

Canadian Missionary Link

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CONTENTS

	PAGE
Editorial.....	165
A Vision of the Future Women of India.....	167
World Notes.....	168
Conditions in India.....	170
Vuyyuru Veeramanna's Festival.....	173
A Misnomer.....	174
News from Circles.....	175
Bureau of Literature.....	175
Associational Notices.....	176
Treasurer's Statement.....	176
Young People's Department.....	179

THE BALLAD OF THE SAINT

BY THEODOBIA GARRISON

The Little Cherubs whispered,
 "What strange, new soul is this
 Who cometh with a robe besmirched
 Unto the Place of bliss?"
 Then spake the Eldest Angel,
 "The robe he wears is fair—
 The groping fingers of the poor
 Have held and blessed him there."

The Little Cherubs whispered,
 "Who comes to be our guest
 With dust about his garment's hem
 And stains upon his breast?"
 Then spake the Eldest Angel,
 "Most lovely is the stain—
 The tears of those he comforted
 Who may not weep again."

The Little Cherubs whispered,
 "What strange, new soul is he
 Who cometh with a burden here
 And bears it tenderly?"
 Then spake the Eldest Angel,
 "He bears his life's award—
 The burden of men's broken hearts
 To place before the Lord."

.. The dust upon his garment's hem,
 My lips shall bow to it;
 The stains upon the breast of him
 Are gems quite exquisite.
 Oh, little foolish Cherubs,
 What truth is this ye miss?—
*There comes no saint to Paradise
 Who does not come like this.*—Quoted.

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EDITORIAL.

The very day that we are going to press—April 15th—is the twentieth anniversary of Miss Priest's arrival in Tuni. Twenty years ago to-day did she begin that service of love which has meant so much to the women and children of that town and field, and to all, indeed, with whom she has come in touch. And in this 21st "year of her reign" are we women of Ontario going to build a new bungalow for her. We are—we are sending in our money now, and out in India committees are passing the plans. Watch the Treasurer's report—money is coming to her for it. Watch the Editor's little Mission barrel. Such a happy little barrel it is nowadays—never starving any more! Still, like the proverbial small boy at the Sunday school picnic, it has an almost miraculous capacity. The Easter mails brought it \$26.00 in gifts from those lovers of missions and Miss Priest who will not let me publish their names. (Miss Priest will smile when she reads about it—those of us who know her, know it well—wouldn't you like to be there to see the shiny look come into her eyes?) The messages which accompany the gifts are like the ointment which came from Mary's alabaster box for sweetness—breathing of love and desire for India, as they do.

What a lot of love goes into those bungalows! The Editor never realized it before. No wonder she spent such happy days of service, and God seemed so near, in the "Jane Buchan Bungalow" at Vuyuru!

Word comes from India that the plan adopted for Miss Priest's bungalow is similar to that of the Jane Buchan Bungalow. Our faith and imagination

reach forward to the day when our dear missionary will be actually in it—is it not so? Let us hasten that day.

"Nought can I bring, dear Lord, for
all I owe,
Yet let my full heart what it can be-
stow.
Like Mary's ointment, my devotion
prove,
Forgiven greatly, how I greatly love."

The writer is reminded, by the notices coming in for insertion in this LINK, of the associations that are drawing near. Directors are busy and anxious over programmes. Entertainment committees are dreaming of salads and apple pie. We all want our Association to be successful—the "best yet." The Editor has a few ideas to get rid of; and, in the first place and to waste no time, let her say that as she has sat in the audience and faced the platform she has often wondered why it was not more appropriately decorated. Oh, yes, I know there is a bouquet on the pulpit—but nothing to suggest a missionary meeting. Why not have large maps of our Mission fields hung over the platform? Surely they would prove a far more inspiring prospect to the audience than the yawning chasm of an empty baptistry, and the speakers also should find inspiration in such a suggestive background. If the entertaining church has not such maps wherewith to decorate the platform, the associational gathering furnishes an excellent reason for sending for one now. A missionary meeting without a map! No wonder our horizon is often so small, our vision short. By all means, let us have maps. They are suggestive, they make us

PRAY LARGER PRAYERS;

think of the people there—our people. They stimulate the imagination—how dark must be the night where they have not the Light of the World! Let us have maps.

And then—literature. Why is it, I wonder, that we never have a display of missionary literature at our Associations? No sample LINKS on exhibition; no "Among the Telugus;" no samples from the Bureau of Literature—nothing. One would think we had no literature. Why not send to the Mission rooms for as many "Beacon Lights," "Among the Telugus," "Facts for the People" and small maps as you think a bright, enterprising saleslady could dispose of? There is our new series of Mission Band lessons, too, just published separately (see notice of Bureau of Literature). This would be an excellent opportunity to get it out among the Bands.

If any would like sample Links, the Editor will promise to send the required number in time if your orders are in by May 15. And, by the way, why not have a chart for the LINK, to hang up, too? It will remind people of its existence—and perhaps of their arrears! Mrs. Moor has the one that Mrs. Wall (Miss Eyerse) used so cleverly at Convention last November. Send for it, and use it again. If somebody sends for it before you do, why, make one of your own. Make a different one. Don't tell me that there aren't brains and wit in your Association to devise another one, a real telling one. Try it.

There are other missionary books, not our own publications, but sold at the Baptist Book Room, which our people should be reading. It might be practicable to get sample copies of "Ann of Ava," "Western Women in Eastern Lands," "India Awakening," and other books, have them on exhibition and take orders from purchasers.

And don't forget the children. Send to the Missionary Education Move-

ment office, Confederation Life Building, Toronto, for posters and samples of "Everyland," a fascinating missionary quarterly for children.

Yes, a great deal could be done in the way of spreading missionary information in our churches if at such gatherings, we would advertise and display our missionary literature. Try it. Send early, so that your parcels may come by freight. Have your display attractively arranged in a conspicuous place. Know you not the lesson of the lure of the shop window? Many a citizen, wandering aimlessly down town with no intention of purchasing anything in particular, looks, in an unguarded moment, into a shop window, where things she didn't know she wanted are bewitchingly arrayed before her. She looks—they make her want them, they remind her that she wants them—she is lured inside—and the clerks do the rest.

A word to the wise is sufficient.

At one Association last year a certain Circle reported having a number of "praying members;" that is, women who could not (?) pay the membership fee, but who prayed. The writer felt like getting right up in her place and saying, "I don't believe it." For we do not believe that a really faithful "praying" member could pray long without wanting to pay, too. People who really pray, must give. It is the fruit of the prayer-life. Real prayer costs.

And that brings us to our next point. When arranging the programme, do not cut down the prayer-time. You can afford to stint anywhere, but not there. Of all the women's gatherings we attended last year, the best one was where morning and afternoon sessions opened with a generous devotional hour. The leaders were brief, but warm and earnest in their opening remarks. The call went forth to pray and testify—and

ALONE FOR THINE AND THEE

never shall we forget the response that came. The spirit that visited us in those devotional moments abided with us all through our meetings—and it followed, naturally, that they were richly successful. Let nothing encroach upon the "hour of prayer."

"Pray, always pray, amid the world's turmoil.

Prayer keeps the heart at rest, and nerves for toil."

We have not received much in the way of "news from the field" this month. But this gives us the better opportunity to lift up our eyes to the farther fields and see how the work progresses in other parts of the great Master's vineyard. Read the news from all over the world this month, and let your prayers abound for your co-workers of other lands and denominations.

"The field is the world."

K. S. McL.

A VISION OF THE FUTURE WOMEN OF INDIA.

By Susie Sorabji (a woman of India.)

(This address, reprinted in part from the "Dnyanodaya" of December 18, (published in India), formed a part of the Centenary exercises in Bombay.)

Oh, little Hindu child widow, condemned to perpetual widowhood without ever really having been a wife! Oh, gentle Moslem woman, subjected to the degradation of sharing your wifely rights with others! To you Christ brings honor, peace, and joy. For you in the Christian Church there is a place of honor, an opportunity for service, a call to work. For you the Bible is a blessed Charter of Liberty. Little Indian girl, so despised at your birth that your coming into the world is regarded as a disappointment, if not a curse! Listen to the children's Saviour saying (Mark 5:

40) "Talitha cumi (i.e., Damsel! I say unto thee, arise)." Oh, woman in your hard life, so sinned against, so wronged! For you, even you, Christianity opens wide a door of hope; and it is the Saviour's voice which says in tenderest accents, "Neither do I condemn thee. Go and sin no more."

I see, as through the vista of the coming years, the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home, where, though she wears no coronet upon her brow, nor carries sceptre in her small firm hand, she reigns with all the power of an undisputed monarch (as only a true wife and good mother can) in the heaven-blessed realm of the home. And until that day dawns in India, there will be no home in our land. A Chinese proverb says, "A hundred men may make an encampment, but it takes a good woman to make a home."

And so I see the long, long lines of India's women, Hindu and Moslem, Parsi and Jain, lifting on high the burnished, shining lamp of faith, walking white-robed through this dark heathen land of ours, with eyes aflame with holy fire and hearts aglow with Christlike love. I see them emancipated, honored, crowned, as Ruskin says, "Queens of their husbands, brothers, sons; queens of the unseen mysteries of the world that bows and will forever bow before the myrtle crown and stainless sceptre of their womanhood." Nay, nay, I see something higher. I see them casting down their hard won crowns at the feet of Him to whom they will owe their crowning. I seem to hear ten thousand times ten thousand voices chanting,—

"All hail the power of Jesus' Name,
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all."
—Life and Light.

GOD DOES NOT KEEP

WORLD NOTES.

"I will be exalted among the heathen."

The Open Door in China.

Chung Lau is a market town, about 160 miles south of Canton, and said to have 40,000 inhabitants, and the villages surrounding it number about 100. A Presbyterian chapel has been there for twenty years. Much hostility was manifested toward those who favored the Gospel during the first ten years, and the work was hard, with about thirty converts as the results. A few weeks ago a fine church was dedicated at Chung Lau. Its site cost \$1,500 gold, all paid for by Chinese. The San Ning magistrate, and the military commander of three districts, came by train, to be present at the opening. They were met at the depot by a large company of Christians, with banners and music, and a procession of 500 was formed and marched through the market to the chapel. More than 1,500 persons were at the church, but only 700 could find seats. Addresses were made by the native preachers, and also by the magistrate and the military commander. The latter was baptized in the old chapel, and is a very outspoken Christian. On the next Lord's Day 19 men and 23 women were baptized. The church now has a membership of over 300, and is entirely self-supporting, also supporting a school which will become a power in the next few years.—Miss. Rev. of the World.

Missionary Awakening in South Africa.

A genuine missionary revival has come to the Dutch Reformed Church in South Africa. For years this church of the Boers has been conducting missionary work for the natives in different regions south of the Zambesi River through the faithfulness of a small group of broad-minded and loyal Christians. It has been an uphill fight, as the Dutch settlers in South Africa, for the most part, have manifested little

sympathy toward missionary work. The hostility of the Boers toward the "Kaffirs" before and during the Boer War is well known. Behold, however, the wonder-working Providence of God! As a result of this very war thousands of the Boers captured by the British were transported to India and Ceylon, where prison camps were formed. The missionaries, both English and American, in those countries, at once took a great interest in these prisoners, ministering to them in their physical necessities and giving them also the Bread of Life. Revivals broke out in several of the camps, and hundreds of the prisoners were converted. Several hundred Boers at once volunteered for missionary work among the natives at home. When the war was over these young men returned to Africa and immediately began to build up the missionary interest in the churches. The churches responded, and now many of these hardy Boer fighters have become soldiers of the cross. Secretary Patton relates how in crossing a section of Africa in Mashonaland he met several of these Boer soldier-missionaries and found that they were giving a good account of themselves. It is not surprising now to learn of a general awakening in the Dutch Reformed Church in South Africa in the matter of missionary service.—Miss. Rev. of the World.

Higher Education in Japan.

The Outlook tells a very interesting story of a Japanese woman's work, and how she has made for herself a unique place among the women of her nation—Miss Una Tsuda, one of the first seven girls to leave their country and sail for America to gain an education. She was then seven years old, and spent ten years in the schools in Washington. On returning to Japan at the age of 17, she was made secretary and interpreter to the wife of Prime Minister Ito. When the Empress opened a school for Peer-

HIS TREASURE-TROVES OF GOOD.

esses, Miss Tsuda was called to fill a place in it, which she later resigned, determined on founding a school of collegiate grade for women, there being no school beyond high school grades open to them. In 1900 she began with 15 pupils, now there are 150, with special buildings and grounds. Her work is sincerely Christian, and her graduates have license to teach in Government schools without examination.—Missionary Review.

The New Woman in Turkey.

The feminist movement progresses in Turkey. The Women's World, a weekly Moslem paper started in Constantinople a year ago, proudly reproduces on the cover page of a recent issue a picture of a group of Moslem women with faces unveiled. This marks a revolution of attitude almost beyond the comprehension of an American journalist. The editor of the Kadınlar Dunyasi, as its Turkish name reads, is Belkis Shevket Hanum, an ambitious and accomplished woman.—Miss. Herald.

From Harem to College.

The Daily Telegraph's Constantinople correspondent says that the Ottoman Government has decided to admit women to the universities, where a special course of lectures on hygiene, domestic economy, and the rights of women will be delivered for their benefit. In enlightened Ottoman circles the Government's new measure is regarded as an appropriate means for regenerating the world of Islam and placing it on a level with the civilization of the West.—Miss Rev. of the World.

Japanese Women Rising.

The feminist movement in Japan is proceeding almost as rapidly as in China. Several women have taken to the lecture platform and vigorous campaigns are carried on through the press.

The leader of the women was educated in America. The Government has officially warned educators of women against the propaganda, and has confiscated several editions of magazines containing "dangerous" material along feminist lines.—Miss Rev. of the World.

Advance on the Upper Congo.

Nineteen years ago Rev. Joseph Clark, of Ikoko, visited Motaka, and was received by a crowd of cannibals. He was pulled and pushed to the hut of a big chief by a very excited and war-painted crowd, all armed with ugly big knives and spears. For a time the outcome seemed uncertain, but the landing of Mrs. Clark and her small baby interested the savages to such an extent that they forgot their violent plans. Thirty months afterward two Congo State officers and a number of black soldiers lost their lives in this same village. In July, 1913, Mr. Clark again visited Motaka to baptize five new converts. After the service 50 gathered at the Lord's Table. The church at Ikoko and its dependent stations has now 35 teacher-evangelists at work, not including school teachers at Ikoko, Ntondo and Frank, and the self-supporting evangelist at Ituta.—Miss. Rev. of the World.

An Ideal Evangelizing Agency.

In May last, Lord Kitchener paid a visit to the Old Cairo medical mission and was very much impressed with the ankylostomiasis (Egyptian anemia) section of the hospital. His visit has led to considerable inquiry as to methods, and the Egyptian Government, we understand, is taking steps to establish hospitals in different parts of the country for the treatment of the disease. Last year, up to the end of October, 5,770 anemia patients had been treated in the Old Cairo Hospital—4,622 males and 1,148 females. As each patient stays for a period of three weeks, the mis-

FOR OTHERS ASK.

sionaries regard the opportunity for evangelizing as ideal. Dr. E. Y. Stone writes: "When it is understood that street preaching in Cairo is forbidden, and that we have generally about 700 people for daily teaching over an average duration of time of three weeks, it can be seen that the opportunities are enormous."—C. M. S. Gleaner.

For Bethlehem.

The corner stone was recently laid for a new hospital in Bethlehem, in Palestine, where a Swedish medical mission has been at work for some time.—Miss Herald.

Bravo!

In 1913, the Salvation Army in England sent out 102 officers for service in India, the Dutch Indies, Korea, Japan, Canada, South Africa, New Zealand, Hollan, France, Malta and Gibraltar. Seventy-four were designed for India.

"Throughout the non-Christian world there are unmistakable signs of the awakening of great peoples from their long sleep. . . . In all history, there has not been such a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious. . . . What is to be the issue of it all?"

"I will be exalted in the earth."

"Hope larger hopes
Thy heart-life to expand;
The Father's heart is large,
And takes all in;
And He can save His own
In every land.
Love thou, and hope that all
The Christ may win."

CONDITIONS IN INDIA.

"How interesting and different!" exclaimed a Little-Lady-Visitor landing in Bombay. "But what is that smell?"

Old Missionary replied: "It is the smell of India—made up of the perspiration of unwashed bodies plus filthy garments, cooking food, rancid ghee, spices, filth, tanning hides, dead animals lying about in the sun, etc., etc."

"But is it always that way?"

"Oh, no; often worse, as in our summer zenana visiting in the narrow, crowded, filthy streets. You see, there are practically no 'sanitary improvements' in India, and in the extreme heat of summer—but let us take this coming vehicle!"

Seated within it, Little-Lady-Visitor suddenly whispered, with horrified gaze, fixed upon the driver, "Why, why doesn't he wash his garments? They are unspeakable."

Young-Missionary replies: "I asked a coolie that once, and he showed me two pice in his hand, saying, 'If I spend this for soap, what will I eat? I can live without clean clothes, but not without food.'"

"Well, let them wash without soap," began Little-Lady-Visitor, but Old-Missionary asked quickly, "In that?" and pointed to a tank they were passing—muddy, stagnant and covered with green slime. "See, some are washing in it, and some are bathing, but even with soap, how could the clothes get clean in such stuff? And the ponds where the villagers wash are worse still, for all the village animals bathe in them, too. Go on, mother—here are two pice, but go on quickly!"

"What ailed that woman's face?" asked Little-Lady-Visitor, curiously.

"Small-pox," laconically responded her companion.

"Oh, dear! Why was she out here in the street, exposing everyone?"

"My dear," explained Old-Missionary a bit wearily, "India knows nothing of contagion. Disease, whether trivial or fatal, is a matter of fate. See, here is more small-pox—and that may be a plague case that they are carrying along—this is the season for it. And so the contagion spreads, and people die like sheep, whole families and whole villages being wiped out. Yes, give that poor fellow a bakshish, if you choose; he's blind."

"There seem to be so many blind people here in Bombay," remarked Little-Lady-Visitor.

"Yes, and everywhere else in India," replied Old-Missionary simply, "the heat, the dust and glare of India's grassless, alkaline plains, the filth and the contagion-carrying flies, the utter ignorance and lack of the simplest remedies, coupled with the awful treatment they do sometimes give—of course, there is every kind of eye trouble and much blindness. I knew of one boy, blinded by a well-meant application of molasses and red pepper to his sore eyes."

"How awful!" exclaimed Little-Lady-Visitor faintly.

They travelled along in silence until, passing a mud hut, Little-Lady-Visitor asked, "What is that in cakes piled up all over that yard, and set on the wall of that mud house?"

"Just cakes of dried manure, which the people of this land of few trees and expensive wood are glad enough to use for fuel. That child you see is making cakes of it, and pasting it on the wall of the house to dry."

"And they cook with that stuff!" exclaimed the Little-Lady-Visitor. "And the flies!"

A sudden halting of the bony horse revealed the fact that the harness had broken. Old-Missionary proposed, "Let's step into this courtyard near by and talk to these women until the driver patches things up."

The low-caste women, shy at first, soon became friendly, and a surprising number of them, young and old, with children, and infirm old men, gathered, and Old-Missionary had her audience. Presently Little-Lady-Visitor whispered: "There are so many people here, I fear we are interrupting some sort of gathering."

"Oh, no," said Young-Missionary, wisely, "all these live right here in this mud courtyard—these and more, too, for the men are off at work and perhaps some of the women."

"But there seems to be only one hut—how can they all live here?"

"Oh, they eat and spin and work outside in fair weather, and at night they all huddle in on the beds or the ground. But no windows and only one door, and that shut—think of the ventilation! No wonder that tuberculosis and other unmentionable forms of disease are common, all ages and sexes packed in together!"

Little-Lady-Visitor had edged nearer the door. "What is that over in that dark corner?" she said, "why, it's a cow."

"Oh, yes; cows, sheep, buffaloes, goats, chicken, all live in with the family and add to the din, filth, bad air and vermin in the little room. And the vermin! . . . I remember once, when I was studying with my Munshi, a dignified, educated Hindu, after a few uneasy movements, he caught an insect in his garment. I told him to step outside and kill it, but his reproachful reply was, 'It's little life is dear to it.'"

The party again seated themselves in the vehicle. "Tell me what such people eat," said the Visitor.

"What's the use?" exclaimed Old-Missionary. "You simply cannot realize the poverty of their diet. Coarse flour bread, either alone or with greens and pulse, is the staple. In many sections,

THE FATHER'S HOUSE.

rice takes the place of bread. And this is the food of millions of people. Of course, the wealthy add fruit, meat, sweets, etc., but those of the lower castes practically never eat meat, unless some sick animal dies or they manage to poison some enemy's cow. Butcher's meat costs too much for families who live on from two to four dollars a month. It is bad enough in health," Old-Missionary went on sorrowfully, "to have such inadequate food—for we know that countless multitudes never experience the sensation of a satisfied stomach—but in sickness, it is utterly awful! It breaks my heart to think of those whose lives could be saved, if they could get milk, eggs and plain, strengthening food—but how can they? We help those we can, and the rest die! Poor little starved babies!"

"Tell her about the drinking water, too," quietly suggested Young-Missionary.

The reply came wearily. "That's worse yet. The village people drink from their pond. They bathe and wash clothes in it and animals stand in it for the sake of the coolness. Others drink from the wells, which are often alkaline and open at the top. So leaves, dirt, dust, sticks and worse things fall in. At one of our camps, the water was so bad that we investigated and discovered that a cat had fallen into the village well some days before! The people proceeded to cleanse the water by pouring into the well a small vial of sacred Ganges water, brought by some pious Hindu, who had returned from a pilgrimage to Benares! After this, despite the carcass within, the water was 'pure.'"

"But Ganges water to purify it with!" groaned Young-Missionary. "Why, when we visited Benares, we saw not only dying people, stood up or laid down in the 'sacred depths of Mother Ganges' to die, but corpses actually floating in it, and the ashes of the

pious brought from afar continually sifted into it—why, the river was turbid with filth!"

"Yes, I've noticed that in the Hindu religion often the holiest beliefs, rites, practices and people are the filthiest," returned Old-Missionary.

Here let us leave them, dear reader, remembering that what Little-Lady-Visitor has learned in her first day in India is a literal trifle, compared with the whole unwritable, unpublizable truth!

(Condensed from an article by Mrs. W. M. McKelvey, of Bawa Lakkan, in the Woman's Missionary Magazine of the United Presbyterian Church.)

MORE MISSIONARIES NEEDED IN INDIA.

The annual meeting of the Interdenominational Federation of Women's Missionary Societies was held in the First Baptist Church, Oak Park, Ill. Three hundred delegates attended and twenty-five churches were represented. The speaker was Mrs. D. L. Fleming, who, with her husband, has been eight years in Lahore, India. She said that a crisis has been reached in India. "A few years ago, we prayed for converts, for the natives were slow in embracing the Christian religion. But things have taken a new and startling turn, for they are turning to the teachings of the missionaries in such vast numbers that there are not enough teachers to take care of them."—Mission Studies.

"As you learn, teach;

As you get, give;

As you receive, distribute."

—Charles Spurgeon.

HOME OF THY BROTHERHOOD.

VUYYURU VEERAMMA'S
FESTIVAL.

India is a land of festivals. The people of the Hindu religion have many gala days, and one of the things they miss in coming into the Christian religion is the "tamasha" (i.e., festivity), for they love a good time, as Canadians love fun. In many of the festivals, the religious significance has almost disappeared.

Each year Vuyyuru has a festival, which lasts fifteen days, when from miles around the people come in holiday dress, stay for the day, and towards evening wend their way home, with the children dragging wearily on behind. But they are happy, and the gaudy trinkets, bought in the bazaar, help to appease the tired little ones.

The place of attraction is at any other time of the year most unattractive, but for the feast a temporary bazaar is set up, and at night especially every thing looks bright and fascinating. At the end of the temporary street is a small temple, and in connection with this temple is quite an interesting story.

Many years ago, there lived in the village, a shepherdess, named Veeramma. She was a very holy and chaste woman, and at one time resisted the wiles of a proud Brahmin. Because of her life and her chastity, when she died, she was made a goddess. This little temple was built in her honor, an idol—that is, her image—set up, and she was worshipped by the people.

Her chief virtue lies in being able to give to childless women the power to become mothers, as it is one of the greatest curses an Indian woman knows to be without children. Women come from miles around to worship at her shrine.

Towards the beginning of the feast, the shepherd people have to carry the

idol from a large temple in the village, where she is kept at other times, to the little temple for the feast days. Four men carry her, and, when they come to a certain spot, where a swing is erected in her honor, they say she drives them back, and the bearers fall backwards. One year, the Vuyyuru Christians said they would like to carry Veeramma past that spot, that she could not drive them back. At first, the shepherd men were inclined to consent, but they knew they were "pulling the wool over the people's eyes," and, if faith in Veeramma's power were shattered, financial loss would come to them, for, during the feast days, they reap a rich harvest. Finally, they said: "You stick to your religion, and we will to ours."

To us, their form of worship is barbaric and disgusting. Near the little temple is a large tank, in which the women bathe, quite immersing themselves under the water. When they come out, their friends rub them with saffron and give them a garland of marigolds and a small offering of flowers, a cocoanut or something just as trivial. They go into the temple, worship the idol, present their garland to her, and, with their dripping clothes still on, go outside the temple, and prostrate themselves before it. Even in India, a February night is cool, but apparently unconscious of the cold, of the crowds who jostle around them, they lie extended for hours, as though dead—arms outstretched and hands clasping their little offering.

If the goddess is propitious, she sends them a dream, which means that a child will be given them within the year, and until that dream or vision is given, they may not rise. These women are frightfully in earnest, but the majority of the people come to see and to have a good time. If there is a redeeming feature to such a feast, it is that caste is completely lost sight of, for Brah-

LIVE LARGER LIFE,

mins and Madigas, Shudras and Malas mingle without fear of contamination.

ANITA M. BENSEN.

"Give larger gifts;
However poor thou art,
Thou hast some wealth
To keep or give away.
Thou canst at least
Some good or joy impart,
And cheer thy fellow-pilgrims
On their way."

A MISNOMER.

About five miles from Narsapatnam is a village most inappropriately called Yendapilli, or "Sunshine Hamlet," for darkness, rather than light, prevails therein.

The inhabitants of this village belong mostly to the great middle class, but at one side of the village, in the outcast quarter, live a few families of the Madiga caste.

Now, ordinarily, contact with these people is defiling to, and carefully avoided by, their caste neighbors, who, have they any business in that neighborhood, usually make it known from a safe distance.

This case, however, is a most extraordinary exception, for, in this outcast quarter lives a woman who has a "familiar spirit," which at intervals causes her to "peep and mutter" and sway and swoon in such a way as to profoundly impress her naturally superstitious country people, causing them to add her to their already somewhat lengthy and distracting list of deities.

They come, of many castes, from near and far, bringing her offerings of oil, saffron, grain, etc., etc. (very lucrative position for her!), and receiving, in return, in the case of the woman at least, a colored mark each, upon the forehead, supposed to be very effective in warding off evil and, therefore, yielding great peace of mind.

We called at this village several years ago, on a day when such favors were being bestowed by her upon the caste woman of her own village.

She is of middle age, slight and black, with not an unpleasant face, which, on that day, wore a stolid and unfriendly expression.

As is usual in this land, the mark of her devotion is a head of filthy, matted hair, hanging in ropes about her face.

When we called again recently, she received us much more cordially, and when we suggested that she have her filthy locks removed—offering, if necessary, to perform the operation ourselves—she seemed for the moment half inclined to permit it. Turning to the bystanders, she said: "They tell me to have my hair cut. They say they will cut it." Whereupon a caste man called out from that quarter: "You must not cut that hair; God lives in it. She is our god (!)"—an utterance prompted by the Evil One himself, and calculated to quench all the sunshine in any soul giving it heed.

However, the woman sat down beside us and listened as she had not done before, even repeating after us such precious words of life as "Righteousness, peace and joy," and part of John 3: 16.

We urged upon her to surrender to Jesus and become a witness for Him in the place where she had so long served Satan. It seemed to appeal to her; at the same time the matter of how she would make a living seemed to be on her mind.

Upon leaving, as we turned back to say "salaam," she had gathered up her filthy locks in one hand and was holding them at the back of her head (to see what it would be like to have them off, we supposed).

Now, as you read this, will you not offer up a prayer that this woman, who has been such a stumbling block to many, may be delivered from the power

STAY NOT IN NARROW PLACES:

of Satan and become a witness for Jesus to the people so long deluded by her, and that "Sunshine Hamlet" may become a centre of light and life, because Jesus has been enthroned.

"When a strong man, armed, keepeth his palace, his goods are in peace; but when a stronger man than he shall come upon him and overcome him, he taketh from him all his armor in which he trusteth, and divideth his spoils."

"Shall the prey be taken from the mighty, or the lawful captives be delivered? But thus saith Jehovah: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children (O, land of India).

ANNIE C. MURRAY.

Narsapatnam, India.

Feb. 25th, 1914.

NEWS FROM CIRCLES.

Ingersoll.—On Tuesday, March 10, our Mission Circle held their annual thank-offering meeting in the form of an "At Home." The ladies of the sister churches came in goodly numbers, in response to our invitation, and a most helpful and sociable session was spent by all.

We had for our speaker, Mrs. Barber, of Brantford, and as one of the sister church ladies said, "every word she said counted." She expressed the sentiments of each one of us. We felt refreshed, because of her helpful words spoken from a full heart. The thank-offering amounted to \$9.08.

This being the first interdenominational meeting of this nature ever held in Ingersoll, the ladies were loud in their words of appreciation and pleasure at being with us for one aim and object, viz.: The furtherance of the kingdom of our Lord and Saviour Jesus Christ. During the afternoon, Mrs. Reach, of

London, Miss F. Waters and Mrs. C. Tandy Chapman sang solos for us of worth and merit, adding much to our programme. Before dispersing, we sang together one verse of "Work for the night is coming."

MRS. J. C. McLEAN.

London.—There was a large number present at the special Easter meeting of the Talbot Street Baptist Mission Circle on Thursday, April 2nd. Great interest had been taken in a "Win One" crusade, and in this way, thirty-one new members were added to the Circles. A special offering of twenty-six dollars for Missions was received. Miss Lang, The Travellers' Aid, in connection with the Y.W.C.A., gave a very helpful and interesting address, descriptive of her work. Mrs. N. Mills gave a reading, "The Woman Who Gave Herself." Miss Taylor, of Hamilton, and Miss Gillis, of London, sang most acceptably. Mrs. Bingham, President of the Circles, had charge of the meeting, and Mrs. Saunders assisted in the devotional exercises. At the close of the meeting, refreshments were served.

MRS. J. B. CAMPBELL,
Press Correspondent.

BUREAU OF LITERATURE.

New Leaflets.

Questions and Answers on Our Work in India, 5c.; Dora, One of Our Telugu Girls, 2c.; A Trip Through Canada, with Map, 10c.; Hints and Helps for Band Leaders, 3c.; Foreign Mission Studies, four lessons at 3 cents each; Home Mission Studies, four lessons at 3 cents each; Foreigners or Canadians, 10c.; A Pathetic Letter, 1c.; India and Belvia, 5c.; The Lost Mite Box, 2c.; Medical Missions in India, by Dr. Smith, 2c.; Our Mission Band, 1c.

MRS. THOS. MOOR,
517 Markham St.

TAKE A BROAD OUTLOOK

ASSOCIATIONAL NOTICES.

Middlesex and Lambton Association.

—The Circles and Bands of the Middlesex and Lambton Association will hold their annual meeting with the church at Arkona, June 8th, at 1 o'clock sharp. Will every Circle and Band send delegates. A good programme has been arranged. Miss McLeod will speak to us on the work in India. Pray that we may be richly blessed in our meeting together.

MRS. J. G. TAYLOR,

Director.

Eastern.—The annual meeting of Circles and Bands of the Eastern Association will be held in the Abbot's Corners Baptist Church, Tuesday, June 9th. The programme will appear in the "Baptist."

C. POLLOCK,

Director.

Western.—The annual meetings of the Circles and Bands will be held with the church in Wheatley, on Wednesday, May 27th, commencing at 1.45 p.m.

Miss McLeod, our returned Foreign Missionary, will speak on behalf of India. Our Home Mission fields will also be well represented.

Will all Circles and Bands send delegates and bring full report of year's work? And churches where no Circles exist are cordially requested to send representatives.

The programme will appear in the Baptist later on.

Will the sisters be much in prayer for a rich blessing upon our meetings?

JANE RITCHIE,

Director.

Elgin.—The Circles and Bands of the Elgin Association will convene with the Circle of the Malahide and Bayham Church, Tuesday, June 2nd, 1914. Morn-

ing prayer service, 10.30; a good programme will be presented. Churches where there are no Circles are invited to send delegates.

S. E. RINCH,

Director.

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

TREASURER'S REPORT.

March, 1914.

Receipts from Circles—

Toronto, Bloor St. (Life Membership for Mrs. Whiteside), \$25.00; Burtch, \$12.00; Toronto, First Ave. Y. L. \$11.00; East Williams, \$8.00; Uxbridge, \$5.00; Earlescourt, \$1.00; Toronto, Walmer Rd., \$17.70; Owen Sound, \$10.00; Toronto, Bloor St. (anonymous), \$20.00; Watford, \$4.00; Toronto, Dufferin St., \$7.65; Galt, \$6.10; New Sarum, \$3.00; London, South, \$10.00; Bracebridge, \$13.00; Toronto, Christie St., \$5.00; London, Adelaide St. (thank-offering), \$18.70; Essex, \$4.00; Leamington, \$28.60; Whitevale, \$10.00; Kingsville, \$3.00; Brantford, Immanuel (thank-offering), \$6.50; Atwood, \$1.40; Whitby, \$9.00; Toronto, Immanuel, \$8.70; Brantford, Park (Life Membership Mrs. S. G. Read \$25.00, for "B. Subbamma" \$3.00), \$28.00; Toronto, Danforth Rd. Y. L., for Biblewoman, \$25.00; Brantford, First, for Miss McLeod, \$25.00; Tupperville, for Dr. Hulet, \$6.25; Mount Forest (special \$4.00), \$9.39; Tillsonburg, \$6.00; Hamilton, Hughson, \$7.00; Hamilton, James St. Y. L., \$3.50; Markham, Second, \$5.85; Jaffa, \$2.50; London, Talbot St., \$32.00; St. Catharines, George St., \$10.00; York Mills, \$8.50; Salford, \$1.00; Calton (per Mrs. Timpany for Student), \$17.00; Hamilton, Victoria Ave., \$7.15; Chatham, Central, \$11.25; Flamboro East, \$7.00; Burlington, \$9.20; Fort William, \$17.40; Weston, \$2.20; Sparta (Life

OVER MEN AND DAYS.

Membership Miss Violet M. Laidlaw \$25.00, \$29.98; Brook and Inniskillen (for student \$17.00), \$23.00; Grimsby, \$8.00; Port Elgin (for student), \$4.25; Bentinck, \$3.80; Forest, \$5.00; Flam-
 boro East, \$1.00; Chatham, William St. (for Biblewoman \$25.00), \$39.68; Lon-
 don, Maitland St. Y. L., \$1.77; Listowel, \$3.60; Brook, \$3.25; Sarnia, \$19.55; Mea-
 ford, \$4.50; Toronto, Dovercourt Rd., \$18.45; Walkerton, \$5.45; Burgessville, \$5.00; Aeton, \$4.50; East Toronto, Y. L., \$5.20. Total from Circles, \$676.02.

From Bands—

Brantford, First, \$6.00; Stratford (for student), \$8.50; Brantford, Shenstone Memorial, \$8.75; Brampton (for student), \$17.00; St. Catharines, George St. (Life Membership for Mrs. E. Wismer \$25.00), \$35.00; Belleville, Girls, for student, \$17.00; Peterboro, Murray St. (for Biblewoman \$25.00, per Mrs. Croly in memory of Miss Croly \$2.50), \$51.17; Durham, \$2.00; Stayner, \$1.00; Guelph, \$1.50; Parkhill, \$4.35; Vittoria (for K. Manikyamma), \$4.00. Total from Bands, \$157.27.

From Sundries—

Toronto, Indian Rd., Treherne Club, for "P. Narasamma," \$5.00; Brantford, First, Philathea Class, for student, \$17.00; Miss Sutherland, for student, \$17.00; Mrs. Wm. Davies, Jr., for Tunj Bungalow, \$15.00; Union Circle meeting, collection, \$18.02; Mrs. E. W. Elliot, for Tunj Bungalow, \$60.00; Toronto, Cen-
 tury Ch., Women's Bible Class, for "P. Sayamma," \$17.00; Mrs. John Stark, for Tunj Bungalow, \$50.00; additional proceeds of Rev. W. A. Cameron's lecture for Muskoka Furnishing Fund, \$1.00; "A Friend," for Tunj Bungalow, \$50.00; Markham, First, Y. P. B. C., for Thomas of Akidu, \$17.00. Total from sundries, \$267.02.

Disbursements—

by cheque to General Treasurer, on recurring estimates, \$946.08; Miss Jones, \$50.00; furlough, Miss McLeod, \$33.34;

extras, Lepers, \$26.00; to the Treasurer, \$20.83; postage, \$2.00; pages in the Year Book, \$24.00; Grand & Toy, envel-
 opes, \$1.65; exchange, 15 cents; law-
 yer's fees re Muskoka property, \$10.00.

Total receipts for March, 1914, \$1,099.31. Total disbursements for March, 1914, \$1,114.05.

Total receipts since October 20th, 1913, \$5,968.55. Total disbursements since October 20th, 1913, \$6,135.91.

Marie C. Campbell, Treas.

Mrs. Glenn H. Campbell,

113 Balmoral Ave., Toronto.

ONTARIO EAST AND QUEBEC.

Treasurer's Statement from Dec. 12th, 1913, to March 13th, 1914.

Receipts from Circles—

Cornwall (\$8.00, part payment on Life Membership, Mrs. C. Franklin), \$12.60; Montreal, Olivet, \$29.75; Perth, \$15.00; Rockland (thank-offering \$37.00), \$43.00; Thurso, \$15.68; Breadalbane, \$5.00; Plum Hollow, \$5.00; Ormond, \$4.75; Smith's Falls, \$5.00; Delta, \$5.00; Quebec (student support), \$25.00; Otta-
 wa, First (Bolivia \$20.20, Biblewoman's work \$5.00; Mrs. James Wood for Bible-
 woman \$30.00, support student \$15.00), \$115.90; Kingston, First, \$6.00; Gren-
 ville, \$5.00; Lachute, \$11.00; Winchester (thank-offering \$2.00), \$4.25; Moe's
 River, \$11.25; Montreal, First, Life
 Memberships, Mrs. Motley, Sr., Miss
 Kough \$50.00, \$100.00; Brockville,
 First, \$48.50; Dalesville, \$6.50; Ottawa,
 Fourth Ave., \$12.00. Total from Circles,
 \$480.18.

From Bands—

Kenmore (student support), \$15.00; Westmount (deficit \$10.00, support girl \$15.00); \$25.00; McPhail Memorial (part Support student), \$10.00; Quebec (sup-
 port girl), \$15.00; Delta, \$6.00; Perth,

OH! LITTLE SOUL, BE GREAT.

\$30.00; Montreal, Temple, \$4.00; Onna-bruck (part support student \$8.00), \$10.00; Renfrew, \$5.00. Total from Bands, \$120.50.

From Sundries—

Legacy from late Miss Cramp, \$500.00; Mrs. McDiarmid, Sr., Sandringham (Life Membership and Biblewoman's work), \$30.00; the Jenny McArthur Estate, \$6.48; Mrs. McDonald McLean, Thurso (Life Membership), \$25.00; A Friend, for Valluru School, \$39.00; proceeds of lecture, \$62.00. Total from sundries, \$662.48.

Disbursements—

To the General Treasurer, \$985.00; expenses, the P. R. Wilson Printing Co., \$41.82; printing forms and balance on Associational expenses, \$4.07; the Dodd Simpson Press, \$15.00; post cards, \$3.50.

Total receipts from December 12th, 1913, to March 13th, 1914, \$1,263.16. Total disbursements for same period, \$999.39.

Total receipts since October 1st, 1913, \$1,756.88. Total disbursements for same period, \$1,492.39.

Will you kindly note the following facts and suggestions regarding our finances?

Six months of our Convention year are already gone, and your Board is \$550.00 behind in its payments. To cover this shortage and be able to meet all obligations at the June Board meeting, the amount needed is \$1,300.00.

In view of this fact, let us earnestly endeavor to make this third quarter a record quarter.

The appropriations for this year, including deficit, are approximately \$3,600.00. Your Board is exceedingly anxious that there shall be no deficit this year. In order to accomplish this an advance is necessary.

There are two special ways of increasing our revenue—life membership and thank-offerings. If twelve or fifteen

Circles would make one life member this year, it would help wonderfully. There are several names on the list already. Whose will be the next?

Just a word about thank-offerings. This surely is the ideal way of raising money for Missions. Let us make this ideal feature of our work more general and generous than ever this year.

Above all, let us be sure that the right spirit prompts our gifts, remembering the words, "Neither will I offer unto the Lord my God of that which doth cost me nothing."

This, then, is our task. Can we accomplish it? If "Love be our motive" and "Service our standard," assuredly we can.

Frances Russell, Treasurer.

536 Grosvenor Ave., Westmount.

WILL YOU?

If you cannot spend long hours on your knees, like Hudson Taylor, if you cannot intercede for thousands, like Mr. Hoese and Ding Li Mai, you can at least select one missionary and pray for him or her. Those who are willing to enter God's school of intercession, as a rule, find themselves promoted, step by step. The joy and gladness that comes from participation in this form of missionary work spur one on and on until name after name is added to the list of missionaries aided in this way.—Miss Rev. of the World.

"Prayer is the first and chief method of helping to solve the missionary problem. Will not every reader of this help in the effort to get a definite group of people at home into the habit of supporting by daily prayer each missionary in the thick of the fight?"—J. Campbell White.

SHOW SWEETER GRACES;

Young People's Department.

TWO STORIES FOR THE BOYS AND GIRLS.

How the Gods Multiply.

Rev. Lorin S. Gates sends us the following notes on the Swami (lord or master) of Akalkote:—

"Akalkote is the chief town of the native state of Akalkote, and is about twenty miles from Sholapur, India. Rev. C. Harding, a missionary of the A. B. C. F. M., lived in Sholapur most of the time from 1862 to 1900. I have lived there for the last thirty-seven years.

"Neither Mr. Harding nor I ever heard very much about the Swami of Akalkote. The most that I know of him was told me by Mr. Harding, who saw him at least once. Mr. Harding was talking with some persons on the street in Akalkote, and a man passed by whose actions attracted attention. On inquiry, the people said, 'He is a crazy man who lives here.' He then got a scanty living by begging. The people said that he smoked Indian hemp, which made him act strangely.

"After the Swami's death, Mr. Harding was at Akalkote and made inquiries about him. The people said that the strange conduct and speech of the Swami, after taking hemp, attracted attention, and a shrewd widow got him to live near her and supplied his wants. She told the people that he was possessive, peace and joy," and part of John ed of a god. This brought offerings from which she profited. After a time, the Rajah of Akalkote took him under his patronage, and his fame increased. Mr. Harding asked about miracles, which he had heard that the Swami performed. The only miracle that the people knew about was that he restored to life a rat that had been killed by accident. A European woman, who has lived at Akalkote for many years, tells

me that this is the only miracle she has heard ascribed to the Swami.

"It is said that a shrine has been built at Akalkote in memory of the Swami, and that there is a yearly pilgrimage to the place; but pilgrims to the shrine are seldom met with, and the Swami's name is not often mentioned by the people living in the adjacent districts.

"J. Nelson Fraser, Esq., of Bombay, tells me that he has a picture of the Swami, and has heard that he performed two miracles.

"This is the one instance of the ease with which Hindu gods multiply."

Ganpati Had No Ticket.

Rev. L. S. Gates, writing from Barsi, India, tells the following experience:—

"The feast of Ganpati, the Hindu god of wisdom, is being celebrated now. For ten days, many men who have a good English education will have images of the god in conspicuous places in their homes. The railway station master had one on his table yesterday, in his office.

"As I entered a car yesterday, on my way from Sholapur, there was something on the seat near the door, but beyond it the seat was empty. I put down my suit case and sat down. At once some men on the opposite side made objection to my sitting there. We talked a little, and I found out that they feared that their god would be offended to have me so near. I went outside and stood on the platform till we reached the next station. Then I called the guard and the station master to see the situation. I asked if the important person in the corner had a ticket. If he had, how many tickets had he? How much space was he entitled to? The guard lifted the paper that the idol was covered with, to see

LIVE, LABOE, LOVE IN GOD'S LARGEST WAYS.

what distinguished person I was referring to. I spoke in the Marathi language, so that all the occupants of the car could have the benefit of the occasion. Persons in the adjoining cars gathered to see what was going on. When they saw the situation and heard what I had said, they clapped their hands and had a good laugh. The station master and guard were both Hindus, but they saw the absurdity of the claim that had been made for Ganpati, and gave the men who had opposed me a good raking down."—The Missionary Herald.

MISSION BAND CORNER.

Dear Young Friends:

You and I have been studying with interest the four Band lessons prepared for us by Mrs. Macintosh and Mrs. Trotter. Have you all your LINKS on file? These papers are always too good to lose. But any who may not have the LINK pages, can secure these lessons in leaflet form from the Bureau of Literature, in the care of Mrs. Thos. Moor, 517 Markham St., Toronto, at the rate of 3c. each, or 12c. for the full set. Those of you who tried the Foreign Mission lesson examinations of March, 1913, after carefully reading the twelve-lesson course, will be treading on more familiar ground than do those who write for the first time. The offered rewards are as follows:—

(1) A missionary book; (2) a curio from India; (3) THE LINK for one year; (4) copy of "Beacon Lights." And this time, we shall offer another reward. It is for the Band leaders or superintendents. Do you not think it would also do them good to write? The winner will receive a copy of "Boys' Congress of Missions," by Emma Emilie Koehler, with the hope that in it she may find some suggestions to aid in the work with the Band boys.

Rules:—

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

2. Read the questions carefully. Search the lessons thoroughly for the answers. Then lay aside all helps and write without again referring to them.

3. Use only one side of the paper. Number the sheets. Sign your name and address clearly. The Band leaders will sign also and give the address.

4. All papers must be in the hands of the Band Secretary by June 9th. Re-

sults will appear in the next issue of THE LINK.

As to the Band leader, what rules shall we make for her? Just the same as the above with the exception of age. She may be any age from — up!

Questions:—

1. Explain the following terms:— Taluk, Parsi-ism, Vedas, Monsoon, Brahman, zenana, jungle, Mohammedanism.
2. Tell the story of the Black Hole of Calcutta.
3. Give statistics regarding:
 - (1) India's population.
 - (2) Languages spoken.
 - (3) Widows.
 - (4) Widows under ten years of age.
4. How is the Indian widow treated?
5. Give dates of the following:
 - (1) Battle of Plassey.
 - (2) When India came under Britain's administration.
 - (3) Delhi Durbar for King George.
 - (4) Formation of Ontario and Quebec Foreign Missionary Society.
 - (5) Organization of New Union Board.
6. What or where are the following: Hardwar, Simla, Himalaya, Benares, Ganges.

7. Sketch—

- (1) Early mission work of Ontario and Quebec Baptists;
- (2) Early mission work of Maritime Provinces Baptists.

8. Who are the present oldest workers on our field?

9. Name our missionary doctors and their stations.

10. What interesting facts can you give concerning (1) Cocanada; (2) Ramachandrapuram; (3) Vizagapatam; and (4) Samulecotta?

And now let us, leaders and members alike, get to work and make this the very best contest we have had. It will be over before the pressure of school examinations for promotion are upon you. We heartily wish you all success in this also. "Whatever is worth doing, is worth doing well."

The task of the present:

Be sure to fulfil;

If irksome, or pleasant;

Be true to it still.

Address: S. S. B.

Mrs. G. W. Barber,
35 Charlotte St.,
Brantford.



Clark Hall

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Canadian Missionary Link.

EDITOR—Miss Kate S. McLaurin, 9 Walmer Rd., Toronto, Ont.

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Kindly look at the address label on your paper, and notice the date.

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ADDRESSES

Presidents, Secretaries, Treasurers.

W.B.F.M.S. Ontario West:

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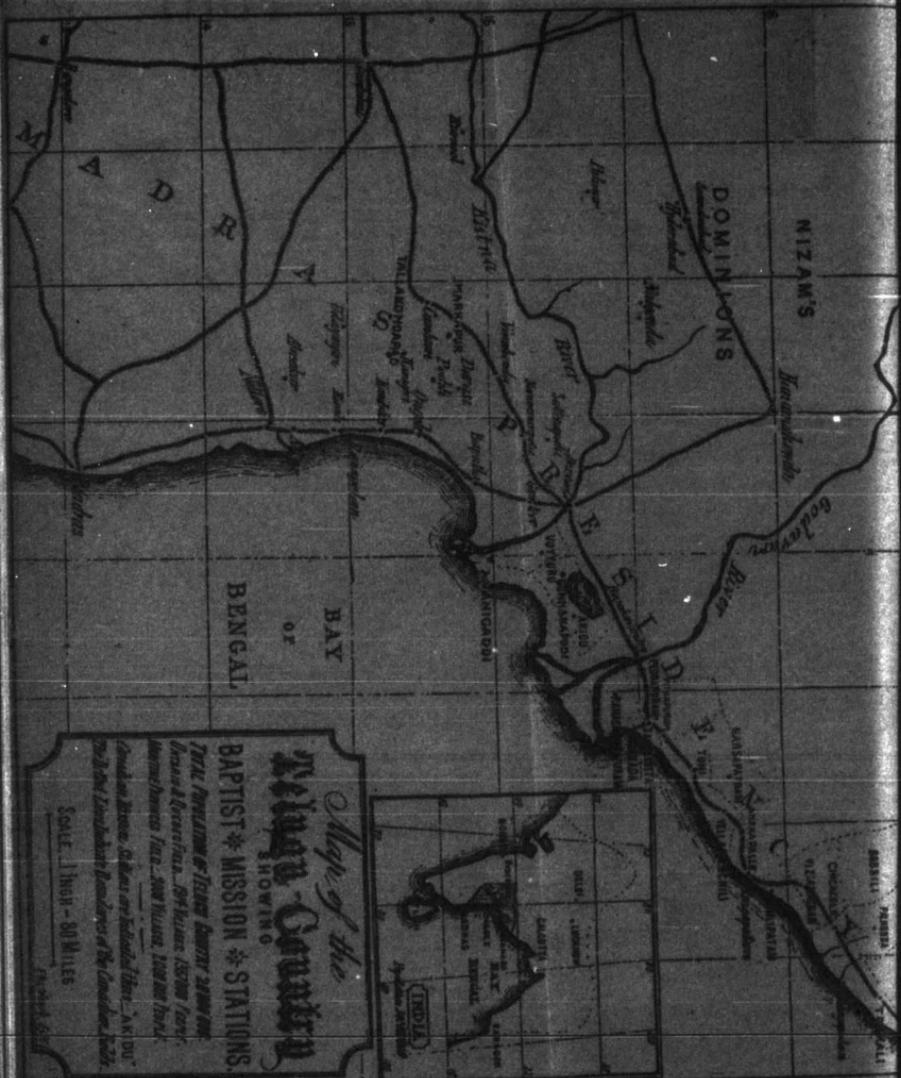
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Bureau of Literature—Miss Florence
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Hooghly of the
Hooghly Country
 SHOWING
BAPTIST MISSION STATIONS.
 Total Population of Hooghly Country 2,200,000
 Total Area of Hooghly Country 1,200,000 Acres
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SCALE 1 inch = 50 Miles

