

POSTAGE PAID

# Canadian Missionary Link

VOL. XXXIII.

TORONTO, MARCH, 1918.

No 7



The Gadabas live in the foothills of the Eastern Ghats of India. They have their own language, which is not yet reduced to writing, and their religion is much simpler than that of the Hindus. The women wear a colored dress—which they say, Seta, the goddess, compelled them to wear as a curse for having mocked her on one occasion.

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# Canadian Missionary Link.

EDITOR—MISS JACQUELINE M. NORTON,

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# Canadian Missionary Trink

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

XXXIII.

TORONTO, MARCH, 1918

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## MISSIONARY NEWS.



SOMETIMES we feel that Missions to the Jews show small results, and very often our gifts seem to be measured by that feeling. It is good news to know that in recent years 1 Hebrew out of every 156 of their population has been converted to Christianity, and also, of that number, three times as many enter the Christian ministry as do from any other class of converts to our faith.

Liquor laws and prohibition measures are effective, though their opponents are loath to admit it. In the State of Georgia alone, the effect has been, in one place, to close the courts for a week and a day in the midst of the busy season, because there were no cases to try. In another part of the State they are putting "For Rent" signs on the county jails, because there are no criminals to be punished.

The Y.M.C.A. does not neglect its opportunities, either in peace or war. In Mexico City there has recently been held a convention of merchants for the purpose of "moralizing" business. The Y.M.C.A. made use of its opportunity by holding a reception for these men, and revealed to them, as far as possible, the magnitude of the work they are doing. The result is that many of these leaders in troubled Mexico have declared their intention of going home to start Y.M.C.A. work in their own towns—good news for all who hope to soon see Mexico come to itself.

"A religion of service."—At a meeting of the missionaries of Chile, it was agreed that only such a religion would be in any sense acceptable to the Chileans. Is there any other kind which can be allowed the name?

European universities are naturally almost emptied of men students. The students of France are said to have suffered more than those of any other country. Belgium's universities, which were very cosmopolitan in their student body, have been closed entirely. The Student Christian Movement, which has such large work in peace times in universities, has transferred its activities to work among the men in the trenches, and to attempts to help the refugee women students, Russian Poles from the Balkan States, and so on. They are succeeding in bringing wonderful comfort to the many distressed ones.

This year of 1918 marks the fiftieth anniversary of the beginning of religious toleration in Spain. Missionaries at work there are planning to hold some anniversary gathering worthy of the occasion in Madrid during October of this year.

## THE FOREIGN MAIL BOX.

### A VISIT TO A STRANGE HILL TRIBE—THE TODAS.

Miss Edna E. Farnell.



HAVE decided to tell you about a trip I made to the Toda huts in July, in company with Rev. A. S. and Mrs. Wallis of the American Baptist Mission—new missionaries, too. The Todas, you must know, are to India what the Moundbuilders are to North America, except for the fact that the Todas are still with us, while this cannot be said of the Moundbuilders.

These interesting people, however, are fast becoming extinct. There are not more than 700 of them now in all the hills. They call themselves the "Lords of the Hills," and receive, I believe, a land tax from the other hill tribes—the Budagas, Tamils, etc. The Government also gives a grant for each child born.

Historians, geologists, naturalists and other students of nature and human nature fail to agree as to the origin of this tribe. Some think they are of Dravidian race, others of Roman descent, still others that they are Aryans; and it has even been said that they may be one of the lost ten tribes of Israel.

Whatever their origin, they are a striking race, quite distinct in appearance from the other hill tribes. Their features are European in contour, with decidedly Roman noses. The men and women alike have abundant glossy black hair, which the former wear in a bushy mop, and the latter in rather corkscrew ringlets.

The dress of the men is a coarse cotton cloth, with scarlet or blue border, wound around the body and worn in a way that resembles the Roman toga. The women's dress is of the same material, but worn much as other Indian women wear the quakha.

They are a pastoral tribe and live together in small villages called "Munda." Their houses are very singular indeed, and were planned long before the so-called "fresh-air fiends" and "sunshine cranks" made their debut. They are hemispherical in shape, resembling somewhat a cylinder lying on its side. The roof is thatched with wild grass or straw, and the ends of the houses are boarded in with rough boards. In front of each house is a little platform of hard mud which one's imagination could scarcely dignify by the name of verandah.

The most interesting thing, to me at least, about a Toda hut, is the entrance, which is near the ground, and is a square opening, not more than from two to two and a half feet in dimension. It is surprising to see how gracefully the women make the entrance and exit to and from their homes. The framework of these wonderful pieces of architecture is made of bamboo poles.

Now for our trip. We crossed the beautiful Government Gardens in Ootacamund and started to climb the hills behind them. These hills, I might mention, are more easy to skate down than to walk down, especially in the rainy season, when they make an excellent red clay toboggan slide. The last part of the climb brought us into a little grove, in which, as I stood and gazed around me, it brought to my mind the stories I had read of the ancient Druids and the dark forest glades. There stood the gnarled old trees, with their moss-covered trunks and luxuriant hanging vines—and orchids, too. The ground was carpeted with

very fine moss, soft and of a beautiful restful green; and that silence, which one only finds in deep forest glades, held everything in its grasp. At the top the graceful tree ferns stood guard over the Toda village.

We climbed the moss-covered steps of clay which had been cut into the hillside, cleared a stile of a different style to that which I have climbed in Canada, and there we were in the Toda "Mund," consisting of six or eight houses, a temple built on exactly the same plan, only larger, and surrounded by a stone fence topped with brush, and a cave for the buffalo herd, which cave was protected in front by upright poles and brush.

When we arrived the Toda women were seated on a little grassy mound in the sunshine, busy with needle and thread, working the previously-mentioned blue border in the clothes they wear. The pretty little children who were playing at a distance, as soon as they saw us, came running toward us and we gave them peanuts. The women sang for us in their Toda fashion. This is to partly bury the head in the folds of the quakha and make a sort of monotonous moaning sound.

Let me digress a little here to tell you that during a later visit which Miss Myres and I paid to the same place, I asked two little girls to sing for her. After listening to them for a short time, Miss Myres interrupted, saying: "That is no good. I want you to sing." I had to explain to her that this was their very polite effort to please her.

After listening to the womens' song, we asked if we might peek into the huts. Upon receiving an answer in the affirmative, we knelt down, one at a time, before the small opening and looked inside. At first there seemed nothing but inky blackness, but as I still gazed I could dimly see a raised platform to my right, made of clay, which I believe is used for sleeping upon. Just ahead of me I could see bright utensils of brass and tin arranged in tidy rows, reposing, seemingly, on air. I had faith, however, to believe that there were shelves there.

From here we went to see the temple, but we dared not set foot inside the sacred enclosure. It may interest you to know that the temple is also the dairy, and all the milk is kept within it. No woman is allowed to touch the milk until it is ready to use, because it is a product of the sacred buffalo.

Near the temple stood a green cylindrical mound, on which stood upright three splinters of stone, which the Todas worship. You may be glad to know that a missionary is at work among these people, but they are so superstitious and ignorant that they are hard to reach and the work of giving them the Gospel, which they need, oh, so much, is oftentimes discouraging.

It is almost a year since I left Toronto. It has been a happy year. I am, oh, so glad to be in India. Miss Myres and I start back to the plains soon, and we shall both be glad to get back among our Telugu people and our own

#### THE WOMEN THAT PUBLISH THE TIDINGS.

Dear LINK:—If I am to write you a letter at all I had better set about it now, while the monsoon affords us an interim of rest from some of the activities of a missionary's life. It pours, and pours, and pours—until the compound is one swamp, dotted with lakes of various sizes. An inland sea, with waterfowl flying over its surface and congregating on its shores, covers the low-lying adjacent

hills, and the roads are impassable, so that neither can we get out nor any visitors get in. We are fairly free from interruptions—a splendid time for writing letters. This is the North-east monsoon, and may it last until I get this letter written—for otherwise I see no hope.

I know some of my friends are wondering what has become of me since my brother has left and is at home with you now. I am not alone. At last July Conference, Miss Lockhart, who came out from Nova Scotia last Fall, was appointed temporarily to Avinagadda to study Telugu—and anything else she found worthy of her consideration! So I am far from lonely—having been supplied with a most congenial companion, who already loves India and her people and likes Avinagadda.

We had such a good time during the week of special evangelism—the first week of this month—that I want to tell you about it. This Week (with a capital!) is a week of simultaneous evangelistic effort in all the Missions of South India—like a simultaneous campaign at home, only this is over the whole country instead of in one city. And we don't have professional evangelists to help. We just try to get EVERYBODY at it—every Christian man, woman and child in the Church. It is their special week. And because they are, with us here in Avinagadda at any rate, somewhat ignorant and almost wholly illiterate, we were busy for two or three weeks previously, preparing them for their part in the campaign. The pastor held meetings with the men, and Mary and Martha and I with the women, teaching them the special hymns and verses (Rom. 5: 8 and 6: 23) which the Committee had chosen as the special text for all our work for that week. We told the women that it was to be their week; that they were to go out with their nets to catch souls, as Jesus had promised His followers should do. They listened, and learned, and seemed to catch on. But of course they said: "Can we preach? And if we do, will anyone listen to us?" We told them to be not faithless, but believing (and we had to tell it to ourselves, too!). They seemed mildly interested; but when the week came, would they do anything? They were "only women," you know; and an Indian woman is not expected to know enough to take active part in anything really big and worth-while, like this was. Their Missamma didn't see why they shouldn't—only—well, they were so remiss about such common, ordinary Christian attainments as Sabbath observance, church attendance, etc., that her heart used to ache, and often she wondered if her efforts to teach them better did them any good anyhow.

But if you are a missionary you mustn't give up hope, no matter how you feel. You just keep on doing the best you can. And, anyhow, "Hope springs eternal in the human breast," especially when one believes that with God all things are possible, and that these Christians, weak and ignorant as they are, are His. So we hoped and worked away, and prayed.

The last Sunday of September, and the first day of the Campaign came. The attendance at morning service was good, and we had a special address to encourage us in our enterprise. In the afternoon Mary and Martha went down to take the women out in two bands to preach. They decided to preach to their neighbors first. I told the Biblewomen that I had decided to stay away, as I thought the women would feel freer to speak and would be more ready to do it themselves if I did. But you can imagine, perhaps, how I waited for their return and news.

In the gloaming they came. "What sort of time did you have?" For answer,

Martha's pretty silvery laugh rang out, as she said: "Oh, Amma, how delighted you would have been! We had a splendid time! Dayavartamma and Catherinamma, and Rahelamma came, and some others." "Who spoke?" "Amma, Dayavartamma (who has been a Christian for a number of years) preached, and oh, you just ought to hear her! She tells lots of Bible stories, and sings hymns to illustrate her points, and knows just what to say to everyone. She's great." "Didn't Rahelamma speak?" "No. She sang and recited the verses, and started to preach. But a heathen woman flaunted her by saying it wasn't so very long ago that she was a heathen herself, and now she was setting herself up to preach to them; and Rahelamma lost courage and wouldn't go on. We reproved the woman and told her it was just because Rahelamma had been once a heathen and was now a Christian that she had something good to tell them; and R. said she would try again to-morrow."

"To-morrow? So there is to be a to-morrow?" "Oh, yes; the women begged us to come and take them out again." "Did all the women speak?" "No, not all. The younger ones felt too shy. But they came and helped by singing and reciting the verses."

Another day! "Who do you think preached to-day, Amma?" "Well, who?" "Mariamma! Yes" (seeing my surprise) "Pulavarti Mariamma. And you should have heard her!"

"Well, well! Why, only last month she lost her husband and her youngest child within a day or two of each other, and nearly died of it herself!"

"Yes, that's true; but she told the heathen women that she knew it was unusual for a widow to appear so soon in public, but God had given her the courage. And although He had taken away the head and support of the family, leaving her alone to care for the children, still she had cast her burden on Him, and His loving care had never ceased. And, Amma, you should have seen those people listen. Oh, my! They listen with great wonder, far more impressed than when we go to preach to them! While Mariamma was speaking, a fisherman happened along, and she turned to him and said: 'It was yours first of all, and you throw it away!' 'What? How's that?' he said. And Mariamma told him that Jesus first of all called fishermen to come and follow Him—men of his caste and calling. And so then, of course, he had to sit down and hear all about it. Oh, Amma, you just should have heard her. You would have been surprised. When did she learn all these things?"

"Did Rahelamma try again?"

"Yes. We helped her get started; and now she can speak straight ahead. At first they look to us and say, 'You speak—you speak.' But we tell them to go ahead; and now they can get along without us."

Hearing that the campaigners had so gained in ability and confidence, I suggested that Mary and Martha return to their regular zenana work in the town for the rest of the week, leaving the Christian women to "carry on" by themselves, with the help of the pastor's wife and the schoolteacher's wife.

Well, that was quite another matter. That was launching out into the deep, to go without the support of the Biblewomen; but they said they would try. And the next day I was down in the Malapilly on other unexpected business, and found all these campaigners very busy combing their hair, changing their clothes and moving briskly about. "What's going on?" I said (and hoped it was campaign.) "We're going to Yedlanka to preach," they said, and "It's time to go."

And off they went, with the pastor's wife heading the procession. And they never even asked me to come along! I wanted to go, oh so much. But I will, some day, and in the meantime thought it best to leave them alone. But I stood and thanked God, as I watched them. Were these the women who usually showed so little joy in coming to church, or to women's meetings; who hung their heads and giggled, or else said "I can't," when asked to recite the Bible lesson after we'd been teaching it to them for half an hour? Behold, they were going forth to preach! And what a transformation had the call to service made! Did one dare to hope they would be different ever-after?

I haven't told you about the men's work. That is a different story; but on Sunday they all came to church, these fishermen and women, bringing their fish with them—not a bad catch either—two new families, men women and children. The men stood up in meeting and signified their desire to live the new life. And there are others. It was a happy service. Miss Lockhart said she thought the Christian women looked different. I shouldn't wonder. I'm sure I must have, myself!

Dear friends, I have felt for some time—and now I am convinced—that the best cure for the weakness and ignorance and inconsistencies of our Christians would be to get them to work at soul-winning. They would then find out for themselves (so much better than our dinning it into their ears) how these same inconsistencies hinder the cause of Christ; for their heathen friends possess no delicate sense of tact about reminding them of their own shortcomings when they come to preach; and thus they are led to examine themselves lest they might be a cause of stumbling and offence. They will find out their own spiritual poverty when they attempt to win others to Christ; will realize how much of deep experience, fellowship, power and the spirit's grace they lack; how poor they are in Bible knowledge. They will, on the other hand, have new experiences of joy and a new realization of their riches in Christ to draw them nearer to Him. In fact, it will be the salvation of them, as well as of the heathen.

Also, it has convinced me that our Christians can—if they will. I know you will all join me in praying for an increase of this spirit amongst them, for when every Christian man and woman in our churches is whole-heartedly and faithfully enlisted in a life-long "campaign," the problem of India's salvation will be solved. Praise God for signs that here and there our people are waking up to a sense of their responsibilities and privileges along this line. God has chosen the weak things, the despised and ignorant things, the out-caste things and things that are of nought to confound the great and haughty and high-caste and powerful, and to bring them to the feet of King Jesus. "The zeal of the Lord of Hosts will accomplish this."

Yours sincerely,

K. S. McLAURIN.

#### THE CHRISTMAS TREE IN ORURO.

[The following letter was written and posted by Mrs. Mitchell only two or three days before Mr. Mitchell died.—Ed.]

Mrs. C. N. Mitchell.

When is a tree not a tree? When it's the Christmas trees of the Oruro Baptist Sunday School. I'll explain.

Not a single tree, and scarcely a shrub, grows of its own accord in or around



Oruro, and when the Christmas tree idea first sprouted here, some years ago, the problem was where to find the tree.

Of course the Jack-of-all-trades missionary wasn't going to be daunted by a small obstacle like that; so he forthwith made a tree himself. He fished out from somewhere a fat, round, fairly high pole for the trunk; bored holes in the sides and fitted into these shorter smaller poles for the branches. This skeleton tree is set up every Christmas Day, fitted into a base, and covered with green branches, like willow branches, which grow on the hills several miles away.

Behold the result! You wouldn't know it from a really and truly tree, if you stepped into our meeting hall on a Christmas night and it blazed at you in its beauty of light and ornaments and gifts.

This year, as in past years, the Sunday School themselves collected about 50 Bolivians for the candy bags, cake and our inevitable cocoa, which tastes oh, so good and hot in this cold and fireless climate. We, however, supplied the books for premiums for best attendance at Sunday School during the year.

Our Superintendent, Mr. Sutherland, was in La Paz for his Christmas holidays, so I went in to direct, but wasn't needed, only to accompany on the organ and suggest here and there.

Over 150 people came and quite packed our small hall; but the candy bags went nearly round, and everyone had something to eat and drink. The programme was opened with a reading by our faithful Carlos Guitierrez from Luke 2: 1-12, the birth of Jesus. Then came hymns, recitations, speeches. Everybody wanted to take part, and even after the distribution of presents and refreshments, people would pop up here and there and offer to sing or speak. It was a delicate matter to suggest closing such a flow of eloquence and talent; but at last I suggested a closing prayer by Mr. Saravia, and everyone went home satisfied and happy with this, their "fiesta de la navidad" (Christmas feast).

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The Women's Board has had to very regretfully accept the resignation of Mrs. W. L. Kingdon, of Toronto. Mrs. Kingdon has been a most helpful member. She has been wise in counsel and generous of her time and of her unusual gifts as a platform speaker. Mrs. Kingdon's removal to a new home made her resignation necessary.

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Do not forget that our Literature Committee will soon have ready a sketch of the life and work of our Missionary in Akidu, Miss Mary R. B. Selman. Watch for announcement of its presence in the Bureau of Literature.

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Miss Hatch's legion of friends will be glad to hear that she feels her health is coming back satisfactorily. Her enforced holidays in Waltair and Bangalore have helped her wonderfully. In her last letter, she told of the progress in her lace industry. She now has one hundred women on her list of lace-workers. Every time they bring in their completed pieces they have four new Bible verses to recite, and they give back to Christian work half an anna for each rupee received. Miss Hatch feels this industry is helping to lift them to a higher plane of living. Another good bit of news is that eleven of the little leper children have recently been received for baptism.

## THE MISSION CIRCLES.

### A DEVOTIONAL PAGE.

#### The Three-fold Invitation for To-day.

I. Isaiah 45: 22—Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Personal—From God the Father: "I—God—none else." To "all the ends of the earth." Condition; "Look!"—unto God. Result; "Be saved."

II. Matt. 11: 28—Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Personal—From God the Son: "I"—Jesus. To "all that labour and are heavy laden. Condition—"Come!"—unto Jesus. Result—He "will give—rest."

III. Revelation 22: 17—The Spirit and the bride say, Come . . . And whosoever will, let him take the water of life freely.

Personal—From God—"the Spirit." To "whosoever." Condition—"will" to accept. Result—"take the water of life freely."

A. Has the Invitation sufficient authority? It is from God, "and there is none else." We either honor Him by our acceptance, or we despise Him by our neglect. 1. Samuel 2: 30, last part; Heb. 2: 3; 1 Thess. 4: 8; Heb. 10: 29.

B. Is it inclusive? ALL—ALL—WHOSOEVER.

C. Is the Condition of I too difficult? We need not move hand nor foot, nor utter sound, only LOCK! Look to God.

But God is a Spirit. How can we look unto a Spirit? Hear Jesus tell: John 14: 6, last half; 14: 9, middle clause; 10: 30. Does the Condition of II. puzzle? We do not know how to COME? Then we go back to I. and LOOK. THE LOOKING unto Jesus IS the abandoning of self—THE COMING to the One who saves.

Or is the Condition of III. giving trouble? We do not WILL to take? Such a thought should not for a moment be entertained; it is "the messenger of Satan to buffet" us—2 Cor. 12: 7. Let him not get an advantage of us: for we are not ignorant of his devices"—2 Cor. 2: 11.

And again we go back to I., and, LOOKING to God WE WILL to say, "Our wills are ours to make them Thine." See Philipians 2: 13; 1: 6.

D. Is the Result worth considering? SALVATION. REST. LIFE.

"Tis life whereof our nerves are scant;

Ah, life not death for which we pant;

More life and fuller that we want."

With these results secured, we ourselves are authorized to invite whosoever we will. Rev. 22: 17.

M. M. U.

Our paper is evidently not losing the hearts of its friends, and has still the power of making new friends. There has been a net increase of 215 in subscription list since Convention.

## THE YOUNG WOMEN.

### LESSON III.—THE AFRICAN TRAIL.

#### Chap. III.: The Bulu and God.

#### I. Impressions of Chap. II:—

- (1) The power of Christ to save and to transform life.
- (2) The privilege of bringing any human soul, however degraded, into touch with that power.
- (3) The immeasurable privilege of working for Christ where no others or few others work, and where multitudes live in direst need of Him.
- (4) The wonders God works through lives entirely committed to His control and service.

II. **Bible Reading**—The Pharisees, their traditions and superstitions. Matt. 23: 1-33. (Bible Dictionary, "Pharisees.")

III. **The Bulu God of Tradition**—P. 79-87. They have no word corresponding to our term "God"—a being revered and loved.

(1) Immortal. P. 79. (2) Supreme as Creator. P. 80, 81. (3) Ancestral tradition. P. 80. (4) Name. P. 80, 81. (5) An absentee deity—a God who forgot. P. 82.

IV. **The Legend of the Creation**—P. 82-87. They have a vague idea of a Creator, who made the world and then gave it into the care of the devils and demons, whom they worship.

(1) Order and work of creation. (2) Separation. (3) Return of Zambe. ("The Story of the Dwarfs." 2 e.) (4) Enemy—deceiver—comes. (5) Concerned with matters of life and death. (6) Zambe withdraws. (7) They pray and sacrifice.

V. **Their Religion of Terror and Hate**—P. 88-94. This worship of spirits and struggle with the supernatural is Onimism, most brutal and degrading. One step higher than fetishism. P. 102. Ancestral spirits served as gods. P. 103. Spirits of hearths, animals, men, make or mar birth, kill, blight or bless.

(1) Fetish. P. 62, 88-91. Priest of fetishism is witch-doctor. He is sought by all classes. He makes and sells charms. He "smells out" criminals. He organizes trial by poison. (Read in Mary Slessor of the poison ordeal resorted to on the occasion of every death.) Because his victims believe implicitly in his power, they suffer agonies of mind as well as body. A game of chance and change. The "black art" is not always a success—always fear. When most religious, they are most fiendish. They grow distrustful, cruel, selfish. ("Notes for the Study of Africa," 3 e.)

(2) Taboo. P. 91-94. Any object, act, person, that implies danger for the individual and for the community and must subsequently be avoided; a tying. (See Encycl. Br., "Animism," "Fetishism," "Taboo." "Lure of Africa." P. 142-144. "Our Work on the Congo." Chap. 3.)

VI. **The Presentation of "The News"—"The Letters"** by Zezonema.—P. 94-101. Awe, wonder and compassion fall upon crowd in palaver house. A religion of love releases from the bondage of the witch-doctor, fetishism and the fearful spirit world. There is new confidence and protection. There is faith for fear.

"Let me go to my Father. I am feeling very near to Him." "It was as if my mother put her hand on me."

VII. Discussion—"If you were a Bulu woman, in what way do you think your first hearing of 'Jesus, son of Zambe,' would most appeal to you?"

The points made will be: Their belief in Zambe; ideas of a God; their hope that some day He would remember them and come back; their sense of need; their belief in prayer; relief from fetish and taboo; desire for eternal life, and those mentioned on P. 100.

"He Saveth to the Uttermost," 2 c. Tells the story of Sibu, who saw her degradation and longed for something better. Led by God, she threw her sacred charms, her horns of medicine and strange bones—uncanny things she had strung about her gaunt frame—in the river.

VIII. Distribute in advance Bible commands and promises about fear, courage, trust, God's protection. Have them given.

IX. A prayer for all the villages without Christ, that God may guide them, a pillar of cloud by day and fire by night, leading their thirsty souls to Himself.

"New perils past, new sins forgiven, new thoughts of God, new hopes of heaven."

Poster: Draw on a rectangle of tan cardboard a cluster of huts as in P. 88, streaking in the brown thatched roofs, and with grey, painting ascending curls of smoke. Underneath print:

The smoke of a thousand villages  
Rises daily to the sun.

The smoke of a thousand villages  
Invites you everyone

to  
the  
meeting  
on

(date)

(place)

#### Chap. IV.: The Ten Tying—The Black Commandments.

I. Connect the expression "tying" with the Bulu practice of taboo. The Bulu now in possession of the Gospel apprehends these commands and prohibitions as tyings laid upon him by God, who he now realizes has not forgotten him. Show:

(1) The ten tyings are an emancipation from fear, superstition, charms (P. 107-110, 111), and from sex-bondage (P. 112).

(2) The ten tyings are a discipline: (a) Mental in stress of memorizing. (P. 119.) (b) Physical, in daily abnegations. (P. 122.) (c) Moral, in unwonted self-conquest. (P. 123.)

II. Extracts might be given from Ernest Thompson Seton's essay on "The Ten Commandments among Animals."

III. Have 10 girls repeat the Commandments as found in the Old Testament. As each girl repeats her Commandment, 10 African girls will be ready to respond, telling their stories in the first person. We get an insight into the temptations

of the African heart and flesh, as well as the freedom from the constant shadow of fear granted by the new way.

1. P. 110.
2. P. 110, foot of page; 111, foot of page, 62, 89, 90, 145, 151, 152, 157.
4. P. 108, 117.
5. P. 59-60, 61-62, 187, 192.
6. Cannibalism. P. 56, 97, 121, 146.
7. P. 73, 74-75, 107, 117, 118, 122, 123 top of page, 125.
8. P. 115, 125, 126-127.
9. Witchcraft, medicine-man. P. 122.
10. P. 124.

Our attitude toward the "Ten Tyings" is a sense of prohibition. The Bulu attitude is a sense of relief and release.

IV. How the Bulu associates the "Power of God" with the practice of the Commandments. P. 128-130.

V. Close by reading in unison Rom. VI., and prayer for power to appreciate the possibilities in the pagan African, and his response to the gospel of Christ, and that with sincere obedience we may each do that will of God that we now know.

GRACE L. STONE DOHERTY.

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Mrs. Annie Besant has done much harm in many places in her career. Dr. Hulet is suffering in Vuyuru from the effects of her teaching against adopting Western methods of education. Her adherents recently sent a crier through the town denouncing the Mission School teaching and schools. Some of those over whom our work has influence have been drawn away. We can hope that, now Mrs. Besant is "muzzled" for the present, the evil that she has done may not live after her, and that truth may reassert its power.

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Note the Treasurer's remarks. We shall have to watch very carefully that we are up-to-date in our giving if we are to fulfil our obligations for this year.

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As spoken of last month, Miss Laura Allyn is to go to India this Fall as our new representative. Middlesex and Lambton Association have asked that they may adopt her and be entirely responsible for her.

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Miss Edith Davies, whom we hoped to have as our Young Women's Circle Secretary, has had to resign. It is a disappointment to us all, but there must be someone else somewhere, equipped and willing to undertake this work. May the Committee soon find her!

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Mr. Lazarus has been Headmaster in our educational work at Waltair for a long time. We are sorry to know that his health has so completely broken down that he has been compelled to resign, his resignation taking effect the end of 1917. There are 1,034 students enrolled in these schools. It is not hard to understand that the selection of a successor to Mr. Lazarus is a difficult task.

## GIRLS AND BOYS.

## A LETTER FROM MISS PRIEST—ALL ABOUT HER BOYS.

Dear Boys and Girls:—

It's quite a long time since we had a chat, isn't it? One reason is that I was sick for over two months, and my head was too tired to think much about anything. But to-day, after my little boys went away, I said to myself, "I believe the children at home would like to hear about them." And so here's the story, and it's a truly one.

To-day is Saturday, and it has been raining all day long, steadily but not heavily. About 8 o'clock I was writing letters and thinking that my boys would not come to-day, and so I could go on getting some Xmas letters ready, when there was a little sound on the verandah, and on looking out I saw four boys. They had run through the rain, pulling a bit of cloth over their heads! They deserved to have a nice lesson, didn't they? Just as we began, along came another laddie, and soon we were singing a hymn together from a leaflet, for two of them could read. Then I taught them to-morrow's Golden Text, and we had prayer, and I gave them each, one of the little Bible picture cards you send me, and the hymn leaflet. One boy carefully took from his pocket the hymn sheet and card I gave him last week and repeated the text on it so nicely in English. It was raining quite hard, so I gave them a picture book of the life of Christ, which I made by pasting in the little cards in order. They were enjoying that, and I settled down to my writing again, when along came seven more boys with various kinds of umbrellas. Five of these had learned Rom. 6: 23 and 5: 8, and were so anxious to repeat these verses. The Scripture Gift Mission of London, Eng., sent me a lot of very pretty little booklets in Telugu. They contain several chapters from the Gospels, and I give one to each boy or girl who repeats those two texts to me. So you see five boys got them to-day. As they were so brave to come through the rain I thought they should have a special treat, and so told them they might come into the sitting-room, and I would play on the organ for them. They were so pleased to join in singing the hymns on the leaflet just given them. It was not easy for them to keep time, but they did sing out! Before leaving, some of them asked for cards to paint from. My stock of picture post-cards gets looked over often to find some with flowers or birds or sprays of holly for them to copy. After receiving one they ran away through the rain and I thought of how God brings folks and things together. He has given me this lovely new home, and in one of my cupboards are all those Bible picture cards and pretty picture postcards from you dear boys and girls over in Canada, and those Scripture portions from London, England, and He inclines the hearts of these Telugu laddies to come here and get these. And who can tell how many of them will learn to know for themselves that Jesus loves them, and all because we worked together, you and I, with Jesus? My heart was made so very glad some years ago when I found that a young man who worked with Mr. Walker last year, and is now the preacher on the Home Mission field, first heard of Jesus in my Saturday class. Dear boys and girls, pray for these boys who have no one in their home to teach them of Jesus and His love.

Your loving friend,

ELLEN PRIEST.

## LESSON III.—AFRICAN ADVENTURERS.

## Chapters 4 and 5.

## I. Devotional period.

- (a) Hymn: "I Love to Tell the Story."
- (b) Scripture: Psalm 34.
- (c) Prayer by the leader, closing with the Lord's Prayer repeated in unison.

## II. Introductory talk about the system of vacation schools in connection with African Mission work.

## III. The story of Chapter IV. An adventure with dwarfs.

1. The dwarfs, and their habits.
2. Starting out of the vacation schools.
  - (a) Farewell meeting. P. 73.
  - (b) How the young teachers carry their loads, and what they contain. P. 74.
  - (c) Difficulties of the way. P. 75, 76.
  - (d) A glimpse of the dwarfs. P. 77.
  - (e) The word of God among the dwarfs. P. 78-80.
3. Continued journey of Assam and Mejo to their distant school.
  - (a) The journey. P. 81-83
  - (b) Welcome to the domain of Efa Niem. P. 84-86.
  - (c) Hostility of his eldest son.

## IV. Business, announcements, offering, etc.

## V. Chapter V. Adventures of Assam and Mejo.

1. The vacation school. P. 89-92.
  - (a) Preparation.
  - (b) Tuition fees.
  - (c) Registration.
  - (d) Pupils.
2. Success of Assam's teaching. P. 94.
  - (a) Influence of Christianity.
  - (b) Dispensing of medicine.
3. Illness of Efa Niem. P. 94-98.
  - (a) Witch doctors.
  - (b) Fear of Assam and Mejo.
  - (c) Accused of magic.
  - (d) Assam's wise answer.
  - (e) Efa goes with Assam to be cured.
4. Mejo left in charge of the school. P. 90-102.

## VI. Constructive work.

## VII. Closing exercises.

## Helps for the Programme.

For II.: The leader will find that these two chapters, on which to-day's programme is based, go well together, as they give us a general idea of the work of Christian school boys in the vacation schools. For the introductory talk, refer to page 73, and also to the explanatory notes on page 103.

III. Make use of the notes on page 88, and refer to the fact that Miss MacKenzie herself has followed the trail of the dwarfs, and visited their clearing. Further description of them will be found in the Encyclopedia.

2. Tell this story in a vivid and interesting way. Emphasize the courage of the Christian school boys; the African need of Christian teaching and discuss our share in this work.

3. Have one of the older boys prepared to tell in his own words the story of Assam and Mejo's journey, as found on P. 81-83. Note the usual welcome which is extended to native teachers.

V. 1. If possible, have a picture of an African school. In telling the story, compare and contrast it with school life in our own land.

3. Refer to notes on P. 103, 104.

4. Emphasize the courage of even the young Christians. The leader should make herself familiar with one or more of the stories referred to on P. 103, and use it to illustrate this point.

VI. On the outline maps in their notebooks have the boys and girls mark additional rivers, mountains and lakes.

Have the hammock and kettle added and the model of the African village—if your Band is carrying out this plan of construction work.

Using these two chapters as the base of information, talk with the boys and girls about methods of travelling in Africa. Have them take down notes or write a paragraph in their notebooks on this subject: "How they travel in Africa." Pictures of the dwarfs and other strange African people, African scenery, etc., which have been collected, may be distributed and pasted in the books.

BLANCHE EDY MARSHALL.

Talbot Street, London.—Annual Report.—During the past year eight regular meetings of the Mission Band have been held, the average attendance being about 100. One special meeting was held in April, when a banquet was given in honor of Miss Craig, of India, whom the Mission Band presented with a life-membership. To show that she had not forgotten us, at Christmas time Miss Craig sent a souvenir to every member of the Band, each souvenir being 1-10 of an anna, an Indian coin worth one-sixth of a cent.

Parts of the meetings were devoted to the study of different countries and missionaries, and at the June meetings, Mrs. C. J. Cameron gave a talk on the work among the fire sufferers in Northern Ontario.

At Easter time the Band gave twenty-three dozen fresh eggs, which were distributed among the tubercular children of the city, and at Thanksgiving a hamper of fruit was sent to the London Military Convalescent Hospital. At Christmas a hamper of food and useful articles was given to Mr. Castles, the church janitor, by the Band.

During the summer a contest was held among the boys and girls of the Mission Band to raise money with which to found a Mission Band Library. Half the Band were given blue boxes, the other half red. When the money was returned the Blues won by a slight majority, and the total proceeds amounted to \$75.05. The library is now well started, and the boys and girls are enthusiastically joining a reading contest.

In the Spring a very successful concert was given, at which \$85.53 was collected, and shortly before Christmas the Senior girls gave a Flower Tea, at which over \$100 was raised.

During the year \$230.00 has been sent to Missions by the Band, and the whole year has been one of great success and rich blessing.

IRENE M. WOOD, Cor. Sec.



## BUSINESS DEPARTMENT.

### TEASURER'S CORNER.

Do you know that there are thirty organized Sunday School classes in our Convention, each supporting a student in Cocanada or Samalkot schools? Some of these classes are boys (there are two such in Ingersoll); a few of them are Adult Bible Classes, but the most of these classes are made up of girls. This is a splendid movement. You cannot intelligently support a child in India without becoming vitally interested in all our missionary activities in that land. And this interest shows itself in the regular Sunday School giving. In Indian Road S. S., for example, there are three classes, each supporting a student, and Indian Road, as you know, won the banner last year in the Toronto S. S. Missionary Circle.

We want these classes to know that we appreciate their interest and their gifts. A receipt card is a very cold way to say a "Thank you," but until there are more hours in a day, a formal card to acknowledge the gifts of these classes is the best the Treasurer can do.

During the month new life-members have been made by St. Thomas Memorial and Salford Circles, while a life-membership certificate has been presented by Peterboro Murray St. Young Ladies' Circle to one of their former members, Mrs. Haddow, of Bolivia. M. C. CAMPBELL.

### REPORT OF BOARD MEETINGS.

The December and January meetings of the Board were largely meetings for fellowship and prayer, and in spite of the stormy weather on both occasions, the attendance was very gratifying.

The second quarterly meeting of the Board was held on Friday, Feb. 16th, at 2.30 p.m., in the Board Room. There were 36 members present, and two of our missionaries, Mrs. E. G. Smith and Mrs. R. C. Bensen. The members coming in from out of town were Mrs. Jas. Wood, Mrs. Judson McIntosh and Miss Dayfoot.

The President, who was in the chair, conducted the devotional exercises and several members led in prayer.

The minutes of the quarter were read and approved.

The resignation of Mrs. W. L. Kingdon as a member of the Board was accepted with great regret.

Interesting reports from Miss Hatch, Miss Jones, Dr. Hulet, and Miss McLeod were read by the Foreign Secretary, following which Mrs. Urquhart led in prayer for the several requests which these reports presented.

Miss Laura Cole Allyn, who is a nurse, has been adopted by the Middlesex-Lambton Association as their representative in India. She will proceed to India this Fall with her sister, Dr. Jessie Allyn, who is returning after furlough.

The Treasurer's report for the quarter showed an advance of \$65.65 over the same period last year. But the giving of the Circles has fallen behind to the amount of \$83.21.

The Editor of the LINK reported finances in good shape, with an increased list of subscribers.

The Secretary of Bands reported two new Mission Bands formed—one at Eglinton Church, Toronto, the other at McPhail Memorial Church, Ottawa. Two others have been reorganized.

The Literature Committee have prepared a sketch of the life of Miss Selman, which is to be printed.

The application of Miss Muriel Brothers, now at McMaster, was received. Her name has been placed on the waiting list.

The Walmer Road Sunday School, Toronto, have undertaken to provide the salary of Miss Laura Craig for this year.

As a result of the recent Halifax disaster, circumstances have arisen which have made it necessary for our newly-appointed Secretary of Young Women's Circles, Miss Edith Davies, to tender her resignation. A committee was appointed to meet with a like committee from the Home Society to seek out a successor.

After prayer, the meeting adjourned.

E. M. INRIG, Secy.

An American Presbyterian missionary in the Punjab, impressed by the reminders of Palestine life in the villages, made an interesting attempt to have the people themselves depict the Christmas story. She says: "The training was very simple. The Christian school boys of two villages learned the Christmas hymns. Men, women and children learned the Christmas story by heart. Nothing else was talked of. I had my largest tent pitched and a quite real-looking manger put up in the back. The rehearsals went very well. No special costumes were required, as the people's own clothes were just perfect for the parts. The day arrived and long before the appointed hour the tent was crammed, and crowds standing outside, among them many non-Christians.

Several calves and donkeys had been brought into the back of the tent and the cowherds, with their long staves, stood by. Nothing was lacking but the camels, and they could have been supplied had the tent been big enough.

"The Wise men, of course, had their gifts, and one of them carried a potsherd with live coals in it, which had never appeared in the rehearsals. As they knelt in front of the manger and held out their gifts toward the babe, the man with the potsherd passed his hand over the coals and suddenly the whole tent was filled with the heavy odor of incense. The children then gave their Christmas concert and after a treat of nuts and fruit, the whole company strode off in groups across the fields, singing as they went, happy in the first Christmas celebration of their lives."—Sel.

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- 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.
- RESIGNING TO GO TO AFRICA.**—Miss E. E. Woodman.
- ON ACTIVE SERVICE.**—Rev. R. E. Smith, Mesopotamia.

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The short sketches of the life and work of three of our Missionaries—Miss Folsom, Miss Baskerville and Miss Hatch—would furnish material for a very interesting Mission Circle meeting. Each sketch is five cents. Send two cents extra for postage.

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