

# Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

Vol. XXXIX.

TORONTO, FEBRUARY, 1914

No. 6

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Tune me, O Lord, into one harmony with Thee,  
One full, responsive vibrant chord;  
Unto Thy praise all love and melody,  
Tune me, O Lord.

—Christina Rossetti.



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## Canadian Missionary Link.

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VOL. XXXIX.

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## DO WE PRAY?

Dr. Mott has returned from his last world-tour of Missions with a firmer, deeper conviction than ever of the power of the living Christ, and the need, power and efficacy of intercessory prayer. It has, evidently, mastered his mind, heart and life. The appalling need for Christ and His salvation, which he saw in Turkey, in Arabia, in Russia, in China, India, everywhere; along with the certainty that in Christian lands there is money, there are men and women amply to supply their great need if only they were at the Lord's command; and deeply impressed with the fact that the nations of the non-Christian world, great and small, far and near, are in a wonderful and hitherto unprecedented state of transition, forming a not-to-be-neglected opportunity for presenting Christianity to them NOW; these things, I say, what he has seen and what he knows—and no one sees or knows better these things than John R. Mott—have driven him back to God for resource and power. For "who is sufficient for these things?" To be driven back to God is, as every missionary, at least, knows, to pray. Only in proportion to our sense of the world's need, and of the awful battle that is being waged by every missionary in foreign lands, "not against flesh and blood," but against the "spiritual hosts of wickedness" that seemingly rage unhindered about them, and in proportion to our realization of the fact that only as God's power and resources are freed for action in and through us, will the great need of the world be met and the victory won—only in proportion to our spiritual and practical realization of these facts, we repeat, can we and will we pray with faithfulness and effect.

These are reasons why people do not pray. They are ignorant, or lazy, or selfish, or unbelieving. To which of these classes do you belong? They do not know how much of the world is without Christ, or what it means for a whole nation to be Christless. They are too lazy to inform themselves, or too lazy to take time to pray. The selfish ones are not interested in the world, they care not how the other half lives—or dies. Then there are Christians, who do not believe that prayer accomplishes anything outside of themselves, as Jesus did, and as every mighty man of God has believed and does yet. "He could do no great work there, because of their unbelief."

"But we are not of those. We will shake off our indifference—we believe in prayer—we will search diligently and make time to pray. What shall we pray for?" Have you, then, forgotten so soon Bhutan and Nepal; for instance—"border states (of India), with a population of 5,250,000, wholly unoccupied?" What does that mean to you? How could you forget it, representing, as it does, "a starless sky, a bottomless need?" How would you like to live in any country, be it never so fair, that was "wholly unoccupied" by Christ or His evangel? Would your sweet daughter be safe? What sort of man would your son grow up to be? What strong hope, or confidence, would sustain you when crushing disaster, secret sorrow came to be your companion through life? Will you pray for them? Who will, if you will not? Do they pray for one another, think you, in the lands that are "wholly unoccupied?" "The harvest is, indeed, great, but the laborers are few. Pray ye, therefore." And if you really mean it, and will take upon your heart these countries,

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 THE RESTLESS MILLIONS WAIT THE LIGHT.
 

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"wholly," almost wholly, or even at all "unoccupied," and will pray definitely and would have your prayers given point depth and direction, send to the Baptist Book Room, 223 Church Street, for "The Call of the World," by W. E. Doughty (25c), and read it and pray. Pray for the nations that sit in darkness this month—and for us, who sit in the light and will not go. Pray young men and women out into them; pray the money out of our banks and purses, for there is enough of both in our churches to conquer the world for Christ.—K. S. McL.

### AMONGST OURSELVES.

#### Arrivals in India.

News has reached us from India of the safe arrival of Mr. and Mrs. Chute, Kathleen Cross (who went with them to her father in Cocanada), and Mr. and Mrs. Gordon. The two latter, as you will see by this month's "Missionary Directory," are in Waltair, and are said to have electrified the Telugu Sunday School there on their first Sunday in the country, by Mr. Gordon's asking two questions on the lesson, and Mrs. Gordon's reciting the Golden Text; all in Telugu! It is reported that the people "nearly had a spasm"—as near to one as a Telugu ever gets, no doubt!

Little motherless Kathleen Cross is to be Mrs. Craig's special care, and will live with her, almost next door to her father, in Cocanada. From her she will receive every loving and motherly care, while "Aunties" Laura and Edith, we are sure, will be devoted to her.

#### F. M. Band Lessons.

We are sure that all Band leaders will be particularly interested in the splendid F. M. lessons that are running in THE LINK at present, especially prepared, with great pains, for their use among the children and young people. We are very sorry that some printer's errors crept into the pages of the one in last

month's issue, especially the absurd one in the last paragraph. Put a comma where the full-stop is in the second to last line, a small "e" for "enlightened," and see what a wonderful difference it makes. It was found necessary to abridge the first lesson for THE LINK, but all the lessons are to be published as leaflets, and, in that form, the parts omitted will be supplied, and the errors dispensed with!

#### "The Link" Movement.

If you will refer to your December LINK, you will find in two places references to the welfare of our little LINK. On the very first page, the Editor herself suggests a Forward Movement for the subscription list—every subscriber to win one more subscriber, and so double the list. Again, on page 90, in the report of the Board Meeting, you will read that the Forward Movement was decided upon and plans laid for its realization. But we haven't moved yet! We were to increase the list by 400. Now, Directors, subscribers, everybody, we are all ready for the new subscriptions to pour in! Christmas is over, so is New Year's; no more excitement now, except the enrolling of the 400! The track is clear. Let them come! Remember that, in order to increase our list by 400, we need to get more than 400 new names, for we have to make up for those who, for reasons best known to themselves, are dropping out now and then. If we all got at this with a will, we would soon accomplish it. This is really a very important matter—pressing for accomplishment now.

#### Christmas Gifts for Avanigadda.

On Thursday, Jan. 8th, our General F. M. Board received a cablegram from Rev. J. B. McLaurin, Avanigadda, India, asking for \$1,000 at once for the work on the Avanigadda bungalow. On the evening of Friday, Jan. 9th, eleven Toronto Sunday Schools (see Dec. LINK,



## WHOSE DAWNING MAKES ALL THINGS NEW.

page 63) met in grand rally at Dovercourt Road Church, and, with banner and song, tableaux, object lessons, shining faces and overflowing hearts, presented their leader and Chairman, Mr. S. J. Moore, with \$2,500, as their Christmas offering for Avani-gadda. So the very next day \$1,000 went humming over the wires to India, and the rest will follow. The meeting, besides being an inspiration never to be forgotten, was a grand object-lesson in how boys and girls can give.

Inform them, educate them—as was thoroughly done all along during the campaign which culminated that night—make their giving a privilege, a picture, and a festival and—you've got them! And we venture to say that, when these boys and girls grow up, they will not be amongst those who, after listening to an appeal for the Lord's work, will, with the smallest respectable change they can find (and a sigh of relief), feel that all their responsibility has been nobly discharged.

## Thanks from India.

Those of us who were at the Convention in Ingersoll, or read the Treasurer's estimates for 1913-14 (page 61, Dec. LINK), will remember that the salary of our lady missionaries who have been over two years in India has just been raised by \$100, making them now \$600 a year, instead of \$500, as formerly. Last year was the first year for the increase, and it was sent to them in a lump sum by our Treasurer, reaching them towards the end of November. We were all so glad that we could increase their stipends thus, for the increased price of living in India made it really most desirable, and the joy of increasing our efforts to make it possible will surely be augmented by hearing how the good news reached and affected them. Here are extracts from some letters from the field, which the Board received:—

"One morning last week, we received a note from Mr. Craig, our Treasurer, saying that the Board had sent us each \$100. You cannot imagine what excitement the news caused. It seemed too good to be true. Please convey my hearty thanks to the Board. We only hope that this will not cause a shortage in the appropriation for the work. We do thank our Heavenly Father for this gift. May all those who made it possible be richly blessed in the giving of it. I feel that I do not know how to thank them enough."

"It was a great surprise that came from Mr. Craig this a.m., to say that our ladies at home had sent an extra \$100 to their missionaries. Let me assure you that to me, personally, the surprise was a pleasant one. I thanked God, and took courage. I have sometimes found it difficult to run my finances easily. I have had to hold back from giving when I longed to be able to do more. This extra lifts a burden and raises my heart in thanksgiving to the One who helped you all to help us."

Another says: "Please thank all who were so good for the lovely Christmas present of \$100. The Lord is good to us."

And the Treasurer in India, Mr. Craig, writes: "It was a great pleasure to me to announce the 'extra' to the eleven ladies to whom it was sent. I think that they all felt as if Santa Claus had called on them. They are certainly worthy of it."

## LETTER FROM MISS PRIEST.

On tour, Kathapudi, Nov. 14th, 1913.  
Dear Link:

Last evening and again this morning, I was thinking much about our Convention, for which we have been praying for weeks past, and my heart rejoiced that the distance was no hindrance whatever to my joining you at the Father's throne. How we shall look for some word of the meetings and of their influence in the weeks following.

## CHRIST ALSO WAITS; BUT MEN ARE LATE,

Before leaving camp here, I do want to send you a message concerning the opportunities God has given us during the days spent here. It is two years since we toured in this section, as we were driven home by heavy rains last year the very night we arrived. A preacher's wife is Bible-woman. She lives in a village three miles from here, and is a faithful little woman, named Krupavarti, but she has been very poorly this year, and so not able to visit all the villages as usual. We have worked in seven villages, and there are others too far to reach from this centre, which she visits now and then. There are a few Christians scattered in them, with one exception from the despised out-caste people. These were born in heathenism, and have been surrounded by it all their lives. A very few of them can read just a little. These are the ones God has chosen to begin amongst. It is hard to make clear to you the great need there is for you to pray for these, that they may grow up into Him who is the Head. One evening out here, I was reading an account of the Chapman-Alexander meeting in Glasgow. My! but it was stirring to read of the response to the messages and appeals, and my heart longed much to see such times here. Then there came to me a vision of the vast difference between conditions there and here. The long years of Christian teaching and living, the prayers of godly parents, Sunday School teachers and pastors. The Christian influence that makes itself felt in so many ways there. And here! Oh, for the pen of a ready writer to picture conditions here in such a way that many of you would give yourselves to prayer for the Telugus, multitudes of whom have never been prayed for by name, have had no Christian training and have no Christian influence whatever about them.

On our Tunji field, there are no Y. M. C. A.'s or Y. W. C. A.'s, no Homes for

Incurable Children, or Hospitals for Sick Children, or Libraries, and such like, speaking, in their own way, messages for Him. Can you imagine all these taken away from your midst, and only a few small churches scattered over a district of about forty miles long, and from the sea, back into the hills, as far as we can go, and over 200 villages, and these not in the most commanding situations. These things all passed in review before me, and I thought of how hardly souls are wooed and won for Him here, where the forces of the enemy are so mighty and the forces on His side, humanly speaking, so pitifully inadequate. I wonder why! It would not do to dwell too long on this side, or one's courage would fail, and there is another side. Do you want a few peeps at it, as God has shown it to us these days? First, our hearts have been rejoiced at the way the caste boys have been coming to visit us here, about ten or twelve who are school boys have come nearly every day, and not only enjoyed the stories from the Bible Picture Roll, but have taken hymn-sheets and text cards and committed them to memory, and returned so bright and eager to repeat them and receive a small booklet containing a few chapters from the Gospels. Their teacher has not hindered them at all, and this evening they brought me a list of their names, which he had written out. You would have been interested to hear them charging me this evening, when I send them some tracts and papers from Tunji, to be sure and put their names on. It has been a bright part of this week, and you will join in prayer for these laddies and thus help to put some good influence about them.

This morning, we went to a small village not far away, of which we had not heard before. It is quite hidden from the road, behind a small hill. As we went along the narrow path, we wondered how the folks would receive us.

## HAVE I DONE WHAT I COULD? HAVE YOU?

At first, the women hung back, but before long, there was a crowd of women on one side of us and men on the other, listening so interestedly, as we tried to tell them in simple, everyday language, the great message of the Father's heart, beginning with the story of the Prodigal Son. After a while, an old man said: "What they say is like this: You know my boy; well, if he is out of my sight awhile, I begin hunting for him. They say that's the way this one true God feels about us." As I sat among them, under the shade of a tree, my heart rejoiced that Jesus had given such a privilege to me of being in a place of such need for Him. While speaking, I addressed that old man as "Peddayya," a respectful term for an old man, and, afterwards, on enquiring his name, found it was just that. He was very interested, when he found no one had told me, and a woman standing by, said, "Surely, it was God put it into your mouth." In another village a caste woman asked so earnestly how she must pray to this true God. In each village we have visited, we have been led to some who gave good heed to the message, and we know that the "Spirit is moving upon the face of the waters," and out of the chaos there will come the new creation to His glory. Another bright spot to me is, that all my folks are Christians and are of one mind in the work. The other evening, as the Bible-women and I were having prayers, in my room, we heard Isaac, my house servant, and Yenkanha, my rickshaw man, singing so heartily out in the cook house. After we had finished, we looked over that way and there was a crowd of caste men sitting on the ground in the moon light listening as Isaac told them God's way of salvation.

These are just a few out of the many things the week has brought to us and they are sent on to you with best wishes for a Happy Christmas and a glad New Year.

From your fellow-worker,  
ELLEN PRIEST.



"Auntie" Zimmerman and little Margaret Senseson. This "Christmas smile" was sent all the way from Vuyyuru to the Editor in Toronto, who gladly passes it on to her readers, who surely will smile again in response. "Pass it on."

## LETTER FROM MISS JONES.

Ramachandrapuram,  
Dec. 8th, 1918.

Dear Editor of THE LINK,

The readers of our paper may be interested in a short account of a very successful Sunday School Rally, held in our Ramachandrapuram Church, on Sunday, Nov. 23rd. The attendance was 460, which included nine schools in Ramachandrapuram itself, six schools from outside villages, the Leper Sunday School and some visitors, among them our new missionaries, Misses McLelah and McGill. When Rev. D. A. Gunn, who acted as Chairman, opened the meeting, all the town schools and the farthest away village school were present, the remaining five outside schools arriving during the course of the service, and two of these were just in time to contribute their little part to

## "IN SECRET LOVE THE MASTER"

the programme and receive the benediction.

We had thought that the opening of the rival Brahmin day-school would have aroused a feeling against allowing our caste girls to come to the church. However, even some who have gone to the new school were among the Cockshutt School which came eighty strong, filling up about one-quarter of the ground space available. You know that it is supposed to defile a caste person to touch an outcaste, and this feeling of superiority and fear is as strong in the children as among the older people. This time there were so many of both kinds present that they could not keep far apart. The poor little Maas and Madigas had probably never been so near their Brahmin sisters before, and some seemed bound to tumble or shift in their direction on every possible occasion. Besides these, close at hand, were seated our Christian children. It was comforting to notice that these Brahmin girls seemed to feel no fear about touching them.

In spite of these difficulties and the variety in the children, some being clothed, jewelled, and pupils of schools, while some were minus clothing and jewels, and all but wild, we had fairly good order. Each school had its banner, of shape and color corresponding to the taste and dexterity of the teacher. The teacher of the Madiga School had made a really handsome one, which was displayed at the front of the church, the other banners being held by different children, as they sat in their various places on the mat. In response to the Roll-call, each school said a Bible verse, answered a question in the little catechism, and sang, or attempted to sing, a hymn. The Cockshutt School had its older pupils sing a verse, to which six tiny little tots, who stood in front, holding their banner, responded with a little echo. It was very sweet. Some other responses were good, but some

decidedly amusing. We allowed the children to work off their surplus energy by clapping for each contributor.

Dr. Joshee's address on "Sanitation" was the special feature of the Rally. He had prepared pictures of the mosquito, the fly, the bed-bug and louse. He compared the head to a forest, in which some allowed the last-named animal to roam at large. He showed, and the children understood, the way these insects spread disease, and how, by care and cleanliness, much disease may be prevented. He closed with a brief, but telling, comparison of little sins and their effect on soul health.

The writer gave an illustrated Temperance talk, very brief, as the audience was growing restless.

The members of the Leper Sunday School made their contribution of songs from the other side of the road, where they could hear and be heard.

Large pictures from the Picture Rolls, so kindly sent us from home, were distributed to upwards of sixty. These were rewards for regular attendance. Later, all the children received a handful of puppu (a sort of dried pea) and two bananas, which sent them home happy.

Yours, for India's children,  
LUCY M. JONES.

## NOTICE.

A mass meeting of Toronto Baptists will be held in Walmer Road Church, February 26th, under the auspices of the W. B. F. M. S. of Ontario West. Rev. John MacNeill, pastor of the church, will lecture on Adoniram Judson, the pioneer Baptist Missionary of America. Mrs. John Firstbrook will preside. The Fyfe Missionary Society of McMaster will provide ushers, and take up the collection. The young people of the city and anywhere else are cordially invited to attend and crowd the church to the doors.

## TO EACH ONE WHISPERS LOW—

**THE STUDENT VOLUNTEER CONVENTION.****From a Student's Standpoint.**

It was with great expectation that our McMaster delegation, eleven strong, boarded the special train at Toronto for Kansas City, Missouri, to attend the Student Volunteer Convention, and our hopes ran high. Now, after our return, when the stimulus of those meetings has passed, we do not feel we were disappointed. The spiritual power of the meetings grew from the first meeting on Wednesday afternoon until Sunday evening, which closed the greatest day of all. We all felt then that "it was good to be there," and feel so yet. I am sure not one of us came away without a greater vision of the power of Christianity. I, for one, feel that the testimony of such strong men as John B. Mott and Robert E. Speer, that the Christian life is the biggest thing in the world, is not to be lightly passed over. What a testimony for Christ to say: "Though there are many things of which I have my doubts, I have no doubt about Christ being a LIVING Christ. I have had too many experiences of His power to ever doubt it." These were the words of Mott, as he told of what he had seen in his trips around the world in the past fourteen years to study missionary conditions. In the last meeting, he gave us the key to make Christ the same to each one of us—adequate time alone with God. He said this "life-expanding habit" of spending an unhurried hour with "the Bible and the felt presence of God" was absolutely necessary, that the voice of God might sound in our ears day by day, that our wills might be energized, and that our power of "isior" might be preserved. "Through this habit, it is possible to become strongest where you are weakest." "If Christ found it necessary or desirable to spend time alone with God, can we afford to run any risk?" The lives of these men,

Mott, Speer, Eddy and others connected with this movement are a living testimony to the power of this habit.

The meetings throughout the five days were marked by quietness and saneness. No effort was made to work on the feelings of those gathered there day after day. In fact, all efforts seemed directed to prevent such. No applause was allowed during any of the meetings. When the audience at the beginning attempted to show their appreciation of the singing by the Convention Quartette, or of the addresses, Dr. Mott immediately used his mallet to call order, and requested no more applause. Even when American patriotism tended to overflow during the address of Wm. Jennings Bryan, on Saturday evening, it was immediately suppressed. In this and other ways, the proceedings of the Convention were a revelation to the people of Kansas City. One local paper remarked that the men at the head of affairs in the Convention made no more of Wm. Jennings Bryan's presence than of the most obscure missionary. No announcements were made as to the speakers at the meetings, so that delightful surprises awaited us at each meeting.

Among those on the platform were: Robert E. Speer, Sherwood Eddy, Dr. Horton (of London, England), J. Campbell White, J. Ross Stevenson, Dr. Zwemer, and many others who have devoted time and energy to this Volunteer Movement. These men brought the needs of the various fields before us, the Moslem World, South America, Africa, Japan, China and India.

The question in many of our minds, as to whether the churches of North America would supply the money, if the necessary number of volunteers could be found, was answered by Campbell White, North America, to reach her share of the non-Christian world, must send out 24,000 missionaries, which finally meant 1 out of 400 of our earnest Christian



**'I AM AT HAND, WORK FASTER,**

people of North America. Can the 399 not support the one? It would mean only 4c. per week for each Protestant; or, leaving out the indifferent, only 10c. a week. This seemed to make it a small matter to us now. Very few of us could not afford to pay 10c. a week to send the Gospel of Christ to the non-Christian lands, and surely we can spare one man or woman out of 400!

An interesting feature of the Convention was the Chinese delegation of 200 Chinese and Japanese men and women students. On behalf of these, a Japanese student, Dr. Kato, of Chicago University, spoke for the Japanese, and Mr. Su, of Yale, for the 160 Chinese students. It was marvellous to hear these foreign students speaking in such English at such a gathering. Mr. Su spoke *ex tempore*, and showed little or no hesitancy in his address. Both appealed to our Christian people here in America to let these Japanese and Chinese students see the best part of American life, that is, our Christian homes. Mr. Su said the Chinese had found out that their great need was the truth, but the greater need was the dynamic behind the truth.

A report was given of the work accomplished since the last Convention at Rochester, four years ago. Since that time, a larger number of volunteers had been enrolled than during any corresponding period in the history of the Colleges of North America; 1,466 volunteers had sailed, which is more than sailed during the first twelve years of the Movement. Nearly twice as many have gone from Canada and the United States, as from Colleges and Universities of all other Christian nations combined. Since the beginning of the Movement, twenty-six years ago, 5,382 volunteers have sailed. One thousand new volunteers are expected as a result of this Convention, the largest yet held. And who can tell how many colleges and universities may have their spiritual life

deepened and be made Missionary Colleges and Universities? Such had been the case with Cornell University after the Mt. Hermon Convention. One student returned to Cornell filled with missionary zeal, and Cornell became known as "Missionary Cornell," instead of "Infidel Cornell." Horace Rose had gone from Detroit to his college and won 25 volunteers, 400 men for Christ, and 600 for Bible study. If each one of the 5,000 delegates gathered at Kansas could touch one church and help it to catch the vision of the world-wide work, what a revolution would take place in obedience to Christ's command, "Go ye unto all the world and preach the Gospel!"

ANNIE DARCY,  
McMaster.

**PULSE - BEATS FROM THE CONVENTION.**

Dr. T. Trotter, McMaster University.

The Missionary enterprise, an aside, an incident, a thing that a follower of Christ may or may not be interested in at pleasure! Well, such an idea, or anything approaching to it, is gone forever from the mind of every one of the five thousand delegates who attended that never-to-be-forgotten Convention at Kansas City; aye, and would be gone forever from the mind of all the women in our churches, if they could have felt the impact of that mighty meeting upon mind and heart.

What a vision it gave of world conditions! As, for example: The rapid extension of western civilization on its material and industrial side to all the nations of the Orient! The corresponding intellectual awakening that is everywhere in progress! The enormous increase of transportation facilities, which has brought races and nations into virulent and dangerous competition! The pathos and degradation of life wherever Christ has not come into His own!

## BEHOLD THE SUNSET GLOW.'''

Every nation on earth open to the Gospel! The very strongholds of Mohammedism and Paganism accessible to the messenger of Christ! The ancient faiths of the East rousing themselves from their lethargy to meet with a new assertion of power the encroachments of Christianity! The migratory spirit, with its tides of Oriental life setting westward and threatening to overflow the western world! These are some of the vital elements in the present world situation as the Convention helped the delegates to see it.

And what is the hope of this newly awakened, migrating, seething world, in this momentous crisis? Ah! it was glorious to hear the veterans from the field—the veterans who know the world that is to be known, and have the brands of Jesus on them—affirming with contagious enthusiasm the vitality, the reality, the conquering power of the religion of Christ. Only He can satisfy the intellect, the conscience, the heart. Only He can bind the nations together in amity, and establish righteousness on the earth.

And what can we do? Well, in a word, this great Convention aid: "We must do everything that can be done, and we must do it with our might." More of our young people must go forth to the non-Christian lands, and we older folk and the other younger ones who stay at home must furnish the money to send them. Instead of prating about sacrifice and living in selfishness, we must sacrifice. The wounds of Jesus are the fountains of His kingship. His Cross is the throne from which He rules the world. And the way of sacrifice, in the lives of His people, is and must continue to be the way by which His kingdom comes. And then, above all things, the number of intercessors must be multiplied. Christians must lay hold on God, they must pray. It is a spiritual battle in which the missionary enterprise is engaged, and only the resources of God can make victory sure. The

mightiest thing that can be done we all may do: we can intercede—the thing which Jesus ever lives to do. This was a dominating note in the convention from beginning to end.

It was a great experience to see thousands of students in the flush of their ardor and responsiveness, getting the vision and feeling the inspirations of that memorable assembly. Would to God that even a faint transfer of the impressions there received might be passed on to others!

## MISSION STUDY.

The following is the programme recommended by our Board at Ingersoll last November as a P. M. Mission Study course for our Circles during the year. Although some circles may have decided upon and already begun some other course, there are still many who have not any programme before them for the year's work, and here is a good one already arranged for them, which it is most desirable they should follow:—

## Canadian Baptist Conquest Missionary Course, 1914. . .

For the Monthly Missionary Meetings in Young People's Societies, Mission Circles and Church Missionary Prayer Meetings.

## Topics.

January—Our Telugu Missions. 1. Introductory History and Cocanada North and South.

February—Our Telugu Missions. 2. Akidu, Vuyyuru and Avanigadda.

March—Our Telugu Missions. 3. Samalkot, Ramachandrapuram and Pithapuram.

April—Our Telugu Missions. 4. Tuni, Yellamanghili, Narsapatam, Anakapalli and the Telugus Home Mission field, Chodavaram.

May—Our Telugu Missions. 5. Bimlipatam, Bobbili and Rayagadda.

June—Our Telugu Missions. 6. Chiesole, Palkonda and Parlakimedi.

July—Our Telugu Missions. 7. Vizianagram and Vizagapatam.

August—Our Telugu Missions. 8. Tekkali, Savara and Sompeta.

September—"People of Other Lands." A general programme.

Reference Book: *Beacon Lights*. An historical and descriptive sketch of our Mission Stations in India. Can. Bapt. F. M. Board, 223 Church St., 10 cents.

## WHO SEEKS FOR HEAVEN ALONE

## NEWS FROM CIRCLES.

**Stratford.**—The Women's Mission Circle held their Thank-offering meeting on Wednesday evening, November 26th. The President, Mrs. Hughson, presided, and a most enjoyable evening was spent by all present. Mrs. J. W. Emery, on behalf of the Circle, presented the Hon. President, Mrs. W. H. Merry, with a certificate of life membership in the Home Missionary Society as a mark of appreciation of her many years' faithful work as president of the Circle. Mrs. Lillie, of Toronto, was present, and gave a delightful and instructive address on Home Mission work, based on her own personal observations while on a tour among some of the New Ontario churches. After a vote of thanks to the speaker, Rev. Dr. Hughson closed the meeting with prayer. Nellie MacDonald, Sec.

**East Toronto.**—We held our 13th annual Thank-offering meeting on Wednesday evening, October 29th. Mrs. Firstbrook spoke in her usual earnest, happy way about our work in India. One of our members sang a couple of appropriate gospel songs, and all joined in glad hymns of thanks-giving. Many were kept away by the wetness of the evening, but those who braved the elements felt well repaid. Our offering amounted to \$72.46, divided equally between Home and Foreign Missions.

A. E. F.

**Kingsville.**—The Mission Circle held their Thank-offering meeting in the church on November 6th, 1913. There was a very good attendance, all the women in the church and congregation having been personally invited. The President, Mrs. John Vizard, occupied the chair. A varied and interesting programme was carried through by Mrs. Roberts, on China; Mrs. J. F. Rosebrugh, on Dr. Grenfell's work; Mrs. W. Ebersele, on Medical Missions in India;

Mrs. Everet Wigle, on South America; Mrs. Horatio Scratch (our Mother in Israel) gave also a good Christian talk. Solos were rendered by Mrs. Wellington Wigle and Miss Muriel Vizard. Refreshments were served, and the offering amounted to \$22.58, being equally divided between Home and Foreign Missions. Interest in the Circle is well sustained, and a number have been added to the membership during the past year. Jane Ritchie.

**Eglinton.**—A very interesting meeting of the Circle was held on January 8th in the vestry of the church, the subject being China. Mrs. Courtney presided, and Mrs. Showalter gave a bright, interesting talk on the lack of women's rights in China, and Mrs. Haselmann read a very interesting account on the girls of China. Five dollars was voted to the Foreign Mission Board. God's Spirit was felt to be right in our midst, and we pray that the interest in our Circle may increase, and that we may be very much more used of God in the coming days. Edith Mosey, Sec.

**Vancouver, B.C.**—The Women's Mission Circle of the First Baptist Church has just closed a very successful year. At its annual meeting held January 6th, the secretary reported an increase in the membership and in the interest manifested by the members in the work of the Circle. The treasurer reported receipts for the year \$759.00. The officers elected for 1914 are: Hon. President, Mrs. H. F. Perry; President, Mrs. E. E. Crandall; 1st Vice-President, Mrs. J. S. Beekie; 2nd Vice-President, Mrs. F. D. Gross; Secretary, Mrs. W. A. Campbell; Treasurer, Mrs. H. Witter. During a social half-hour over the tea-cups at close of the meeting Mrs. Perry, in a happily worded little address, on behalf of the Circle, presented life membership certificates to Mrs. H. G. Ewinsbrook and to Mrs. T. J. Heard.

## TO SAVE HIS SOUL,

**MISSIONARY METHODS.****Map Trips Around the World.**

Maps are an important adjunct to missions. It was teaching geography by means of maps in his little school at Moulton that turned Carey's thoughts to missions, and studying geography at school in New York City sent Eliza Agnew to Ceylon. Our Lord taught that "The field is the world," and while pastor of Brown Memorial Church in Baltimore, Dr. John Timothy Stone, the present Moderator of the Presbyterian General Assembly, kept a large globe standing on his pulpit as a silent reminder of this truth.

Maps have great power to focus attention and inspire interest, as every worker, especially among children, well knows. At the Schenectady County Sunday School Convention last October Dr. W. J. Swart, a medical missionary from Siam, told of holding the attention of a group of boys for several hours one evening in a home where he was staying, by pointing out on a map of the world the places he had passed through while en route from Siam and telling them stories about them. The boys were so fascinated it was hard to get them to bed.

At Silver Bay last July, Miss Susan C. Lodge, of Lansdowne, Pa., president of the Philadelphia Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, told of a map trip around the world that had aroused great interest in her Sunday School. Mr. W. G. Landis, superintendent of the school and secretary of the Pennsylvania State Sunday School Association, having been appointed a member of the commission to the Orient in connection with the World's Sunday School Convention at Zurich last summer, the school obtained a copy of his itinerary and followed him around the world by means of a large map hanging in the Sunday School room. Each of Mr. Landis' stopping places was marked

by a small flag, and a short talk given about the people he was seeing and mission work among them.

This is an excellent plan that could be used to advantage, not only in the Sunday School, but in the Young People's Society also, during the Sundays of an entire year or portion of it. It need not occupy more than five minutes a Sunday, and the information gained and the interest aroused would more than justify the expenditure of time. Very few schools are fortunate enough to have a superintendent on a tour around the world, but an imaginary itinerary can be planned by the missionary committee (or the itinerary of one of our own missionaries going to India or Bolivia.—Ed.).—From Miss. Review of the World.

**BOOK REVIEWS.**

"Missionary Principles," by Roland Allen, M.A., formerly missionary in North China, and author of "Missionary Methods: St. Paul's or Ours." There are four chapters, in which are discussed with the practical insight of one who has been in the foreign field, and in a very spiritual manner The Impulse, The Hope, The Means and The Reaction of Mission Work. The adequacy and pointedness of the treatment may be gathered from the fact that this book is in the same style as "Missionary Methods" (mentioned above), and that that book has been described as "the most discussed missionary book of the day." The publisher is Robert Scott, Paternoster Row, London, and the price 2s 6d.

Good thoughts are no better than good dreams unless acted upon.

Sci.

## MAY KEEP THE PATH, BUT

### W.B.F.M.S. EASTERN ONTARIO AND QUEBEC.

The regular quarterly meeting of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec was held in the parlors of the Olivet Baptist Church, on Friday, December 12th, at 3 p.m. Nineteen members present.

After the devotional exercises, led by the President, the minutes of the last regular meeting, together with the minutes of the United Board meeting, were read and on motion received.

The Treasurer's report followed. Amount received during last quarter, \$493.72.

Two new members, Mrs. Hugh Robertson, of Perth, and Mrs. Kirkland, of Oliver Baptist Church, Montreal, were welcomed as life members of this Society.

The report from the Bureau of Literature was encouraging, and showed that an increasing interest is being taken in this department.

The matter of the Annual Lecture, given in connection with the Board, was next discussed. It was decided to leave the arrangements for said lecture in the hands of a committee, with Mrs. Dyke, convener.

Letters were read from Dr. Stobo, in reply to a letter of sympathy; from Miss Murray, telling incidents of her work and enclosing a Christmas letter to be sent to the different Circles; from Dr. Brown, referring to Mr. Benson's letter re the Claxton Memorial School House at Vuyyuru, and also the request for more money.

The report of the Claxton Memorial Fund was encouraging. This committee has suffered a loss in the death of Miss Cramp, who was its faithful and efficient treasurer.

Mrs. Ayer spoke of the loss sustained by the Board in the death of a

loved and honored member, Miss Mary E. Cramp.

It was moved and seconded that our appreciation of the devoted service of our late beloved Miss Cramp be placed on record, and that a resolution of sympathy be sent to the niece, Miss Cramp.

The monthly prayer meetings held at the homes of the members were next arranged for.

The meeting closed with earnest prayers for God's guidance in our work.

Respectfully submitted,

LILLIAN M. RICKERT,

Rec. Sec., W. B. F. M. S.

### W. B. F. M. S. OF EASTERN ONTARIO AND QUEBEC—TREASURER'S STATEMENT FROM OCT. 1st to DECEMBER, 12th, INCLUSIVE.

From Circles—	
Almonte .....	\$4 00
Clarence .....	10 00
Montreal, Olivet (\$50 to make Mrs. I. Kirkland and Mrs. Lorne Gilday life members, \$12.50 thank-offering).....	71 50
Kingston, First (Thank-offering \$7.50) .....	24 50
Montreal, First (for deficit \$50.00) .....	150 00
Coastbrook .....	18 00
Perth Circle (\$25 to make Mrs. Hugh Robertson life member)	25 00
Montreal Tabernacle .....	10 00
Ormond .....	5 00
Brockville, First .....	12 50
Renfrew .....	5 00
Montreal, Temple .....	6 00
Drummond .....	5 00
Kenmore .....	5 00
Ottawa, Fourth Avenue .....	6 50
Verdun .....	5 00
McPhail Memorial, Ottawa....	80 00
Total for Circles .....	\$393 00



## WILL NOT REACH THE GOAL.

From Bands—	
Olivet Chapel .....	\$17 00
Total for Bands .....	\$17 00
From Sundries—	
Friend, for Valluru .....	\$59 00
Collection taken at Brockville Convention .....	22 51
Interest .....	28
Total for sundries .....	\$61 79

## DISBURSEMENTS.

Cheque to General Treasurer on account .....	\$490 00
Speakers' expenses to Convention .....	13 00
Total receipts from Oct. 1st to Dec. 12th .....	\$471 79
Total disbursements .....	\$493 00

FRANCES RUSSELL, Treas.

536 Grosvenor Ave., Westmount.

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

#### TREASURERS' REPORTS FOR DECEMBER, 1913.

Receipts from Circles: Brantford First, for Miss McLeod, \$40.00; Toronto Waverley Rd. (Thank-offering, \$13.30; lepers, \$3.00), \$16.30; Hatchley, \$3.00; Galt (thank offering, \$8.40), \$14.50; Toronto, Walmer Rd. (Thank-offering, \$13.68), \$183.21; Scotland (Thank-offering), \$35.00; Hamilton, James St. Y. L. \$5.20; Toronto, Bloor St. (Thank-offering), \$67.52; Toronto, Bloor St. Y. L. (Thank-offering), \$8.00; Stratford, \$30.00; Guelph (Thank-offering), \$10.17; Toronto, Ossington Ave. Y. L., \$5.00; Petrolia (Life Membership, Mrs. John Smith), \$25.00; Atwood, \$6.50; Aurora, \$4.00; Kingsville (Thank-offering, \$11.29), \$12.69; Burk's Falls, \$2.15; North Bay, per Mrs. Secor, for Bible-woman, \$20.00; Toronto, Jarvis St., \$46.13; Meaford, \$3.00; London, Maitland St. Y. L., \$7.83; New Sarum, \$4.00; St. Mary's (to make up last year's deficiency), \$2.00; Essex (Thank-offering), \$10.00; Gladstone, \$12.40; Brantford, Calvary, \$10.00; Petrolia, \$5.18; Glamis, \$7.00; Peterboro, Murray St. (additional Thank-offering, \$1.29), \$21.03; Hamilton, Wentworth St., \$4.25; Simcoe (Thank-offering), \$10.00; Delhi (Thank-offering), \$7.50; Beachville (Thank-offering, \$5.30), \$8.50; Markham Second (Thank-offering, \$5.30), \$9.30; Toronto,

Elm (for Leper Seyshamma), \$8.00; Woodstock First (Thank-offering, \$7.00), \$20.00; Hamilton, Victoria Ave. (Thank-offering, \$6.00), \$10.75; Boston, \$2.00; Toronto, College St. (Thank-offering), \$51.70; Hamilton, Park, \$10.00; York Mills Life Membership, Miss Gibson), \$25.00. Total from Circles, \$759.91.

From Bands: Kincardine, \$3.50; Baddow (for B. Veeramma), \$17.00; Hamilton, Wentworth St., \$1.00; Mt. Brydges, (for native Missionary), \$30.00; Scotland (for M. Maniyamma), \$17.00; London, South (for Bible-woman), \$25.00; New Sarum, \$2.00; Stayner, \$3.50; Glen Meyer, \$1.00; Waterford, Life Membership for Misses Cora Mason, Le'la Purcel, Ethel May Ladd, and Master Teddy Scott, \$50.00; Walkerton (for G. Procassam), \$1.72; Boston, \$1.00. Total from Bands, \$152.72.

From Sundries: Brantford, Park, Philathea Class per C.L.S. (for G. Ratnamma), \$17.00; "Two Sisters" (for Bible-woman), \$25.00; "F. & A." (for Sayamma), \$10.00; Brantford, Park, Philathea Class (for E. Sarah), \$17.00; Kingsville, B.Y.P.U. (for Student), \$8.50; Mrs. and Miss Deadman (for Bible-woman), \$20.00; Dovecourt Rd., Steadfast Builders (for Teachers at Rama), \$40.00; "F. & A." (for Sayamma), \$10.00; London, Talbot St., Builder's Class (for D. Kamalamma), \$17.00; Mrs. Tingley (for P. Veeramma), \$15.00; Toronto, Bloor St., Berean Class (for Ward in Dr. Hulet's Hospital, to be called "The John Knott Ward"), \$200.00. Total from Sundries, \$379.50.

Disbursements: To the General Treasurer, on recurring estimates for India, \$946.08; furlough allowance (Miss McLeod), \$33.34; due on November payment, \$29.40; salary (Miss Jones), \$50.00; Miss Jones' passage, \$350.00; Miss Priest's tent, \$25.00; extras (lepers), \$10.00; Cocanada Carriage, \$30.00; furlough, November and December (for Miss Ryerse), \$66.67; to the Treasurer, \$20.83; expenses in connection with securing Muskoka lot, \$9.25; extra pages in LINK, \$96.00; postage, \$2.50; exchange, 15c.

Total receipts for December, \$1,292.13; total disbursements for December, \$1,483.05; total receipts since Oct. 21st, 1913, \$2,322.01; total disbursements since Oct. 21st, 1913, \$2,673.03.

Marie C. Campbell.

MRS. GLENN H. CAMPBELL,  
113 Balmoral Ave.

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WHILE HE WHO WALKS IN LOVE MAY WANDER FAR,

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## Young People's Department.

### MISSION BAND STUDIES ON FOREIGN MISSIONS.

#### STUDY II. INDIA.

##### The People, Manner of Life, and Religions.

To write about the people is to include their religions, for their religions enter into every part of their lives. The manners and customs of the people of India are an endless source of interest to visitors from Europe.

##### People.

The people of India have not descended from a common ancestry, but are a motley mass of humanity, of different races, tribes and tongues. Their diverse origin and the size of the country make it possible to write of them only in a general way. Customs that prevail in one section will probably be unknown in another.

##### Racial Characteristics.

The Aryan type is marked by a long head; the face is long, symmetrical, and narrow; the nose is straight and delicate; the forehead is well developed; features regular; they are somewhat tall; the complexion is clear, and even fair in some cases.

The Dravidian type inclines somewhat toward the long head; the nose is large and broad; lips are thick; face large and fleshy; features coarse and irregular; height low; complexion varies from brown to almost black.

The Mongol type is marked by a short head; the face is large; nose short and large; the cheek bones are high and prominent; the eyes appear to be set awry upon the face.

While less muscular than the European, the Hindu is more graceful in his movements. The Hindus are docile, gentle, peaceable and temperate, courteous to a degree, affectionate, and nat-

urally religious. Instead of creative or inventive energy, in the higher type of Hindu, we have a dreamy, speculative, brooding habit of mind; instead of manly and cheerful courage, a fixed fatalism; in place of patriotism, among the poorer classes at least, a dull indifference as to who rules his land, if only he be suffered to plough his field and eat his rice in peace.

##### Manner of Life.

A European visiting India is struck by the poverty of the people and the contentedness with which they bear it. He is amazed to find that men will gladly take service for sixty cents a week, finding themselves in everything. A generation ago a field laborer was almost satisfied with the Scriptural penny a day; he now expects two pence, and often something more. His wife's earnings will bring the family income up to about thirty-six cents a week. The coarse grain which he eats is so exceedingly cheap that in grain, at English prices, the thirty-six cents is equal to a dollar. He requires no firing for warmth, and no warm clothes. His children gather wild vegetables, and catch some fish when the streams are in flood. His caste connection secures him some sense of importance.

The southern villages are picturesque, built in palm groves, with low mud houses, having thatched roofs, and often covered with vines. These houses are dirty and comfortless. A few coarse-woven mats are on the floor, and here the wife and children sleep, while the husband has a rude bed. A spinning wheel, a few cooking utensils, a box for clothing, and a stool or two comprise the furniture. Each village has its head man. Around these villages are farms, usually owned by the head man, and rented to the people, who work them

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**YET GOD WILL BRING HIM**


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during the day and return to their homes at night. Pass by a village in the early morning before the first streak of dawn has glimmered in the east, before even chanticleer has spoken, and you will hear the sounds of the corn being ground for the day's consumption. This is done by the women of the household, who get up for the purpose long before their lords are awake, and sit two together at each mill and grind, just as they did in Palestine when the Bible was being written. Then, after sufficient meal has been ground, the women start off with their pitchers to draw the water for the household. They balance two or even three pitchers on their heads, and walk along with a graceful carriage, steadying them by a slight touch of one hand.

The centre of village life is the "chawk." This is comparable to the inn or public house of an English village in so far as it is the place where travellers rest and are regaled, where much of the village business is transacted, and where the men while away their leisure time smoking the hookah and gossiping.

The cities and large towns have very magnificent places of marble and stone, but the houses are mostly of brick. They are built around a courtyard, on which all rooms open. There are no windows on the outside, only a blank wall with a door for entrance.

#### Family Life.

The joint "family system" of India is a dangerous one to family peace; jealousy and hatred, discord and deceit, rule. The child's life is full of misery. The indecent speech of the home is one of its darkest features. The average Indian mother never thinks of paying attention to the moral or mental development of her little children, while as they usually go unclothed and often unwashed, her cares for their physical life are simple. The lack of sanitary knowl-

edge involves habits of life filthy beyond description.

The majority of Mohammedan girls are secluded when very young. Shut up in the Zenanas, with few amusements, they lead unhappy lives.

There is one thing above all others which makes the life of the Hindu girl so cruelly sad, that it would have been better for her had she been allowed to die, as so many are as a baby. This is widowhood. The little girls are married when between five and ten years old, and often to middle-aged and even old men, who soon die and leave them widows. Then they are considered the cause of their husband's death, and can never marry again. Kindness is never shown to them; they are cruelly treated by the members of the family, even though they may be only five or six years old; their pretty jewelry is all taken away, and they have only coarse clothing to wear. Only the plainest food is given to them, and they have no place at the family feasts.

Think of it, you girls and boys with your happy Christian homes, just think of it! There are nearly 22,600,000 of these poor little widows, and over 93,000 of them under ten years of age. This cruel practice is part of one of the false religions of the country, and neither the girls and boys of India nor the grown men and women can be really happy until these heathen religions are done away with and the religion of Jesus Christ reigns in all that great land. Will you not work and pray more earnestly than ever before that this time may be hastened?

#### Religions.

The people of India might justly lay claim to the compliment paid by the Apostle Paul to the men of Athens in his first address in that city. They are certainly very religious, and have been so from time immemorial. In the West we are accustomed to speak of a certain

## WHERE THE BLESSED ARE.

phase of life as the religious life, and to draw sharp distinctions between what we call sacred and secular. In India, on the other hand, life is essentially religious, and in the strictest sense of the word there is nothing which can properly be called secular at all.

The chief religions of India are Hinduism, Buddhism, Mohammedanism, Demon Worship, and Parsi-ism. Hinduism is a series of forms used for the worship of the god Brahma. The priests are called Brahmans, and teach that four classes of men were created by Brahma: (1) Priests, (2) Soldiers, (3) Farmers and Merchants, (4) Mechanics and Servants. This is what is known as caste. Each of these castes has now many subdivisions, and below them all are the Pariahs, or outcastes. A Hindu may neither eat nor drink with those of a lower caste. If the shadow of a low-caste man falls on a Brahman's food, it must be thrown away. A man always belongs to the same caste as his father, and can never rise above it, but if he breaks its rules he becomes an outcaste. This makes the high-caste men proud and selfish, and prevents the low-caste from ever trying to rise in life. In Benares, considered the most sacred place in India, are five thousand Hindu temples, each with its hideous idols. The Vedas are the Brahman's sacred books.

About 500 B.C. there lived in India a young prince known as Gantama Buddha, which means "the enlightened." His father wished him to become a soldier, but he loved to spend his time thinking over great questions about life and death. For six years he lived in a mountain cave, where he was often cold and hungry. Then he began preaching to the people, and taught them some good lessons for this life, such as kindness to every living thing, and that they must not kill, steal, lie nor use strong drink. But he did not know God, so could not teach the people anything about Him, nor tell them anything about the life to come. He taught instead, that if they obeyed these commands, their souls would pass at death into some higher life, and at last go into an eternal sleep. If they failed, they would be born into some lower form of animal or bird. He did not tell the people to worship him, but the Buddhists do worship him and everything connected with him.

When the Hindus conquered India, the savage tribes they found there were mostly Demon Worshipers, and the few of them remaining in the land are so still. They believe the earth to be filled with evil spirits living in trees, plants, streams and rocks, and that offerings and sacrifices must constantly be made to them to prevent their harming the people.

Mohammed was a native of Arabia, who lived about 1,500 years ago, and said he had received a new revelation from God. He claimed that God commanded him to force all men to obey him; so he and his fierce Arabian followers started out to fight and to kill all who would not become Mohammedans. Their battle cry was, "There is one God, and Mohammed is his prophet." This religion soon spread over western Asia and parts of Europe and Africa. About one hundred years after it began, it was carried to India, but never ruled over the whole of the land. Their sacred book is the Koran, which Mohammed said was a direct gift from God; but we know well that such a cruel, wicked religion never came from the Heavenly Father.

Parsi-ism is the religion of the Parsis, or Persians, who were driven into India by the Mohammedans. They are the fire-worshippers of the East; their religion has little influence in the land.

These people need Jesus Christ, and the Christian Church is the key to the whole position in India. All cannot go abroad and all cannot give large sums of money, but each one has a life to live, and time with which to serve. And are you yielding the power of prayer for missions? Prayer is the mighty leverage by which we may lift these people out of darkness and slavery into the light and liberty of the sons of God.

In closing this study, let us think of those villages in India and those multitudes without Christ. Look again into the Master's face, as he asks you the searching question, thrice repeated, "Lovest thou me?" And may His great love for us constrain us to answer, "Lord thou knowest that I love Thee," bear His words, as He points to India with the command, "Feed My Lambs."

MRS. JUDSON MACINTOSH.



*Map of the  
Telugu Country*  
SHOWING

**BAPTIST \* MISSION \* STATIONS.**

Total Population of Telugu Country 2,000,000.  
 Annual Revenue - 80 Lakhs = 800,000 Rupees.  
 Annual Business Trade - 200 Lakhs = 2,000,000 Rupees.

Christian Missions. Stations are indicated by stars. \*  
 The British Consulate is situated at the Consulate House.

SCALE 1 Inch = 80 Miles

By J. H. Colver, Esq.



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