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The Canadian Missionary Link

CANADA INDIA

And Gentiles Shall Come To Thy Light And Kings To The Brightness Of Thy Rising

SEPTEMBER, 1899.

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Editorial.

BAND LESSONS.—We give our young people two lessons this month, to make up for none in August.

The Reports of several Associations reached us too late for July number. We presume they have been printed in the *Baptist*, so will no longer be new to our readers.

Miss Baskerville, and Dr. and Mrs. McLaurin reached Canada early in July. We hope that many of our readers will have the opportunity of giving them a hand of welcome to the home land.

Miss Baskerville has had a much longer term in India than missionaries usually can stand before returning.

THE Annual Convention of the Woman's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in Ottawa on Tuesday and Wednesday, October 3rd and 4th.

The twenty-third annual meeting of the Foreign Society will be held on Wednesday, October 4th. A union platform meeting will be held the same evening.

An attractive programme is in preparation and it is earnestly hoped that a large number of delegates will attend. Each circle shall have the right to appoint delegates. For a membership of twenty or less, two delegates; for each additional twenty, one delegate. These delegates must be full members of the Society—that is, either life members or contributors of at least one dollar a year. Each Band shall have the right to send one delegate over 15 years of age.

BILLETING.—Delegates desiring billets are requested to send their names to Mrs. A. K. Blackadar, 266 Lisgar Street, Ottawa.

THE WRONGS OF INDIAN WOMANHOOD.

INTRODUCTION:

I.

For four hundred years Ouba, Porto Rico and the Philippines bore an iron yoke of Spanish mis-rule and priestly oppression. For years the inhabitants have revolted, and these fair islands have known nothing but

rebellion and suffering in their vain attempts to throw off this galling yoke.

Days went by, new moons came and waned, suffering remained as real and deliverance seemed as far off as ever. Men saw their homes destroyed, loved ones wronged, starved and killed. Would freedom never come? Was Cuba Libre an idle dream and jest?

It was last February. The day had dawned like other days, and was filled with woe and suffering as other days had been. There seemed no end to such days. Hope had almost died in many hearts. Out in the bay, an American warship lay riding at anchor. The waters of the bay lapped and curled against its sides as idly as ever. Suddenly there was an awful noise and the *Maine* had sunk as a wreck. Again the waters of the bay lapped and curled, but this time above the grave of over two hundred men.

This disaster, sudden and awful, was the cloud "no bigger than a man's hand" that rose that day, the forerunner of the heavy war cloud that soon hung over the islands. And when it broke away, the brilliant "bow of promise" of freedom spanned its dark shadows.

It was an awful disaster, but it set in motion forces that broke forever the yoke of oppression over the people. The world, now that the strain of sympathy is broken, says they are not ready for freedom and are only children. Their right was freedom, and let time work their problems for them.

What has this story to do with the wrongs of Indian womanhood? Nothing, save that it gave us courage and hope. An Indian lady had given us a manuscript book to read concerning the wrongs of Indian women, saying, "I do not know that it can be published, but I feel these things ought to be known." We thought we had known much before, but this book was like a book of horrors to us. We almost wish we had never read it, and hid our faces to shut out the scenes it had depicted. What can be done to help? we repeated over and over.

Child marriage, enforced widowhood, the *Zonana*, the *Muralis* and the *Devadaasis* (temple women) seem to flourish as deeply rooted as ever. Women suffer on the same. Only now and then does the public hear an agonized shriek of the sufferings of some child-wife. Now and then the public reads a paragraph in some paper of the suicide of a girl widow, with no hint of the tragedy behind it at all.

It has not been many years since *Rakhmabai* made her brave fight for her rights. She won in a way. The law forbids her to marry. Perhaps her struggle did more for women than we know. The miracle was that she ever had the courage to make it all.

Then came the tragic suffering and death of *Phulmani Dasi* in Calcutta, which aroused the public and Government, until they raised the age of consent to twelve. The story of *Phulmani Dasi* is repeated over and over

still in this land. The neighbours know it, educated men know it, editors know it, yet there is little public protest. If it were in England and America, the whole world would know it. Why are not these facts brought forward until the whole country is stirred and reform wrought?

It looks hopeless. It has gone on so many, many years. It was here the story of the Maine came to our mind and spoke courage and hope. May be some day some social Maine will come to our help—some social tragedy deeper and more terrible than Phulmani's, or more unjust than Rakhmabai's, that will so stir men's hearts and set forces in action that will in a short time bring womanhood a glorious deliverance. Men already say, that women are not ready or fit for a change, that they are only children. And they never will be aught else in the present position. Make the change, and then better the mistakes of freedom, a thousand times over, than the cruel wrongs of oppression and degradation.

The real difficulty of these wrongs, and what stands in the way of reform is this: that these wrongs are done in the name of religion and vindicated as custom. As long as a people's gods set an example of immorality and wife-beating, these acts are never going to have the semblance of crime or wrong to most of their worshippers. As long as the Shastras give a low estimate of woman, she is not going to have much honour or reverence from most of its readers. Manu says: "For women no sacramental rite is performed with sacred texts," thus the law is settled: women who are destitute of strength, and destitute of the knowledge of Vedic texts are as impure as falsehood itself, that is a fixed rule.

Ramabai says: "Such distrust and such low estimate of woman's nature and character in general is at the root of the custom of the seclusion of women. Those who diligently and impartially read Sanscrit literature in the original, cannot fail to recognize the law giver, Manu, as one of those hundreds who have done their best to make woman hateful. . . . I can say honestly and truthfully that I have never read any sacred book in Sanscrit literature without meeting this kind of hateful sentiment about women."

In profane literature, Ramabai found the following catechism.

1. What is cruel?
The heart of a viper.
 2. What is more cruel than that?
The heart of a woman.
 3. What is cruellest of all?
The heart of a sonless, penniless widow.
- Again:
1. What is the chief gate to hell?
A woman.
 2. What bewitches like wine?
A woman.
 3. Who is the wisest of the wise? He who has not been deceived by women who may be compared to malignant fiends.
 4. What are fetters to a man?
Woman.
 5. What is that which cannot be trusted?
Woman.

There are hundreds of men in India who feel these questions deeply who go as far in reform as they dare,—who would nobly stand by any measure that would be

brought up, if they were alone. But any action on their part involves forty relatives and friends who have not their convictions, but who must share the reformer's ostracism and ill-repute. We would not be hard on them. Mr. Malabari who has said and written so much on these subjects is a Parsee, and Ramabai a Christian. Both of them can date the beginnings of their interest to sad scenes witnessed in their childhood in their native place. In a sketch of Mr. Malabari the writer tells how he heard the shrieks of a little girl like Phulmani Dasi, and those shrieks still ring in his soul. Ramabai tells how in one part of her father's house when she was but nine years old, there lived a poor family. The family consisted of a man of thirty years of age, his girl wife of sixteen, and his old mother. The mother-in-law was all the worst that is implied by that name in this country, a heartless old hag, always beating, abusing and cruelly treating her daughter-in-law. One day when the girl was spinning, a monkey stole her cotton. For this carelessness the girl was abused by the mother-in-law who nagged the husband on to beat her. Ramabai adds: "I was an eye witness to all this. Her piercing cries went right to my heart, and I seem to hear them now after nearly thirty years. My childish heart was filled with indignation. I was powerless to help. But I have never forgotten that poor girl's cries for help, and I suppose it was the first call I received to enter upon the sacred duty of helping my sisters according to the little strength I had. But I never realized the extent of grief and suffering and the need of my sisters just as long as I remained in darkness, and had no love of God in me."

That is the secret. The love of God kindled a heart and life to spend and be spent for her sisters. The love of Christ constrains men to suffer for others. "Hereby we love because He laid down His life for us: and we ought to lay down our lives for the brethren!"

The public so soon forgets and needs to be reminded, that we felt perhaps all we could do was to review these wrongs one by one, and stir men's hearts afresh to remember the wrongs of Indian womanhood, and perhaps in this way give an added impetus to prayer and effort.

Bombay Guardian.

MURALIS.

We have in our possession a small band of black cloth on which are sewn seven cowries, the necklace of the *Murali*. Our first knowledge of this class was given us years ago in a very practical way. A servant in whom we were much interested, had a little niece of about nine years of age who had been married to a sword. We had heard all about the wedding, and how the wee child had, at last, fainted through sheer fatigue during the long festivities.

But why was she married to a sword, and whose sword was it? Slowly the truth dawned upon us. We found that the sword or dagger belonged to the god, Khandoba, and that inevitable mortal ruin awaited the child. She was a *Murali*. We were shocked, but to our remonstrances, the servant had but one reply: "It is our custom." We became possessed with a desire to save the child from the life that surely awaited her. The servant finally brought her to us, and she was put in a school. A few years later, in spite of all our efforts to

prevent it, the girl was removed by her relatives, and is now a young woman living a life of shame, supporting her mother with her earnings. We never see her, but we think of what she might have been, and the words come unbidden :

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

Now what are *Muralis* and who is Khandoba, this Indian Bluebeard? There has been considerable agitation on the subject of late, and we will try to answer the two questions for our readers.

Khandoba is a deity of the Marathi country, and is popularly believed to be an *avatar*, or incarnation of Shiva. *Muralis* are girls devoted to him by their parents in infancy or early childhood. The custom is confined to the Marathi country, with the exception of the Konkan, and has its counterparts under different forms in other parts of the country, as in the *Devadasis* of South India, the *Vaishnavis* of North India, the headquarters of which is at Brindaban.

1. The headquarters of the worship of Khandoba is at Jejuri in the Poona district. There is also another place called Pali in the Satara district, and we have been told of a third at Agalgaon, sacred to one of Khandoba's wives, but of which we could get but little information.

A friend who is an authority on this subject has given us the following account :

"Jejuri is a small village situated at the foot of a little hill. The temple on its top and the general surroundings remind one of Parvati, with the exception of its glittering, gold-plated crown.

"The shepherds of the Marathi country are special favorites of Khandoba, because one of his wives was a shepherd girl. She was probably a young widow whom he secured and kept shut up for some time, calling her his brother's wife. But after a while he wooed and won her and carried her to his home at Jejuri on horseback.

"A little temple on the stairway is sacred to Banai, the shepherd girl who was his favorite wife. In the courtyard facing the inner temple stands a big image of a demon who is named Bali Malla. It was to kill this Bali Malla that the god Shiva took a *Khanda* or dagger in his hand, and in this way received the title Khandoba. A little book called *Malhari Mahatmya* tells the same story in a more elaborate manner. Malla was a terrible demon who used to vex *Rishis* living on the top of this hill now crowned with Khandoba's temple. They complained to the king of the gods, but he was powerless. Then all the gods went to Shiva, and besought protection from Malla. Shiva plucked a lock of hair from his head, struck the ground with it in great fury, and created a female demon to fight with the Malla and this army of powerful demons. But this fury required some one else to help her. So Martand Bhairav, one of Shiva's chiefs, offered to fight Malla. He took his seventy millions of evil spirits to help him in the battle. This is the origin of the phrase, "Khandoba's *yelkot*," which means seventy millions. This favorite title of Khandoba, i.e., the head of the seventy million evil spirits, is very appropriate, considering the deeds ascribed to him, and what is still done through his devotees.

"There is a stone in the court-yard that has seven cuts in it which are supposed to be the marks of his sword which he struck at his elder wife, Mhalsai, who was angry with him for marrying and bringing home Banai, the shepherd girl. Khandoba punished her in his anger by striking her seven times with his sword ;

but she hid herself under the rock and was saved. So we see Khandoba is a model husband whose example is so often imitated by our Marathi people who offend their wives in many ways, and then punish the poor women for being angry with them !

"The present temple is not the original residence of Khandoba. It was built by Ahalyabai, the queen of Indore, (who also has become a goddess, because she was so very good, and is now worshipped all over the country, especially the Marathi country). She besought him to come down from the top of the Kade Pathar (i.e., the old Jejuri-hill) to reside in this temple built by her, so that he could be easily reached by the weak, blind, lame pilgrims who visit his shrine. The old temple is still visited by some, but this modern shrine receives the general pilgrimage which takes place four times in the year—when great bodias of pilgrims visit the temple and pay homage to Khandoba."

2. Who are the *Muralis*?

"Outside the main entrance of the temple court stands a stone column against the wall on the left side. It is about three feet high and on the head of it is cut a filthy design. The column is called *Yeshwantrao*, who is supposed to be a great god that gives the pilgrims all they want. He it is who gives children to barren women.

"It is to this image that poor deluded women promise to sacrifice their first-born if Khandoba will make them mothers of many children. Then after the vow, the first-born girl is offered to Khandoba and separated for him by tying a necklace of seven cowries around the little girl's neck. When she becomes of marriageable age, she is formally married to the *khanda* or dagger of Khandoba and becomes his nominal wife. Henceforth she is forbidden to become the wedded wife of man, and the result is that she usually leads an infamous life, earning a livelihood by sin. Some of them become wandering *muralis*. Others become ordinary public women in any town or city. Others live with some man for years in one home. Occasionally an ayah is found to be a *murali*.

"The parents of such girls usually do not feel ashamed to take her earnings, because she belongs to Khandoba, and what she does is not sin in the eyes of his devotees. Kunbis, Mahars, Mangs, and other low castes make *muralis* of their daughters in this fashion. Not a few high-caste people visit Jejuri to pay their vows, but they never give their own girls to Khandoba, but buy children from low-caste parents for a small sum of money, which is not a difficult matter to do, and offer them instead of their own children."

The vow is often made in their own homes in their native villages, and is often made in the case of sickness that if the god restores the sick one, their child shall be offered to Khandoba. When the vow is made, yellow powder is rubbed on the child and the cowrie necklace put on. When a suitable time arrives, there is a pilgrimage made to Jejuri and the marriage takes place there with the dagger of the idol which is kept in the temple. But if the family are unable to leave home, the ceremony is often performed at home.

"The business of the *Muralis* is to sing impure songs in praise of Khandoba, to perform night worship and song-services in honour of their gods at different places, and get their living in this way. A manuscript book purchased from a *Murali* was full of these filthy songs, which are sung in the night services and are called *Jagrane* i.e., night watches.

"From earliest childhood their minds are corrupted by singing these songs in Khandoba's praise. To these they add other similar songs for the entertainment of their patrons at whose houses they are invited to hold night services. So long as they are young and attractive, there are many calls for them and their parents get a good bit of money and other presents. But soon the life leaves its awful mark upon them and their sad pale faces can but excite the pity of the compassionate."

Boys are also devoted to Khandoba and are called *Waghys* and wear a little tiger-skin wallet suspended from their necks. They are popularly called Khandoba's dogs. They are allowed to marry and do not necessarily lead a wandering life unless they choose. The wandering ones are usually disreputable.

We have been unable to get any statistics as to the number of *muralis*. At Jejuri alone we are told that about one hundred girls are offered every year, and in some years more. In one town where we lived for years, in the midst of a population of ten thousand people there were two hundred and eighty *muralis* registered by the police. These two facts can give us a little clue to the many hundreds all over the Marathi country thus devoted.

You may search far and wide, and the only reason for this awful crime against young girls that you will receive is: "It is our custom." Just how old the custom is, no one knows. It is said not to be mentioned in the sacred books, but the principle under different names has existed in India from time immemorial. The *Puranas* do mention *nautch girls* and also speak of public women at certain places who seem to be identical with the present *devadasis*, or temple girls. Custom and religion cannot be separated in this land. Custom is religion. Present customs, however ancient or modern they may be, make up popular Hinduism. And while the custom of *muralis* exists only in the Marathi country, the same custom in substance exists under different names in other parts of the country.

At the last yearly meeting of the Christian Woman Workers' Union held in Bombay, the matter was taken up, with the view of steps being taken to call the attention of Government to the facts. Carefully collected information as to the custom has been laid before a firm of solicitors in this city, and the questions asked if any member of the public could rescue a "murali" who was under age from the life to which she had been devoted, through a court of law, and also if a member of the public should succeed in getting possession of the person of a "murali" under age, could her parents or any one else take the child away again, if it had been proven that the sole object of the one who rescued her, was only to save her from the life before her.

The solicitors replied that they thought the object could be attained under section 372 and 373 of the Indian Penal Code in cases of minors under sixteen years of age. Those sections provide that persons disposing of minors for evil purposes, "or knowing that any minor will be so used" shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine. The Committee add to this the hope that this reply "will be made use of, on the one hand, to deter those purposing to marry their daughters to Khandoba, and on the other hand, leading to the rescue of girls from the sad life before them. It is an exceedingly important point to be kept in mind that in the act of marrying their daughters to Khandoba, parents lose the right of guardianship, and a third party can step in to assume the place, provided it is for the girl's rescue."

The difficulty in the above is, that it will require time, a great deal of disinterested effort, and the expense attendant upon it. Who will make the prosecutions? Will it be left to a few missionaries? Or will the educated classes cooperate? Perhaps a half-dozen prosecutions would break the back of the custom in larger towns and cities, but what of the hundreds of villages away from such influences?

But the matter should not rest here. The custom is a blot on society and a wrong to woman, and should be abolished? Laws in other lands protect the rights of infants and minors. The crime of the *Muralis* question is that thousands of girls, before they are born, and while still infants and mere children are placed in a position that compels them to become moral and physical wrecks, and the heinousness of it is enhanced by its being done in the name of religion.

In one district where missionary work has existed for fifty years, and where there is a large number of Christians from the *Mahar* community, the custom has about disappeared. Over and over as we have penned this article, leaving out paragraphs that were unfit to be published, have we thought of the promise in Ezekiel: "From all your fiftiness and from all your idols will I cleanse you." Says an Indian lady: "I have felt sick at heart, as I have thought of the thousands of *muralis* whose blood has been shed on the altar of the leader of seventy million devils. Khandoba is truly the Beelzebub of the Marathi country. Let us pray to Him who has promised to cleanse us from all our uncleanness, to cleanse the land from all its cruel and filthy customs." To this prayer we are sure our readers say, Amen.

SKETCHES OF TWO INTERESTING CONVERTS OF THE AMERICAN BAPTIST MISSIONS.

REV. D. L. BRAYTON, RANGOON, BURMA.

My first interview with Gah Too was in Donabew, near the close of 1853. While on an evangelistic tour I was sitting in an old zayat by the wayside, and on seeing a company of Pwo-Karen women on their way home from the bazar, and according to our usual custom, I called out:

"Come and hear the White Book (Bible)."

All but one of the company were frightened and started to run. The exception was Gah Too, who said:

"Hark! There is a white foreigner speaking in our own language. Who ever heard such a thing? Come along, let us go and hear what he has to say."

She leading the way, they all came and sat down at a respectful distance. For nearly an hour I read and talked to them from the New Testament, and they then went on their way home. I had prepared a bamboo shelter for the rains, and in a few weeks had my wife and daughter with me in Donabew.

Gah Too soon heard of their arrival, and at once came to see the mama and hear more about the White Book. On meeting the mama, she expressed unbounded pleasure, and said:

"When I heard the teacher read the White Book and talk about Jesus in the old zayat yonder, I believed all I heard, and went home and told my family what I had seen and heard. I said to them: 'I have seen the teacher and heard him read the White Book in our own language. Now, we must give up all this nonsense (her husband was a conjurer), and we must enter this White Book path.' I could not sleep all night long; but had to keep repeating and talking about what I had seen and heard." And now, mama, I want to hear more about Jesus."

She then had a family of ten living children for whom to provide. But she was so much in earnest to know more of the White Book, that she determined to learn to read for herself. So amid the cares of domestic life in such a large family, she yet found a little time daily for study until, in a few months' time, she was able to read not only her own language, but Sgaw Karen also.

Then she would take the little books in both languages and go from village to village and house to house to read and talk about Jesus.

All her own family came out on the Lord's side and many others also, through her earnest and untiring efforts in their behalf. She was an active, exemplary Christian, living and working for the salvation of souls. And, after stomping the tide of ridicule and opposition from a wicked world for more than forty years, has now gone "where the wicked cease from troubling and the weary are at rest."

REV. H. F. COCHRANE, TOUNGOO, BURMA.

U Po Hline, pastor of the church at Pynmana, is well-known in the Burma mission. A conspicuous figure at conventions and associations, his massive form, intelligent face and dignified bearing marking him "a Saul among his brethren," physically, intellectually and spiritually. But U Po Hline's interesting history is not so wellknown.

His early life was spent in the yellow robes of the Buddhist priesthood. There he learned the real inwardness and emptiness of the ancestral religion or philosophy. In it he could not find that which could satisfy his spiritual sense, nor was he satisfied to lead the indolent, selfish life of the Buddhist priest. But familiarity with their arguments and the contents of their sacred books, gained in the years of monastic life, was yet to be turned to good account. Casting off the yellow robe he became a tiller of the soil. By industry and good management, not common to his race, he possessed himself of rice fields, bullocks and buffaloes and money at interest among the villagers where he lived.

Loyalty to the British Government never has been and is not to-day true of the mass of Burmans. U Po Hline's broader intelligence led him not only to accept the inevitable, but also to see that benefits would accrue to his race from English rule. He used his influence to restrain his people from acts of violence and in various ways lent his aid to the progress of law and order. In those troublous times he had one adventure of which he never speaks unless questioned on the subject. Returning from Rangoon, where he had marketed his harvest of paddy, he and his boatmen were attacked by dacoits. The boatmen, terrified, threw down their paddles and would have tried to escape by taking to the water. Not so U Po Hline. Neither his life nor his rupees were to be taken so easily. Crawling under the paddy he seized his rifle and, to use his own words: "Two of the dacoits sank in the water, and did not re-appear." This seemed to have "closed the incident," but U Po Hline still remembers the adventure with the sad feeling that although acting in self-defence he sent two souls into eternity unprepared.

His conversion is especially interesting. A copy of the Gospel of John, given him by a native preacher, was the means of shaking his faith in Buddhism, and of awakening a desire to know more about the "Jesus Christ religion." This desire was gratified by the missionary and his helpers. U Po Kline took his own time, carefully and earnestly feeling his way. Finally he offered himself for baptism. He told his heathen wife of his resolve. Then his troubles began. He had nothing to fear from his heathen neighbors, for "nearly all of them were in his power," financially, as he significantly expressed it. But his wife, frantic with rage,

declared: "If you are baptized I never, never will live with you any more." True to her word, she prepared to take her departure. U Po Hline bore it all patiently until finding that she would not relent he said: "Never mind. Do not go away. Just give me the few rupees there are in that box, and I will go away." This voluntary sacrifice meant much to U Po Hline. Nearly all he had was invested in house, paddy-land, oxen and buffaloes, yet he would leave all rather than have his heathen wife go out into the world alone because of his changed belief. His example, so unlike his former self, soon softened his wife's heart and she now said: "Never mind. Do as you like, we will live together."

Wherever he went he fearlessly preached Christ. But it was in his own village that his influence was especially fruitful.

His ordination, at the Pegu Burman Association held in Toungoo, in 1894, will long be remembered by the missionaries present.—*Baptist Missionary Magazine*.

MISSION BANDS.

By MRS. JOSEPH MIMMS, TORONTO.

In this age of missionary enterprise, when every day new doors are opening to the Christian worker, it is important and necessary that our boys and girls should receive careful instruction in Christian living, and Christian giving—to give proportionately and systematically, and to become faithful and intelligent workers from principle.

I have been much interested lately in reading a series of articles on "Success in Life," by successful men, the same thought, though differently expressed, was in each. That to be successful one must be a specialist, thoroughly trained for his work. Now, if this be true, then one of the needs of the age must be training schools, and this need has been pretty well supplied. We have our colleges and conservatories of music, our art schools, our gymnasiums where the athlete trains and develops his muscles, our business colleges where a thorough training in business methods may be obtained, our military academies where the untrained civilian is trained to obey orders, to march properly, in short, to become the disciplined soldier. Now if all these things are necessary to success in things of this world, why should there not be training schools to fit one for work in the higher life. And it was with this end in view, that our Mission Bands were organized to fit our boys and girls to become good soldiers in the army of the Lord—to stand firm, to march steadily, to wield the sword of the Spirit and if the call come to carry the Banner of the Cross into foreign lands, to answer quickly, "here am I send me." As a result of this training some of our Band workers are to-day fitting themselves for the foreign field, and others have given themselves to the Lord to be used in His service here or elsewhere, as He may direct.

As some here may not be familiar with the aims and methods of Mission Band work, I should like to try and

tell of some of them. The principal aims are to foster and develop the missionary spirit, to teach the children to give proportionately and systematically, to work from principle rather than impulse, and last, but not least, to bring them to a knowledge of Christ as their personal Saviour.

As to methods—perhaps the first lesson the true Band Leader strives to teach is the fullest interpretation of the command—"Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy strength and thy neighbor as thyself." First their duty to God, then their duty to their fellow-creatures; their duty to their fellow-creatures gauged by the Golden Rule: "As ye would have others do to you, do ye even so to them," emphasizing the truth that they do not need to take long journeys, or cross the ocean to do missionary work, but that every day at their own doors lie opportunities of living or telling the Gospel message, that whenever they do a kindly deed in His name and for His dear sake they are helping to speed the coming of His Kingdom.

Some years ago, I heard the President of the Woman's Foreign Missionary Society make the following statement. "The requisite to a successful live Band is an enthusiastic leader, the children are always enthusiastic," this seemed a rather sweeping statement at the time, but since then I have changed my opinion, and think it a very true one. The earnest, enthusiastic leader has always an enthusiastic Band; the discouraged leader has usually a half-hearted Band of workers. Then let some one, who has a real love for the Saviour and children be secured for leader; someone who can see in the children possibilities beyond her knowledge of to-day, seeing in this little lad a possible Spurgeon who will some day thrill the world with his eloquence; in that one a Carey who will toil perseveringly on year after year, so that Krishna Pal Wa Wan, "May forget his idols and remember the Friend who all his sorrows bore." That this little earnest-faced maiden may one day develop into a Frances Willard, whose earnest, consecrated, purposeful life will help the whole world to be good. Seeing these possibilities in the children, the Band leader cannot fail to be faithful and enthusiastic.

As the young mind learns more quickly and remembers longer the lesson that is presented, by means of an object which can be seen, this method of teaching is used to advantage in the Band. Let me illustrate—a handful of rice will serve to introduce the rice fields of India, skillful questions will draw out many interesting facts about its manner of cultivation, etc., from the fields to the toilers in the fields is but a step and you have the Telugu Mission introduced in an interesting manner. A handful of wheat would introduce the Manitoba and North-West Mission work. The Gospel of the tenths might be introduced in a similar way, a number of rosy cheeked

apples might be placed in a row upon the platform, and after the leader has read from the Word the passages referring to the tithes let the children count them, and every tenth one be set apart as the Lord's, and sent to some poor, sick child, thus giving a lesson in proportionate giving, and also illustrating the truth "Inasmuch as ye have done it unto the least of these," etc., (the remainder of the apples would furnish a wholesome treat for the children.)

Most of our Bands have large attractive looking maps, and these are almost a necessity to the intelligent study of the field; the children are drilled in the principal points of interest. This means work for the leader, but keeping perseveringly at it brings success. Last summer while taking a holiday I heard a very good juvenile Band review, the Akidu and Vuyuru fields, they gave the names of the missionaries and native helpers, number of Christians, number of heathen, number of churches and schools, and a short resumé of the work. As I listened to them I could not help wondering how many of our adult subscribers to Foreign Mission work could pass as creditable an examination on these fields, and should we not know something more about Foreign Missions than the mere name. We would not invest money in bank stocks or real estate in the haphazard way in which we put it into missions.

Many Bands study the fields in this way, and take up not only Foreign, but Home, Grande Ligne and North-West in turn, so that the children are not one-sided in interest. The result of this study is that the children have an intelligent idea of the work of the different societies.

I once heard a gentleman object to giving to our Indian because he had already subscribed to Foreign Missions. Now, this man was not mean, in fact he gave liberally after a fashion, but it was not an intelligent fashion. He failed to distinguish between our foreign mission work in India, and our mission to the Indians of the Canadian North-West. He gave his dollar with the same intelligent conception of its power as the little girl who gave a cent to a beggar, remarking, "here poor boy, I'm sorry for you, take this cent and buy yourself a good dinner and a suit of clothes." Now, if this man had been trained in a Mission Band he would have known all about these missions.

Another feature of the training is the importance attached to earnest, importunate, prevailing prayer. The children are taught and encouraged to offer brief definite prayers, and some of the Band workers, most precious memories are connected with prayer-season of the Mission Bands, as the childish voices presented their petitions to Him, who has promised, "Before they call I will answer and while they are yet speaking I will hear."

The members of the Band are asked to pay a small fee of two cents per month. It has been made thus

small so that the youngest and poorest may be able to give of their very own. There are many ways in which they can practice self-denial and save or make money. Clean sidewalks, black father's boots, mind the baby; but the lesson of home duty and unselfishness must be inculcated, so that the children may not fall into the error of supposing they must be paid for everything done.

I have tried to tell of some of the work being done in our mission training schools. Now I am going to tell of some of the results of this work. Last year 112 Bands and Y. P. Societies reported to the Secretary; 100 Bands contributed for Foreign Missions \$998.97, an increase of \$91.77 over the previous year; 79 Bands contributed for Home Missions \$446.80, an increase of \$68.06 for the year.

The Home Mission offerings are applied toward the support of Mr. and Mrs. Dutaud, (who are doing evangelistic work among the French Canadians in Quebec city, and the support of six students in Grand Ligne. The Foreign Mission money supports 58 students in Samulcotta and Cocanada seminaries. These offerings do not appear large, and if the financial returns were the main thing, we might well ask, "What are these among so many?" but the most important thing is, that many of the children are brought to Jesus in Mission Band and *there* trained for service.

May I in closing urge you to take an interest in the Band, to pray for it not occasionally, but always, and to help the President in any way for which your talents may let you; feeling your responsibility in this matter, and also that it is of the Lord and that you are a co-worker with him.

Work Abroad.

VUYURU.

Miss McLaurin writes from Vuyuru:—This morning, Catherine, my Bible-woman and I, went to a village which we have often visited and where we have become good friends with the caste women.

Usually the women have come in good numbers and have listened well, but this morning we noticed a change. The women did not come as well as usual and seemed to have no special desire to hear us.

As we were greeting an old friend, we asked how everybody was, and she said: "How are we! All the children are dying!" I said: "What of?" She answered: "Dysentery." Just then a woman in another house called us and spread a mat for us to sit on, and we began to sing and speak of God. We visited two or three houses, where we had an indifferent hearing, and as we were passing through a side street looking for an

audience, a young man came out and said: "You know our village is in great sorrow and trouble on account of this great calamity—the dysentery which is carrying off so many of our children."

Upon making further inquiries, I found out that twenty-five children had died quite recently. One poor mother had lost three little ones, one after the other, and another young mother of sixteen, though she called on the name of her god all day, had to give up her little son in the evening.

I told the man we had good medicine at our bungalow at Vuyuru and would give it to anyone that came for it. After speaking with him a little while we saw a group of women at a house near by and sat down to speak to them. An old man was presiding over the occasion and he was quite speculative and argumentative and could hardly let me finish one sentence before he would bring forth his views on the subject. We were emphasizing the fact of there being but one God, and I thought I would quiet him by interesting him as well as the woman who wanted to hear; so I opened my Bible at the first chapter of Genesis and read to them about the creation and fall of man. They were interested, and as we were talking it over and I had gotten them to see how, in this narrative, there was only one God mentioned, two or three men came to the door and called out to this old grandfather for his "collection." I asked what for and the woman said: "They are going to make a feast to Maramma to-morrow night."—(Maramma is a goddess). "And what will Maramma do?" I asked: "Stop the dysentery," they promptly answered. But the old man was saying something and I stopped to hear what it was.

"I'm not going to give any collection," he said, "I'm an old man now and I'm not afraid of Maramma. I've got to die soon—I don't care if she does kill me."

The men who were collecting were greatly surprised and shocked, for it is almost an unheard-of thing that one should refuse to partake in the expenses of a heathen feast. But the old man was obdurate and not all their jibes and threats could move him.

"I'll die soon, anyway, and I don't care if Maramma does kill me," he would say. "Good," said I, "don't give it to them. Maramma isn't anybody. God made you and keeps you alive, and no one can kill you. He alone can take your life." And then we tried to explain to them how God alone had sent this epidemic and they must look to Him for aid.

To-morrow night they will have their feast and implore Maramma to take pity on them and stop the ravages of the disease.

And the Creator looks down on them in all their ignorance and superstition, and what does His great, yearning heart feel? His own lost, straying people.

dear to Him, for "He willeth not the death of any, but that all should come unto Him and be saved." Are we doing all we can to give them the Truth?

As we came away from the village, I said to Catherine, "This is why the women were so strange in their behaviour this morning and would not come to hear us—they feel so badly."

"Yes," said Catherine, "and to think they would do such a vain thing as have a feast to a false goddess, when there is good medicine to be had and the true God is waiting for them to turn to Him."

To-morrow night they will have their feast—and still the poor little children will suffer and die for lack of proper care and medicine. We told them we had medicine and begged them to come and get it, but they are so wild with superstitious fear that they are more ready to propitiate Maramma than to try medicine.

Ah! we are in the midst of the *crudest* heathenism. This is not the highly cultivated and elevated Hinduism of Swami Vivekananda or Mrs. Besant—it is the Hinduism of the people. And we see it every day. It presses around us—it forces itself upon us in a hundred ways.

I came away from the village wondering and sad. My heart aches for the poor hopeless mothers who have lost their little ones. We have been working in that village for four years; Miss Murray was at it two years before I came, and yet they do not know their own Maker.

Oh! how the old beliefs and superstitions cling! They know more about God than they used to know. They will for the most part agree with us when we are teaching them the truth—One God. But when it comes to the practical test, the blind fear and terror drives them to the old, blind resources and they turn from the living God to the work of their own hands!

They listen well—oh! that God would weight our words with conviction born of the Spirit's dealings within them, that they might believe.

I must close now. I have not been back from my vacation two weeks yet. It is unusually hot for July, and no rain yet—which is rather ominous. But we are hoping it may come. I do not mind the heat in the morning, as I get off to my work by 6.30 a.m. at the very latest—before it gets hot; but it is rather hard to stand out in the burning sun at 2 o'clock in the afternoon with the thermometer at 94° or 96° in the coolest spot in the house. Don't you think it would be just a little hard to the flesh?

Kistna District, July 19, '99.

THE WOMEN'S HELP-MEET SOCIETY OF THE KOLLAIR ASSOCIATION.

Dear Link,—Last year at our Association held in Gunnanapudi, we women folk (more than two hundred

of us) got together in a big cattle shed and decided to organize a Women's Help-meet Society. The object of this Society is—to help one another along the upward way; to help with church work, the spread of the Gospel and the coming of the Kingdom of Christ. We decided on circles in the different villages, and the way in which one and another rose and volunteered to organize and look after these circles, was very pleasing. We decided too, upon a membership fee of one pie (the smallest Indian coin), and the thought in making the fee so small was, that where there were a number of daughters or daughters-in-law in one family, none might be deterred from becoming members, as they most certainly would if the fee were a large one.

We decided also upon a program—every other month a prayer-meeting, with subject chosen by the leader, and we hoped that many of our shy sisters would thus be encouraged to pray aloud. Then alternating with the prayer-meetings were such subjects as, "How to Train Children." As a rule Telugu children are given everything they cry for, and Solomon's advice as to the use of the rod is seldom heeded. Again and again when I have seen a child fling itself on the ground, kicking and screaming because the mother had refused to give it, say, raw rice, I have said to the mother, "Why do you not give that youngster something worth crying for," meaning, of course, a good spanking. The reply invariably is, "Oh, I could not do that. I could not bring my hand to whip my own child," and then she will give it the raw rice or whatever it happens to be crying for, and of course, next time the child wants anything, there is the same performance. So as I said, one of the subjects chosen for our program was "How to Train Children."

Another subject was "The Regular Attendance at Church Services (by women)." India's women have been trodden under foot for so long, that it is hard for the men, even Christian men, to realize that the women have any need of or right to a knowledge of God's word, and so it happens that the women receive little or no encouragement to arrange their household duties so as not to miss the evening prayer-meeting or the Sunday services, and with this in mind, another of our subjects was "Regular Attendance at Church Services (by women)." Then there was a missionary meeting and a temperance meeting, and so on.

This year our Association was held in Vuyuru, and the meeting of the Women's Help-meet Society was an enthusiastic one. Miss Baskerville addressed us on "God's Word and the Necessity of Daily Feeding thereon." Two Telugu sisters, one from Cocanada and one from Ramachandrapuram, told us of the working of the Society on the other side of the Godavary. Then the thirteen circles that had been organized were heard

from. The meetings were reported as helpful. The fees fund amounted to Rs. 307—which had been disposed of variously—one circle had purchased two lamps for their chapel. Another had expended their money on clothes for the very poor of the church. Others had given their money to the Home Mission Society, and one had sent a donation to the fund for support of famine children in the North, and had supported the Sunday School work of the church, others sent their moneys to the meeting. It was proposed that we unite in supporting a Bible-woman up on the newest of our fields—Anakapalle. This proposition was hailed with delight and decided upon at once. At the time, we did not know who would go for us, but while we were praying for a representative, the men folk were out in the chapel, and an appeal from Mr. McLeod, for volunteers for the work on the Anakapalle field, was presented. Among others, Silla Meshart heard the call of God to the work on that destitute Eastern field. When he reached home, his wife, Lizzie, one of the most experienced and best Bible-women on the Akidu field, offered no objection, and they went. And now, Lizzie, instead of being the representative of your home people, is the missionary of the Women's Help-meet Society of the Kolair Association to the Anakapalle field.

Lizzie writes glowing accounts of a Sunday School she has started, and of the many open doors, and is evidently very happy in her work. And already, this interest in the work up there, is drawing our women here, out of themselves and broadening their vision.

Miss McLaurin and I are full of hope for the future of our Society and for the future of our Telugu sisters.

Yours in the work,

F. M. STOVEL.

Akidu, India.

Work at Home.

FRELTON.—Thinking your readers may be interested in our slow but steady movements here, I again venture to make use of your valued columns. On the evening of May 24, the ladies of the Mountsberg and Frelton churches were privileged to hold a mission tea at the home of Mr. and Mrs. J. Revell, Mountsberg. After tea we enjoyed a short program consisting of music, vocal and instrumental, also an address from our President, Rev. Mrs. Gurney. Our collection amounted to \$12.18, which we hope to add to, for the purpose of supporting a native worker in India.

MRS. W. H. REVELL, Sec.

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

Receipts from June 16th, to July 15th, 1899, inclusive.

FROM CIRCLES.—Toronto, College St., \$2.70; Toronto, Floor St. Y. W. Auxillary (\$17.40 for a Biblewoman) \$18.65; Sarnia Township, \$3.95; St. George, \$4.30; Chatham, \$1;

Paisley, \$3; Sullivan, \$1.80; York Mills, \$4; Port Hope, \$8.10; Uxbridge, \$5.50; Fort William, \$4; Stratford, \$2.50; Whitvale, \$6.02; Guelph, First Ch., \$4.85; Lakeshore Calvary (\$2 completing support for D. Snel for 1899-1900) \$4.40; Toronto, Western Ch., \$10.27; Brantford, First Ch., for Miss MacLeod, \$50.00; Petrolia, \$7.49; Wingham, \$2.15; Peterboro', Park St., \$1.50; Barrie, \$5.85; Cramahe, \$1.50; St. Thomas, Centre St., \$7.49; London, Adelaide St., \$13.90; Hamilton, James St., \$9.00; Hespler, \$4.19; Ingersoll, \$3.82; New Saram, \$5.00; Bethel, \$3.46; Mount Forest, (\$2 extra for Miss Stovel) \$10.42; Salford, \$7.75; Vittoria, \$4.00; Brantford, Calvary Ch., \$13.75; Colchester, \$1.50; Sheddon, \$5.00; Toronto, Kenilworth Ave., \$9.64. Total, \$252.45.

FROM BANDS.—Toronto, College St. Junior, \$3.00; Port Arthur for Nicodemus Gabriel, \$4.25; Hillsburgh, \$1.00; Wilkesport for Boddu Santamilamma, \$17.00; Dundas, \$2.15; Burtho, \$8.00; Bardaville (\$15.00 for Karro Daniel, and \$2.00 for T. Ramaswami), \$17.00. Total \$52.40.

FROM SUNDRIES.—Association Collections: Norfolk, \$3.54; Toronto, \$4.03; Western, \$3.71; Guelph, \$3.25; Northern, \$3.21; Niagara and Hamilton, \$4.00; Owen Sound, \$3.63; Whithy and Lindsay, \$4.50; Elgin, \$4.70; Peterborough, \$2.76. Total \$37.96.

Total receipts during the month.....\$342.81.

DISBURSEMENTS.—By Rev. E. T. Fox, for regular work, \$402.00; Extras, for Miss Morrow from special fund, \$43.75; For Miss Hatch for work among lepers, \$5.00. Total \$510.75.

HOME EXPENSES.—Dudley and Burns, 4 extra pages in *June LINK*, \$15.00; 500 Receipt Postals (printed), \$9.00; Expenses Director of Northern Association, \$2.50. Total \$23.50.

Total Disbursements during the month.....\$534.25
Total Receipts since May 1st, 1899.....\$1233.42
Total Disbursements since May 1st, 1899.....\$1796.99

Receipts from July 16th, to Aug 15th, 1899, inclusive.

FROM CIRCLES.—Brooklin, \$3; Sarnia, \$9.55; London, Maitland St., \$6.84; Forest, \$1.65; Gobles, \$5; Hamilton, Victoria Ave., \$3.70; London, Talbot St., \$14.10; Wheatley, \$2; Toronto, Dovercourt Rd., \$7.12; Erin, \$4; Simcoe (bequest from Mrs. J. S. Austin), \$12.50; Tiverton, \$4.50; Aldborough Plain, \$7.34; Brownville, \$4; Brantford, Park Ch., \$7.30; Malahide and Bayham, \$6; Park Hill, \$1; St. Mary's \$1.55; Markham, Second, \$6; Langton, \$3; Woodstock, Oxford St. (\$4.50 for Eugala Nokamma, an extra girl), \$14.50; Burford, \$5; Toronto, Walnut Rd., \$10.45; Plympton (\$2 regular), \$8; Giammi, \$2.90; Dundas, \$4. Total \$165.06.

FROM BANDS.—Brooklin, \$1.40; Bracebridge for Mata Sundramma, \$6; Boston for student, \$5. Total \$11.40.

FROM SUNDRIES.—Bracebridge B.Y.P.U. for Mata Sundramma, \$2.54; Middlesex and Lambton Asso. Collection, \$1.72; York Mills, S. S. Class for "extra" girl, \$1; Galt B.Y.P.U. for "4. May," \$5; Tiverton, Helping Hand Society, \$3; Income from Investment Fund, Miss Davies' gift, \$24.85. Total \$38.11.

Total Receipts during the month.....\$294.57

DISBURSEMENTS.—By Rev. E. T. Fox, for regular work, \$518.87; Extras, balance from special fund for Miss Morrow, \$80.; Mt. Forest M. C. for Miss Stovel, \$2; York Mills, S. S. Class for "extra" girl, \$1. Total \$522.75.

HOME EXPENSES.—Director of Guelph Association, \$2
Total Disbursements during the month.....\$524.75
Total Receipts since May 1st, 1899.....\$1437.99
Total Disbursements since May 1st, 1899.....\$2321.74

NOTE.—The Treasurer of Atwood Circle has requested that the following alteration be made: Atwood M. C. was credited with \$4 in the *JULY LINK*, it should have been, Atwood Circle, \$2.13, and Walkerton Asso. Collection, \$1.87.

109 Penbroke St., Toronto

VIOLET ELLIOT,
Treasurer.

U. S. M. U.

MOTTO FOR THE YEAR:—"We are labourers together with God."

Beautiful for situation on the waters of the Bay of Fundy is St. Martins in New Brunswick, where the women of the Missionary Union are in session this week. Not so many delegates are in attendance as usual, this is owing to the distance as well as the expense incurred in such a journey. The meetings, however, are being well attended, with thorough attention: the business is being conducted in a more systematic manner. Year by year our women are learning right methods.

The delegates arrived at St. Martins on Tuesday evening. A warm reception with tea was accorded them at once in the Church, the register was signed, and badges pinned on before the different homes received us. The Executive were in session at 8.30 on Wednesday morning. At 10 o'clock the President declared the Union opened for business. Committees were formed, and reports of the three Provincial Secretaries were read, discussed and adopted.

Each meeting is preceeded by a half hour of praise and prayer. In the afternoon we had the President's address, the Treasurer's report, and election of officers.

The evening meetings on Wednesday evening was largely attended. The President gave out the old familiar hymn, "All hail the Power of Jesus Name," Mrs. Dykeman read John 17, and prayer was offered by Rev. Mr. Cornwall, the Pastor of the Church. Mrs. Higgins spoke to us on personal responsibility and willingness to enter into God's plan for us, illustrating it by the history of Queen Esther. Telugus, a people under sentence of death, there is one way and only one by which they can be saved. God has a plan for them, and into that plan He has put us.

Next on the programme was Miss Wright, who has been at home for two years. Miss Wright told of the Reading Room at Bimili. It has been a source of great blessing, picture rolls, books and magazines are needed. The Hospital at Chicacole is another great need; women and little children suffer so terribly. Now we have our own apothecary. The work is ready for us, are we ready to take it up?

Mr. Smith, who had been in Africa, came to the platform and urged upon all the work of missions. We had hoped to have Miss de'Prager with us very early, but having missed the train it was late in the evening before her arrival. When she did come, however, she appealed to all hearts as she thanked God for our Mission to the Telugus, and how those we had sent had led her to the Lord Jesus.

This first evening Meeting closed with the benediction by the Pastor.

By balance on hand \$ 2518 09

Amounts received from the following Aid Societies:

Nova Scotia.....	4300 22
New Brunswick.....	2151 70
P. E. Island.....	670 72
Nova Scotia M. Bands.....	705 49
" B. Schools.....	117 34
" Y. P. Societies.....	1 40
" Junior Unions.....	21 30

New Brunswick Link Bands.....	294 86
" S. Schools.....	70 88
" Junior Unions.....	1 45
P. E. I. M. Bands.....	124 22
" S. Schools.....	5 08
Donations.....	90 34
Tidings.....	47 86
Annual Reports.....	21 94
Collections Ann. Meeting.....	27 22
" Associations.....	20 15

\$11281 68

Amounts paid:

Rev. J. W. Manning, towards deficit of P. M. Board.....	1000 00
A. Cohoon, deficit.....	53 00
H. E. Sharpe, N. W. M.....	53 00
Joseph Richards, G. L. M.....	23 10
J. W. Manning, P. M.....	7200 00
H. E. Sharpe, N. W. M.....	748 80
Joseph Richards, G. L. M.....	373 98
A. Cohoon, N. H. and P. E. I.....	453 00
J. L. Titus, N. B. Con.....	72 51
E. M. Bipprell, N. B. Con.....	72 51
Bureau of Literature.....	5 00
Printing Annual Reports.....	51 00
Expressage and postage.....	9 05
Printing Tidings.....	32 26
Mission Band L. M. Certificates.....	8 50
Prov. Sec'y, M. B.....	28 40
" N. S.....	28 40
" P. E. I.....	4 50
Cor. Sec'y, Postage.....	8 42
Drafts, Discounts, Postage.....	18 35

\$10183 48

By cash on hand..... 1098 19

\$11281 68

ESTIMATES FOR THE COMING YEAR.

Miss Clarke's salary.....	8500 00
" " helpers and travelling.....	100 00
" Harrison, salary.....	600 00
" " helpers and travelling.....	55 00
" Newcomb, salary.....	600 00
" " travelling and helpers.....	30 00
" Archibald, salary.....	580 00
" " travelling and helpers.....	50 00
" Ethel Powelnsland's salary.....	200 00
Mr. Morse's salary.....	1200 00
Hospital at Chicacole.....	300 00
School at Bolbili.....	100 00
Contingent Fund.....	250 00
Home Literature.....	75 00
Schools.....	250 00
Miss Blackadar, salary.....	500 00
" Gray.....	500 00
Passages—Miss Blackadar and Miss Gray.....	60 00

HOME MISSION ESTIMATES.

North-West.....	8000 00
Indian Work.....	200 00
N. S. and P. E. I.....	460 00
H. M. in N. B.....	350 00
Grande Ligne.....	400 00

PERSONAL RESPONSIBILITY AND WILLINGNESS TO ENTER INTO GOD'S PLAN FOR SUPPLYING NEED.

It is with much pleasure that I meet you here this afternoon; and if the Father has some message which will glorify Him to deliver through me, it will be an added joy.

The thought of "Personal responsibility and willingness to enter into God's plan for supplying need," has been much in my mind of late, and perhaps the reflections upon it may be helpful to us all. They come to me through studying the life of Esther, and the story of her life will illustrate my meaning.

Here we find a nation to be delivered from death. Their destruction was inevitable, having been determined by a decree unchangeable as that of the Medes and Persians. One man of that nation, greatly distressed over the decree that had gone forth, thought of a possible means of escape. He felt that there was one woman who, if she was willing, might bring relief in this great stress. That woman was Esther. He sent to her and said that, as she was the favorite wife of the king, she ought to go to him and plead for her people. This she refused to do; as to enter the king's presence without being called, meant death, unless by some good fortune he was disposed to hold out his golden sceptre to the trespasser, and so grant life. She had not been thus called into his presence.

Now Esther saw the need but, because of what it meant to her personally, was unwilling to supply it. Mordecai's second message brought her to herself. He said among other things: "Who knoweth whether thou art come to the kingdom for such a time as this!"

Then she recognized fully God's plan for supplying this great need, and felt her personal responsibility of entering into that plan, despite the fearful risk to herself.

After calling upon the Jews and her personal attendants to engage with her in three days and nights of earnest heart preparation, she took the risk, filled the gap, carried out God's plan, and deliverance to the Jews was the result.

This experience of Esther's may be aptly applied to ourselves in our relation to the spread of God's kingdom in foreign lands. While applicable alike to all Christian work, let us think of it especially this afternoon in connection with the foreign mission department.

There is a people in a foreign land now under sentence of death—the Telugus. There is one way, and one only, of escape for them—it is through the knowledge of Jesus. There is one way, and one only, by which that knowledge can reach them—through the agency of those who have it.

We know and see the need, and God has revealed unto us his plan for supplying that need; and into that plan he puts you and me.

Do we feel our personal responsibility for entering into it?

With reference to our relation to the foreign mission work, let us take the words of Mordecai, which had such a salutary effect upon Esther, and changing them somewhat apply them to ourselves. Who of us does not know that we have come to the kingdom for just such a time as this!

"Go ye into all the world and preach the gospel to every creature," was said to each of us.

"As thou hast sent me into the world, even so have I sent them into the world," was said of each of us.

To fill our place in God's plan as he wishes us to fill it, will mean much more than three days and nights of earnest, heart preparation. It will mean heart preparation daily. It will mean much more of consecrated living than we have been accustomed to; much more of earnest praying and self-denying giving. In short, it will mean entire self-forgetfulness in earnest, honest, active, faithful, consecrated service; that service to be expressed in many different ways.

As a church or denomination must have, for its healthful existence, a pastor or president, officers and members

—so in God's plan for carrying on his work, there are many departments, and a place for each of us. To some he says "Go," to others He says "Stay, and send some one else." To some He has entrusted much of His gold, and says "Give," to others but little, and says "Give." Others, when they have offered earnest, heartfelt prayers and sympathy, have given all their living into the treasury—for it is all they have.

It is for each of us to find out what our ability is in any one or many directions; and then will we know where our place is in God's plan of rescuing the perishing.

Having the general idea of need and supply before us, let us apply it to the specific needs of God's work in India among the Telugus and Savaras.

There has been a splendid example given us lately of recognized need and willing supply in the person and work of an educated Brahmin of Parlakimodi—Ramanurthi by name—a man personally known to myself. He is one of the head teachers in the Rajah's college of that town and has been very friendly to the missionaries, though having no faith in Jesus as the Son of God. Some years ago he became deeply interested in the Savaras, a hill tribe, with no written language, a civilization much below that of the Telugus, and with no means whatever of becoming anything more than they were. Their pitiable condition so worked upon him, that for the past five years or more he has been using much of his spare time, and what is to him a great deal of money (about \$250 of his own earnings) in reducing their language to writing. This labor of love has cost him, as we may imagine, no little self-denial and sacrifice. His dictionary is now about ready for the press.

If this unconverted Hindu was willing, at such sacrifice to himself, to supply this people's need, how much more should we be willing to enter into this new work which has been opened up by his ministry. Beautifully and wonderfully has God opened the door to this new work, and loudly is He calling upon us, through the appeals of His missionaries, to enter the open door.

But this is advance work. There is much need yet upon the fields already in hand. There are two new stations waiting for occupancy; a mission bungalow to be built at Tekkali; and a whole compound to be built up at Lompot.

There are a number of native helpers from the American mission who are waiting only for the means to be forthcoming for their support, when with the ready consent of their missionary, they will come to our field and work for Christ there. These are much needed for our missionaries are very short-handed as regards helpers.

Then there are among us here in the home land six or seven persons who are ready and anxious to go to the foreign field this fall—some to return and others to go out for the first time. But there is not money enough in the treasury to send them all.

Another great need and we are the source of supply. Shall we not take our place and meet this demand?

Who then is willing to consecrate his service (of going, sending, or giving) this day unto the Lord." 1 Chron. 29 : 5.

God help us to say, "Behold, Thy servants are ready to do whatsoever my Lord the King shall appoint." 2 Sam. 15 : 15.

NEWS FROM AID SOCIETIES.

HARVEY, N.B.—In a corner of the LINK may we come, for the first time, and give a report from the Harvey M. A. Society.

During the year we have held regular meetings, missing only the month of August, when some of the members were away. Our meetings are fairly well attended, and the interest in missions increases.

We have now a membership of twenty, having lost five members. One withdrew, two removed to Vancouver; Mrs. Allen Bishop and Mrs. Eliza Turner were called to higher service in the "Homeland." These sisters were valued for their works' sake.

In September we had a public meeting in the interests of Prohibition. Had several speakers—Mrs. Atkinson of Moncton, and others. After paying expenses we had \$1.71 for Home Missions.

In May we gave a Missionary Tea for Foreign Missions. Raised \$13.50. Again, in June, we held a public meeting for Home Missions.

The evening was stormy; attendance not large. Took a collection of \$4.42.

TIDINGS and LINK are read in our monthly meetings; are appreciated and have done much good. In our July meeting we had two visitors, one an old lady. We read "Chundra Lela, the Converted Fakir," from TIDINGS, and at the close she said, "I never saw the great needs of the heathen before." We are looking for good results from that meeting, as Christ was very near us. We sometimes have a prayer circle at the close of a meeting and are blessed in this.

We have raised during the year \$44.21; \$3.98 of which was for temperance and current expenses.

Perfect unity and love prevails and the one aim is to help give the gospel of Jesus Christ to our fellow-creatures. We have a band of faithful sisters, which we hope will be numerically strengthened.

With Christian greetings to sister societies and a prayer for W. B. M. U. Convention.

B. COONAN, *Secretary.*

Young People's Department.

MISSION BAND LESSON.—AKIDU.

Leader.—When many of us think of Akidu, our minds turn to Mr. Craig, for he has been associated with it ever since 1880. None of our missionaries have spent as many years at any of our stations in India; and although he is now working elsewhere, Mr. Craig and Akidu must always be thought of together. He is the only one on the field at present of the four who during the first ten years of the mission were our representatives in India. When did Mr. Craig go to Cocanada?

Ans. 1.—In 1878. He was welcomed to the Mission House by Mr. McLaurin, to occupy the apartments which Mr. Currie had vacated to go to Tuni. After the necessary two years of study, when he was able to preach in Telugu, Mr. Craig was appointed to take charge of the new field of Akidu, which had before been under the care of the missionary at Cocanada.

Leader.—Where is Akidu?

Ans. 2.—It is to the south-west of Cocanada, 76 miles away, on the other side of the Godavari river and near

the Kolair Lake. It is 25 miles from a railway, but there are canals all the way and it is usually reached by boat. When Mr. Craig first went there he wrote: "This is a promising field. I should not be surprised if we have a thousand members in connection with the Akidu station before five years are past." And his anticipations have been realized as nearly half of the converts in the Mission are in this field.

Leader.—Having secured about five acres of land on the canal bank, Mr. Craig built a Mission House at the Akidu village, but his new home was soon to be darkened by a heavy sorrow. In 1881 his wife was taken away, and his little girl had to be sent to Cocanada to be taken care of by Mrs. Timpany. But although miles away from a white face, Mr. Craig kept bravely to his post for three years. He writes: "The Christians were mourning first for the loss of Mrs. Craig, and then through fear that I would be compelled to leave my station. They were both surprised and encouraged when they heard that I intended to stay here as long as God saw fit to keep me in health and strength. . . . If God will but bless this affliction to the good of hundreds and thousands we may well praise Him for His infinite wisdom." What building did Mr. Craig put up in memory of the sweet life that had been lent to India for a short time?

Ans. 3.—The Memorial House, which has been used as a Girls' Boarding School most of the time since. Mr. Craig and his family provided the money for it. It is now badly in need of repair; the flooring is worn, the walls burrowed with rats and the roof leaking. Those Bands who are supporting students there ought really to make a special collection to have it repaired.

Leader.—In 1884 Mr. Craig returned to Canada. In consequence of Timpany's death he returned to India the next year, accompanied by his second wife, who has been a true helper in all his work. During the next few years Mr. Craig had charge of the Cocanada field, but as soon as he was free to do so he left Mr. Davis in charge and returned to Akidu, where he remained until 1896. Who came to Akidu to help Mr. and Mrs. Craig in 1890?

Ans. 4.—Miss Stovel, who took charge of the woman's work. She is a great worker and has a boat of her own called Glad Tidings in which she makes trips to different villages and preaches to the women. Those who read the LINK know her quite well, for she writes to us often. In speaking of her last trip on the Kolair Lake, she says: "In every village, on every island, without exception, very marked attention was given to the reading of the Word. Neither singing nor talking had any attraction, but women sat and listened while we read passage after passage, chapter after chapter. Our first tour on the Lake, we met vile abuse from the men, who could not understand our motive in visiting their islands, and refused to let their women have anything to do with us. A year later we were tolerated and listened to. Still a year later we found many here and there eager to hear our message, while at the same time others would have none of us."

Leader.—Has Miss Stovel any helpers?

Ans. 5.—Yes, she has five bible-women, one of them Annamma, is the only all day worker, the others work half a day. It is encouraging to hear that there are ten women's circles on this field, with a membership of 129. Out of their poverty they are giving to Missions.

Leader.—I am sure you would all like to know what buildings are on the Mission Compound at Akkidi, and who are living in them. First, there is the Mission House. Who is living there now?

Ans. 6.—Mr. and Mrs. Chute. Mr. Chute has charge of the whole field in which there are ten churches with a membership of 1673, so that he has plenty to do. Mrs. Chute superintends the boarding schools, and as she is a doctor she treats a great many patients. She had no suitable place to receive patients until last year, when she built a brick hospital; it has three rooms and was paid for by money sent by friends. One of the rooms is used as a dispensary, and the other two are for the patients. There are no neat beds like our hospitals, each patient brings her own bed, and the friends of the sick persons cook the food for them.

Leader.—Near the Mission House, with a brick wall around it is the Girls' Boarding School. Mrs. Smith is the Matron, and last year there were 25 girls in it. The boys building is a poor one, and there are about 30 boarders. They all meet for their lessons at the Chapel, and six of the scholars were baptized last year. The church that meets in this Chapel has a membership of 285, and they come from a number of the villages near. This church has a mission work of its own. It supports a school in the Shepherd Street, which began with six little girls and now has an attendance of forty. The Christian spirit is to share what we have with others, and the more we try to be like Christ, the more we want to share all we have with others. Let us ask God to give us large generous hearts so that we will delight to give.

AMELIA MUIR.

Clarence, August, 1899.

MISSION BAND LESSON.

CEYLON.

Where do we find this island?

In the Indian Ocean about 40 miles southeast of India.

How large is it?

266 miles long and 140 broad, and in shape like a pear.

How many people live in Ceylon?

About three millions.

By what other names is it called?

The Key to India; the Gem of the Indian Ocean; the Pearl on India's brow.

What did Bishop Heber write about it in his missionary hymn?

"What though the splay breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile.
In vain with lavish kindness
The gifts of God are straws,
The heathen in his blindness
Bows down to wood and stone."

Is the scenery beautiful?

The mountains and rivers are so grand that Ceylon has often been called another Switzerland.

Tell something about the flowers and trees of Ceylon.

Over 3,000 different flowers and ferns are found here. Large groves of cinnamon and cocconut trees are very useful to the natives. The Talpot tree is so large that one of its leaves would carpet a good-sized room. The "Sacred Bo Tree" is said to have been planted 288 years before Christ was born.

What of the precious jewels found here?

Many thousand dollars' worth are taken from Ceylon every year.

Who rules over this island?

Since 1796 it has belonged to the British Empire, and so is under our own Queen Victoria.

Name the chief city.

Colombo, where the English governor has his home.

Are the people of Ceylon heathen?

Many of them worship the idol Buddha. Large temples are built in his honor all over the island. In the city of Kandy one temple is more than 2,000 years old. It is called "The Shrine of the Sacred Tooth." Priests show a large tooth of Buddha in a golden box covered with jewels, and thousands of pilgrims come to worship it.

Has Mahomet many followers in Ceylon?

A great many still put their whole trust in him. A way back in the jungles the wild tribes worship the devil.

Who first tried to convert this people?

Roman Catholics in 1541.

What Protestants were early in the field?

In 1812 the English Baptists sent Rev. Mr. Chater, who labored in Ceylon until his death in 1827; the Methodists, through the earnest pleading of Dr. Coke, that "white-haired hero," sent their first missionaries to Ceylon in 1814; the American Board began work in 1816; and the Church Missionary Society two years later.

What did these early workers hope to do?

Convert the people of Ceylon and then send them across the strait into India to help evangelize her millions of heathen.

Was this accomplished by them?

Hundreds of Christian young men from Ceylon are now employed as helpers in connection with twelve missionary societies in India.

Were the people willing to send their children to mission schools?

Very glad to educate their boys, but said that horses and sheep could learn to read as easily as their girls.

Give a short account of the Oodoville Girls' Boarding School.

It was one of the first mission schools for girls ever started in any heathen land. It was begun in 1824 by Rev. Mr. Winthrop and his wife. Miss Eliza Agnew was Principal for 41 years. During this time more than 1,000 girls studied in the school. Miss Agnew was much beloved by all, and was called by the natives, "The mother of 1,000 daughters," for she had helped to train three generations of Ceylon girls, teaching the daughters and grand-daughters of her first pupils. When she gave up the work, it was found that out of more than 600 girls who had taken the full course of study every one had become a follower of Christ. Many of her scholars became earnest, consecrated missionaries and Bible-women.

What was the secret of Miss Agnew's power?

She never failed, during her long missionary life, to rise early in the morning, and spend the first hour of the day alone with God in prayer and in studying the Bible.

Tell of Edith, a Bible-woman, now at work in Ceylon.

She visits the high caste homes, teaching the women and children to read, sing and pray. These heathen mothers who used to sing their babies to sleep with songs about their cruel and impure gods now sing of Jesus and His love.

Describe Edith's record book.

She keeps a little book to enter the name of each scholar she teaches. On being asked why she had a small cross before some of these names, she replied, "I pray for each one every day, and these are the ones who have become Christians." As a result of ten years' work 2 of these crosses appear.

Are the native converts in Ceylon rich?

Very few of them. The wages a working man receives would equal about eight cents a day. Many of these people only get one meal in 24 hours.

What about their giving to send the Gospel to others?

They read in their Bibles that the tenth of all they earn is the Lord's, and they give it to Him. They find nine-tenths with God's blessing does them more good than ten-tenths without it.

Describe their thank-offering meetings.

Every year after the rice-harvest a thank-offering service is held in each church. The people bring a free-will offering (about their tenth) of sheep, goats, fruit, grain or vegetables. This meeting is held on a week-day, and after a joyful praise-service in the church, a sale is held outside, and the money secured from these free-will offerings is sent to help carry on work in some other place.

What do the women give?

Each Christian mother has a little box called "The Lord's box." As she measures the rice for the family meal, she puts one handful in this box. Once a month the church treasurer collects and sells this rice, then uses the money to send native missionaries to neighboring islands.

Do they give anything but money?

Their sons and daughters are freely given to the Lord's work. God calls these educated young men who could earn six times as much as government officers, and they gladly obey His call to preach the Gospel in the poor homes of Ceylon.

Are there medical missions on this island?

Yes, and very much needed, for the native doctors destroy many lives by their experiments. In the mission hospital the patients receive loving, skillful care, and are also taught of Jesus, the Great Physician, who can heal their souls.

What lessons may we learn from the Ceylon Christians?

To follow the good example they set us in giving. Though poor in money, they are rich in faith, and freely give even as they have freely received.

Ottawa, July, 1899.

SISTER BELLE.

A BEAUTIFUL DEATH.

Four months ago, Gertrude Jones, Secretary of the McPhail Memorial Mission Band, was taken very ill with consumption. Bright and loving in her disposition she was a great favorite with all. It seemed hard that she must die so soon when life was full of gladness and joy. But all through these weeks of weariness and pain she never murmured, or even wished that she might live. Her one aim was to lead all her friends to be the friends of Jesus Christ. Such glad testimonies of the peace He gave her; of the perfect rest in Him while there could be little bodily rest. Truly she was

"Safe in the arms of Jesus"

before she saw the King in His beauty! As the long, hot days passed her strength failed, but her faith grew brighter. "Only waiting until Jesus comes to take me," she would say as we bade her good bye. She wrote a last, tender message to her young friends, telling how precious Jesus was in the valley of the shadow of death, urging them all to love Him. On August 2nd she was taken "home." The dear mother, who had been with her day and night, doing everything that mother love could suggest, said to me just after Gertie died, "I can meet you with a smile this morning, Mrs. Halkett; my darling is at rest. I know where she is." Beautiful faith! Yes it was a beautiful life, a beautiful death; but how much more beautiful the redeemed, glorified spirit must be! May God grant to each member of our Mission Bands such a useful life as Gertie's, and they "need fear no evil" in the hour of death!

SISTER BELLE.

PORT HOPE.—"The Gleaners" Band looking back over the past year, we feel that God has been very near to us in our Band meetings, and under His guidance and direction, we have been permitted to once more do our little part for the benighted heathen of India.

To God's heartfelt presence in our Band meetings we attribute any of our success as a Band, and each year as our offering swells a little larger, we feel that it is God's spirit working in our hearts which brings the increase. For we remember that it is the little mites that count and as

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."

So our little mites, joined with those of other Bands, help to swell the mission fund, and go to far distant India to preach Christ and Him crucified.

In May 1898 we held our annual entertainment, which was a success in every way, \$19.10 being raised by free-will offering. Nearly every member of the Band, large and small, took part, and all acquitted themselves creditably.

The mite-boxes which were opened in November and March yield \$15.67. Our thank-offering in February was not as large this year, only \$10.05 being raised. But our Christmas sale of fancy articles, made by members of the Band, brought us \$26.25. Every member contributed in some way to this sale, even the little tota making something for Jesus and we all felt more than repaid for our labour by the joy it gave us in working thus for the cause of Christ.

Our membership has decreased somewhat this year, only 59 members being on the roll. The average attendance was 41. But although the membership has de-

creased, the interest has in no way diminished, but rather seems on the increase. The monthly collections amounted to \$12.33. The total receipts for the year amounted to \$85.10 an increase of \$1.43 over last year.

As we enter the coming year we feel the needs of the mission field, pressing more and more upon our hearts, and are determined to do even more if possible. So we go forth, strong in the Lord, and in the power of His might, knowing that his strong right arm, which has been our greatest pillar in the past, will always continue to be so in the future.

ANNIE E. TRAWNI.

BOYS' MISSIONARY CONGRESS.

The following suggestion is taken from one of our exchanges:—

During a recent visit in Albany, Oregon, we heard about this, which the members consider the most important organization in the city. Its sessions have been held since January only, but thus far "it works." Knowing that our readers are always looking for something suggestive, we gathered the following facts concerning this Congress:

Eighteen boys and the pastor, organized as a legislative body, constitute the Congress. The officers are elected for three months, and are a Speaker who presides, and a Clerk who keeps the Journal of Congress.

The Pastor is Chaplain, with duties extraordinary, holding office for life or during good behavior. Each boy is a Representative in Congress from a missionary land—e.g., Siam, Korea, or Persia. Each Representative takes the name of a missionary hero of his country, or at least takes the hero for his hero, and has the interests of his country always at heart.

The Speaker appoints each boy upon one of four committees (the Speaker and Chaplain being members of all), as follows:

- A Committee on Work.
- " " " Fun.
- " " " Help.
- " " " Ways and Means.

The Committee on Work plans the programme of each session of Congress. The Committee on Fun plans for the fun. The Committee on Help helps the Pastor and Church, e.g., in the publication of weekly announcement sheet, etc. The Committee on Ways and Means plans how to raise money, individually or by fairs, etc. Each committee meets once in two weeks with the Chaplain.

Congress holds session every two weeks—Tuesday—from 4.30 to 6 o'clock p.m., giving half the session to work, the other half to fun.

Two-minute speeches by each Representative, about his own country, makes a good programme. Two minutes each for drawing off-hand a map of his country, etc.

A stimulus of some little prize to the boy who does the best each time is considered helpful. They have different ways of determining who is best—sometimes by vote, sometimes by calling in an outsider for judge.

The Speaker has a gavel, the Clerk a large journal, and they try to follow parliamentary law. The Congress has a simple Constitution.

ADDRESSES

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North West: Pres., Mrs. C. W. Clark; Cor. Sec., Miss M. I. Reekie; Treas., Mrs. W. McBride, Box 1238, Winnipeg. Officers W. B. M. U. of the Maritime Provinces for year ending July 31st, 1898:—Pres., Mrs. J. W. Manning, 178 Westworth St., St. John, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Sec'y, Mrs. Henry Everatt, St. John, N.B.; Prov. Secretaries:—Miss A. E. Johnston, Dartmouth, N.S.; Miss Annie Jackson, Cavendish, P. E. I.; Mrs. Margaret S. Cox, Ansonia, N.B.; Supts. of Mission Bands:—Miss Lenora A. Barton, N.B.; Miss Etta Vuill, Wolfville, N.S.

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FOR MARITIME PROVINCES.

IN INDIA—Bimlipatam.—Rev. L. D. Morse, B.A., and wife, and Miss Ida Newcombe. Bobbili.—Rev. R. E. Gullison and wife, and Miss Mand Harrison. Chittoole.—Rev. O. Archibald, B.A., and wife. Miss Martha Clark, and Miss Mabel Archibald. Parla-Kimedy.—Rev. H. Y. Corey, and wife. Puzosapuram.—Rev. R. Sanford. Tekkall.—Rev. W. V. Higgins and Rev. John Hardy. IN CANADA—On Parlough.—Rev. G. Churchill and wife, Truro, N.S. Mrs. R. Sanford and Mrs. W. V. Higgins, Wolfville, N.S., and Miss A. C. Gray, New Anson, N.S., Miss A. E. Baskerville, Davenport P.O., Ont.

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