God. Pp. 139-144.

1. Common folk: (a) The Bargainers. Cf. Gen. 28: 20-22—Ngomi and Ngo Ntoto. P. 139. (b) The Dreamers. Dr. Lehman tells of a headman and Menge. In both classes drawn, sought and won by plain lowly path.

2. Leaders: Used as pioneer helpmeet for the worker. Tell of Minkoe Ntem and Bekalli. P. 142, 168. Read Pp. 143-144. "We can see—more abundantly."

III. Some of the difficulties of the new convert. Pp. 146-153.

A challenge. P. 145. Adventures of flesh and blood, of the pocket, of the heart, of the will. (1) Confessions: old woman, man| P. 145, 146. (2) Social adjustments, polygamy. P. 147. (3) Acknowledgment of payment of debts. Get acquainted with Andungo. P. 150, 151. (4) Break with fetish. P. 151. These adjustments are public, P. 152, and perpetual, P. 153. Read P. 170

IV. Requirements for Church membership and the maintaining of Church discipline. Pp. 154-156.

Contrast African church with ours. N.B.—The high standards of the Bulu and to what extent he lives up to them. There is a course of instruction and testing in a catechism class, lasting two years, and a thoroughgoing system of church discipline. Even so, one church has a waiting list of 1,650. See "Lure of Africa," P. 160, for reasons for great mass movement.

Miss Mackenzie writes in a letter: "The forest tribes and the tribes by the sea crowd into the tribe of God. Two thousand people assemble of a Sunday. The work is exceedingly encouraging and the people responsive. I saw an Elat Communion service, a most exciting adventure. I saw 246 Christians admitted to the church, and a congregation of 5,000."

In "Lure of Africa," pp. 175-178, we read of Kanjundu, the Angola chief, whose Christian spirit in the matter of forgiveness towards his enemies and persecutors has not been surpassed. (A missionary play, such as "Kanjundu," by Helen L. Wilcox, or a missionary pageant on "The African Trail" make a good conclusion to your study.)

V. Failures of laggards, pp. 156-157; stumblers, p. 157; their shame, p. 158; repentance, restoration, pp. 159-161. Less secret evil than in home church.

VI. The Growth of the Tribe of God.

Those that prosper are endowed with a new heart, a new freedom, progress by leaps and bounds with a minimum of emotionalism and a maximum of solidarity. P. 161. The polished Black Diamonds (1) grow in grace—men of faith. Egs. pp. 162-163. (2) Prayerful. Egs. pp. 163-164. (3) Men of works. P. 164. King Whama lives an exemplary life. See reference to him in "The Canadian Baptist," Nov. 15, 1917. The interesting document may be seen at McMaster Library. (4) Giver of gifts. Pp. 166-167. Among the wonders of Cameroun is the development of beneficence. In this field the every-member canvass has been carried out in its fullest extent. They enroll 18,000 Christians making a weekly gift to the Lord. Only 26 years ago the first rumor of the Gospel began to be circulated among the Bulu.

VII. Discussion—

On the Primary and Ultimate aims of Foreign Missions. Primary—to preach the Gospel. Ultimate—to establish churches, self-extending, self-supporting, self-governing.

VIII. A Heart-Searching.

Do we believe that "the paths are two" and "the towns are two?" "Will the people at home have vision, courage and consecration enough to win Africa to Christ? The Africans are ready; the missionaries on the ground are ready. God is ready. Are WE ready?"

The heart of paganism may be turned to the zone of Christian advance.

Read "The Peril to Missionary Africa." Literary Digest, Feb. 9, 1918.

IX. The National Anthem.

CHAPTER VI.

I. Introduction.

While in Chapter V. we studied the cause of the profound social changes which the establishment of Christianity inevitably produce, in Chapter VI. we look at the outer aspect, the effect, the practice of Christianity.

II. Prayer.

That this study may be not of the intellect only, but that our hearts may be stirred by present condition and great needs.

III. Achievements.

1. **New Clothes and new money.** Pp. 174-175. This might take the form of a Debate: Resolved, That the contact of white-civilization of Africa (apart from missionary influence) has done more harm than good.

(a) Some modifications of life; good influences. Pp. 173-174. Evil. Pp. 175-178, 204-205. (1) Aspect and habit of life upon beaches and throughout forest modified. (2) Natural sports of Bulu checked. (3) Violence discouraged—inter-tribal wars, murder, abuse of women. (4) New attitude toward labor—yearly head tax met either by labor or cash. (5) Influence of money—currency introduced, appeals to rich man as possessions in bodies of women, wandering sheep, big tusks of ivory are hoarded with difficulty. Eg. hammock-carrier. (6) Fashion and form of white men initiated clothes, ornaments. (7) New needs and new supplies and occupations.

(b) How to meet these new opportunities of cash, commerce, labor and government—agricultural, industrial, vocation, training schools, trades and discipline.

Dangers—Impudence, thieving, drunkenness, venereal disease, anarchy. God's law the new restraint. Duty of Church. Pp. 205-206. See "Lure of Africa" for Benefits, pp.113-117; Evils, pp.118-127; Striking the balance, pp. 127-128.

2. **New Towns being founded.** Pp. 179-180. One out of fifty headmen a Christian. Thatched roof serving as school and church. Eg. Bekui Amuku and Mejo of Lam. P. 180. Christian Headmen. Give "Demonstration at Umvoti." Pp. 91-94, "Lure of Africa."

3. **The New Family.** Pp. 182-193. New type of leaders—Bian—not Headman but a new man. Sermon, pp. 181-182. New Christian marriage ceremony. Eg. Bekalli, pp. 182-183. New women given in marriage, pp. 183-187. Egs. Alwa, Le Menge. Mission School preparatory for marriage. New mother and child. Read of birth of Isaac and the hymn sung over him. Pp. 187-189. Those who meet opposition; old marriages made new; uneven yoke; new children; new schooling. Pp. 190-191.

4. **The New Neighborhood.** Pp. 193-198. Not be exploited but served. Egs. Ibia, Ze.

5. **The New God.** Pp. 198-203. Tell of the Constellation Tolo.

A large yellow star should be used for the programme. Cut off all five points, leaving a central pentagon, on which print "Following an African Star." Then label the five points: 1. New Clothes and New Money. 2. New Town. 3. New Family. 4. New Neighborhood. 5. New God. As the story of the new Custom is unfolded, fit the five points to the pentagon.

IV. The leader should memorize P. 201, "Yes—Prince of Prince." All repeat.

GRACE L. STONE DOHERTY.

GIRLS AND BOYS.**A MISSIONARY SONG.**

The world for Christ! Be this our song.
 For Christ, the world's own King.
 His praise, to whom we all belong,
 May every nation sing.

The world for Christ! Oh, ring it out,
 And spread from plain to plain,
 Till heaven and earth shall louder shout
 And echo the refrain.

The world for Christ! On wings of light,
 O'er land and ocean fly.
 Proclaim abroad the Father's might,
 Who gave His Son to die.

The world for Christ! May it be soon,
 That all shall know His love,
 And mingle every voice in tune
 Our praise to Him above.

The world for Christ! Let all take part
 In bringing these words true;
 Sending His light from heart to heart,
 And all the earth subdued.

—By Eugenia O. Langerman.

Rouleau, Sask.

LESSON IV.
AFRICAN ADVENTURES—CHAP. 6.

I. Devotional exercises.

(a) Scripture reading: The great commission. Matt. 28: 16-20.

(b) Hymn: "Go Ye."

(c) Prayer by the leader for greater consecration and more devoted service in our missionary work; thanksgiving for the privileges of Christianity.

II. Review.—A backward glance over Chaps. 4 and 5. Questions and answers about the system of vacation schools in connection with African Missions. Bring out clearly:

1. Contrast between native Christian school boys and those who know nothing of Jesus.

2. Courage and bravery displayed in carrying on this work in heathen villages.

3. Some of the difficulties which have to be met and overcome.

In reviewing chapter 5, emphasize the wisdom of Assam, the young teacher. Discuss the superstition of heathen Africa and contrast the methods of the native witch-doctors and the medical missionaries.

III. The story of chapter 6. The return of the Adventurers.

1. More about Mejo, the little school teacher.

(a) Following Assam's example. P. 105.

(b) The results of his work—good discipline, steady progress. P. 106.

2. Return of Efa, restored to health by the medical missionary. P. 107-108.

3. Closing the vacation school and returning to the Mission School in the town of Alculu Mejo.

(a) The little caravan starts out. P. 110.

(b) Bekalli, the headman's son, humbly joins the other students. P. 111.

(c) Glad greetings of other returning caravans. P. 112-113.

4. Arrival at the Mission Station. P. 114-116.

(a) Description of the great clearing and the many buildings.

(b) How the boys support themselves by working.

(c) How the girls are trained.

IV. Constructive work.

V. Closing exercises.

Helps for the Programme.

For Section II.—In conducting the review, have the boys and girls take an active part in it.

Questions for Discussion:

1. Would the boys of our Mission Band be as brave as these African Christian boys?

2. How may we show our bravery?

3. Who is the source of all wisdom and strength?

III. 1. Have one of the boys tell in his own words how Mejo was left alone in charge of the school. Note his extreme youth, his loneliness, his fears, etc. To-day's lesson story shows how "All things work together for good to those who love God." Refer to the development of Christian character under difficulties. Color of skin, black or white, makes no difference.

2. Make the scene at the Mission Station very real to the boys and girls. Explain that there are just such great centres for education in connection with every established African Mission. Describe the compound, the various buildings and their uses, and the purpose of the school, which is to lead the boys and girls to Jesus and to train them in His service. If possible, illustrate the talk with pictures of various mission stations, schools, native students, etc.

IV. Ask the older members of the Band, at a previous meeting, to collect pictures of African school life. Have them distributed and pasted in the notebooks to illustrate the chapter on Vacation and Mission Schools.

Complete the construction of the African village if these directions are being carried out by your Band.

V. Conclude the meeting with a Missionary hymn and a prayer by the leader, and the last verse of Ps. 19, repeated in unison.

No doubt some of the Mission Bands will want to have an open meeting based on their study of Africa. Several good ideas are given in Miss Hutton's "Suggestions to Leaders," previously referred to. One of the best is to have a portion of "African Adventurers" arranged by the leader and dramatized by the Band members. At such a meeting, too, the African village, illustrated notebooks, maps, and all other constructive work done by Band members should be on exhibition, and should be explained to the visitors by the older members.

BLANCHE E. MARSHALL.

BUSINESS DEPARTMENT.**THE SECRETARY'S WORD.**

Dear Directors—

Before another LINK appears you will receive a roll of papers from your Secretary. Some of you have become familiar with its contents—to others it is new. It will remind us that one-half of our year has passed since the Convention at St. Catharines. We determined there to do so much. These returns that come in to you will show whether your Circles have lived up to their determination. Before April 15th, do all that you possibly can. Pray the women into the Circles; make that life-member you have been thinking about; increase your own giving, if possible. Plan for your June meeting now. Talented women are waiting to be used. They are in your own Association not far away. One of your number is clamoring for a certain speaker already. She wants this particular one because she knows her heart and soul are in the work and she will enthuse others.

Work up the win-one campaign from now till the June meeting. It never grows old. Pray for the missionaries by name this year. They need to be remembered so much in these trying times. Pray, too, for the Associational gatherings that much good may result from them. Make use of your Secretary, and ask her anything you wish her to find out for you.

Sincerely yours,

L. LLOYD.

"TREASURER'S CORNER."

I am very sorry to report that money for Foreign Missions is not coming in as well as it must, if we are to meet our obligations this year. You know, our regular estimates are \$1,175.00 greater this year than they were last year (and this does not include our new Missionary); while our total receipts to date are only \$141.19 greater than they were this time last year. I think the unusual severity of the winter weather may account for the fact that our Circles have fallen a little behind. Perhaps some of our faithful collectors have been snowed in. Our Bands, however, have thriven on zero weather and driving storms, and are continuing to advance in giving. On the stormiest day this year I attended a joint Band and Circle meeting in a Toronto church, where the audience consisted of twenty-five children, a grandmother, the pastor and the speaker.

We are indeed thankful for our new Missionary, Miss Laura Allyn, of Edmonton. Miss Allyn has been one year in India, and, having seen the needs of the land, has prepared herself for medical evangelistic service. We are also thankful to God that Middlesex and Lambton Association has undertaken the support of Miss Allyn, providing funds so that she may proceed to India this Fall with her sister, Dr. Jessie Allyn, instead of having to take a place on the "waiting list" in Canada. May the M. & L. Association receive great blessing in this self-sacrificing and beautiful work.

Hereafter an itemized list of all receipts for Foreign Missions (including a detailed list of individual gifts) will be published in the LINK annually, instead of monthly. In the "Treasurer's Corner" we will note anonymous gifts, that the

donors may know these remittances have arrived safely. During February two such gifts to Foreign Missions have been received, one to the amount of twenty dollars, the other fifteen dollars. Thanks to the donors.

During the month, also, Miss Phoebe Merritt of Brantford, Park Church Circle, and Mrs. H. E. Buckner, of Tillsonburg, have become Life Members of Circles, while Walmer Rd. Band have made three new Life Members—Mrs. J. B. McLaurin, Misses Vera Gilmore and Edna White.

M. C. CAMPBELL, Treas.

MESSAGE TO CIRCLES AND BANDS OF THE EAST.

To the Circles and Bands of the Eastern Foreign Board:—

Six months of our financial year have already gone, and our efficient Treasurer, Miss Russell, is getting somewhat anxious concerning the increase solicited early in November, as only a very small amount has been sent her as yet, and results are by no means as good as they should be at this advanced date. She feels sure, however, that, when the facts of the case become known, the Circle and Band members will be only too willing to show the same generosity which they have always exhibited when called upon in the past, and will rise to the urgency of the case, as they have always done. Stand by your Board, sisters; hold up their hands; encourage their faith. Let them have no dreaded deficit this year. Please give. On God and you they are depending. Remember, "there is that scattereth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty."

The Treasurer wishes to emphasize the following points: 1st. We are relying on all the women of our Circles doing their share. This is really most necessary, for unless we have a very generous response to our appeal, we shall not be able to cover the extra \$700.00. It really means that we need 600 of our women to increase their giving by 10 cts. (ten cents) per month.

2nd. Miss Murray's passage money had to be forwarded in December, and as sufficient funds were not on hand, the amount needed had to be borrowed. Consequently, we are now \$600.00 behind, and no money in the treasury to meet the drafts of March and April.

(Miss Russell wishes to emphasize particularly the following point:)

3rd. When sending remittances, the treasurers of Circles are requested, as far as possible, to state amount of increase. This is particularly requested.

4th. As a Society, let us rejoice and be thankful for enlargement in our work, and by strong and concerted effort let us meet the need.

SEVENHUNDRED DOLLARS MORE than was contributed last year by our Baptist women is needed for Foreign Missions for 1917-1918.

Why?

Because of the growth and expansion of the work, and the increase in the amount of passage money for our returning missionaries.

Ten cents a month per member, over and above all regular contributions, will meet this increase. Many can and will give more than this amount.

But how can I give it?

Save it! Earn it! Win a new member.

If we fail, what?

Some little girl turned away from school. Some native workers dropped
Some extra burden on the missionary.

On behalf of the Board.

JESSIE OHMAN,

Press Reporter.

BOARD MEETING, W.B.F.M.B. OF ONT. E. AND QUEBEC.

The Quarterly Meetings of the Executive Board of the W.B.F.M.S. of Eastern Ontario and Quebec, of Dec. 14th and March 11th have been held, with a good attendance of members.

In October last a request came from Miss Kate McLaurin, our missionary in India, asking our Society to erect a bungalow for her use. The matter was left over for consideration until the December meeting, and then the whole project was prayerfully considered. The Board, with much regret, decided that it was impossible for them to undertake the erection of the building. Miss McLaurin informs us that the need for the bungalow is urgent, and it would contribute largely to the successful carrying out of her work. Will not someone, whom the Lord has blessed with abundance, be willing to provide the means for the erection of this bungalow?

In December we were pleased to receive four new Life Members.

The Dixville Band has been reorganized and a class of young women in Sherbrooke are supporting a girl in India.

Miss Dakin, Supt. of Bureau of Literature, reported more books sold and more money received than in any previous quarter.

Our Treasurer, Miss Russell, in giving her quarterly statement, reported that only a few Circles had stated any increase in their subscriptions to meet the \$700.00 extra asked for at Convention last October. Each Circle member is urged to give the increase of 10 cents a month, over and above their annual subscriptions. We urge each treasurer of Circles to keep this matter before her members.

It was decided to raise the salary of our missionaries while on furlough to \$500.00.

Our missionary, Miss Murray, is sailing for home this month. May we all remember her in our prayers during her perilous journey across the seas.

At the March meeting Mrs. Ohman was appointed Press Reporter for the Society.

EDITH C. BENTLEY,

Rec. Sec.

Another problem for those attempting to do missionary work in South America. The Brazilians are making arrangements with the Japanese Government to increase Japanese immigration. They hope to have at least 5,000 a year coming to Brazil. Not only Roman Catholicism to encounter—but heathenism.

MISSIONARY DIRECTORY.

- AKIDU, KISTNA DIST.**—Rev. J. E. and Mrs. Chute, Miss S. A. Hinman, Miss Mary R. B. Selman.
- AVANIGADDA, KISTNA DIST.**—Miss K. S. McLaurin, Miss E. B. Lockhart.
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- YELLAMANCHILL, VIZAGAPATAM DIST.**—Miss A. C. Murray, Miss Eva McLeish.
- RAYAGADDA AND SOMPET.**—No resident missionary.
- ON FURLOUGH.**—Rev. J. B. and Mrs. McLaurin, 103 Ellsworth Ave., Toronto; Miss Agnes E. Baskerville, 223 Church St., Toronto; Dr. E. G. and Mrs. Smith, 105 Ellsworth Ave., Toronto; Miss Jessie M. Allyn, M.D., 11419 100th Ave., Edmonton, Alta.; Rev. M. Orchard and Mrs. Orchard, Fredericton, N.B.; Miss K. H. Marsh, Quebec, Que.; Miss M. L. Knowles, Lower Wood Harbor, N.S.; Miss W. A. Eaton, Lower Canard, N.S.; Mrs. J. R. Stillwell, 295 Clemow Ave., Ottawa, Canada.
- ON ACTIVE SERVICE.**—Rev. R. E. Smith, Mesopotamia.

Literature Page

The Western Society has a very Excellent Missionary question game. Children enjoy it immensely, and at the same time learn many facts about Mission work. The possession of the game has helped many families to enjoy the spare hours of Sunday, sometimes found hard for the children. The questions may be used in the Mission Band too. Some leaders teach four questions each day, always reviewing the ones taken before. The price of the game, post paid is \$5 ets., and may be obtained from—

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