

Canadian Missionary Link

Vol. XXXI.

TORONTO, FEBRUARY, 1916

No. 6

We are not called to be pools of privilege,
but channels of blessing.

Helen Barrett Montgomery.

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CONTENTS

Mrs. Freeland.....	97
The Foreign Mail Box.....	99
The Mission Circles.....	104
Young Women's Auxiliaries.....	106
Boys and Girls.....	107
Business Department.....	111

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MRS. FREELAND AND HER WORK.

Mrs. Thomas Trotter.

On the 24th of next October it will be forty years since Mr. Timpany, home from India for his first furlough, led the Baptist women of Ontario in organizing the Women's Baptist Foreign Missionary Society of Ontario. The memorable meeting at which this was done was held in the parlor of the Jarvis Street Baptist Church. The women who met there were already consecrated Christians, anxious to know and do their Lord's will, and at the touch of Mr. Timpany's apostolic spirit a fire of missionary zeal was kindled in their souls that has burned brightly ever since.

From the first, Mrs. Freeland was one of the leading spirits in the new endeavor. She was a member of the first Board of Managers, and in September, 1878, she and Mrs. H. J. Rose became the joint editors of "The Canadian Missionary Link," started at the suggestion of Mr. Timpany as a necessary medium of communication between the missionaries on the field and the Circles at home. The joint editorship continued until 1879. In the "Link" for June, 1879, Mrs. Freeland's name appears as sole editor. She rendered this service until 1885, when her removal to Manitoba made it necessary to appoint a new editor.

At the second annual meeting of the Society, held in October, 1878, just after Mrs. Freeland had assumed editorial responsibilities, she was elected president, succeeding Mrs. William McMaster, who had held that office for two years. For seven years she ably led the Society in a constantly enlarging work.

The total receipts in the first year of her presidency were \$1546.03; in the last year they reached the sum of \$5,171.41. What Mrs. Freeland was to the Society in those early days may be learned from the first annual address given by her successor, Mrs. Castle, at the Convention of 1885. Mrs. Castle said: "This is our ninth annual gathering, and you who have attended the former ones will miss the familiar face of our president, Mrs. Freeland, but I



MRS. FREELAND.

more. When, one day last spring, I received a note from her, saying, 'I must go to the West with my son to take care of his motherless child, and you must take my place on the Board,' I felt as if an avalanche had fallen upon me. I had always considered the position of vice-president as a very pleasing sinecure, but this was indeed a new feature. How could I, so ignorant of the details of

the work, take the place of one so wise? We all looked to her as the embodiment of Telugu Missions. Her very presence represented a self-surrendering spirit. It was only with the overwhelming pressure of necessity that I could consent to try to take her place for a time. There seemed to be no other way. So, with her hasty instruction, and with the help of the other officers of the Society, we have reached the end of the year as best we could. We are most truly grateful for her past work, and let us pray God to abundantly bless her in her new position, and be her comforter as she to-day watches by the sick-bed of her son. Some time she may return to us."

She did return to her Toronto home after a few months, and engaged again with all her heart in the promotion of mission work. In 1889 she became vice-president of the Society, which position she held during Mrs. Brooker's presidency, until 1904. In that year she was made Honorary President.

As Mrs. Booker did not live in Toronto, Mrs. Freeland, as vice-president, frequently presided at the monthly Board meetings, which were held in her home. The Board continued to meet in her library until her illness in the autumn of 1914 made it impossible.

In those last years of less active service than in former days her presence at the Board meetings was a benediction. Her experience and ripe wisdom were much valued in all its counsels. Her tender love for the missionaries, and her intimate knowledge of their individual lives and work were often in evidence. Her beautiful comprehensive prayers will never be forgotten. She talked to God as one at home in her Father's house, and with assurance that the work she loved so much was dear to His heart too.

Mrs. Freeland not only took this large share in the work of the Provincial Society, but in her own church, Bloor Street, Toronto, she was president of

the Mission Circle from its organization until about five years ago, when failing strength made it necessary for her to resign. With her the office was no sine-cure. She carried the Circle on her heart, and gave to it without stint of her time, her money and her prayers. When she insisted that her resignation must be accepted, it was very difficult to secure a successor. Every woman in the Circle felt that it would be impossible to fill Mrs. Freeland's place.

Her interest in all the work of the Circle continued to the end, and as long as possible she was in her place at the monthly meetings.

To an onlooker, Mrs. Freeland seems to have had an ideal life. Born and reared in comfortable, happy circumstances, taught from childhood the lesson she learned so well, to "seek first the Kingdom of God and His righteousness," knowing the full joys of womanhood as wife and mother, and gaining also the chastening and discipline that come only through sorrow as she lost a husband and a son, her life through the years was enriched on many sides, and her sympathy broadened and deepened so that she became a typical "Mother in Israel," greatly beloved by all who knew her well.

Her pastor, speaking of her in the Bloor Street prayer meeting after her death, said that during several weeks spent in her home at the beginning of his pastorate he was especially struck by her large charity. She talked to him about many of the church members, and spoke kindly of everybody. The consciousness of this kindly spirit made one instinctively turn to her for counsel or help, sure of a ready response.

The old lines so often quoted concerning loved ones gone home may surely be applied to her:

"Of such as she was there are few on earth;
Of such as she is there are many in Heaven;
And life is all the sweeter that she lived,
And all she loved more sacred for her sake;
And death is all the brighter that she died,
And Heaven is all the happier that she's there."

THE FOREIGN MAIL BOX.

BEGINNING ALL OVER AGAIN IN AVANIGADDA.

Dear LINK: That is just what it seems like to me, after spending my previous missionary existence on another field; and I thought your readers would like to hear how an old friend is getting along in a new place.

I came here for a visit "on tour" from Vuyyuru last March, and I had come and camped here many a time in the past, when Avanigadda was part of the Vuyyuru field. I always loved the place, found the people friendly, and thought it would be a good place for a mission station. We all did. And now it is a mission station; and I came here to live last July, after attending Conference in Cocanada.

I had never made the trip from Cocanada to Avanigadda before. My brother had; but as he had two women with him this time—his wife and his sister—he decided to leave the "beaten track," and we tried a new and exciting way. No, not an aeroplane; but instead of train and ox-cart, we left the former at Bezwada and came the rest of the way by canal in a hired houseboat, thinking it would be much easier and quicker. But a few of the many "circumstances over which we had no control," in a land which can produce infinite variety of the same, combined to make it much harder and longer—and not so very exciting. We left Cocanada at 8 a.m. Tuesday, and arrived in Avanigadda at noon Thursday, famished and hot and very, very sticky. We hadn't been all that time travelling. Oh, my no! Most of the time was spent in waiting and endeavoring to put into practice the altogether noble sentiment of the chorus that says, "Oh, wait, meekly wait, and murmur not." We waited—for our strayed provision box,

which a careless train official had considerably dumped off at the wrong place. We waited for boats. We waited for coolies. We waited for weather. At last, by dint of much shoving between waits, we actually arrived, in the condition aforementioned, vowing that next time we would adhere to orthodox lines of travel, and hoping that we would not have to leave Avanigadda (in the hot summer at least) for a long long time.

Our bungalow is such a pretty place! Itself, it is large and airy and comfortable—and its surroundings are very pleasant. We are about a quarter of a mile from the town, right out in the midst of the "sweet fields" that "beyond the swelling flood stand dressed in living green." Fields of corn and noovulu (from which oil is extracted) are right about us, and the "swelling flood" is here, too; i.e., the two branches of the Kistna River, about a mile away, on either side of us. At certain seasons of the year, when the heavy south-west monsoon strikes the country where the Kistna rises, away over on the west coast, the river rises high, and very often overflows its low banks, bringing damage and loss to the villagers. Some 15 or 20 miles further down, these two branches of the one great river (two miles wide where it divides) reach the blue waters of the beautiful Bay of Bengal. To this river we owe our rich alluvial soil, as well as interest and variety in our scenery. We love the river. In front of our bungalow, an easy stone's throw from the front verandah, is a canal. Over beyond it rise the trees of the town—the palms and banyans and margosas—besides many others, with which Avanigadda is plentifully supplied. It is a pretty, peaceful setting, a good background for work, and

it seems nice to meet the farmers strolling about watching their crops, and to pass the "time o' day" with them on my way to the town. They are friendly and always ready to chat about the prospects for a crop.

Along the canal bank, in front of the house, at busy times of the year, gay and laughing throngs of men and women stream by on their way to work in the fields. Last month it was rice-transplanting. Sombre shades are not at all fashionable in India, and the coolie men and women make a joyous splash of color against the bright green of the background of trees and grass as they go along in their pinks and purples and reds and white. About ten in the morning they go, laughing and chattering and calling to one another. And about dusk, or often after dark, I hear them returning, after bending over the little rice sprouts (planting them by hand in the mud and water of the prepared fields) all day long in the burning sun. I hear them coming home again, singing some glad, lilting song.

But I have met some of the older ones, coming quietly home, with haggard faces, and weary, lagging steps, after their hard day in the terrible heat. How patient they look, and how poor! And they do it for six cents a day.

In the town we are having good times. It is prettier and shadier than most Indian towns of its size, because it has a good many trees and gardens and some room. Most of our country villages are crowded and bare and sadly lacking in shade. But Avanigadda is different—and we feel that, as far as outward conditions go, our lines are "fallen unto us in pleasant places."

The people are exceedingly friendly and very approachable. Of course, neither we nor our message are total strangers to them, and we have felt that, in some very real way, God has prepared the soil for us here, and, in the Biblical sense, "pre-vented" us with

His blessing. I have visited a good many Brahmin homes and have received a cordial welcome and found many women who could read and discuss religious subjects with intelligence. The Komatis, too, or merchant class, who are invariably prejudiced, and hard to reach, have been very friendly and listen well. The Shudras, including farmers, weavers and artisans of all kinds, are our very good friends, and we find among them many women who are not only eager to listen, but are ready to learn, and so glad that the Missamma and her Biblewomen have come to live with them. One dear old bright-eyed woman, bent almost double with age and weakness, sings part of a hymn she was taught last March. A young Brahmin woman, with an unusually sweet voice, has already learned to sing several of our hymns, and her husband likes to have her. A Brahmin gentleman, clerk in one of the courts here, stopped me on the street the other day, asked me in English if I could let him have a copy of Thomas a Kempis, and said he was glad to hear I had been to visit his wife. These are just a few of the things that help to make us glad here.

The other day I went to call on a Hindu official's wife and found an unusually thoughtful woman of fine bearing and attractive countenance, whose sad experience of life has made her religious aspirations very sincere and lofty, and has led her to the conviction that God is One and sufficient. "But," said she, "it is only the 'perfected' ones who can realize that and live up to it. And who am I that I should claim to be such?"

Four little sons has she lost, one after the other, leaving just one small daughter. So she has a serious outlook on life. She follows the customs of her people as to religious ritual and ceremony because she knows no better way of reaching Him. One can love her

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Mrs. McLaurin has two fine Sunday Schools—one for caste girls and boys, and one for boys only—every Sunday.

The little Sunday School held where the Christians live I found in a rather uninteresting condition, with only 17 in attendance. We did some vigorous house-to-house visiting, and succeeded in "rounding up" some 40 children, "which number has since grown to 57. We have 3 classes—Senior, Junior and Infant—the last-named containing the bulk of the scholars—a shoving, squirming, scuffling, shuffling mass of bare little brown bodies and bright eyes in towlsy heads. The Seniors—four demure little damsels and one lone boy—are learning the International S. S. Lessons. The Juniors are to learn New Testament stories, and the Infants are struggling with the Ten Commandments and the hitherto-unheard-of lesson, "Keep Quiet!" They are all learning Bible stories, illustrated by some large colored Primary pictures, given to us by Dovercourt Rd. S. S.; and when they attend four Sundays they are going to be rewarded with small colored S. S. picture cards, given us by Walmer Rd. S. S. in Toronto. When Christmas comes I know some boys and girls who are going to be made very happy by presents of bags, pictures, etc., given by the Spadina Road Mission Band, also in Toronto.

The Christian women here are organized into a Helpmeet Circle, which needs brightening up a little. We have some nice Christian women. We have had two meetings with them since we came, and we are looking forward to more good ones. They have been so busy going out to work in the fields that it was hard to get them together, but we have good times when we do meet.

You will want to know whom I have here to work with me. I have Martha and Mary—two girls whom I received and started training in Vuyuru before I went home. They will live here on our compound in a house built by the Mission Circle of the First Baptist Church in Brandon, Man., as a memorial of Mrs. A. P. McDiarmid, a very dear personal friend of mine, and one who served the cause of missions with all her heart. These two "girls" (as we call them, but they are widows) are supported, one by a friend, and the other by a Bible Study Class in Park Church, Brantford. With them, old Addepilly Mariamma (formerly Veeramma) has come to live. She is a wonder to us and to herself, for she thought to have been called home long ago. But she is still with us, and we are glad to have her; for although old, and sometimes ill, she is always cheerful and brave, and when well, is full of fire and zeal. She is good for a good deal of work yet, though she can not tour. Everybody likes Mariamma. She has power with the people, and her spirit never flags. She has been for years supported by Mrs. Woods of Peterborough, and one could hardly ask for a better representative on the field.

Bordagunta is included in the new Avaingadda field. It is only three miles away, across the river, and so Jane, who lives there, is again my worker. So we are all old friends, glad to be together to work among the people of the Divi Sima. The work opens be-

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fore us in wonderful, boundless opportunity. We hope for much. God is our strength—and we have you, too. I feel that it was well worth crossing many seas to come back to what seems more than ever to be my own country and my own people. It has been hot, very hot, lately, but when you read these lines our beautiful cool season will be with us. Think of us, then, as working together in the towns and villages, so thankful for renewed and increasing health, and so very, very thankful for the privilege of participating again in the Great Service.

Yours as ever,

K. S. McLAURIN.

Avanigadda, Kistna District.

BOLIVIA.

The Country, The Church, Our Work.

Bolivia has an area of some six hundred thousand square miles or more, through which runs the great Andean range of mountains, with its magnificent snow-crowned peaks. We have, therefore, many varieties of climate—tropical, semi-tropical and temperate. Only the most easily accessible parts are inhabited by civilized people. Lack of railways, or even good roads, has prevented the opening up to the world of many parts rich in minerals, timbers and agricultural products. The principal industry is mining. Gold, silver, tin and copper are some of the minerals found. Vast fortunes have been made and taken out of the country, and still there remains an abundance of wealth. Farming is done in all the fertile valleys near to the large centres. The owners of farms live in the cities and go occasionally to inspect the work of the Indians, who belong to the owners of the land on which they are born. The tropics are rich in rubber, which has until recently been a source of great wealth to many of the residents of La Paz. The growing of cocoa plants

from which cocaine is made is also an industry of Bolivia.

Until the overthrow of the Conservative (Church party) Government in 1899, Bolivia might be said to be sleeping. She realized only partially her vast and wonderful resources. It has always been the policy of the Roman Catholic Church to keep her people in ignorance, as in that way she can best use them for her own interests. Since 1899 the Liberal party has been in power, and the people have made splendid progress. With liberty to think and act independently, they have shown themselves to be bright and intelligent. Their desire is to make their country one of the most advanced and up-to-date republics on the South American Continent.

Little by little the power of the church has been broken, and to-day she has practically nothing to say in the affairs of the country. She has indeed been weighed in the balance and found wanting by the intelligent Bolivians. The women, to a large extent, are still faithful, but they also are slowly becoming alive to her true character. In order to win these better-class people, we need much better equipment, for the Bolivian has inherited all the pride of his Spanish ancestors, and will not take up with anything savoring of poverty. They say: "What sort of religion can anyone have in a little store?" referring to our mission halls. When we are able to build beautiful churches and make our religion more attractive to them, then I believe we will be able to win many of them to Christ. The old, old story, in its simplicity, we know is what must finally win them; but in order to gain their respect and sympathy we must do more to make our religion attractive. Being of the Latin races, and accustomed to all the pomp and ceremony of the Roman religion, their nature demands something more attractive than we have yet had to offer

in order to reach them. Their complaint is that our religion is so cold and dry.

Most people who know a little about Bolivia believe it to be entirely Catholic. It is true that Romanism does to a large extent dominate it; but it also can be truly said that it is largely pagan. Away from the large cities will be found many Indians who are virtually heathen, with perhaps a few of the trappings of Rome. Many of the tribes in the interior are fierce and wild, and will kill and eat the white man if tra-

Christians should reverence it. By the people here Christ is considered great because He is the Son of Mary. Mary comes first and receives all the homage and worship due Jesus. The religion here is Mariolatry pure and simple. Jesus is always presented to them as a helpless, innocent babe, or as a dead Christ nailed to the cross, and never as a risen and powerful Saviour—One ready to help the heartbroken and needy. They are taught to look to Mary for all good; that she, being Queen of Heaven, com-



GOSPEL HALL, LA PAZ.

velling among them unprotected. These do not know who God is.

I am afraid that many at home are not in sympathy with work in South American countries, believing that the Catholic Church is Christian, and therefore able to look after the spiritual needs of the people. Whatever the Catholic Church presumes to be at home, she is not Christian here. The name of Jesus is not revered as

in the East, and is obeyed even by God Himself. How many of you can say, knowing this, that Bolivia is a Christian country and needs not the Gospel? Lack of reverence for God is not thought anything of; but to be lacking in reverence for Mary—some even in this day and generation are ready to lay violent hands upon all such sinners and heretics. In Cuzco, Peru, over the door of the Jesuit Church is this interpretation

of Matt. 11: 28; "Come unto MARY, all ye that are weary and heavy laden, and SHE will give you rest."

We have work now in four of the cities of the Republic—La Paz, Cochabamba, Oruro and Potosi. The three first-mentioned are manned by our own men, while the work in Potosi is under the leadership of Senor Saravia and his wife. The sowing of the seed is done by regular preaching and Bible teaching in the Mission Hall; by house-to-house visitation, and the distribution of Christian literature. So far very little touring has been done, as the cities and villages are so widely scattered, and facilities for travelling are so very poor. This is a feature of our work, however, that must be more and more developed.

A great deal of good could be done by a single woman with nurse and deaconess training. These people respond readily to kindness. We are hoping that the Board may be able to send someone to us for this work in the near future. I believe that even now one young lady is ready and willing to come.

As you know, work in all Catholic countries is very, very difficult. It seems that Roman Catholicism can de-

base and demoralize a nation as nothing else can, and when the people at last get their eyes opened to its shame, they have no use for any religion. One needs a deep-rooted faith in the power of the old Gospel to work on and not grow discouraged. When Rome is through with any nation, all character seems to have been rooted out of it, and very poor materials left to work with. We have only to read the history of England before the Reformation to learn that our own ancestors were quite as bad, morally and spiritually, under the same rule. We can only work on, leaving results with God. Those who come after will have the joy of seeing many of these people truly Christian.

Bolivia deserves a large place in your sympathy and prayers. We need the very best prepared men and women for the work here.

If I have helped in even a small way to arouse interest in missions among Catholics, and especially in Bolivia, my writing you will not have been in vain.

Very sincerely,

MUSA DYER BAKER.

La Paz, Bolivia.

THE MISSION CIRCLES.

A FORWARD MOVEMENT—LISTEN!

"Why could we not have Mission Circles in the homes in the small places, where it seems impossible to have regular Circles?" was asked by one of our Directors a year or two ago. This question, passed on by another, is responsible for the plan we are going to try to work out in Brooklyn.

We want to hold an evening meeting in some member's home, inviting all young women and older women, with their husbands. After presenting the great need for each one to be up and doing in the work of Missions, we hope

to organize a Circle with the following aims: Each woman a Circle member, contributing at least one dollar a year to Home and Foreign Missions, respectively, and as much more as she is able; one annual Thank-offering meeting each year, and, if desired, one other meeting; quarterly collections made by one appointed, and the money sent promptly to the Treasurers in Toronto, and each woman a subscriber and a reader of *The LINK* and *The Visitor*. The Thank-offering meeting, it was thought, might be most successful if held in a home during the winter months after Christmas. Perhaps some Circles would

plan for a summer meeting as well. Of course a social hour will be held after the programme, and refreshments served.

Would not some such plan solve the difficult question of maintaining Circles in country places? Could not every church in your Association have this kind of a Mission Circle? If there is any virtue in the idea, let us boom it for 1916.

JESSIE E. ZAVITZ.

HERE AND THERE.

Hillsburg.—A very successful Thank-offering service was held by our Mission Circle in the church on Nov. 15th. Our pastor, Mr. Wood, was in the chair. The main feature of the programme was an interesting and instructive address by Mr. Andoff, of Toronto, on the "Macedonian Mission." We held our meeting in the evening in order that everyone might be able to attend. After the programme, refreshments were served in the Sunday School room. Thank-offering amounted to \$16.10, which was equally divided between Home and Foreign Missions.

MRS. J. H. BURT, Pres.

Highland Park, Westboro.—The Women's Mission Circle of the Highland Park Church, Westboro, have entered with enthusiasm upon the work of their second year. On November 8th, their annual Thank-offering service was held. In the afternoon the ladies brought gifts of clothing and packed a Christmas box for one of our Home Missions, after which tea was served by Mrs. E. Sarwill, and a pleasant social hour was enjoyed. At the evening meeting our President, Mrs. A. N. Frith presided, and the Rev. G. R. McFaul gave a most

interesting lantern talk on the work of the Grande Ligne Mission, while Mrs. McFaul and Mrs. Dewar contributed to the musical part of the programme. One of the most gratifying results of the evening service was the offering of \$19.15, nearly double the amount of last year's Thank-offering.

We indeed give thanks to God for His abundant blessing upon our little Circle, and are looking forward with much interest to the study of "Canadians or Foreigners" and "The King's Highway," which we have decided to take up this winter.

MRS. F. RICHARDS, Reporter.

THE ELLIOT BUNGALOW.

Another bungalow? No, just a new name for Miss Priest's bungalow in Tuni. We are glad to give it a name that has been associated so many years with our work in India. Mrs. R. W. Elliot and her daughter, Miss Violet Elliot, have had the work very much at heart. In recognition of this, the Board desired that their name should be permanently identified with the Tuni bungalow, and with their consent it was unanimously agreed at a recent meeting that henceforth this bungalow will be known as the Elliot Bungalow.

For the past two years our women have done nobly in raising the \$1,230.00, the cost of the land and building. But while the full amount to complete the building is in sight, it is not in hand. We still need \$300.00. We hope the Circles will see that their share of this very necessary part of our work is sent in so that the Treasurer can report the full amount paid at the quarterly meeting in February.

A. E. FENTON, Rec. Sec.

YOUNG WOMEN'S AUXILIARIES.

OUR OBJECTIVE—BOLIVIA.

You will remember that the first part of our aim is to provide for the support of a native worker in Bolivia. We are fortunate in having this month Mrs. Baker's interesting sketch of Bolivia, and its conditions and needs. You will find it in "The Foreign Mail Box," and will discover that it will give you the information you need without my adding more. As the work opens up for touring, there will be more and more need for the native Bolivian, who

can go in and out among his people, preaching, teaching and living the Gospel. Colportage work is very largely done by converts, too. Mr. Baker had for some time in La Paz the assistance of a Bolivian, Senor Rodrigues, and his work was much appreciated. His wife's health compelled him to remove to Chill. Senor Saravia, the only Bolivian at work now, has full charge of our new Station at Potosi. There was a very interesting letter from him, you will remember, in the October LINK.

J. M. N.



SENOR SARAVIA AND HIS WIFE,
Bolivian Missionaries at Potosi.

THE MISSIONARY TOOLS.

PROGRAMME II.

- Zech. 4: 6.
Mt. 5: 13-16.
Mt. 7: 7-7.
Jo. 17: 18.

Aims.—To show that God has provided His Church with the means to discharge the Task we studied last month, i.e., To give every man, woman and child an intelligent opportunity to accept Jesus Christ as their Saviour.

Motive.—We rest on Thee, and in Thy name we go against this multitude.

I. Conditions in 1800 not favorable to missionary work.

1. World not friendly. Look up Wm. Carey and Adoniram Judson.)
2. World not accessible.
 - (a) Transportation by mail and coach.
 - b) Communication by letters and printing.
3. Foreign languages great barrier. No dictionaries, no grammars, nor translations.
4. Climate and conditions of living most unfavorable.
5. Consider present-day conditions and changes along above lines.

II. Beginnings of Missionary Societies.

1. In 1800, not a Missionary Board in America (including Canada).

In 1800, not a missionary from America at work in non-Christian lands.

In 1800, about 200 Missionaries of all Protestant denominations at work in the non-Christian world.

In 1800, \$100,000 amount contributed by the Church for evangelization.

In 1800, Bible translated in only 66 languages.

2. In 1910, 994 Missionary organizations at work in non-Christian lands.

In 1910, 22,000 Missionaries at work in non-Christian lands.

In 1910, \$6,000,000 contributed by Church for work in non-Christian world.

In 1910, Bible translated in 550 languages.

3. Study the beginning of the Canadian Baptist Foreign Mission Society.

III. Some Present-day Tools.

1. Missionary Boards and Societies.
2. Special Courses and Training Schools for Missionary candidates.
3. Student Volunteer Society (organized 1888—sent 5,000 to fields)—the Young People's Forward Movement.
 1. Missionary Boards and Societies.
 2. Missionary Conferences and Study Courses.
 5. Non-Christian world friendly to and waiting for the Gospel.
 6. Well-established centres of Christian work throughout non-Christian world.
 7. Uniting of various denominations in Union Colleges, Hospitals, etc.
 8. Growing native church, etc.

IV. Church at Home is equal to Task.

1. Men and women ready to go.
2. Money enough in possession of Christians to do all that should be done.
3. "God has given Canada gigantic resources so that she might do gigantic service for Him."
4. Responsibility of work and workers assumed by Boards.
5. Resources of Heaven at disposal of every Christian.
6. Splendid opportunities offered in India and Bolivia.

Discussion.

1. Do you think Canada is as interested in exporting Spiritual products as she is in other exports?
2. Has God provided tools for the Task, or do you feel He is asking the impossible of His Church?
3. What do you consider the chief reasons why more Christians are not using their Tools?
4. Can you do anything to help change these conditions?

Last month we had a glimpse of the great Task the Lord Jesus Christ is asking His Church to do for Him, and surely it is sufficient to tax our resources to the utmost.

We need not feel in any way discouraged, for we shall see, as this month's programme will try to show, that besides the great fundamentals, such as Prayer, Consecration, Faith and Obedience to the word and will of Jesus, there are many other agencies at the disposal of Christians which are intended to help accomplish this great objective, and which may be called Missionary tools.

It will be well to consider the programme as a whole; then select certain points for further study. Others will present themselves, for this programme is only suggestive, and should lead itself to change as leaders see fit.

The following books will be found helpful:

"Forty Years Amongst the 'elugus."

"Beacon Lights," to be obtained from Mrs. Moore, 517 Markham St., Toronto.

"Annual Report of Canadian Foreign Mission Board," to be secured from Dr. J. G. Brown, Baptist Church House, Toronto.

"Information Concerning the Student Volunteer Society and the Young People's Forward Movement," can be obtained from Rev. H. C. Priest Confederation Life Building, Toronto.

"Lives of any early Missionaries—Judson the Pioneer, Anne of Ava, or Western Women in Eastern Lands"—will help in the first part of the programme.

"Present-Day Magazines," etc., will help on topic, "The World Accessible," etc.

N.B.—A serious mistake occurred in last month's programme through misprint. The number of India's population without the Gospel was given as 750,000,000 instead of 1,500,000.

HARRIET S. ELLIS.

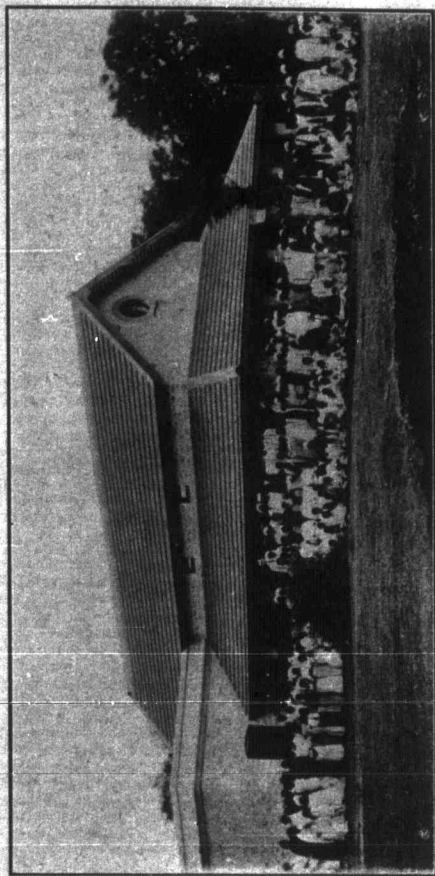
THE BOYS AND GIRLS.

MISSION BAND PROGRAMME.

WITH JACK AND JANET IN INDIA.

The first thing to notice in this old land were the caste marks on the brows of many Hindus. The twins soon learned to tell which idols had been worshipped by these marks freshly painted. Boys and girls were seen playing in the streets, with no clothing, only many many jewels. Madura was the first city visited, and it has one of the finest Hindu temples. Some fat cows were standing before its door, but nobody drove them away, for cows are sacred animals in India. Dr. Parker's hospital for women and children is the only one within 400 miles. The wee tots are cared for in one-roomed houses called the birds' nests. Janet would have liked to adopt one of the dear little brown babies. Mr. Howard and Jack visited a men's hospital, which had been built by the silk-weavers. They admired the fine buildings. There are also mission schools for boys and girls in Madura. The Howard family were invited to spend Christmas with friends who lived on a coffee plantation. This meant a long train ride by night. Each traveller had to take his own bedding, as there are no Pullman cars. After leaving the train, carts without seats or springs, and drawn by bullocks, waited for them. Big grey monkeys looked down on them from the banyan trees with such wise faces that Jack did not wonder that Hindus choose the monkey as God of Wisdom. It was great fun watching the coffee-pickers with their large baskets full of scarlet berries. The twins were invited to a Christmas tree at the London Mission, where they watched the boys and girls playing Indian games.

Vellore was the next city on their trip. Here Dr. Ida Scudder is doing a wonderful work. Three generations of medical missionaries in her family. One afternoon she gave a gosha party, inviting 200 high-caste women to meet



CLAXTON MEMORIAL CHAPEL, VUYURU
Erected in memory of the late Mrs. T. J. Claxton, Montreal,
by the W.F.M.S. of East Ontario and Quebec.

Mrs. Howard and Janet at her hospital. The guests came in close, covered carriages, so no man could get a peep at them. Jack thought this very silly. He went with his father to visit a temple of Kali, the goddess who wants sacrifices of blood. People used to be killed in her honor, but England will not allow that, so goats are used now.

Janet went with a Biblewoman to visit three girls, who were Moslem princesses, shut up in a zenana. They recited the 121st Psalm in English for Janet, but could not lift up their eyes unto the hills surrounding their home, for they are kept within closed walls, and not even a window to look out. Janet felt very sorry for them. Jack, while walking with Dr. Scudder's nephews, found two nests made by a tailor-bird, which he thought very curious.

Madras came next, and was full of strange sights to our travellers. Here the twins learned the different castes, from the proud Bramin to the lowly out-caste. These distinctions are a great barrier to mission work in India. The Telugu language is spoken here, but the students in the mission colleges speak good English. Jack enjoyed a game of ball with them, while Janet went to visit a little high-caste ten-year-old girl, who was soon to be married, perhaps to an old man of seventy who already had more than a dozen wives. Then came Ongole, where Dr. Clough saved so many lives in the great famine, and where Dr. Jewett and his party climbed Prayer-meeting Hill on New Year's Day, and prayed that God would convert the people all around them. Now 65,000 Christians around Ongole are God's answer to those prayers. Kavali, where Miss Bullard, a Baptist missionary, by God's help, has changed thousands of fierce criminals into peaceful, law-abiding Christians. Here is a most wonderful story. Bangalore is where many new missionaries go to study the 147 languages of India. Here Dr. Wanless and his helpers have their hospital, also a leper asylum, cheering and comforting these helpless and hopeless sufferers, as our Canadian Baptist missionaries do the lepers who live around Ramachandrapuram. Bombay, with its Towers of Silence, where the Parsees, or Fire-worshippers, bury their dead. Their religion is much older than Mahomet's.

Parsee women are not shut up like the Hindu sisters. Many of them are well educated. The Jains live in Bombay, too, who worship animals, and would not even kill a mosquito for fear the soul of one of their dead friends was living again in it. There is a hospital in Bombay just for sick dogs, monkeys and other animals. Then on to Delhi (the new Capital of India) and Cawnpore. Both cities are noted for the Mutiny in 1857. Agra, with its white marble tomb, Taj Mahal, one of the world's wonders; Lucknow, also noted in history. Here Jack and Janet saw the Isabella Thoburn College, the only Christian College for women in India and Allahabad, where many thousand Hindus go every year to try to wash away their sins in the Ganges. They do not know Jesus, who could cleanse their souls from all sin. Here Mr. Sam Higginbotham tries to teach the Hindus to become good farmers, and many are eager to learn. He, too, has an asylum for lepers, and over their church door the text, "Heal the Sick; Cleanse the Lepers" is printed. The lepers are fond of singing "Victory to Jesus," while the Hindus shout "Victory to Ganges."

Benares is the most sacred city to the Hindus. Their idea of bliss is to die there and have their ashes thrown in the Ganges. People who die of small-pox are cast in the river without having their bodies burned. Janet thought she would not like to eat fish caught at Benares. Calcutta, named for Kali, often has 1,000 goats a day killed for her sacrifices. Beggars and lepers pick up any parts they can eat after the ceremonies. Serampore is near Calcutta. Jack and Janet knew about William Carey, the first Baptist missionary to India, and who translated the Bible into twenty-eight of the languages of India. He also earned \$150,000 in his indigo factory, and spent it all on the mission buildings. Every Baptist boy and girl should learn about his work. Then the Howard family took a hurried trip to Darjeeling to see the beautiful scenery of the Himalayas, one mountain peak here being the highest in the world—Mt. Everest, 29,999 feet high. One could spend weeks amid the beauty of these mountains, but the Howards had to hurry back to Calcutta to catch the steamer for Burmah, where we hope to follow them in our March lesson.

SISTER BELLE.

56 William Street, Kingston, Ont.

BUSINESS DEPARTMENT.

MAPS FOR CIRCLE, AUXILIARY AND BAND STUDY.

The excellent maps of India and Bolivia, with our Mission Stations marked, prepared by our Foreign Mission Board, are invaluable for any study of our Foreign work. They are obtainable from Rev. J. G. Brown, D.D., Baptist Church House, Church St., Toronto, and cost \$2.50 each, express included. They can be supplied either with rollers, or folded.

Also—Dr. Brown can supply a good Map of the World (especially useful for our present Y. W. Auxiliary studies) at \$1.25.

TREASURER'S REPORT, NOV., 1915.

From Circles—

Tilsonburg (Thank-offering), \$7.00; Toronto, Walmer Rd., \$25.92; Petrolia, \$3.39; Bothwell Y.W. (to complete payment on student, \$2.00), \$4.50; Toronto, Indian Rd. (Thank-offering, \$2.50; Venkiah, 40c.), \$4.15; Toronto, Waverley Rd., \$20.00; New Liskeard, \$2.00; Toronto, Jarvis St., \$47.38; Toronto, Immanuel (Thank-offering), \$26.55; Tillsonburg, \$3.75; Delhi (Thank-offering), \$6.00; Tiverton (Biblewoman), \$25.00; St. Catharines, Queen St. (Thank-offering, \$22.00; Tuni Bungalow, \$5.35), \$40.75; Hillsburg, \$13.00; Tapperville, \$8.45; Woodstock, Oxford, \$9.50; Simcoe (Thank-offering), \$10.00; Haileybury, \$9.22; Mount Forest (Thank-offering), \$9.05; Sault Ste. Marie (Soondrama of Tuni), \$8.50; Salford, \$1.25; Toronto, Olivet, \$4.43.

From Bands—

Springford (life membership, Mrs. F. W. Vardon), \$10.00; Langton, \$3.00; Mt. Brydges, \$8.00; Scotland (student), \$17.00.

From Sundries—

Toronto, Parkdale, Mrs. Cowser's Class, \$17.00; Hamilton, James St., Phil. Class, Xmas Prizes for Vuyyura School, \$5.00; "Arkona," for Miss McLeish, \$250.00; "F. A.," for Sayamma and Anna, \$20.00; Toronto, Indian Rd., Treherne Club, for "P. Narasamma," \$4.25; Igersoll, Four-Square Class, for G. David, \$17.00; St. Thomas, Jr. B.Y.P.U. (student), \$17.00; "Mary Shenstgoe Scholarship Fund," (students), \$50.00; Convention Collection, \$94.50; Port Arthur Phil. Class (student), \$4.25; Toronto, Dovecourt Rd., Steadfast Builders, for Teachers at Rama, \$40.00.

Disbursements—

Speakers' expenses to Convention, \$25.25; Directors, \$25.37; Caretaker, \$2.50; Telegrams, \$1.03; Clinic, \$2.91; to the Treasurer, \$20.83; Postcards for Recording Secretary, \$6.25; Deputation work, \$40.00; to the General Treasurer, on Regular Estimates, \$1,004.00; Dr. Cameron's instruments, \$50.00; Dr. Hulet, furlough, \$33.34; Extra, Xmas Prizes at Vuyyura, \$5.00.

Total Receipts since Oct. 21st, 1915, \$960.44. Total Disbursements since Oct. 21st, 1915, \$1,216.78.

TREASURER'S REPORT, DECEMBER, 1915.

Receipts from Circles—

Claremont, \$12.00; Toronto, Ossington Ave. (Thank-offering, \$10.80; Tuni Bungalow, \$14.00), \$32.82; Durham, \$5.00; London, Talbot St. (Union Meeting, \$8.56; Life membership, Mrs. J. J. Jepson, \$25.00; Thank-offering, \$23.25), \$56.81; Eglinton (Thank-offering, \$6.25), \$11.25; Lindsay (Thank-offering), \$6.50; Otterville (Thank-offering, \$6.18), \$9.90; Toronto, Memorial (Achamma), \$4.25; Stouffville (Thank-offering), \$3.50;

Bethel (Thank-offering, \$3.75), \$6.00; Collingwood (Thank-offering), \$5.00; Hamilton, James St. Y.L., \$5.80; Brantford, Riverdale, \$5.00; Georgetown (Thank-offering \$6.50), \$16.55; S. Woodlee, \$2.88; Woodstock, First, \$16.00; Stratford (Thank-offering), \$15.40; Toronto, College St. (Thank-offering, \$37.90), \$40.90; Toronto, Walmer Rd. (Thank-offering, \$103.03), \$118.86; Toronto, Pape Ave., \$6.00; York Mills (Thank-offering, \$15.65), \$22.85; North Bay (Thank-offering, \$10.18), \$16.18; Ingersoll (Thank-offering), \$5.55; Essex, \$8.00; Galt (Thank-offering, \$7.25), \$10.55; Sudbury, \$10.00; Mount Forest, \$3.64; Kingsville (Thank-offering, \$6.25), \$9.25; Toronto, Indian Rd. (Add. Thank-offering, 17c.; Biblewoman, 70c.), \$4.87; Toronto, Century (Thank-offering), \$7.50; Weston (Thank-offering, \$2.25), \$6.75; Cramahe, \$5.00; Gladstone (Thank-offering, \$8.98), \$17.25; Cobourg (Thank-offering, \$3.00), \$5.00; Toronto, Jarvis St. (Special, \$25.00), \$70.49; Hamilton, Wentworth Y. W. (Tuni Bungalow), \$5.00; Fort William (Thank-offering, \$12.75), \$17.50; Wallaceburg, \$10.50; Strathroy (Life membership, Mrs. Stothem, \$7.25; Thank-offering, \$11.25), \$21.05; Weston (Life membership, Mrs. Oliver Masters), \$25.00; Moulton Y. W., \$17.00; London, Talbot, \$18.10; New Dundee, \$7.63; Tiverton (Thank-offering), \$10.75; Guelph (Thank-offering, \$8.70), \$12.45; Hamilton, Stanley Ave., \$6.35; Meaford, \$4.10; London, Egerton, \$9.62; St. Thomas, Fifth Ave. (Life membership, Mrs. Geo. Post), \$31.50; Toronto, Bloor St. (Thank-offering, including \$17.00 from Mrs. Whiteside for student, \$70.35), \$138.47; Toronto, Olivet (Thank-offering, \$6.14), \$9.41; New Sarum, \$3.00; Wallaceburg Y. W., \$20.00; Gravenhurst (Thank-offering), \$8.50; Hamilton, Wentworth St. (Tuni Bungal-

low, \$1.00), \$5.50. Total from Circles, \$954.33.

From Bands—

Kincardine, \$4.00; Stratford, McLaurin (Xmas present for student), \$1.00; Tiverton, \$2.75; Walkerton, \$5.51; Waterford (Life memberships, Bruce Pearce, Kathryn Duncombe and Irene Sheppard), \$35.00; Toronto, Jarvis St., 90c. Total from Bands, \$49.16.

From Sundries—

"*z* Friend," for Tuni Bungalow, \$20.00; Port Arthur, Phil. Class (student), \$4.25; St. Thomas, Jr. B.Y.P.U., \$8.00; Toronto, Indian Rd., Treherne Club (P. Narasamma), \$4.25; London, Talbot St., Builders' Class (student), \$17.00; Mrs. Wm. R. Baird, for P. P. Santamma, \$17.00. Total from Sundries, \$70.50.

Disbursements: By cheque to General Treasurer, on recurring estimates, \$1,000.00; Furlough, Dr. Hulet, \$33.34; Passage, Dr. Hulet, \$400.00; Miss Findlay's passage, \$175.00; Tuni Bungalow, \$600.00; to P. R. Wilson, for 350 advance Treasurer's Statements, \$5.25; Secretary's Statements, \$4.50; 6,600 copies, 8 pages Link, \$35.00; to the Treasurer, \$20.83; Exchange, 49c; to the General Treasurer, for Miss Jones' passage, \$400.00; Dr. Hulet's Special, \$405.00; Xmas present for student, \$1.00; Exchange, 17c.

Total Receipts for December, 1915, \$1,073.99. Total Disbursements for December, 1915, \$3,080.58. Total Receipts since October 21st, 1915, \$1,984.43. Total Disbursements since Oct. 21st, 1915, \$4,297.36.

MARIE C. CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,

113 Balmoral Avenue.

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1—SONG BOOKS.

Sacred Songs for Little Voices	15c.
Missionary Hymnal	15c.
Missionary Songs and Hymns	10c.

2—READINGS.

Mother Goose and Her Family as Mission Workers	10c.
The Gratitude Tree	3c.
Woman's Work in Medicine	2c.
Woman's Work in Evangelism	2c.

Giving from a Girl's Viewpoint	2c.
Not Interested in Foreign Missions	2c.
The Last Mite Box	2c.

3—DIALOGUES.

The Voices of the Women	5c.
How the W. F. M. S. Won the Young Ladies	4c.
Aunt Polly Joins the Missionary Society	4c.
Mite Box Convention and Song	5c.
Playing Chinese School	3c.

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