

Canadian Missionary Link.

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The Circle Constitution.

Some months ago the Circle Constitution was printed in full. The comments on it were left over until the present, it being thought that some alterations might be made in the near future. Since these have not yet been made, we shall proceed to comment on Sections 3 and 5—the only sections that seem to need amplification—with the thought in mind that if changes are made in any part in the near future, due notice and explanation will be given of them. At present, however, the Circle Constitution stands as it has for some years.

Section 3 says that "any woman shall be considered a member of this Circle who contributes to its funds," and adds a note that \$2.00 a year (\$1.00 to each mission) is necessary to voting membership at the Home and Foreign Conventions. This article was no doubt framed so that a very large number of women in our churches who feel themselves unable to add another \$2.00 to their church contributions, might yet have the privilege of membership in the Circle, the opportunity therein presented of learning of our missionary activities, and the pleasure of giving what they are able, to that part of our work which is distinctively women's work at home and abroad. It is quite true that there are hundreds of women throughout our churches who can give fifty cents or \$1.00 a year above their church giving, and yet are not able to give \$2.00. It has been thought right that they should have an opportunity of giving this in the regular way, and not only so, but that they should be able to divide their offering between the two branches of our work, and so connect their interest

and prayers for each in a practical way with their giving. One of the primary objects of our Circles is to educate the women of the churches in our denominational activities, and so create interest in them. It would seem, therefore, a lack of wisdom to have said to any woman, because she can give only \$1.00 a year, that that dollar must go, for instance, to women's Foreign Missions,—it cannot be divided—and she can have no part in women's Home Missions that year,—or vice versa. It was thought more in accord with the spirit of the advancement of the Kingdom that such a woman and the class she represents may be able to say she is doing, as far as in her lies, her share towards our women's work as a whole.

On the other hand, the note respecting the payment of \$2.00 to constitute voting membership at the Convention is not intended to limit the giving to \$2.00 only. If it is true that there are many unable to give as much as that, it is also true that there are vastly more who are able to give twice or thrice that—and, sad to say, it is also true that a very large number of these have never grasped the fact that they can or that they should. The demands of our work have grown almost beyond belief since the day that amount of \$2.00 was first spoken of, and surely no one imagines that our present large incomes are raised from a uniform giving of \$2.00 a year. Where \$5.00, \$10.00, \$50.00 a year can be given, it immediately becomes a duty to give that amount, instead of the "fee," and it is only through the partial realization of that fact that we have accomplished what we have, and it

is only through the fuller realization of it that we can hope to even touch the fringe of the vast opportunities opening before us in India and in Canada.

It is only too true that the Circles which set a fixed fee as the condition of membership will find nine out of every ten of their members thinking their duty fully done when they pay that fee, and never dreaming of larger giving. They may shut out a few smaller givers, and occasionally keep a "shirker" from taking advantage of the lack of a stated sum, but just as surely are they lessening the probability of larger giving where it might otherwise be possible and probable.

The space is exhausted, and Article 5 must wait until next month.

A CRY FROM THE TELUGU.

A cry comes to-day from the Telugu land,

A cry that we've heard before;

But we seem to forget

In our hurry and froe

There is need on that other shore.

They are pleading to-day, in Telugu land,

Pleading with God above,

That help may be sent

Ere the night is spent

And some perish without His love.

They are hoping to-day, in Telugu land,

Hoping with hearts brave and true,

That the Christians at home

Will not leave them alone

When they know what there is to do.

They are waiting to-day, in Telugu land,

Waiting with patience rare.

Have you heard the call?

Search your hearts, one and all;

Are you an answer to prayer?

They are knowing to-day, in Telugu land,

Knowing as well as do we,

That all may not go,

But our love we may show

By our prayers and our gifts so free.

Let us awake! in the dear home land,

Awake with a tingle and thrill,

And in this generation

Reach each heathen nation.

We must, and we can, and we will!

—Mrs. F. L. Bunting.

Vernon, B.C.

ON TOUR IN A HOUSE BOAT.

On my field I have the ends of four canals, two rivers, and a number of salt creeks. And whenever I can get the loan of a house-boat, these waterways become highways for touring. On tour in India, one must take cot, chair, table, dishes, cooking utensils, food, drinking water and anything else that may be required. For there will not be another place anywhere on the field where these may be had. It is true that I have sometimes gone out with but the scantiest provisions, but as a rule it is not wise.

It will be seen, therefore, what a comfort a house-boat becomes. All things can be moved into it before starting, and a miniature house set up, and then the boat can be pulled from village to village without the necessity for packing and unpacking at every move. Moreover, the boat becomes the meeting place for daily prayers with the workers and for interviewing inquirers. At the present time I have the use of an old boat that was cast off by the Akidu missionaries when they got their new one, and I am having a most profitable tour.

Yesterday I baptized in Neelapilli, making 11 baptisms in Neelapilli in a little over two years. When Moses was sent there to be a resident teacher there were no Christians in the village at all. And when I asked him why it was that the whole village was now showing such an interest in Christianity, he told me an interesting story.

At the close of the hot season in 1911, he said, cholera broke out in the village. Only those who have witnessed it can know what abject fear and panic spread through a village when it becomes known that the cholera goddess has broken loose upon them. Moses thought at first of fleeing. Then he went over to a village four miles away to get the Christian preacher there to come and

stay with him. But Tathiah refused. Moses hesitated, but finally decided to stand his ground.

In a few days what they so much dread, and what nearly always happens, took place. A woman became possessed of the cholera goddess. With streaming hair, a flaming daub of red paste on her forehead, her lips and teeth red with the juice of Margosa leaves and pasapu, to indicate that she was drinking the blood of her victims, with her staff caught in her two hands above her head and with the madness of an unholy possession in her eyes, she came dancing and gyrating down through the pettah, emitting now and then breathless, panting cries and screams that spread demoralization and terror in the hearts of all the people.

Moses heard her coming. One's nerves would have to be strong indeed not to be shaken by such an ordeal. But he had the Christian's refuge. He hastened for his Bible, and, sitting down

on his stool in front of his house, he opened it and read and prayed with an intensity that somewhat steadied him.

The goddess (for the woman was supposed now to have lost her identity in that of the goddess) drew nearer. Terror-stricken people on every hand were seeking to placate her. They were bringing her gifts, falling on the ground before her, catching her feet and washing them and putting sacred marks on them. She drew near to Moses. But he only kept his mind on his Bible, and prayed with increased intensity. Then, when she saw that he did not rise, and utterly disregarded her, she suddenly stopped and blazed forth in fearful, angry, vile abuse. She accused him of destroying her worship in the village, and for that reason she was scourging them. It was a critical moment in the history of the village. But Moses still kept his eyes on his Bible and his mind on God.

Then, abandoning all restraint, she



The first United Conference of our Missionaries under the New Board.

brought her staff down with a sounding "welt" upon his arm. The blow had the curious effect of completely liberating Moses from the nervous terror that was upon him. He dropped his Bible, picked up his stout bamboo that was lying beside him, and turned upon the woman and belabored her over the head and shoulders. This unexpected turn of events took her completely by surprise. All the fierce superstitious madness suddenly died out of her, and, cowed and witted, she turned and fled for her house and hid in a far corner, and did not appear again for days.

This was a new experience for that village. Some were for beating Moses because he had beaten their goddess. But others said, "If the goddess cannot protect herself, can she kill us with cholera?" And from that day to this there has been no more worship of the goddess in that village. The head man has been baptized, and, with him, ten others. And there will be others soon. It will be seen, therefore, that there are times when even a bamboo can be used to good effect in the work of evangelization.

I had a trying walk the other day. I wanted to go to the village of Kuyyeru—a village that I have never seen yet—and was told that it was about a mile from Namudapalem, which is on the bank of a salt creek running into the Coringa River. The outgoing tide left us in the mud, however, about a mile this side of Namudapalem. So I had two stout fellows carry me ashore, and we started out to walk it. As we were starting out I asked a man on the bank how far it was to Kuyyeru.

"Oh," he said, hesitatingly, "about a mile."

"Only that?" I said. "Why it is a mile to Namudapalem."

"Well," he said, with a generous, open-hearted, what's-a-mile-to-me-take-two-miles sort of a wave of the hand, "say two miles, then."

It was the 27th of March, well on toward the hottest days of the year, when too long a walk would be too great a risk. But, feeling assured that it would not be over two miles we started at about 7 a.m. About a mile the other side of Namudapalem we felt that we should be near Kuyyeru, and inquired of a man who was sweeping up a threshing floor how far it was. "Oh, about a kos (two miles)," he said. This surprised us, but we trudged along for about two miles, and then asked a party returning from a wedding how far it was to Kuyyeru. "Just a little over a kos," they said. It was something like treading a treadmill, slightly losing ground instead of gaining. But we had a great aversion to turning back, and so kept on. After another half hour's walking, we asked an old woman in a field how far it was. She thought that it would be about a kos. A little farther on we saw the village in the distance. And this time it evidently was just about a kos away—unless, indeed, it was a mirage that we were looking at.

But it was now 9 o'clock. We had been walking steadily for two hours, and it would require that time to return to the boat. If we went on and preached in the village it would be 1 o'clock before we got back, and two and a half hours' walking at mid-day at this time of the year would be a dangerous thing to do. It would be doubtful whether we could get anyone to listen to us at that time of day, and added to all this I was very thirsty, and would have to wait till I returned to the boiled water on the boat before I could get a drink. So we reluctantly gave it up, and after a quarter of an hour's rest under the thick-cool shade of a tamarind tree, we started back, reaching the boat about 11 o'clock, after four hours' walking under a merciless March sun, during which time we covered a distance equal to that to Dover and return, and that, too, without accomplishing a thing.

Sometimes we have a little excitement on tour. A few nights ago I went into a village called Seela. It is only after dark, when the men have returned from the fields and have had their evening meal, that we can get very large audiences. But on this occasion the audience seemed neither very large nor very receptive, and a partially drunken man was obstructing and causing a good deal of annoyance. So finally I stretched out my cane and touched him on the knee and said, "Here, keep quiet." At that he exploded in the most awful abuse and looked around for his bamboo with which to beat me, and soon the whole place was in an uproar.

Two of my evangelists had gone away for their evening meal, and only one young man was with me. He is a very fine young fellow, however, and loyally got between me and the uproar.

I waited for a little while, and then when a lull came, I began to preach again in the deepest, calmest tones that I could command. The effect was wonderful. When they saw that I was not afraid, this unkempt, undisciplined rabble, now very much augmented, of course, became quiet, and listened till I had finished—which I did without unduly prolonging my sermon! Then the Christian who lives there and two or three of his relatives took their bamboos, and carrying my lantern for me, conducted me back to the boat.

Great fear was upon everyone. The man who had abused me was known as a bad, reckless character. They had never heard a Dhorogaru abused like that before, and what was going to happen?

When we arrived at the boat a coolie there heard something of the story from the men who had come with me, and, not waiting to hear more, he ran as fast as his legs would carry him to Manjair, two miles away, where the evangelists and my cook were having their evening meal. He broke breathless into the

house, and told them that a man had beaten me in Seela, and that the villagers had chased me out of the village.

At that their hearts became water within them, and they left their dinner and hastened to the boat. They are naturally a very fearful people, and not without reason, too, for they have been brought-up in the midst of terrors. And for this reason they want their missionary to be a Pedda Dhorogaru (a big master), under whose wings they may find protection. And if their missionary had been beaten, what was to become of them?

And even after they had reached the boat and learned that the report was false, they could not quiet the commotion that the news had caused in their hearts. So I had them come into the boat, and I read to them some of those matchless passages in the Bible that are so suitable for such occasions, and then we prayed, and they became somewhat reassured.

RALPH E. SMITH.

COCANADA BOARDING SCHOOL BUILDING.

It will be remembered that the Women's Society of Ontario West undertook to build an extension to the Cocanada Boarding School this year. The Mission Bands have been especially interested in this, and have had no small share in the work. Word has come from India that the new building is nearing completion, in fact, that two of the new class-rooms are already in use. This building has been almost entirely paid for, but there remains yet a small amount—something under \$200—due on the extension, which sum should be in the hands of the Treasurer (Mrs. Glenn H. Campbell, 113 Balmoral Ave) by October 20th. It is hard to realize that sufficient money to warrant commencing this extension was only received by the Treasurer last May, and when the missionaries in India can carry out their plans with such zest, in spite of difficulties, it behoves those in Canada to attend to their end of the contract with all enthusiasm. M. C. C.

LETTER FROM MISS MURRAY.

India, July 2nd, 1913.

Dear Readers of the "Link":

It is on my heart to share with you some of the good things enjoyed by us during our holiday in the hills this year.

Of all the helpful and inspiring messages delivered there, perhaps the most wonderful was the story of the "Mass Movement" toward Christianity now in progress among the Telugus of the great Mohammedan State of Hyderabad, ruled by His Highness the Nizam.

The story was related by Mr. Parker, of the American Methodist Episcopal Mission, on whose field this remarkable movement began.

For fifteen years previous to Mr. Parker's occupation of the circuit of Vakarabad the gospel had been preached, but with little fruit.

It was while travelling to his new field that a mighty resolve filled the missionary's heart. This was occasioned by the remark of a Mohammedan fellow-traveller. Said the latter: "Why do you go to Hyderabad? There are no Christians there. It is a Mohammedan state." Then it was that the missionary resolved that by God's grace there should be "Christians there."

With this in mind, he called in the Indian helpers for a two weeks' study of John and Acts, that they might "just get in love with Jesus." The two weeks lengthened into fifty days—the number of Pentecost—of waiting upon God. The result was a burden for the salvation of 500 souls. The next step was to seek the co-operation in prayer of God's people in other lands.

The M. E. Calendar, or Year Book, giving the names of M. E. workers in all lands, was consulted and the Spirit's guidance sought in the careful selection of names. After much prayer over each name, letters were written requesting prayer that God would "stir the Nizam's Dominions." Many respond-

ed, and a "prayer ring" was formed reaching right round the earth. Prayer was to be made on the first Thursday of each month for five hundred souls. The missionary and his Indian helpers then waited upon God for His plan for the campaign.

Clearly came the instructions that they were to go in a body to each village containing Christians and testify, not preach, and lead the Christians to do the same. As the villages were scattered, this would involve a tramp of about three hundred miles, but no one was to complain. If one gave out the rest would carry him. If one died the others would bury him, etc.

As of old, however, "some one doubted," and it was not until one day, when the missionary was wonderfully delivered from a cobra, that all were fully assured of God's presence with them.

Adhering strictly to "the plan," they completed the tour, with the result that the number of Christians was more than doubled.

Again they waited upon God for the further knowledge of His will. Some fasted as well as prayed, but the understanding was "that those who fasted should not be considered more religious than those who did not."

This time they were led to go out two by two to "preach, teach and live"—John 3:16. That was the word they were to take everywhere—"that and nothing else." They were never to leave a village until someone in that village, and if possible, someone in each caste in the village, could repeat the text.

Like the early Christians, "they went everywhere," teaching and preaching this life-giving word to all classes, from the proud, fault-finding Brahmin to the despised outcast, although the order was gradually reversed, and later the outcast received first attention.

Not only did they visit the people in the villages, but out in the fields they sought out and taught the shepherds and cowherds. They followed and taught the farmers as they ploughed. At times they joined in some field work, teaching as they worked. Again it was some traveller by the wayside, or some curious passer-by, as they sat in the shade of a tree to eat their mid-day meal, who was offered the Bread of Life.

Each day at 12 o'clock, they paused to pray, each for all the rest.

The effect of all this was to move the people to repentance and faith. In one place it was said the whole village was prostrate before God and crying for His mercy. Indeed, they had not been at work a week, before a mighty movement began, "the Lord working with them confirming the word."

The message of the third tour was Rom. 15: 9—"If thou wilt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

The same methods were pursued with similar results. Five years have passed, and still the good work continues. The "five hundred mark" has long since been reached. The movement has passed beyond human control. At the time of speaking, in May this year, Mr. Parker told us that two thousand were waiting for baptism, having sealed the expression of their desire to become followers of Christ with their "thumb marks," in this country the accepted signature of illiterates.

"Of course," says Mr. Parker, "some who came are not really saved—the same as in England and America. But of those who give evidence of a change of heart, very few go back. We hold them up by prayer. We send a new message from God's mouth each month. We teach them to talk to God as their Father, and to lean on Him.

Some of them are very keen for the souls of others. One woman, who is a great walker, will walk many miles to get someone whom she knows to come to Christ.

"Returning from such an expedition, she said in answer to a friendly inquiry as to what she had had to eat, 'I've had my breakfast in seeing people coming to Christ.' Persecution? Yes, we never had that until this movement began. And it is wholesome; no Christian is strong until he is persecuted."

"Go to your Father," are the missionary's instructions to the persecuted.

In one case, the heathen interceded for some Christians, who had refused to resist when unjustly deprived of their land, and secured its restoration and the punishment of the offender.

Applicants for baptism are asked: "Are you willing to suffer for Christ?"

Then, too, these new converts are possessed of the grace of liberality. From one village, where four years before there had been but two Christians, came a thank-offering of one hundred and fifty rupees, or fifty dollars. In another village the thank-offering meeting began at six in the evening. At two in the morning a blanket was spread, to receive the offerings of grain, money, etc. A man came leading a horse, which he stood upon the blanket (!). It was all he had to give Jesus, who had done so much for him and his.

Last year, twenty of the best-paid evangelists were supported by the people.

During a furlough to America in the meantime, the missionary learned of the following incident: One bedridden saint, when it was suggested that she ask for 500 souls, made answer, "I cannot pray for three figures; I cannot ask for less than 1,000 souls."

Do you wonder that we, of the Telugu country especially, were stirred by this story? The very simplicity of

it emboldened us to long and hope that it might be repeated in our midst, and instructively our hearts turned to the homeland for co-operation in prayer.

Dear readers, will you not pray that the Holy Spirit may beget in the hearts of your missionaries and their helpers just such a holy determination, a faith and love that will not be denied, and that during the year before us (from hot season to hot season), we may indeed stand "in the counsel of God" regarding His own work—as it is written, "If they had stood in My counsel and had caused my people to hear My words; then they should have turned them from their evil way and from the evil of their doings."

These are days of wonderful happenings in connection with the work of the Kingdom, and why not in India, as in China and elsewhere, and why not in the Telugu Baptist Mission as in others?

"God is no respecter of persons." Jesus said, "If ye shall ask, I will do."

Oh, for the showers on the thirsty land,
Oh, for a mighty revival;
Oh, for a sanctified fearless band
Ready to hail its arrival."

Yours in the fellowship of the Gospel,

ANNIE G. MURRAY.

It will be news to many that slavery was finally abolished in the Russian Empire only on January 1 of the present year. The Caucasus region was exempted from the former provisions made for freedom, and only so recently have they fully emancipated the people, and even then there was some opposition to the enactment. France has also closed the slave market in Morocco City, where as late as last October "thousands of men, women and children were bought and sold like cattle."

WHAT I WOULD LIKE TO SAY.

The Editor.

A number of our officers have been having an opportunity through these columns to say what they wish to say to officers and members of Circles. It is now the Editor's turn, and though what she has to say will not be immediately helpful to her, it may be to others.

The first and most important thing is that, for a time the "Link" is to change hands and to be edited and managed by Miss Kate S. McLaurin. The Editor is to have a somewhat prolonged absence from home, and so from October 1st, all letters and communication concerning the "Link," will be addressed to Miss Kate S. McLaurin, 542 Parliament St., Toronto, Ontario. Will agents and "Link" contributors and "Link" subscribers, please notice this change, and make the transference of work as easy as possible by forgetting 50 Howland Ave. for a year, and remembering 542 Parliament St. instead.

The most frequently-occurring difficulty agents and Editor have, is the failure of papers to be delivered. It may be easier for the agent to understand the mistake, if she knows just how the mailing is done. When a bundle of papers, say ten or fifteen, or twenty, is to go to one town, London, or Strathroy, or Vankleek Hill, the mailer at the printing office counts them out and puts on each the label with the subscriber's name, the street address, if any, and the date of expiration of subscription. The papers are all put in one bundle and sent simply to the post office of the town in question. It is the duty of the postmaster to open such a parcel, and distribute to the names on the label inside.

When a subscriber fails to receive his paper, there is therefore quite as great a chance that the local post

office is at fault, as that the mailers at the printing office are. And so we ask that in such cases, complainants will see that their papers are not at their local post office before they write about them. We have discovered that persistent inquiry at the post offices reveals nine out of ten of this kind of mistake.

The above method of mailing and distribution is true, except where papers are sent in care of some one person, presumably the agent. The Postmaster's duty is done, of course, when he delivers to the person whose name is on the outside. When papers fail to come to such an agent, word ought to be sent to the Editor as quickly as possible, as it is hard to replace papers late in the month.

Another mistake that sometimes occurs, is that the name of the person whose name is the last on any town list, sometimes gets the whole parcel, which, of course, she is not responsible for delivering. The mailer has put her label on the outside of the package instead of on her paper, and a card to the Editor will soon rectify the blunder.

When agents are sending in their lists, either of new names or of renewals, it must be remembered that, unless they are in the Editor's hands by the 15th of the month, the names and changes of label are not made in the next month's mailing list, and the next month's papers cannot be promised. If the Editor has them, she sends them herself, but they are not mailed from the office. The 15th is the day on which both copy and mailing lists go to the office.

Again the agents must send changes of address, either out of town or changes of street address. The Editor has no other possible way of knowing, the post offices are by no means to be relied on for forwarding monthly papers, and so the agents must be held responsible for their own lists. In

sending, such a change of address, always indicate the former address. The failure to do so often necessitates an extra communication and consequent delay.

Again, it is an invariable rule that the paper is not discontinued until a request to that effect is received. It is not enough that an agent send in her new list each year, and simply omit the names of those not renewing. They are not discontinued unless she or the subscriber themselves definitely say they wish them discontinued. Neither is it enough to say "discontinue any that are not on this year's list." That means a reference to last year's letter file, a search for all the letters of that agent received in the year, and a careful comparison of all with this new list. It saves a great deal of time and energy for the agent to write down the names herself.

Agents should keep all their receipts for money sent in. There is no other possible way for them to verify their assertions that this one and that one paid her subscription at such and such a time. The Editor does not pretend to trust her own memory on such matters, and she cannot afford to trust other people's. She has three different places to which she can refer to see when money came in from any place or person, and consequently, when any subscription expired. If the agent has a receipt to make good her assertions, it is always taken as proof of a mistake somewhere, and an attempt made to rectify it. If not, however, the books, etc., in Toronto must be taken as authority on the matter, rather than anyone's memory.

These foregoing remarks can be interesting to only a limited number of our readers, but a careful attention to them will, we are sure, make easier the work of both the agents and the Editor pro tem. Remember that for a year from October 1st, all mail matter for the "Link" is to go to Miss Kate S. McLaurin, 542 Parliament St., Toronto, Ont.

Young People's Department.

MISSION BAND LESSON.

Idol Worship.

Scripture Lesson.

1. Responsive reading. Isa. 44: 9-20.
2. Talk by the leader on the First and the Second Commandments. Drill. Matt. 22: 37.
3. Exercise, Psalm 115: 1-3, by class of boys and girls.

First Voice—Verses 1-3.

Second Voice—Their idols are silver and gold, the work of men's hands.

All together with appropriate motions, Verses 5-7.

Second Voice—Verse 8.

First Voice—O Israel, trust thou in the Lord.

Response in unison—He is their help and their shield.

First Voice—O house of Aaron, trust in the Lord.

Same response in unison.

First Voice—Ye that fear the Lord, trust in the Lord.

The same response.

Second Voice—Verse 12.

All together—Verse 13.

(Note to Leaders.—Make the talk a personal heart-to-heart appeal. The Psalm exercise is very effective when well done. For the lesson on the idols, use all the pictures possible, adding such descriptions as are necessary. They may often be found in old copies of missionary magazines, and such books as "Story of the World's Worship" and "History of Baptist Missions.")

In our own beautiful land, where most of us have never seen an idol actually worshipped, it is difficult for us to comprehend the fact that millions to-day are bowing down to idols such as are described in this Psalm. India is only one among idolatrous nations,

yet here, it is said, there are 330 millions of gods. Stories concerning the origin of some of these gods, or of their life and character, are so unclean and so impure that they cannot be told. What of the effect of such worship upon the minds, the hearts, and the bodies of the worshippers? Men become like the beings they worship. The Hindu religions tend to immorality, all kinds of wickedness, corruption and decay. There is only selfishness and superstition, no love nor purity, no holiness. There is no great Saviour, whose life among men was such that it continues to inspire men to holy living; no living power to uphold men in doing right. There is no fountain open for sin and for uncleanness. Hence the missionaries say that they can never know the worst of the vileness that actually exists in India, and they can never tell the worst of all they do really see and know. Now, could we look together at a few pictures—or, if you do not have them, let us try to realize from these little descriptions something of the truth that is depicted.

(1) Here are the three chief Hindu gods, the Triad or Tri-Murti—Brahma, the Creator; Siva, the destroyer, and Vishnu, the preserver. These three gods were sculptured on the walls of the Elephanta Caves near Bombay, which were excavated twelve centuries ago, and are now visited by thousands of tourists. The creator has largely been lost sight of, but Siva and Vishnu receive the homage of millions. Revolting symbols representing Siva are seen everywhere, by the roadside, in front of temples, and even in the homes.

(2) Look, this group is of Siva, Sahadra, and Juggernaut. At Puri, on the western shore of the Bay of Bengal, is one of the largest temples for this group. The idols are rude blocks of wood about six feet high, each block surmounted by a hideous representation of a human face. Siva is painted white, Sahadra yellow, and Juggernaut dark blue. The idols are washed and dressed with great seriousness. Every day they are feasted with many pounds of food. What becomes of it? In this

temple are 20,000 holy men and priests. Now, can you guess where the food goes? Once a year a great festival occurs. The gods are put upon their cars to ride out to their country homes, a mile and a half away. The car of Juggernaut, the "Lord of the World," is the largest. It is an elevated platform, 34 feet square, and supported by sixteen wheels, each six and a half feet in diameter. Formerly, devotees used to fling themselves in the road to be crushed by the heavy car. Six ropes, each 300 feet in length, are attached to the car, and people draw it. The cars are covered with various hideous sculptured figures.

(3) This elephant-headed god is named Ganesha. He is very popular. He is the son of Siva. Siva became angry and cut off his son's head. His wife, Parwati, ordered him to replace the head. He could not find it, so he seized an elephant's head, put it on his son, and his son came back to life. This elephant-idol is worshipped as the god of good luck and of wisdom, perhaps because the elephant is so wise an animal, just as the serpent is worshipped as the symbol of cunning, and the sun as the symbol of power.

(4) And what do you think of Katif? She is one of the most celebrated goddesses of the Hindu worship, and is the especial favorite divinity of the City of Calcutta. There are many different images of her, but her cruelty and murderous instincts are always prominent. She has four arms. In each hand is held a knife, or human head. She wears a skull necklace, and stands on a human body. Such is the figure of the goddess of murder.

(5) Isn't this a strange picture? A huge stone hog at Barmon on the Narbudda River. Lordly Brahmans may be seen crawling prostrate under this image. If one is good, yet stout, the hog will raise itself to let him through. If one is thin and bad, he will squeeze him down until he is glad to draw back. The story is stranger than the picture!

(6) Now, this one surely makes our hearts ache with longing for the poor little children of India. The great image of the sacred bull is garlanded with flowers. Before it on the ground is a little lad. Beside him is the kneeling mother. She is teaching the child to worship. Oh, that he might have a chance to know a better way!

(7) These are Indian pagodas. Shrines, idols, temples are on all the hills, in all the valleys, and in the cities by hundreds and by thousands. Many pagodas are richly decorated with precious metals and precious stones. There are sacred rivers; there are sacred trees; there are sacred animals. Temple courts are often filled with chattering monkeys, the poor, disgusting impudent creatures being fed by devotees. And men are worshipped, too. In Benares, that great sacred city, one missionary tells us, she saw an old man who had attained deity by his self-tortures. His name was Shri Swami Bharkanand Sarasoti. He had a little sketch of his life, and a long list of noted and unnoted visitors from England, who had come to see him. He pointed to his own marble image in a shrine on the other side of the garden. The statue was life size and beautifully made of pure white glossy marble. The eyes were painted to look like life. People from far and near come to bow down before this saint's image. Then there are the "fakirs," or holy men, who are so greatly revered. They torture themselves so as to gain merit for the future, or the forgiveness of sins, or, most frequently, the honor and the money of their fellow-men. See, this fakir wears a big iron collar; this one has iron bands forged on arms and ankles. Some repeat the name of their favorite idol during all their waking hours. Others doom themselves to perpetual silence. Here's one standing for life before a slow fire. Some roll over and over from the banks of the Indus to the banks of the sacred Ganges. Filthy, disgusting-looking creatures they are. Their bodies are naked, or nearly so, unwashed, and disfigured with paint and ashes. The hair is left uncut and uncombed, and is woven in a filthy basket-like mat about the head, or hangs in strings about the shoulders. They travel from one place to another, sometimes in bands, but, more often, singly. They carry a dried coconut shell to receive the gifts of the people before whom they pose as devout men, and from whom they beg or demand their living.

Poor deluded followers of false teachings and false gods—in so many strange ways do they seek to fill the emptiness of their souls. Yet they turn away, as they themselves will tell you, with no joy, no peace, no pardon, no comfort.

Did they ask bread? They received a stone. Did they want cleansing? Their sins stay with them. Who shall help them? None can but Jesus. Oh, send the Light, send the Light!

Closing Exercise—"What Will You Give?"

First Voice—

1. There's a call from the far-off heathen land,
Oh, what can you give for the great demand?
2. We have not wealth like the rich man's store.
We will give ourselves—we have nothing more.
3. I will give my feet—they shall go and go
Till the heathen's need all my friends shall know.
4. I will give my hands till their work shall turn
To the gold I have not, but can earn.
5. I will give my eyes—the story to read
Of the heathen's sorrow, the heathen's need.
6. I will give my tongue the story to tell
Till Christian hearts shall with pity swell.

First Voice—

We have little to give, but by and by
We may hear a call from the Voice on high.

"To bear my Gospel o'er land and sea,
unto all the world, Go ye! Go ye!"

All together—

Though of gold and silver we have none
at all,

We will give ourselves if we hear that
call.

Sarah Stuart Barber.

LITTLE ARABS.

Would the boys and girls who read the "Link," like to ride on a camel's back in Arabia, and see the children living there? The camel is as useful to the Arab as the horse is to Canadians. If an Arab boy comes into your home, he will take off his shoes, but keep on his hat to be polite. The camel will kneel down for you to climb on his

back, but be careful not to fall off when he gets up, for you will be tipped back and forward until you can hardly sit straight. The camel walks in a funny way, moving the two legs on one side first, and then the other two, giving the rider on his back a queer feeling, but we will soon get used to the strange motion.

We must not ride too far in the desert or the hot, dry sand will make our eyes and mouths very sore. Then perhaps we think a fine lake with green trees around us is very near our path. But as we ride on it gets farther away, for it is only a make-believe water or mirage. Here are some tents very much the same as the one Abraham lived in so many hundred years ago. If we go in the owners will give you a meal of locusts and wild honey, but there are no tables or chairs. The food is on the floor, and you are expected to eat without knives, forks or spoons. The men and boys are always served first, and the women and girls just eat what is left. Nearly every person, old or young, has a charm bracelet on the arm with sacred words on it, to keep away evil spirits. The people believe the air is full of them. Here are two women grinding corn at a stone mill. It will be mixed with salt and water kneaded into cakes and baked in such a queer oven. A hole is cut in the ground big enough to hold a fire of charcoal. The walls are plastered with clay and the cakes stuck on to this. Then the fire is lit and covered over with a lid. The boys and girls eat these cakes with honey or syrup of some kind as you do pancakes. Boys and girls dress alike, only the girls have more jewels and wear their hair long. The boy must keep his head shaved all except a top-knot, which will keep evil spirits away. When he is married, it will be cut off and his life considered safe without it. The children are all very kind to animals and insects; and will not kill even a fly, for they believe their dead friends are alive again in the bodies of these living creatures. Are you not glad you were born in a Christian land instead of where these little Arabs live? Will you not pray for missionaries to teach them about Jesus?

SISTER BELLE.

22 Melgund Ave., Ottawa.

CIRCLE AND BAND NEWS.

Oxford St., Woodstock.—The Oxford St. Mission Circle was organized twenty odd years ago. There is no record of the exact date, though tradition says it was organized by Mrs. John McLaurin. On my arrival twenty years ago, I found a vigorous Mission Circle, Mrs. Coram, President. The Misses Hatch, Mrs. Jas. White and other devoted sisters, were active members, and we have the distinction of still having Miss S. I. Hatch a member with us. There is not a single person living here who was present when the Circle was organized. We lost five presidents consecutively by removal, and some have joined the brighter Circle above. Though the personnel of the Circle has changed, it is still characterized by the same spirit of devotion. We have twenty odd members, all of whom take part in our meetings. Our present president is our venerable sister, Mrs. J. G. Goble, and secretary-treasurer, Mrs. S. P. Thomson. The work taken up has been educational, and our members have a good knowledge and sympathetic interest in our Mission field. The subjects and Scripture Lessons are selected by a committee appointed by the Circle. The interest in the meetings during the last year has been equal to that in any year in the history of the Circle, and financially, last year has surpassed any in its history. Giving has not been much spoken of in our meetings, but much has been said of the love that finds expression in giving. God so loved that He gave . . . —Intercession for missionaries, was begun, and continued by many, since Mrs. (Rev.) C. W. King was our beloved president.

Eva H. Craig,

Essex.—Our Mission Band is having splendid success under the leadership of Mrs. Winfield, our president. The first of May several of the children were given 2 cents each to use to the best

of their ability. The leader was Helen Meston. She used her 2 cents in such a way that it was multiplied until it amounted to \$5.20. This was done by selling popcorn bought with 2 cents worth of sugar, and sold home-made candy, which amounted to \$2.25. The next was Willie Gardner, who used his 2 cents in such a way that it was multiplied until it amounted to 26 cents. The next was Jessie Quinn, who bought yarn and mended hose, by which she raised 15 cents. The next was Charlie Quinn, who raised 10 cents by drawing corn cobs. We also took a collection in the meeting, which amounted to \$1.15.

Russell Damme.
Secretary.

Ormond.—Opening meeting of the Women's Home and Foreign Mission Circle, was held on the evening of July 29th. Rev. E. F. Chandler presided. Mrs. A. W. Carner read the Scripture Lesson, after which Mr. James C. McGregor led in prayer. Short addresses were given by Rev. A. E. Kelly, Kenmore and Rev. D. Alexander, Vernon. A duet was sung by Mr. and Mrs. D. Alexander. Then came the address of the evening by Miss McLaurin, returned missionary. Silver collection amounting to \$17.46, was taken. A solo by Mrs. J. H. Cumming, and a duet by Mr. and Mrs. D. Alexander, were given.

B. Janie Porteous,
Secretary.

Leamington.—A Young Ladies' Circle was organized here recently, with a membership of fifteen. All are splendid girls, and good work is expected from them. The following were elected officers: President, Miss Helen Adams; Vice-President, Miss Margaret Stevenson; Secretary, Miss Nellie Ley; Treasurer, Miss Ella Hildreth.

Jane Ritchie,
Director

ASSOCIATION REPORTS.

Northern.—The annual public meeting was held on the evening of Tuesday, June 24th. Most of the delegates were wearied with long, and very hot, and dusty journeys, yet the meeting was splendidly attended and most inspiring.

The President, Mrs. (Rev.) G. C. Rock, conducted the meeting, and addressed a few well-chosen words of welcome to the assembled delegates. The Directress, Mrs. (Rev.) W. F. Price, presented her annual report, which was most interesting and encouraging in character. The older societies are being strengthened, and there is an increase in the number of the new Circles and Bands. The report was much enjoyed. Miss Barbara Mould, of India, quite fascinated the audience, both by the matter and manner of her address, "The story of Mission work in India," set forth in a peculiarly gracious and winsome style, left none of those present in any doubt as to the value of women's work for the myriads of Hindoo women.

Dr. Norton was heartily welcomed, and spoke in his own most interesting manner of the great work being done by the Home Mission Board, especially emphasizing the greatness of the opportunity of Canadian Christianity in the crowds of foreigners now flocking to these shores. It was very gratifying to receive the cordial greetings expressed by representatives of other Women's Missionary organizations of the town—these testifying to the esteem in which the North Bay Circle is held by their friends of other churches.

The music rendered by the choir was of a high order, and was much enjoyed.

Directress.

Eastern.—The Mission Circles of the Eastern Association, held their annual meeting with the Sawyerville Baptist Church. In the absence of the President (Miss Chandler), Mrs. H. H. Ayer,

of Montreal, occupied the chair. Devotional exercises were conducted by Mrs. Truell, of Coaticook, after which Mrs. Ayer briefly but tellingly, presented the claims of the Women's Foreign Mission work. A most inspiring paper was then read by Mrs. Elliot, of Sawyerville, on "The Place of Prayer in our Circle Work." The report of Circles and Bands was very encouraging. The amount contributed to all Missions, being \$2,257.35, an increase of \$822.96 over last year.

The number of "Links" taken was 184, "Visitors" 205. Sister Belle, of Ottawa, was listened to with rapt attention, as she addressed us on "The Need of Patience, Perseverance and Prayer in connection with our Band work."

At the joint meeting in the evening, Mrs. Ramsay, of Montreal, read the report of the nominating committee, President, Mrs. R. Dick, North Hatley; Directress, Mrs. J. Pollock, Moe's River; Secretary, Mrs. G. Allen, Abbott's Corners.

Two inspiring and soul-inspiring addresses were given on Home and Foreign Missions, by Mrs. Haikett, of Ottawa, and Rev. Dr. J. A. Gordon, respectively. A resolution was passed of loving sympathy for Miss Chandler in the loss of her mother. A very pleasing exercise was given by the Sawyerville Mission Band, and benediction by Rev. G. A. Williams, closed a day of spiritual uplift and encouragement to all.

C. Pollock,
Directress.

THANK-OFFERING.

Every autumn our Women's Home and Foreign Boards unite in requesting the Circles to set aside one Circle meeting, for a time of Thanksgiving. To many of our Circles this has come to be the most beautiful service of the year, when we, as Christian women, redeemed and sustained by our loving

Saviour, pause to think a while on our countless blessings—and to renew our form of consecration.

First ourselves, then our prayers, then our gifts of substance. This should be the order of our giving and of our thanksgiving. Let us meet for reverend spiritual fellowship with Christ—not forgetting when we praise Him for our personal and family things—to thank Him for the countless opportunities for service which press upon us in our work. Let us thank Him for our noble missionaries, for the seed sown and springing up, for the pressure upon us of the world's needs, for the opportunity of sacrifice. From every heart let there rise the incense of our prayer—"My Father, I thank Thee."

CARRIE H. HOLMAN,

Pres. W. B. Home M. Soc. of Ont. W.

FRANCES L. FIRSTBROOK,

Pres. W. B. For. M. Soc. of Ont. W.

As the call is from both boards, it is expected that the offering will be divided between Home and Foreign Missions.

CLAXTON MEMORIAL.

The committee in charge of the Claxton Memorial Fund desire to thank all Circles, Bands and friends, who have so generously responded to the appeal, and beg to notify those whose subscriptions run over the allotted time (three years), that the second payment will be due November 1st.

The privilege of having a share in the building of the "Jane Claxton" Memorial Chapel School House, at Vuyyuru, is one that no Circle or Band should miss.

The committee would therefore call the special attention of all Circles and Bands, that have not yet contributed, to the fact, that this is an opportune time to do so, there being still a year in which to complete the work.

Will the treasurers kindly send promised "cheques" and remittances to

the Treasurer of the fund (Miss Cramp, 62 McTavish St., Montreal), as soon after November 1st as possible.

The Treasurer will also be pleased to receive individual subscriptions from friends who may desire to have a share in this memorial.

WESTERN CONVENTION.

A programme of much interest is being prepared for Foreign Mission Day, the last of the two days, November 12th and 13th, set apart for our Convention in Ingersoll.

Miss McLeod, not long home from India, and Rev. H. E. Stillwell will give addresses. We hope to hear also from Miss McLaurin and Miss Ryerse. A talk by Mrs. W. H. Cline, of Hamilton, on "Mission Study Books and How to Use Them," and an exercise (outlined by Miss Hatch) to be given by the Ingersoll Band, are items on a programme that should attract a large number of our women.

A. E. F., Sec. Com.

EASTERN CONVENTION.

Brockville, October 7th and 8th.

We are looking forward to an unusually good convention this year, and trust that every Circle will make a special effort to send one or more delegates. Will those who have not already done so, write at once to Miss Belle Simpson, Home St., Brockville, Ont., Convener of Billeting Committee.

Let it not be forgotten that this is an opportunity we may not have again, of having Miss K. S. McLaurin, Vuyyuru, India, one of our ablest and most inspiring speakers. She will address the public meeting on Tuesday evening, October 7th.

Delegates may be appointed as follows: For each Circle of twenty or less, two delegates; for each additional twenty, one more. These delegates must be full members of the Society; that is, either life members or contributors of one dollar per year to its funds. Each Band shall have the right to send one delegate.

All are invited to attend the meetings, but only delegates, life members, and officers who are members of regular Baptist churches, shall be entitled to vote.

PROGRAMME.

Key word, "Efficiency."

Wednesday, October 8th, 1913.

9.30—Opening hymn. Scripture.

Prayer. Introduction of Pages.

10.00—President's address, Mrs. H. H. Ayer.

10.15—Prayer. Minutes of last annual meeting, Miss Rickert. Business. Appointing Nominating Committee.

10.30—Report of Recording Secretary, Miss Rickert; Report of Superintendent Mission Bands, Miss Ramsay; Report Bureau of Literature, Miss Dakin; Roll Call.

11.00—Quiet Hour, Mrs. McAlpine, Delta.

11.30—Election of Officers and Executive Board.

12.00—Prayer; Adjournment.

Afternoon Session.

2.00—Prayer Service, Mrs. Hall, Osna-bruck.

2.30—Minutes, Morning Session; Corresponding Secretary's Report, Mrs. P. B. Motley.

3.00—Treasurer's Report, Mrs. N. Ohman.

3.15—The "Link." Claxton Memorial Fund, Miss Russell.

3.30—Hymn; Address, Foreign Mis-sions.

4.00—Round Table, Mrs. J. H. Met-calf.

4.30—Report of Committee on Reso-lutions; Unfinished Business; Closing Words; Prayer.

5.00—Benediction.

REPORT OF QUARTERLY MEETING
OF THE W. B. F. M. BOARD OF
ONTARIO WEST.

The quarterly meeting of the W. B. F. M. Board of Ontario West was held at 27 North Street on Friday, September 12th, twenty-two members being present. A season of prayer, in which were remembered definite interests of the work in India, followed the Scripture reading, which was given by the President.

The Treasurer reported satisfactory progress. Mrs. Fenton read the quarterly reports of Misses Hatch, Pratt, Priest, Selman, Phillpot and Jones. These reports contain many items of interest concerning the individual work of our missionaries.

The resignation of Mrs. Wm. Craig was read and accepted, but on account of her long years of faithful and efficient service, she was retained as an honorary member of the Board.

Miss Norton asked for a year's leave of absence, and Miss Kate McLaurin was appointed Editor-in-charge for the "Link" during that time.

Mrs. Trotter and Mrs. MacIntosh will take the place of Mrs. Bates and Miss Norton on the committee for Mission Band lessons.

Miss Ryerse has been invited to address an interdenominational meeting in Windsor.

Mrs. Hooper closed with prayer.

Etta M. Pugsley, Rec. Sec.

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

REPORT FOR AUGUST, 1913.

Receipts from Circles—

Tiverton, for Bible-woman, \$25.00; Essex, \$5.00; Toronto, Pape Ave., \$1.65; Wheatley, \$2.19; Gladstone, \$7.75; Otterville (Thank-offering, \$6.34), \$14.11; Aurora, \$7.00; St. George (for Dr. Hulet, \$11.20), \$13.20; Durham, \$5.00; Cheltenham, \$4.50; Springfield, \$25.00; Toronto, First Ave. Y. L., \$4.50; East Nissouri, Thank-offering, \$4.50; Toronto, Olivet, \$7.85. Total from Circles, \$127.25.

From Bands—

East Toronto, for Student, \$11.00; Waterford, for "A. Manikyamma," \$4.25; St. Catharines, George St., \$7.00; St. Catharines, Queen St., \$9.00; St. George, \$1.90; Walkerton, for Student, \$4.25. Total from Bands, \$37.41.

From Sundries—

Peterborough Association Collection, \$4.91; Interest on account, \$48.12; Burtch Philathea Class for "P. Ruth," \$14.00; Mrs. Wm. Davier, Sr., \$100.00; Miss Belle McKinnon in memory of Mrs. Neill McKinnon, for Bible-woman, \$25.00. Total from Sundries, \$127.25.

Disbursements—

To General Treasurer on estimates for India, \$950.58; Furlough Allowances, Misses McLeod and Ryerse, \$66.67; Extras, Lepers, \$17.75; To the Treasurer, \$20.83; Exchange, 40c.

Total Receipts for August, 1913, \$356.69; total Disbursements for August, 1913, \$1,056.23; total Receipts since October 21st, 1913, \$11,652.36; total Disbursements since October 21st, 1913, \$11,971.75.

Marie C. Campbell.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.