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The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

DECEMBER, 1899.

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VOL. XXII. |

TORONTO, DECEMBER, 1899.

| No. 4

Will the Directors of Associations, Circles, and Bands please take notice that it is of supreme importance that Miss Baskerville shall have a long rest. The Board has therefore decided that for at least three months she must make no engagements to speak in public. Friends will therefore be doing a great kindness by not asking her until later.

REPORT OF BOARD MEETING.

The Quarterly Meeting of the Board was held in the Board room, Friday, Nov. 17th, at 2 p.m.

The attendance was unusually small, only eleven members being present, Mrs. Wolfhill, of Hamilton, being the only one from outside the city. In the absence of Mrs. Booker, Mrs. Fraeland presided.

The Treasurer reported a decrease in contributions from Circles and Bands as compared with the same quarter last year. The collections from Associational meetings were also smaller. Very few Circles have reported Thank-offering meetings.

The Corresponding Secretary reported that the Historical Sketch had been completed and a copy forwarded to the Secretary of the New York Convention. It was decided to have it published in the December LINK and to have one thousand copies printed for use among the Circles.

With very great regret the Board accepted the resignation of Mrs. A. P. McDiarmid. This was rendered necessary by her removal to Brandon.

A very interesting letter was read from Miss Hatch regarding the work among the lepers. Valuable co-operation has been received from Mr. Bailey of the Mission to Lepers. It will be the only Leper Hospital on the east coast from Madras to Calcutta. The names of five young ladies desirous of taking up work in India were brought before the Board, two of whom are available immediately. No definite action could be taken owing to the state of the Society's funds.

The meeting then closed with prayer.

A. MOYLE, *Rec. Sec.*

THE Bible translated into English and Chinese would meet the needs of one-half the human race.—*Woman's Missionary Friend.*

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

AN AUXILIARY OF THE BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.

OUTLINE OF ITS HISTORY FROM 1876-1899.

Introductory:

The population of India is over	287,000,000
The gods of India are.....	330,000,000
The Telugus of India number nearly.....	20,000,000
The Telugus on the Canadian field number	3,352,000
The Telugus on the mission field of the	

Baptists of Ontario and Quebec number 1,352,000

"At Beamsville, Ontario, in October, 1866, an Ontario and Quebec Auxiliary to the American Baptist Missionary Union was organized."

"At the first Annual Meeting, held in Ingersoll, on Oct. 17th, 1867, the Rev. A. V. and Mrs. Timpany were designated to the Telugu field, and sailed for the East a week later."

"At the third Annual Meeting in Woodstock, in October, 1869, the Rev. John and Mrs. McLaurin were designated to the same work."

Mrs. Timpany and Mrs. McLaurin are daughters of the late Rev. John Bates, of Woodstock.

In the CANADIAN MISSIONARY LINK, of January, 1879, we find the following extract from the memoir of Mr. Bates: "On July 6th, 1840, little Jane (Mrs. Timpany) was born." In recording this happy event three days later, Mr. Bates says: "Last night I read the first chapter of first Samuel, after which I held my baby in my arms, and presented it by faith in prayer to God. I look upon it as a loan for a little season, and would wish to bring it up in the nurture and admonition of the Lord. It is lent to the Lord, yea, as long as it liveth, it shall be lent to the Lord. As I have a prevailing desire, if it be the will of God, that my little son may be a missionary to the heathen, so may little Jane be the wife of a missionary, and be useful in her day and generation."

In 1873, Thomas Gabriel, a native gentleman, who had begun an independent mission at the north, in Cocanada and its neighborhood, after having offered it first to the English Baptists and then to the Nova Scotia Baptists, offered this mission, with from 50 to 75 converts, and a

debt of about 2,000 rupees, to the Ontario Baptists. This offer was accepted.

Mr. McLaurin resigned his connection with the American Baptist Missionary Union, and in March, 1874, he entered Ocanada; and our own Mission was inaugurated. There were then about one hundred converts. At the close of 1898, there were 3,896 church members.

Organization.—To that honored servant of Jesus Christ, the loved and devoted A. V. Timpany, the Women's Baptist Foreign Missionary Society of Ontario (West) owes its existence.

Returning to Canada after his first sojourn in India, Mr. Timpany carried a message to the Baptist women of Ontario, a message about the needs of the hundreds of thousands of women and children on our own Mission field; of their humiliating ignorance, their religious fanaticism; and the impossibility of reaching them with the Gospel, *except through the ministry of women*; and the need of great tact and unflinching effort on their behalf. Earnestly he pleaded, asking every Baptist woman to spare the small sum of *two cents a week* (over and above what she was already giving through the General Society) for this purpose.

A meeting was called, the Rev. J. H. Castle, pastor of Jarvis Street Church, presided. A few interested brethren were present, and with Mr. Timpany's assistance, on the 24th of October, 1876, in the parlor of Jarvis Street Baptist Church, Toronto, The Women's Baptist Foreign Missionary Society of Ontario was formed, its object being "the evangelization of the women and children of heathendom." The following Officers and Directresses were appointed:

President, Mrs. Wm. McMaster, Toronto.

Vice-Presidents, Mrs. J. H. Castle, Toronto.

Mrs. C. A. Morse, Toronto.

Miss Belle Lightbody, Brantford.

Rec.-Sec., Miss Louise Morse, Toronto.

Cor.-Sec., Mrs. H. H. Humphrey, Toronto.

Treasurer, Miss Erskine Buchan, Toronto.

Board of Managers:—

Mrs. Dryden, Brooklyn.

" Wm. Craig, Jr., Port Hope.

" Thompson, Guelph.

" Chas. Raymond, Guelph.

" Jas. Cooper, London.

" P. W. Dayfoot, Hamilton.

" Freeland, Toronto.

" S. A. Dyke, Toronto.

" A. R. McMaster, Toronto.

" Evans, Sr., Toronto.

Miss Strikes, Toronto.

" Harriet Elliot, Toronto.

The work was eagerly taken up, a little opposition from a few of the brethren only serving to increase the ardour of the women, and before the first Annual Meeting the following Circles had sent in their offerings to the Treasurer of the Board:

Jarvis St., Toronto,	Paisley,	London (East End),
Yorkville, "	Paris,	London (West End),
Alexander St., "	Guelph,	Brantford, Ist.,
Perth,	Ancaster,	Thedford,
Euphemia,	St. Thomas,	Aylmer,
Igersol,	Beamsville,	Orangeville,
Timpany's Grove,	Strathroy,	Brooklin.
Port Burwell,	Embro,	

Seven other Circles had been formed, making the total number organized during the first year thirty, most of these being the outcome of Mr. Timpany's efforts.

The aim of the Society is to have a Women's Mission Circle with its officers and collectors in every church; and wherever practicable, a Mission Band for the children.

In addition to the income from Circles and Bands the revenue of the Society is largely increased by life-membership fees of twenty-five dollars each, and also by many special offerings.

In 1877 the Adelaide Street Church, London, reported having organized a Mission Band, but to the Paris Juvenile Mission Band, organized by Mrs. James Grant and others, belongs the honor of being the *first to send money into the treasury*; this was in March 1879.

In 1870 the Board had the pleasure of welcoming the Circle of the Baptist Church, Winnipeg, Manitoba, as an Auxiliary. Ten years after the Society was organized, 112 Circles and 38 Mission Bands reported. As the Circles increased in number Associational Societies were formed. Brant Association led the van in June, 1882, with Miss Anna Moyle as Director; Middlesex and Lambton followed in 1884; Elgin in 1885, and in 1888 the number was complete.

Each Association elects its own Director annually whose duty it is to keep in touch with every church, Circle and Band in her Association, reporting the same to the Secretary.

Early in 1884 the Bands had become so numerous and the children so zealous in their work that the Board found it expedient to appoint a Secretary of Bands, Mrs. E. W. Dadson; whose duties consisted in correspondence with the Bands, assigning to them students to support, receiving their reports, etc.

Not long after the Society was organized, the need was felt of definite information about the work on our own field. An arrangement was made to have a column once a month in the *Canadian Baptist*, but this did not answer the purpose, and Mr. Timpany after much effort, at last persuaded three Toronto ladies—Mrs. Freeland, Mrs. H. J. Rose, and Miss Buchan—to undertake the publishing of a little paper. Mr. Timpany issued an advance sheet in July. One thousand subscribers were assured, and since September 1878 THE CANADIAN MISSIONARY LINK has been carrying its messages from India into the homes of thousands of our people.

In May, 1885, the chief editor of the LINK found it necessary to remove to Manitoba. The whole management of the paper was then placed in the hands of the Ontario Board and a new editor, Mrs. A. H. Newman, appointed. The circulation is now 4,800. The paper is not only entirely self supporting but has frequently paid a dividend to all the Canadian Societies in proportion to the number of subscribers in each province. In 1882, in order that all might have the benefit of the many valuable manuscript papers in the possession of the Board, an *Exchange Drawer* was opened. Later on, books on Missionary and other subjects interesting to Circles, became the property of the Society, and a *Circulating Library*, under the care of Mrs. Wm. Craig, Jr., Port Hope, was started. Finally these two were united in the *Bureau of Literature*. The many orders for books, leaflets, and manuscripts constantly received are a proof of a growing interest in the cause of Foreign Missions. Mrs. C. W. King, 318 Earl St., Kingston, has this in charge.

1876-86.—As it has always been a rule of the Society not to incur debt; it was not until July, 1877, that the first appropriation of \$200 for Mrs. McLaurin's Girls' School in Cocanada was made. This school, begun by Mrs. McLaurin asking a few girls to receive lessons on the verandah of the Mission house, soon became one of the most promising features in connection with the work in Cocanada. Here fifty girls, all Hindus and Mohammedans but six, were instructed daily in Bible truth. Christian girls only, or the daughters of Christians, were received into the boarding department. This appropriation of \$200 was increased to \$450 before the year closed.

Amelia Keller's support, by the Ontario and Quebec Boards, was then undertaken; the school-house chapel in Cocanada built, some five or six hundred rupees having been raised towards it in Cocanada. \$150 was also given to the schools in Tuni. Next a Bible-woman was appointed, then a boat, "The Canadian" was built for Mr. Timpany. The support of village schools and students in Samulcotta Seminary followed.

In 1882, the Boards of Ontario and Quebec had the great joy of appointing their first missionary, Miss M. J. Frith. One hundred dollars was voted for Zenana work in Cocanada, and Miss Gibson and Ellen her Bible-woman were added to the staff of workers. In 1885 a Zenana Home was built by the ladies East and West. Twenty zenanas were reported open, a matron's home was also built. In 1886 our second lady missionary, Miss Sarah Isabel Hatch, was sent out.

1887-99.—Of the following years, the most successful as regards the work of the Circles and Bands was 1894, when

213 Circles raised \$6306.46
113 Bands raised 1332.13

and the total income of the Society amounted to over \$8000.00. A time of financial depression followed. Many Circles and Bands died while others reduced their offerings; because of this, the work in India became seriously crippled. Prosperity has returned, but the Circles and Bands have not yet returned to their former rate of giving. 196 Circles and 100 Bands reported to the Treasurer last year and large special offerings have raised the income to \$10,585.

A special Thank-offering service has of late years become an annual institution in almost every Circle.

Cocanada Girls' School.—This school has met with most encouraging success, not the least being the number of heathen children who have there learned of Christ. It has become a training school for all stations on the field. Here our Bible-women receive the education so important for their work. Many of the girls have been converted and baptized, and wherever their lot in life is cast their influence is felt, not only because of their Christian work, but in their well-kept homes and tidy appearance they "let their light shine," proving as nothing else can the elevating power of the gospel of Christ.

In 1885 Mrs. McLaurin again took the oversight of this school till the arrival of Mrs. Craig, late in the same year. In 1889 Miss Baskerville was appointed its principal. Under her management it has developed into a school too large for the building in the old compound. In 1894 a new compound was purchased by the General Board and estimates for new and more commodious school buildings considered. But it was not until two

or three years later that the necessary funds were forthcoming and work on the new compound (now known as the Davies' Memorial Compound) commenced. In 1898 our ladies moved into their new quarters, and by the spring of 1899 the girls' dormitories, class rooms, widows' quarters, sick room, granary, out-houses and compound wall, etc., were all completed.

Theological Seminary at Samulcotta.—The women's work in the seminary began with the support of one student in 1881. In 1882 a grant of \$700 was made. After Miss Hatch became one of the staff of teachers the interest increased so much that for a time, with the exception of the salary of the principal, the work was almost or wholly supported by the Women's Board. Of late years, because of other work undertaken, and a falling off in the regular income of the Society, the appropriations of the Women's Board to this object have necessarily been reduced.

Village Schools.—These are an important part of the work and are to be found to a greater or less extent in every field. Here children, especially the children of the native Christians, are taught reading, writing and arithmetic, together with Bible truths. Those who show a special aptitude for learning are advanced from the village school to the boarding school or seminary, and there prepared for service in the mission.

Several of these schools are now self-sustaining.

Timpany Memorial School.—This is a school for Eurasian children, and is the only Protestant boarding school for English-speaking children between Madras and Calcutta. It was opened by Mr. Timpany in 1883, and is chiefly sustained by the missionaries. During Mr. Timpany's life the school was held in the church. Afterward a comfortable bungalow was purchased by the missionaries and their friends. To this school pupils come from all parts of India and Burmah. Last year they numbered 48. Boys are admitted only to the day school. The object of the school is to give a sound moral and intellectual education. Bible lessons are daily taught. Every year many are converted, indeed, few of those taught go away without showing that they have received a change of heart.

For the past year or two it has been the privilege of the Women's Board to support Miss Folsom, the devoted and greatly loved principal of the school.

Zenana Work in Cocanada.—The first zenana visited by Miss Frith was the house of her munshi (in this visit she was accompanied by Mary Timpany). Soon the work crowded upon her. In 1887, she was compelled, on account of illness, to return to Canada, and in 1888 sent in her resignation, which the Board very sorrowfully accepted.

In 1887 Miss Hatch was appointed in charge; and in addition to Miss Gibson, Mrs. De Beaux and Miss P. Beggs were placed on the staff of visitors. On Miss Hatch's removal to take the position of Bible teacher at Samulcotta Seminary (1889), Miss Simpson was placed in charge, her training as a teacher, as well as a nurse, specially qualifying her for the position.

Bible-Women.—In the early years of the work few, if any, of the Bible-women could read. They went forth with their minds stored with passages from God's word, which they had memorized. Many of these women are still employed, and their work has been owned of God. Of the thirty now in the service of the Mission a goodly number have been educated at the Cocanada Girl's

School and thus fitted for enlarged service. Each lady missionary has her staff of Bible-women, and on those fields where as yet there is no single lady missionary the work for women is carried on by Bible-women, who go from village to village and from house to house teaching about the only living and true God.

Book and Tract Work.—For many years the women had the privilege of supporting this important work, by means of which the message of salvation is conveyed to many a one who otherwise could not hear it. In 1898, on account of the need of retrenchment, the women were obliged to leave this work to the General Society. In 1898, 6,981 books and tracts were sold.

MISSIONARIES.

This Society has been singularly blessed in the missionaries it has sent out.

Miss M. J. Frith, of West Winchester, was the first missionary. Her work has already been described. She went out in 1882 and returned in 1887.

1886.—*Miss S. I. Hatch*, of Woodstock, was accepted by the Board as a teacher. In 1887, she was appointed in charge of the Zenana work in Cocanada, begun and so successfully carried on by *Miss Frith*. 1889 to 1893 she taught the Bible in Samulocotta Seminary. In the spring of 1894 she was obliged to return to Canada for a rest, but again went to India in November, 1895. From that time she has been in charge of the women's work at Ramachandrapuram and has been wonderfully blessed in the conversion of Mala women, as well as high caste women. To her, wall-enclosed houses have opened. She has established a school for Bible-women; a preparatory Bible school for widows; and a school for caste girls, known as the "Cookshut Girl's School." Her boat "Elizabeth," the gift of one lady, has been of great service in her touring. Of late, *Miss Hatch's* interest has been particularly directed to the many lepers scattered throughout the Mission, and for whom there is no hospital on all the east coast of India from Madras to Calcutta. *Miss Hatch* has secured some land and is preparing to build a small hospital for the benefit of the lepers.

1887. *Miss Isabella Alexander* was selected from a number of applicants and appointed missionary, specially to do zenana work in Cocanada. Soon after her arrival she was married to the Rev. D. H. Drake, of Madras, and thus lost to the Canadian Mission, but not to the Telugus, with whom she labored faithfully for four years. The A. M. B. U. generously refunded all that had been expended in placing her on the field. *Miss Alexander* was very dear to many in Canada. She died of cholera in Madras on Monday the 21st of September, 1891.

1888.—Three new missionaries were appointed and sent to India this year: *Miss Agnes E. Baskerville*, of Dundas; *Miss Fanny M. Stovel*, of Mount Forest, and *Miss Sara A. Simpson*, of Paris. They sailed for Montreal August 30th, and arrived in Cocanada on October 20th.

Miss Baskerville had been a teacher in Dundas for seven years. In 1889 she was appointed in charge of the Cocanada Girls' School, a work for which she was peculiarly fitted, as has been proved by the growth of the school both in numbers and efficiency. In addition to "mothering" all the girls (and boys too) placed under her care, she has found time to visit in the town

and surrounding villages, to care for at least two Sunday schools, Bible classes, a temperance society, help with the Mission Circle in the Timpany Memorial School, and has taken the oversight of all the building in the Davies' Memorial Compound. This year (1890) she has returned to Canada for a well merited rest.

Before going to India *Miss Stovel* took a course in the Baptist Training School, Chicago. This she has found a great benefit. In 1889 she was appointed to the Akidu field and there began work among women in which she has been so greatly blessed. Doors soon opened to her in a wonderful manner, forty-three houses of every caste, on every street, admitting her during her first year in Akidu. Very soon she started a Bible class for Christian women, children's meetings and Sunday schools in Akidu, and the surrounding villages—indeed almost every part of the Akidu field has been visited by her. The station being thirty-five miles from the nearest physician, *Miss Stovel* and *Mrs. Craig* have had to do much medical work. In 1890 they sent home an urgent request for a medical lady. In 1892 *Miss Stovel* was so worn out that her return to Canada for a rest was thought necessary, but she refused to leave her work until another lady was ready to take it up. In 1894 her heart was gladdened by the gift of a boat "The Glad Tidings." In this she lives, and in it she carries the message of salvation to many a village that otherwise she could not reach. In almost every village *Miss Stovel* is eagerly welcomed and has had the joy of leading many of the women to a saving knowledge of the Lord Jesus Christ. About two years ago the very happy thought came to *Miss Stovel* of having portions of scripture bound in bright colors, red, green, yellow, etc., so making them attractive to the natives. The plan has been most successful. The portions are eagerly bought and diligently read.

Miss Simpson had before going to India acquired much valuable experience as matron of the Lakeside Home for Sick Children in Toronto. In 1889, she was appointed to the charge of Zenana work in Cocanada. In 1890 she opened a Sunday School for caste girls and one for caste boys, other Sunday Schools, one by the road-side, have been carried on by her. Every year there has been an increased number of houses opened to the zenana visitors, and a greater readiness on the part of the women to listen to the story of salvation. Many are undoubtedly trusting in Jesus. Through her knowledge of medicine, *Miss Simpson* has gained access to a number of Brahmin houses, as well as to others. In 1896 the patients treated by her numbered 957. Her caste girls' schools are both largely attended, many of the girls are believers in the Lord Jesus Christ and are by example and precept seeking to win others to Him. In the spring of 1897, *Miss Simpson* came to Canada for a season of rest. She returned to India in 1898, sailing from New York November 6th, reaching Cocanada on the 19th of December. *Miss Simpson* at once resumed her work which had been faithfully carried on during her absence by *Miss A. C. Murray*, a missionary of the Women's Board of Eastern Ontario and Quebec.

1889.—The next lady sent out was *Miss Martha Rogers*, of Toronto. Being blessed with a small private income which she devoted to the work, the Board was only responsible for half her salary. On the 9th of October, 1889, she sailed from New York. In 1891, she was able to do considerable mission work in Cocanada, and had two schools in the town, and one in the mala-

pilley. In 1892, Miss Rogers was designated to the Tunji field where, in zenana visiting, Sunday schools, work among Christian women, teaching the Word to women and children, and touring, she learned indeed what it is to "spend and be spent" in the service of her Lord and Master.

In 1895, she was seized while on tour with jungle fever, and as she was completely worn out it took such an alarming hold of her that as soon as she was sufficiently recovered to travel the missionaries insisted on her return to Canada. Miss Rogers reached Toronto on the 20th of June. Gladly would she have returned to her loved work in India but her Master had other plans for her.

As Superintendent of the Young Women's Christian Association, in Toronto, Miss Rogers now fills a position for which she has remarkable qualifications.

1893. The Women's Board of Manitoba and the North-West undertook to pay the salary of Miss Ellen Priest, of Toronto, as their missionary, on the condition that the Ontario Board pay her passage to India, and support her work there. This the Ontario Board gladly agreed to do. Miss Priest, with other missionaries of the General Board, sailed from Boston on the 30th of September. In 1895, she was appointed to the work on the Tunji field—which had been so well begun by Miss Rogers—and has faithfully carried it on. In 1897, of the Manitoba and North-West Societies assuming the entire support of Mr. and Mrs. J. E. Davis, Miss Priest became the missionary of the Ontario Board.

1894 saw another lady missionary on her way to India. Miss Lottie MacLeod, of London, a teacher, offered herself and \$400 to the work of Foreign Missions. At that time the income of the Society would not warrant the Board in assuming any increased outlay; but the Circle of the First Baptist Church, Brantford, generously undertook her support. Miss MacLeod sailed with Miss Hatch from New York on the 11th of November, and reached Cocanada on Christmas Day. While studying Telugu, she spent the first three months in Cocanada; then in Ramachandrapuram; then with Miss Priest in Tunji; and back again to Ramachandrapuram, to be with Miss Hatch, who was alone on that field. Here she started a Sunday school among the out-caste children in the town. In July, 1897, Miss MacLeod began work at Peddapuram, where she finds the women, in almost every instance, eager to listen to the Word. Although somewhat crippled in her work at first for want of Bible women, she has already met with encouraging success in her Sunday schools, her meetings for women, and her touring.

1898. The last missionary sent out was, in a very special sense, a direct answer to prayer.

An earnest appeal for more single lady missionaries had been received from India. The Society met in Convention on 12th of May, with (humanly speaking) no hope of being able to respond to the appeal. On the following day the necessary funds had been graciously provided, and in June the Board had the joy of appointing Miss Sarah E. Morrow, of Grenville, P. Que., a trained nurse and graduate of the Gordon Memorial Training School, Boston, U. S. A. She sailed with Miss Simpson from New York on the 5th of November and reached Cocanada on the 19th of December.

Medical Work.—For many years earnest prayer has been offered, for a single medical lady missionary. Special offerings have been made, to send such a one out,

and every effort put forth to secure her; but up to the present time the right one has not been available.

In 1895, Miss Pearl Smith, M.D., went to India as the missionary of the General Board. The Women's Board had the privilege of providing her outfit and passage to India. Since her establishment at Akidu, as the wife of the Rev. J. E. Chute, the Women's Board has provided for her medical work, and with special offerings built a small hospital, "The Star of Hope," wherein she can receive and care for her patients.

Building.—In addition to the building done previously to 1888, \$500 was given in 1887 for Zenana out-buildings, and \$140 toward the building of a Rest Home in Cocanada.

In 1893, \$500 (special gift) for Miss Scovel's boat, at Akidu—"Glad Tidings."

1894, \$900, toward the Girls' Dormitories, and \$100 (special) for Widows' Quarters on the new Compound, Cocanada.

1896, \$600 (special gift) for Miss Hatch's boat at Ramachandrapuram—"Elizabeth."

1897, \$50 (special gift) for a Sick room on the new Compound, Cocanada.

\$50 (special) for the "Star of Hope" hospital at Akidu.

\$60 (special through Miss Stovel) for a shed for the Weaver St. Sunday school at Akidu.

\$200 for quarters for a single lady at Peddapuram.

1898, \$2,500 } (special gift) for the erection of a new
1899, 250 } bungalow for the lady missionaries at
Cocanada.

FINANCIAL STATEMENTS.

Date.	Income from our own Society.	Expenditures for Direct Work.	Including these amounts returned to later.	Disbursements for Expenses of the Society.	Including this re-funded later.
Year ending					
Oct., 1877	\$654 07			\$28 42	
1878	881 88	8924 08		3 41	
1879	1424 55	1530 00		23 53	
1880	1535 95	1390 00		63 74	
1881	1625 10	900 00		23 56	
1882	2283 02	2087 15		44 39	
1883	2073 09	2470 00		50 91	
1884	2889 46	2028 00		84 48	
1885	3401 00	2973 30		57 87	
1886	3960 49	4540 84		107 46	\$52 00
1887	4623 74	4075 00	8070 00	107 48	
1888	5146 06	5780 50	170 00	53 89	
1889	4924 36	5051 15		183 00	
1890	5748 44	4452 07		67 13	
1891	6654 39	6940 26	151 00	120 00	
1892	6707 37	7012 47		180 00	
1893	7088 21	7275 18		88 66	
1894	8327 57	6015 98		57 56	
To Apr. 30, 1895	4252 99	4380 39		53 39	
1896	7193 62	8920 73		41 01	
1897	7822 78	6071 18	214 48	114 47	
1898	6907 29	7452 22	52 00	49 03	
1899	10383 05	10180 07		89 33	
	\$106527 17	\$104803 70	\$1360 48	\$1700 75	\$52 00
Deduct amt's refunded and expended second time.		\$1860 48		852 00	
	\$106027 17	\$102937 22		\$1747 75	

Total Income \$106,527.17. Net Expenditure \$104,684.95. About one and two-thirds per cent. of the amount raised has been spent in the work of the Society, or for every dollar spent in direct work one cent and seven-tenths of a cent were spent in "Home Expenses." No officer of the Board receives a salary.

JOSEPH RABINOWITZ, OF KISCHINEW, RUSSIA.*

BY REV. SAMUEL WILKINSON.

One more faithful witness gone from earth to be forever with the Lord. No greater loss than this could have befallen the Jewish mission, for there seems no one to take his place in East Europa. Joseph Rabinowitz passed away peacefully on May 17, at one o'clock in the morning.

The name of Rabinowitz was perhaps especially widely known among Jews in Russia, for his position and testimony were unique. He was brought up in Kischinew, adopted the profession of law, and became a man of eminence and commanding influence among his own community as a scholar, a philanthropist, and a lover of his nation. He became also a remarkable Hebraist and a painstaking student of the Scriptures, and of Jewish literature. He seemed to live in the soul of the Hebrew language. He interested himself in all matters affecting the well-being of his own community, was instrumental in founding Jewish schools in his city, and was beyond reproach among his Hebrew brethren as a noble and respected member of the Synagogue. During the time of the persecution of the Jews in South Russia in 1882, Rabinowitz became the zealous advocate with his compatriots of the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions. Before starting on his journey he equipped himself with a number of books, among which was a copy of the New Testament. While walking about Zion and gazing upon its historic sites, he carried this treasure in his pocket unopened. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began to contemplate the city as it lay at his feet. Then came this train of reflection and questioning: "Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against my people in almost every country of Europe?" While he pondered over these sad questions he gazed toward the reputed Calvary, where that Holy Prophet of his nation had been crucified. As he did so his eyes were opened. He looked upon Him Whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus, "My Lord and my God!" and, almost as suddenly as Saul of Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple to Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamt of, and read the first passage that fell under his eye: "I am the vine, ye are the branches. . . without Me ye can do nothing." "I saw in the twinkling of an eye," said he, "that our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God

raised up and set at His own right hand. *Without Him we can do nothing.*"

Thus he became converted to Christ. And his conversion was remarkable, first of all, that it was not produced by the influence of any Christian missionaries, but by force of circumstances and of the Holy Spirit on the written Word. Second, that it was that of a man of note and influence, and of undoubted honesty, who transferred all that influence at once to the cause of his newly found Lord, making his watchword, "Our Brother Jesus." His testimony of faith was made openly, and, as one would expect, became the signal for persecution from every quarter. The Jewish press generally anathematized him; they of his own household became his foes. But he joyfully and boldly maintained his testimony, preaching with much power and eloquence, till little by little the enmity was softened, and one after another of his own family joined him in confession of Christ. In 1885 he was baptized by Professor Meade, of Andover, Massachusetts, resident in Berlin. It was arranged that he should be held free from all official connection with any organization, that his testimony might be the more powerful and acceptable to his brethren in Russia.

The work of Mr. Rabinowitz in Kischinew may not be striking in itself, but it has been much further reaching than the limits of Somerville Hall, his preaching chapel. The name and the testimony of Rabinowitz are well known among the Jews in Russia, fresh faces are to be seen in the Hall every Sabbath, and the printed sermons and tracts are widely circulated. The last booklet by Mr. Rabinowitz is entitled "Jesus of Nazareth, the King of the Jews."

Spiritually and mentally Rabinowitz was a remarkable man. His love to the Lord was intense. "To us," he said at table, "Jesus Christ is a reality. He is not a creed, a form, a religion. He is our King, our all. We must not live or work for men, we must seek only to please Him." He dwelt much in conversation upon the passage, "that through patience and comfort in the Scriptures we might have hope." "To have patience in our life in the world," he said, "we must derive our comfort from the Scriptures, and both working together give us hope." His great power of apt illustration reminds one of Spurgeon. Rabinowitz's illustration of the lost wheel to the carriage, which was sought for in front, not behind, setting forth how the Jewish nation is seeking for a Messiah still to come, instead of going back to Him who has come, and the loss of whom has caused them such a painful history, is well known. Another equally forceful picture of the Jewish nation's suffering is that of the internally wounded man. The doctor passes his hand over the body, he presses the arm, the chest, but the patient makes no complaint, till at last he touches a spot which makes the sick man cry with pain. "I speak to my people," says Rabinowitz, "of their fanatic adhesion to the Talmud. I show them their love of mammon and the world; they raise no objection, they agree these things are so; but when I mention the name of Jesus Christ, lo, they shrink with horror. There—there, in their rejection of Him—is the cause of Israel's pain."—*Missionary Review*.

WHEN one has come to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly indeed.—*George Macdonald*.

* Condensed from *Trusting and Toiling in Israel's Behalf*.

Work Abroad.

COCANADA.

Dear Mrs. Ayer,—I thought it about time to give a little account of my school work.

Miss Simpson's return to India in December, '98, left me free to take charge of the Girl's Boarding School in January, and thus enable Miss Baskerville to devote to building the time previous to her departure for Canada.

During those first months, Miss Baskerville rendered me great assistance in mastering the many details of the work. I consider it a great privilege to have had her to consult with.

As I approached this work, it seemed like a great mountain which almost hid God from my vision. Since, as God has granted me visions of Himself and what he waits to become to the soul that trusts Him, the mountain has receded and diminished considerably in size.

My desire is that God may so completely fill my horizon that the mountain may indeed "become a plain." "Who art thou, oh great mountain before Zerubbabel? thou shalt become a plain."

Thus far I have had real joy in the work. The classrooms, so conveniently arranged, so airy and pleasant, are in themselves an inspiration, and prove that in their planning and erection the architect was given "wisdom from above."

The orderly conduct of the children during school hours has given me pleasure. It is not so much open rebellion and rudeness on the part of the children that causes the missionary's heart to ache, as the crookednesses in their characters that bring one to one's knees before the One who has promised to give the "new heart." However, there are characters in the school which give one great faith in the power and presence of the Spirit to remove the crookedness.

Chenna Cassie (or Beziah) who now occupies the position of Second Assistant, is one of these. She has grown up in and still resides in the school quarters, and by her consistent life exercises a great influence over the girls. Already she has become quite as indispensable to me as she was to Miss Baskerville, and I sincerely hope no one will fall in love with her and carry her off before Miss Baskerville's return, at least.

There are at present 74 boarders in the school. Of these, six are from Akidu Boarding School. They are preparing for the primary examination in November, and are supported for the time they spend here by funds from Akidu.

The reduction by 18 per cent. of the appropriation for the school work for the year ending June, 1900, has been met by laying upon the parents of the girls more

of the burden of their support. In Conference it was decided that after January 1st, 1900, the policy of the Mission be not to provide clothing in any of the Boarding Schools. It was also decided that no travelling expenses be paid on behalf of girls in the Boarding School. If it result in the parents assuming more of the burden which is theirs by right, the "out" will prove a blessing in disguise.

— Ezra Keller having been employed by Mr. Laflamme, and his place supplied by his daughter Mary, the teaching staff now consists of Mr. Kesawara, the Head Master, and four female assistants.

We need your prayers. Pray that the fear of the Lord may be in all our hearts. "By the fear of the Lord men depart from evil."

With Christian love to yourself and all the ladies,

I am, yours in His service,

ANNIE C. MURRAY.

Godavery District, India,

5/9/00.

Mrs. Chute writes :

The hospital is at last completed and looks much nicer with its plaster white-wash and cemented floors. It is a pleasure to work in it.

Since coming home from the hills, medical work has been more flourishing than ever. The first few weeks there was such a run of patients that some nights I almost felt sorry that I was a doctor, but as soon as I got a good night's rest I was as interested as ever. With in less than three weeks we had seven very difficult confinement cases. Only one mother died, and her case came in while I was at Conference. Just now we have a very celebrated patient in the hospital, no less a personage than the first doctor in Akidu, a high and mighty Brahmin who has turned up his nose at me and interfered with my patients. He has had a very bad fever and was not expected to live, and as a last resource they brought him to me. For six days they hadn't given him a mouthful of nourishment, and for four days he hadn't had a drop of water. I am glad to say he is much better and I think he will recover. Miss Stovel is quite interested in his case. She says that this Brahmin has caused her a great deal of trouble in her work and has been the means of keeping her out of many homes. We are hoping that his sickness may be the means of a new opening of work in this village.

Miss Stovel writes in a private letter :

Annamma and I are in the lake. We came to these Island villages expecting great things of God and are not disappointed, everywhere, earnest hearers, eager questioners, and the questions give evidence that these

people are getting down to the root of the matter, and are almost touching solid rock. To-day we worked from early morning until sunset, with only "twenty minutes for refreshments" at noon. Our plan this year is to read, with a running comment thereon. The annunciation of birth of Jesus. Vision to Joseph and the account of birth of Christ. Their message to Shepherds and their visit to the manger. Then a miracle or parable and lastly, all of Matt. chapters 27 and 28. Usually this occupies about two hours. It is a long time to give to one sitting, but on these islands the people crowd about us and at the close one feels that one has given them the Word. To-day, the invitations to read were more than we could accept, however, I think every woman on the island heard.

Last evening we were anchored off an island on which Annamma and I had worked all afternoon. Along about 7 p.m., three men came down to the boat, "We have had our meal" they said, "and we are all gathered in the street waiting to hear your words, will you not come?"

It reminded me of Cornelius message to Peter, and perhaps I ought to have gone, but I was very, very tired, and learning that only the men folk were gathered, I sent cook (an earnest Christian man) and two Christian boatmen, and they were with those men until 11 o'clock. Without doubt God's Spirit is working on these islands and we praise Him, and pray for a mighty manifestation of His power to save.

Kolair Lake, Oct. 16th.

Work at Home.

REPORT OF EASTERN ONTARIO AND QUEBEC.

(Continued from last month.)

Dear Sisters, the work is immense. And sometimes the force seems so inadequate. But it is the force God has put on the field and He knows how much it can do. Pray that we, your workers here, may be faithful and brave and full of zeal and love for souls. Pray that we may be entirely consecrated to the work.

Pray for your sisters the Christian women. They live in the midst of daily hourly temptations which you cannot appreciate. Many of them are noble women and will appear as jewels in His crown "when He cometh."

Pray for the heathen women—your prodigal sisters—that hearing the invitation, they may "come."

Be encouraged, for I believe God is using you to His glory here in Vuyyuru, and be joyful because He is going to use you still more and be prayerful for souls hang in the balance.

May the Master be with you in all your meetings and

in every heart to "constrain" you to good works for His name's sake.

Zenana Workers.—Miss Gibson and Miss Beggs send interesting half yearly reports of their work which is steadily increasing. A considerable number of new houses have been added to those formerly visited and some of those who a few years ago were afraid to have our workers enter their houses are now begging them to come and teach them. A general willingness to hear the word on the part of the women of the town is an encouraging feature of this work.

Miss Gibson tells an interesting case of an old woman whom she visits, who has been a widow for a longer time than she can remember and has no one to take care of her. She is so poor that she only lights a fire to cook her food once in two days in order to save fuel, but has received the message of salvation and is so happy that she is quite a wonder to her neighbors who, knowing her circumstances, think that she has no reason to be so. She says to them, "For spite of all my poverty I am richer than you because I have Jesus Christ, God's Son as my helper." She is trying to learn to sing the gospel hymns and tells of what the Saviour has done for and in her. Several women are very much impressed with the truth, but are still hesitating not having the strength of will to come out openly.

The pupils in the Zenanas are getting on nicely in English and their own language and there is a deep interest in the Bible.

The Testaments given to the girls in school as prizes from time to time are doing a silent work for God in their homes, for in one of the newest houses visited, the young men were found to be much influenced by the talk, and they said that they had been reading the Testaments given to their little girl wives. The girls themselves, who have learned to read and own a Bible, read it to their parents and neighbors and sing the Gospel hymns. Thus these houses are made easily accessible to the workers in the Zenanas.

Samulcotta Seminary.—Mr. J. R. Stillwell, Principal of this Institution, became seriously ill at the end of November. Mr. Craig, who took charge of the Seminary, writes that rich blessings have followed the work.

Miss Murray:—In December last a letter came to your Board from the Rev. B. C. Priest, Secretary of Conference in India, stating that after earnest prayer, it had been recommended that as Miss Murray would be released from her work in the Zenanas by the return of Miss Simpson, that she be appointed to take Miss Baskerville's position as Principal of the Girls' Boarding School in Cocanada during her furlough. As your Board had already written concurring in any change which might be necessary for the advancement of the work,

Miss Murray entered upon her new field of labour the first of the year.

As this school is supported by the Woman's Society of Ontario West, we receive no report.

You will, no doubt, be pleased to learn that our missionary has been blessed with good health and that she has been spending a holiday at Oncoor, among the hills, and from her last letter we gather that she was enjoying the change to its full.

Miss Murray was very much interested in the Semi-Jubilee Anniversary of the founding of our Mission, held in Cocanada in February, and especially noted the no unimportant part which the Christian women took at these meetings, not by what they said, but by helping in many ways to make the gathering a success.

From our missionaries comes the *appeal*, urging upon us the necessity for more workers. Reports come of open doors on every hand, and our heathen sisters and brethren willing and anxious to be taught the way of Life, and the means employed totally inadequate to the needs.

The call of Christ comes to women who have not the happy Martha calls to home duty and that call is urgent. To some it might be easy to provide funds for one to go in their stead, but He who sits over the treasury measures our gifts by other standards than ours and it is well if He shall say "She hath done what she could."

Our own interest in the work of missions will be intensified and the work greatly prospered if each one asks, "Lord, what wilt Thou have me to do?" In the matter of our giving, we ought to contribute as in the light of Jesus Christ and in all that relates to this great work, it should be our one desire to do what He would have us do.

In conclusion our prayer is that the year we now enter upon may show increasing activity, spiritual growth and prosperity in all departments, and may result in the cementing with closer ties of all the Circles which make up our beloved Society.

NEWS FROM CIRCLES.

AYLMER.—The Woman's Mission Circle held their annual Thank-offering on Thursday, Oct. 26th. It was announced from the pulpit on Sunday, and an invitation given to all interested in the work; members of the Circle provided the tea which was served from 6 to 7 o'clock. The programme for evening began at 8 o'clock, Mr. Hutchinson, Superintendent of the Sabbath school occupied the chair. The meeting opened with the audience singing "All hail the power of Jesus name." There were several solos given by members of the choir, two readings by members of the Young People's Society, and a recitation by a member of the Sunday school, all

bearing on the work. At the close of the programme the chairman announced the amount of the collection, which was \$27.75, to be equally divided between Home and Foreign Missions. The meeting closed by singing, "Praise God from whom all blessing flow."

M. E. ROGERS, Sec.

PETROLKA.—A very successful Harvest Home entertainment was held in the Lecture Room of the Church, on the evening of Nov. 7th, under the auspices of the Ladies' Home and Foreign Mission Circle. We were greeted with a very large audience. Our President, Mrs. Farmer, occupied the chair.

A good programme was rendered, consisting of anthems, solos and duetts. Helpful and stirring addresses were given by Miss Parks, of Wyoming, and our Pastor, Mr. Farmer. The room was tastefully decorated.

The offerings amounted to thirty-five dollars and ten cents, to be equally divided between Home and Foreign Missions.

MRS. J. DINWOOD, Secy.

COLCHESTER.—The annual public meeting of the Women's Mission Circle was held on the evening of Friday, the 22nd Sept, and in spite of the threatening nature of the weather, it was largely attended, the audience being well repaid in listening to Miss Baskerville, from India, in giving a graphic description of that vast country, and the needs of its people from a Christian standpoint. Her curios were objects of much interest, some of them being articles in daily use among the natives, and not the least pleasing feature of the evening was her appearance in Hindoo costume, and singing some English hymns in the Telugu language. The choir rendered suitable music during the evening, and the singing by the children reflected great credit on their teacher, Miss Annie Wright, as well as the recitations given by Florence Staddon and Edna Ker. A dialogue by five young ladies showed the missionary spirit was prominent. The collection amounted to \$6.73.

J. RITCHIE.

Arner, Ont., Nov. 15th, 1899.

PORT ARTHUR.—It is some time since you have had a report from our Circle. It is not because we are dead that you do not hear from us often, on the contrary, we are very much alive, but the officers of our Society are all busy women, that sometimes we neglect the little duties (if there are such) of our office. Our Circle has not increased in members we are sorry to say, but the ones we have are faithful and give freely to the Missionary work, as the amounts credited to our name show; it has often been asked us how we manage to be able to give so

much for so small a circle. We cannot answer the question definitely, but we believe it is because our few members are so faithful in their dues and so willing to respond to any special calls upon them. But I wanted to tell you about our last open meeting. Last April we passed a resolution to hold at the end of every quarter an open meeting or parlour social, at which an admission fee should be charged. This one was then the second open meeting of our Circle this year. The home of the Secretary, Mrs. Slipper, was thrown open for the occasion, on Tuesday evening, Oct. 31st. We charged 15c. admission at the door, and we had quite a number of friends outside of the members present. The chair was ably filled by our Vice-President Mrs. Woodside, the meeting was opened as usual, by a hymn and prayer by two of our sisters. Mrs. Wilson read the Scripture Lesson, a paper giving the aim and object of our Circle was read by the Secretary in lieu of the regular report. The roll was then called, each member answering her name with a scripture text. This part of the meeting was closed with singing another hymn. Then we had the programme which consisted of music, readings and recitations. Refreshments were then served by a committee of ladies and after a short time spent in social conversation we all separated for our homes, well satisfied with the very enjoyable evening we had spent together. We are all striving to make our record better than ever it was in the past, sometimes it does seem all uphill work, but we know the Master walks beside us all the way. I want to tell you how much the LINK has helped us, we would like to see more take this dear little paper.

Yours in the work,

M. A. SLIPPER.

Nov. 4th, 1899.

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

Receipts from Oct. 16th to Nov. 15th, 1899, inclusive.

FROM CIRCLES.—Aylmer (\$15.73 Life-membership), \$19; Acton, \$2.80; Brantford, Calvary Ch., per Miss M. Buchan, \$1.50; Brantford, Park Ch., \$16.86; Brantford, First Ch., for Miss MacLeod, \$50; Brantford, First Ch., Young Ladies, \$20; Belleville, \$3; Blenheim, \$4.50; Brighton, \$2; Claremont, \$10; Clinton, \$3.50; Calvary, \$9.50; Chatham, \$1.50; Cheapside, \$2.80; Delhi, \$3; Forest, \$1.60; Fort William, \$8; Grimsby, \$5; Galt (\$4 Thank-offering), \$9.20; Glamis, \$1.90; Guelph, First Ch., \$3.82; Hamilton, Victoria Ave., \$5 55; Hillsburgh, \$2.50; Harrow (\$2.85 coll. Miss Baskerville's meeting), \$6.50; Ingersoll, Thank-offering, \$8.48; Kincardine, \$5; London, Talbot St., from Master Frank C. Wilson, to make his mother, Mrs. Robert C. Wilson, a Life-member, \$25; Lakefield, \$9; Norwich, \$5; Oronodaga, First, \$7.75; Oshawa, \$3; Pickering, \$5.10; Paris, \$15; Petrolia, Thank-offering, \$17.18; Port Elgin, \$6.55; Port Perry (\$2.02 Thank-offering), \$6.75; Port Colborne, Thank-offering, \$8.50; Ridgetown, \$3.32; Stroud, \$0; Scotland (\$12.50 Thank-offering) \$20; Sparta, \$5; Sarnia,

\$8.25; Sarnia, Young Ladies, \$8.96; Strathroy (\$2.20 Thank-offering) \$6.70; St. Catharines, Queen St., (\$9.65 Thank-offering, and \$25 from T. Carey Bone, to make his sister, Mrs. R. D. Shanks, a Life-member, in memory of Mrs. T. Bone), \$35; Toronto, Memorial Ch., \$5; Toronto, College St., \$16.15; Toronto, Walmer Road, \$16.63; Toronto, Jarvis St., \$43.21; Toronto, Western Ch., \$10.33; Toronto, Beverley St., \$9.75; Toronto, First Ave., \$11; Toronto, Dovercourt Rd., \$4.60; Toronto, Immanuel Ch., \$21.25; Teeswater, \$5; Woodstock, First Ch., \$16.50; Woodstock, First Ch., Thank-offering \$8.90; Wheatley, \$2; Wingham, Thank-offering, \$3.90; Wyoming (\$1.43 Thank-offering), Young Ladies, \$3.48; Waterford, \$7.50. Total, \$592.77.

FROM BANDS.—Bardville (\$2 for Karre Daniel and \$4.70 for T. Ramaswami), \$6.70; Cheapside, \$1.25; London, Adelaide St. Y. P., for student fund, \$12; Lakefield, \$4; Mount Forest, \$4; Paris, \$3.77; Peterboro', Murray (\$5.80 for lepers), \$7.66; Port Hope (\$16.52 from entertainment), \$16.55; St. Mary's Girls, for G. Appalamma, \$5. Total, \$63.93.

FROM SUNDRIES.—Burch B. Y. P. U., for Natti Peter John, \$1.50; Toronto, Dovercourt Rd., special coll. from S. S., to support a girl, \$12.10; St. Thomas, Centre St. Junior Y. P. S. C. E., for Mantada David, \$10; Brantford Junior B. Y. P. U., \$12; Alvinston, sisters of Church, Thank-offering, \$1.75; Union Meeting of Toronto Circles, \$13.80; Western Asso. Circles, Miss Baskerville's visit—\$32.75 collections, less \$12.70 travelling expenses—\$20.08; Mrs. E. M. Southworth, Theford, \$1; Mr. Southworth, Thank-offering, \$1; Mr. T. J. Stratham, Strathroy, per Miss Baskerville, \$1. Total, \$74.23.

Total receipts during the month.....\$730 93

DISBURSEMENTS.

To General Treasurer:
For regular work.....\$544 75
Extras:
Beamsville C., for "Deborah".....8 00
James St. M. B., Hamilton, for "Martha Crabb," an extra girl.....12 00
Total.....\$564 75

To Miss Baskerville:

Extra: Special fund (balance in Canada) for building—towards (Ocanada Girls) School Buildings.....41 48

This balance was set free by the completion of the "Star of Hope," at Akidua.

Total disbursements during the month.....\$606 23

GENERAL ACCOUNT.

Receipts since May 1, 1899.....\$3150 39
Disbursements since May 1, 1899.....4295 97

VIOLET ELLIOT.

Treasurer.

109 Pembroke St., Toronto.

I am glad to think
I am not bound to make the world go right;
But only to discover, and to do,
With cheerful heart, what God appoints.

I will trust to Him,
That He will hold His own, and I will take
His will, above the work He sendeth me,
To be my chiefest good. —Jean Ingelow.

W. B. M. U.

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

PRAYER TOPIC FOR DECEMBER.—For Bimlipatam, its missionaries and schools, that God would raise up faithful native preachers and Bible women, and bring those to confess Christ who have so often heard of Him. For our Mission Bands and their Leaders.

"Christmas gifts for thee,
Grand and free!
Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And love that Infinite Love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts."
F. R. H.

With the above lines in mind and heart, surely the members of our Aid Societies and Mission Bands will prepare some gift for the King of Love. A Christmas gift from every member to the Home and Foreign work would mean so much to the cause; would mean the ransom of many souls, would mean gladness to the heart of our King. Shall we not give it?

The following note was received by our Treasurer the other day. Those who wrote it had no idea it would ever appear in the LINK. But new ideas are always looked for; and this is such a good one that the W. B. M. U. Correspondent of the LINK feels she must "pass it on."

Mrs. Mary Smith, Amherst.

Dear Madam,—Enclosed please find twenty-five dollars (\$25) for Foreign Missions, to constitute our Sunday School Teacher, Mrs. E. A. Bancroft, a Life-member of the W. B. M. U.,

Per Beattie M. Filmore,
Ethel M. Foley,
Maggie L. Wheeler,
Jessie Greenough,
Fannie W. Smith,
May L. Parker,
Annie J. Woolener.

Waldon, N. S.

The Aid Society at Lookport paid a visit the other day to the home of Mrs. Maria Chadsey, the oldest and one of the most faithful and honoured members of the Society, and presented her with an address on her 71st birthday, and a Life-membership certificate in the W. B. M. U.

The Aid Society in Fredericton, N. B., reports through the "column" a Mission Band recently formed at Marysville. \$168 had been raised during the year by the Society in Fredericton. Mr. and Mrs. Archibald were present at the Annual Meeting, and six new members were added.

Miss Williams has left for India with Mr. and Mrs. Churchill. As the *Messenger and Visitor* puts it, she will help Mr. Hardy in making a Christian home in India. May it be a very happy and useful one.

The Aid Society at Granville Centre, N. S., has been re-organized with fourteen members. Mrs. W. B. Withers, President; Mrs. H. A. Goodwin, Secretary.

Crusade Day in Chipman, N. B., resulted in twenty-five new members. They have now a membership of fifty. At the close of the meeting a Thank-offering was made, which amounted to \$14.08, beside a special offering of \$12 for Foreign Missions.

One of the results of our W. B. M. U. Convention at St. Martins last August is a Mission Band of 40 members. Crusade Day and a Thank-offering service were combined; and a collection of \$9 taken from envelopes and plates.

The Aid Societies of Colchester County, N. S., under the leadership of Mrs. Gunn, have been holding a session in connection with the Quarterly District Meeting, and find the plan a good one.

*Statement of monies received by the Treasurer of the W. B. M. U.
during quarter ending Oct. 31st, 1899.*

	Cr.		P. M. H. M. Total
Received from Nova Scotia W. M. A. S.	\$448 02	\$65 14	\$514 16
" " New Brunswick W. M. A. S.	337 14	27 08	364 22
" " P. E. Island	32 42	15 12	47 54
" " Collections Miss DePrazer's meet- ings	64 02		64 02
" " Collections 10 cent fund	40 00		40 00
" " Annual Meeting	21 03	10 00	31 03
" " N. B. Convention	4 03	8 00	12 03
" " Donations	71 50	12 50	84 00
" " Tidings	4 80		4 80
" " Reports	1 41		1 41
			\$1168 55

	Dr.		
Paid J. W. Manning, Treas. F. M. B.		\$1015 75	
" Printing Annual Reports		44 00	
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MARY SMITH,
Treas. W. B. M. U.

Amherst, Nov. 1st, 1899.

THE MISSION SPIRIT.

This is the age of missions. The Christian nations have been roused on this subject as they have never been before. From the pulpit, from mission societies, and from mission bands is ringing forth in tones that must be heard the command of Christ, "Go teach all nations." And everywhere, from the icy mountains of Greenland to the torrid plains of Asia and Africa, has been unfurled the blood-stained banner of King Jesus. This animating, propelling power which moves Christian men and women to extend the kingdom of their Lord and Saviour Jesus Christ we call the mission spirit.

This spirit is absolutely necessary to the performance of successful mission work. True, men have labored for God with no higher motive than that of duty. But duty alone is a cold thing, without sufficient force to reach the hearts of men, and besides, being satisfied with a certain amount of labor done, soon ceases from activity. But the true mission spirit, carrying with it something higher than duty, that of a fervent undying love for God, and for those it is reaching out hands to save, is the strongest force known in heaven or on earth, to propel to ceaseless activity and to unlock the hearts of men.

The mission spirit is also necessary because it carries with it an overcoming and unaltering faith. When we think of the vastness of the work to be accomplished, of the comparatively small amount of this work already done, and of the limited means at our command, we would give up in despair if it were not for the mission spirit that inspires our failing courage by strengthening our faith in the promises of God's word. The true mission spirit is then, if we may be allowed to invert a Scripture text, love which works by faith.

And since this spirit is so necessary to the accomplishment of the work we are seeking to advance, it seems very important to ask ourselves the question whether or not we are in possession of it. If we are the children of God then we must have this spirit to some extent at least, for without faith and love no man can know God. But is this spirit latent in us or is it in activity? Is it shut up within our hearts as a light under a bushel or is it shining forth to light the path of those who walk in darkness. If the former be our condition then what we need is a closer view of the cross. We need to stand so near that cross that we shall get a fresh glimpse of the heart of the compassionate Jesus as He there pours out His life's blood for you and me. And we need to continue to stand by that cross until the warmth of the Saviour's love has by induction so heated our own hearts as to burn out every vestige of self, and cause us to reach out, even as the Christ, hands of help to the perishing around us.

And from that cross we may have not only our love intensified but also our faith revived, for in that Divine Sufferer we see the accomplishment of a scheme for the salvation of man, not of human origin, but of divine. And even though He has chosen such a weak vessel as man to help spread this salvation abroad, yet in view of that cross we would not, even if we dared, attempt to limit the power of the eternal God. From these heart-glances then at the suffering Christ we not only induct His love, but also strengthen our faith, and so fully equipped with the mission spirit we enter into service.

But some one may ask, "What can I accomplish? Even though I should be filled with the true spirit of missions I am so hampered by circumstances that I cannot enforce its promptings even though I would. I am not able to go out to India as a missionary, I have no talent either to speak or write on the subject of missions, I have not even influence enough to interest others in the work, and so what can I do?" Dear friend, if you are in possession of this spirit you are in possession of a force that must make itself felt. A star is a very insignificant thing so far as it goes to light up the night, and yet astronomers tell us that it exerts an influence upon all other stars sufficient that if in some way it were blotted out of existence its absence would alter the course of a universe of stars. So let no Christian, however weak and insufficient he may feel, doubt for one moment his power to serve if filled with the true mission spirit. Every

Christian is a part of God's great plan for the world's redemption, and to every Christian there is given not only ability but also opportunity to serve. So then let none who may be in possession of the mission spirit despair, but heartily obey its promptings by cheerfully giving their gifts, and performing their service, and though their names may not be found on the list of those who gave great gifts or performed great service, yet they may be found among the names of those of whom the Master can truthfully say, "They have done what they could." Even if the light that we hold seems to cast but one feeble ray across the great dark world of sin, let us remember that if we allow that light to become dim, we not only discourage others who are trying to hold their lights faithfully, but also some soul whom the Master has committed to our trust, may through the dimness of our light be lost in the darkness forever. Let us not then hinder the work of our Master by failing to do the part assigned us, but let us each do our part lovingly and faithfully, remembering that there is a joy in service to be found nowhere else. Much is said of the joy of heaven, but heaven's joy has its beginning on earth and at no time is the Christian more fully in possession of that joy than when he is actively engaged in the service of his Master.

And not only does such service bring us joy, but it also wonderfully smooths life's rugged path and lightens life's weary burdens. A mother and her child, who had been shopping together, were returning home. The day was hot and the road long. For a while the child trudged along in patient silence, but at last, heated and tired, he plaintively cried, "Oh Mamma, I am so tired." A happy thought struck the mother. Taking from her arms one of the parcels and placing it in the child's hand, she said, "Mamma's arms ache from carrying these heavy parcels, will her little boy help carry them home?"

Help Mamma, just the same as though he were a man! His little heart thrilled with pride at the thought, and grasping the parcel tightly, in the joy of service he forgot his own weariness, and ere long was at home. And so it is with us. For our joy at being permitted to share the service of our "Elder Brother," we forget our own troubles, and soon far down the road of time we enter the golden gate and are at home.

But obedience to the promptings of the mission spirit not only brings us joy in this life, but it also wonderfully fits us to participate in the joy of the life to come. To enjoy the full bliss of heaven there must be capacity for enjoyment. We must be like our Master if we would enjoy what He enjoys. And in no way can we become more quickly transformed into His likeness than by heartily engaging in His own glorious mission of saving souls. No effort put forth by us in this direction is ever lost, even though we do not see direct results. We throw a pebble into the still waters and watch the circles recede one after the other till lost to our view. Even so each act of loving service to extend the Kingdom of Christ sets in motion other acts, till they broaden out beyond the sea of time into the vast ocean of eternity. "The avalanche loud to the valley descends, but no one can tell where a Christ-like act ends." Beside this, every act of consecrated service has its reflex action upon ourselves. "E'en if our labour enrich not the heart of another, its waters returning back to the springs like the rain, shall fill them full of refreshment. That which the fountain sends forth, returns again to the fountain."

Let us then, Christian friends, seek to possess more of the true mission spirit, by coming in closer touch with the loving heart of the blessed Christ, and taking each day of life as a gift from Him, let us live it not unto self, but unto God, and thus filling our lives with Christ-like deeds which tell not only for time but for eternity, we shall at last hear the Master say to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

[Written by Mrs. S. Spidle, of Port Morien, for the W. M. A. S. Meeting at Fourchu, June 8, 1899.]

Young People's Department.

MISSION BAND LESSON.

VUYYURU.

Leader.—I suppose that when some of you see this name written you think, How can I possibly pronounce it? Like a good many other things it looks harder than it is. The u in Telugu is pronounced like oo, and one of the y's in this name is for ornament, for if it were written as it is pronounced, it would be Voo-you-roo. Now we must find out where this place is. Will some one tell how to get to it?

Ans.—It is the most southerly station in our Telugu Mission, about 120 miles south-west from Cocanada. To reach it from Cocanada we would have to get on the east coast railway and travel on it to about 19 miles from Vuyyuru, then drive the rest of the way on a good Government road which passes the Mission compound. Vuyyuru is a purely heathen village with a population of 3000, there are no Eurasians or Europeans. All around the country is flat and covered with great rice fields.

Leader.—As we know there must be water near to grow rice, where do they get it?

Ans.—A small river flows parallel to the Government road called the Pallera. From this the water is turned into the fields when it is needed.

Leader.—It is rather curious how this station came to be formed. One day, about fifteen years ago, Mr. Craig, who you know had charge of Akidu for so many years, was in Ongole visiting the American missionary, Mr. Clough. Some people came in and said they had walked a long way from the north and wanted to be baptized. "Where did you come from?" Mr. Clough asked, and when they said "north of the Kistna river" Mr. Clough turned to Mr. Craig and said, "they belong to your field, you had better examine and baptize them." When Mr. Craig did, this is what he found. These people lived in a place called Bodagunta which had been famous as a nest of robbers. In this village some years before, a few Christian rice merchants from Ongole had settled, and they began to teach the people in a simple way about

the Lord Jesus Christ. As a result a number had believed and they had walked all the way to Ongole to be baptized. Mr. Craig baptized them and when he got home to Akidu, he started out to find Bodagunta. After much searching he found the new converts, and sent a native preacher to take charge of them, and teach them more about God and what he wants us to do. As Bodagunta was over fifty miles from Akidu, Mr. Craig could only go there about once a year, he had so many other villages to visit. As more and more in that district began to believe on Jesus Christ, and other native teachers were sent there, it was decided to send a Canadian missionary to look after that part of the country, and Mr. Brown was appointed to take charge. The village of Vuyyuru was chosen as the best place for the missionary to live in. When did Mr. and Mrs. Brown go there?

Ans.—In 1891 a piece of land 2½ acres, was purchased, and at first they lived in a palmyra leaf roof shed. The next year a bungalow was built, and other buildings have been added; so that now there are on the compound beside the mission house, preacher's house, chapel, cook house, stable and boys' dormitories. Part of the compound is enclosed in a brick wall, this was put up after a few years. "Before that there was nothing to prevent cattle and buffaloes roaming over the premises at their own sweet will. One great sacred (?) bull of somewhat cultivated tastes, perhaps, considered among the natives as the incarnation of some great Brahmin, one afternoon took up its abode in Mrs. Brown's bedroom."

Leader.—You notice that there are Boys' dormitories which means that there is a Boys' Boarding School here. How long did Mr. Brown work here?

Ans.—From 1891 to 1897. Before he went to that part of the Telugu country four small churches had been formed, and God greatly blessed Mr. Brown's efforts in preaching the gospel. He was fortunate in having devoted Telugu preachers and teachers to help him and the number of converts increase each year. In 1897 he returned to Canada for a rest.

Leader.—As most of you know Mr. Brown has decided to remain in Canada and be our Secretary and serve the Telugus by trying to get people here to give themselves and their money for the salvation of that people. Who else worked at Vuyyuru with Mr. and Mrs. Brown?

Ans.—In 1895 Miss Murray went there to take charge of the work among the women. She often spoke of how brave and cheerful Mrs. Brown was, who though suffering constantly from ill health, was such a help to her husband. Miss Murray was very useful and happy here until she was needed at Cocanada to take charge of Miss Simpson's work, while she was in Canada.

Reading of extract about Pakeremma —

PAKEREMMA.

Pakeremma is the name of a Christian woman on the Vuyyuru field, whose story is well worth telling. She lived in the village of Kanamuru, situated about four miles from Vuyyuru, and belonged to the Madga, or leather-worker, caste. Kanamuru has a reputation, far and wide, as a rough and lawless village. The people at the village-proper belong to the Kamma caste, one of the wealthiest and proudest of Hindu castes. The Madaga hamlet was situated not far from the village, and was famous for filth, thieving, and drunkenness.

Amid such surroundings as these Pakeremma lived for many years. Her husband was a lazy shiftless fellow, with only a modicum of intelligence, yet he felt it his duty, like all Hindu husbands, to lord it over his better half. She had to work for her own living, and, day by day, might be found working in the fields like a man. Moreover, like the woman who bathed Jesus' feet with her tears, she was a "sinner" and bore an unsavory reputation.

An old converted Hindu priest named K. Samuel and I used to visit Kanamuru to preach the Gospel. Among the motley crowd of degraded men and women that used to come to hear the Gospel was Pakeremma. Being naturally somewhat intelligent, she used to listen with a great deal of interest to the truth. As in the case of Lydia (Acts xvi 14) the Lord opened Pakeremma's heart so that she received the Word of God and was converted—the first real convert in that hard village. She came out all alone, applied for baptism, and was received into the church. This on the part of a woman whose husband, relatives, neighbors, and villagers were all heathen and bitterly opposed to the entrance of the Gospel into that village, was an act of great moral courage and faith. With what fear and trembling she must have gone home that night after her baptism, to face persecution and scorn for the name of Jesus! But God was with her. She grew bold and began to testify for Christ to her husband and neighbors. God used her testimony to the awakening of several, and a number of new converts were baptized. Then she conceived a great desire to learn to read. Some one taught her the alphabet, and in a few months she could read the New Testament quite well, and knew several hymns by heart. She dearly prized her New Testament and hymn-book, and it is truly wonderful how much of the Scriptures she committed to memory.

While she was thus engaged in winning souls to Christ, the devil stirred up many enemies against her. He put it into the heart of one man to poison her. This man got a native doctor to prepare a poisoned rice cake which he succeeded in getting a woman, an enemy of Pakeremma's, to hand to her. She ate some of it and was poisoned. By God's grace she vomited up the poison and her life was saved, though she was quite ill for some days. The three parties to this crime were apprehended and spent some months in gaol as a reward of their deed. After Pakeremma recovered she began again, undaunted, to bear testimony for Christ and win souls to Him. Some time before I left India I visited Kanamuru, and, to my delight, I found that she had twelve or fifteen people under instruction for baptism, some of them her former bitterest enemies, and among them the very man that poisoned her. This is an example of the conquering grace of God, in India. Pakeremma, from a once worthless woman of doubtful reputation has been so transformed that she commands the respect of heathen and Christian alike, and has been the messenger of life to scores of her fellow-country-men and women. May the readers of this little sketch remember her and her testimony for Christ in that great, hard heathen village, in their prayers, and may the Lord speedily raise up many more such women to bear witness for Christ in India.

J. G. BROWN.

Leader.—Who has charge of the Vuyyuru field now?

Ans.—Mr. H. Stillwell. This brother went out with Mr. Craig when he returned to India after Mr. Timpany's death, and has been the Principal of our Samulcotta Seminary for a number of years. Mr. H. Stillwell is married to a daughter of Mr. Timpany, and the lady who has charge of the women's work now at Vuyyuru is her cousin, Miss Kate McLaurin, a daughter of our first missionary at Cocanada. Since Mr. Brown left, Mr. Stillwell has had the pleasure of forming two new churches—one with a membership of 103 and another with a membership of about 100. In the six churches in the field there are 1032 members.

Leader.—It is most encouraging to know that over two thirds of the preachers and teachers have intelligently and willingly decided to give one-tenth of all their income, from whatever source, unto the Lord. Are we all doing that? Now I am going to ask four different ones to tell us a little about the native preachers who are over the churches. The names will be separated in order to pronounce them easier, and remember that *i* is pronounced like *e* and the *a* broad.

First.—Samuel is the preacher of the Vuyyuru church and is ordained; "he is a rare man full of the spirit of grace, a wise counsellor and an excellent pastor."

Second.—Sampson, an ordained evangelist, ministers to the church at Do-da-gun-ta, the oldest church on the field. His people are very poor but some of them are excellent Christians. "He is a godly, capable, well educated fellow," and has several evangelists and teachers to help him. It is here that Jane the bible-woman works.

Third.—Jacob is the chief preacher in the Sri-ran-ga-pu-ran church, "a noble, gentle, unselfish soul. He is greatly beloved by his people and highly respected by all.

Fourth.—Kru-pa-nan-dam is the pastor of the Go-lo-pal-li church. Mr. Brown writes of him: "he is an excellent fellow, one of the most simple and devoted men I ever knew. He is devoted to his people and they to him. He has been a great help in fighting the remnant of caste feeling among the Christians."

Leader.—These people were once sinful heathens, but since they have turned to Jesus Christ and looked at Him, He has changed their natures. It is a grand thing that God has chosen Canadians to be the means of turning these people to Him. When He asks us, Will you help, we ought to answer, "Yes, yes, it is an honor to do such work."

Let us now hear what Miss McLaurin writes about the bible-women and Christian-women.

Extract from November LINK, bottom of page 37.

AMELIA MUIR.

Montreal, Nov., 1899.

HARTFORD MISSION BAND AND JUNIOR B. Y. P. U.—The writer was expected to give an address at the regular fortnightly meeting on Sunday afternoon, but owing to the unpropitious weather and unfavorable condition of the roads a gathering was impracticable. The meetings are varied, rules being avoided, a programme is carefully prepared for each meeting by the worthy president, Mrs. J. W. Nicholson, who with untiring energy and diligence has been leading for two years. Mission talks are given by the senior members, taking up the various countries and their respective missionaries. In this department invaluable service has been rendered by Misses Barber and Ault and Mr. Alexander. The younger members prepare and render recitations, songs and solos, and are encouraged to contribute to the fund at each meeting. The late pastor, Mr. V. Ray, was always on hand and added largely to the helpfulness of the meetings. The attendance is about 40, and during the year the receipts have been \$9.00, this amount being distributed between Grand Ligne and Foreign Missions respectively. The numbers and figures may seem small, but considering the poor population and the condition of the country roads, they compare very favorably with larger places. This branch of work is second to none in the efforts of the church to serve the Master. A training of the young in the great work of missions, and forming a habit of giving cannot fail to keep the light of the church steadily burning.

J. ATKINS.

Not to the strong is the battle
Not to the swift is the race
Yet to the true and the faithful
Victory is promised through grace.

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