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The Canadian Missionary Link

ANANDA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

1898-9

JANUARY, 1900.

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THE James Street, St. Catharines Circle, has now five more subscribers to THE LINK than members of the Circle.

A HAPPY NEW YEAR to all of our friends. We wish especially to thank our agents who have so faithfully helped us, and to ask for a continuance of their valuable services. The new postal law brings considerable expense to us, and now with increased prosperity in business circles our printer asks for a raise in pay. So we need more than ever your aid, to increase the circulation. We would be glad also to get a few good advertisements.

CHUNDRA LEA, THE TRUE TALE OF A CONVERTED FAKIR.*

It has been allotted to me, this telling of the story of the conversion of Chundra Lea, and so graphically has Mrs. Ada Lee previously depicted her life, with its trials and the succeeding triumph when the poor, world-worn soul lifts itself in grateful thanksgiving to Jehovah and rests safely in the great love and protection of the Christ; so pathetically and in such fitting and well-chosen words has she given to the world the tragedy of a life darkened by the superstitions of heathenism and narrowed and restricted by the customs of ages—that I stand trembling and appalled, happy that the blessed task has fallen to me, yet fearful of my ability to, even in a slight degree, do justice to the little volume fresh from the pen of our missionary friend in her far away Indian home.

The pathos of heathenism appeals itself to one in the very outset of little Chundra Lea's life, for she had barely left her babyhood, when, according to the customs of her country, her father, priest to the king of Nepal, a sacred position and the one highest in the kingdom, at the age of seven, gave her in marriage. Think of it, mothers, you who kiss and cuddle your own seven year old treasures; you who shield them from all the buffetings of daily life—think of it, and may your hearts feel for the little enslaved Brahmin girl and her benighted sisters, who suffer from this most to be deplored sacrifice of its daughters, at the indiscriminate altar of

marriage, at the tender age when most they need the love and guidance of a Christian mother. Of course, it is understood that the marriage is not fully consummated until the child-wife has reached her eleventh year or thereabouts, when she assumes her full marital duties and the early responsibilities of motherhood.

It is a queer superstition amongst the Hindoos, that the death of the husband is regarded as a just retribution for the sins of the wife. He may be tottering on the very verge of the grave, and she but a winsome lassie when he weds her, and even though his demise is but the natural result of advanced age, still the disgrace to her is none the less; and only through the most rigorous pagan rites may she hope for salvation.

Such was the unhappy fate of poor Chundra Lea, when at the expiration of two years and while she was still an inmate of her father's house, the tidings were brought her of the demise of her husband. From this time until the death of her father, some six years later, her days were passed in seclusion, and under the stigma of a supposed sin.

She then decided, after a year devoted to the study of Hinduism, to resort to the one saving device prescribed by her people—that of visiting four shrines, located at the uttermost limits of the cardinal points in India, and she accordingly set forth with two tried and trusty servants, whom she persuaded to accompany her through promises of the good they were to derive personally thereby.

Equipping herself with a supply of clothing, and with a bag of gold, she and her two faithful followers began a pilgrimage that was to lead two of the small band to the grave, and land the other, at the end of seven years, in the "Valley of Disappointment," weary and footsore, and with her faith much shaken. All she had suffered for her gods, the physical pain, the mental agony of unsatisfied spiritual longing; all this had been her portion and it had wrought her naught.

But first, before we proceed to the second epoch of Chundra Lea's sacrificial life, let us dwell for a short time on what transpired during the above referred to period of self-abnegation.

The first destination to which was bound the brave little trio, in which our interest centers, was the Temple of Jaggannath, first of all the Indian shrines in importance, and so named from the two words, "Jag gat"

*Chundra Lea, the converted Fakir, by Mrs. Ada Lee, Calcutta, India.

meaning the world, and "nath," Lord. She, however, had taken a somewhat circuitous road and had, while en route, bathed in every sacred river and worshipped at every sacred shrine, making gifts, we are informed, to both the gods and the priests.

She further had performed special incantations and other like observances at the temple in Calcutta, from which that city derives its name, and had worshipped the bloody goddess who presides there. The image of this goddess is hideous in the extreme. Her face is black and she has a protruding tongue covered with blood. A necklace of skulls adds to the gruesomeness, and the rites observed in her honor portray, to a great extent, the depravity which commingles in the so-called Hindoo religious worship. On the annual festival days, goats and kids are offered in sacrifice by the devotees, in such numbers that the temple is said to flow full with the blood of her victims. In former days human sacrifice was made, and the knives used by the Thugs were whetted before her, amid prayers and incantations.

Leaving behind her the horrible spectacle, to which she was by this time becoming inured, she came at last to the longed-for goal, the Temple of Jaggannath. Here the horrors of the Calcutta shrine were repeated, and she saw sights which again filled her with misgivings. The worship of the god who presides here partakes of a different form, and consists chiefly in a sort of triumphal procession, in which the images of the god and of his mother and sister, are drawn in a mammoth car as the sole attraction. Great excitement prevails among the masses during this occurrence, and it is only by means of the strictest official discipline, that parents are prevented from dashing their children before the wheels to appease the wrath of the god, and many of the adults do actually give their bodies as a peace-offering, and this in a manner sickening to the soul.

Does it not seem a pity with all this power for devotion to a Deity that it should be so misguided. The Hindoo is essentially a religious fanatic, and with his love directed Heavenward, there would be no limitations to his goodness, his piety, his usefulness, and especially to His generosity. A noted Canadian missionary being authority, in an address recently delivered in this city, for the statement that their liberality in giving to their gods exceeds anything ever dreamed of in civilization. That it is not infrequent for them to sacrifice their all, and further, that once they receive the Holy Ghost, they are equally free-handed in their offerings. Chundra Lea made her gifts and offerings here, and proceeded to the second great Indian shrine, a most imposing structure situated near Ceylon.

Wearry months were consumed in travel, and she arrived at her destination footsore and thoroughly heart-sick, and prostrating herself before the statue of Ram

she besought pardon for her sins. Ten days later she again set forth and this time she had in her possession a miniature image of Ram for special worship; it being her purpose to make him the particular god of her devotions.

The next of the four sacred shrines to which Chundra Lea wended her way is in the extreme west of India and is known by a most unpronounceable name. The city in which it is located is supposed to have been founded by Krishna, the most disreputable of all the Indian gods, and this is conceding a great deal where vice is looked at as a crowning virtue and sinfulness and lust, thieving and knavery are the things most to be desired. A predominating feature in the ornamentation of all the temples and shrines is acknowledged to be the obscene pictures and statues, and in them they express their natural tendencies and the general trend of their minds and lives. Chundra Lea considered it a great privilege to come here for is it not promised in the Holy Book that whoever worships at this shrine is liberated from all sin.

Fifteen days were consumed in worship and the customary devotional, including the usual feast and gifts to the gods.

High up among the Himalayas, ten thousand four hundred feet above the level of the sea, crowning one of the lofty peaks do we find the temple of Vishnu, last of the shrines in the pilgrimage of poor Chundra Lea.

When the little party reached the base of the mountain, though almost fainting from fatigue, nothing daunted and without delay they began the rugged ascent. Soon their bare feet were torn by the stones and numbed by the cold, and they were forced to stop and bind about them the few clothes which were carried in a little bundle before they could proceed on their now painful journey. On, on they went, now crawling along precipices, now clinging to jagged projecting rocks, expecting any minute to be dashed into eternity, chilled by the icy blasts, yet with unswerving courage. Soon like a beacon of light in the Promised Land, straight before them the temple loomed into view. Five days later and after she had gone the gamut of human suffering, Chundra Lea began the descent. Heavy was her heart, sad her face. She had not found God. And fearing she might be neglecting some needful duty, she proceeded to an adjacent temple, and sprinkled the god with waters from the Ganges river. This river was supposed formerly to have flowed only in heaven and to have been descended to earth through the power of some one of their gods.

During the succeeding six weeks both of her servants sickened with cholera and died, and Chundra Lea was left alone. Quite opportunely, however, she fell in with a party of kindly disposed pilgrims who were bound to

he shrine of Jagganath, and she decided to accompany them. She was deterred in her purpose however, for a king in one of the provinces heard of her through her refusal to partake of his charity as did the other fakirs (devotees), and commanding her to his presence was impressed by what she had done for her gods. He invited her to become a member of his household; and here she lived in luxury for seven years and until she was twenty-eight years of age. So holy was she considered that the queen, twice a day, bowed before her in worship. At the expiration of this time however, having found no rest nor peace in her religion, she decided on another pilgrimage.

And then followed three years of bodily torture, self inflicted, that almost surpasses human understanding. The first thing she did was to besmear her hair, cover her body with ashes, and paint her face red and white. This done, she joined a party of fakirs—becoming one of their number. We cannot dwell at length on the many cruelties she endured at her own hands for her religion, but will mention two of the most appalling.

One was to sit on deer skins in the sun all day for the six months of the heated term and with five fires burning about her. At night she stood on one foot from sunset to sunrise. During the winter nights she sat in a pond of water up to her neck and counted her beads. All this proving unavailing to win for her favor from her gods, she grew doubtful, but was not fully denuded of her faith until she caught two priests in the deliberate acts of fraud.

Then it was while her soul was sick within her and her heart crying aloud for a God that, through one of Christ's own, the blessed truths were whispered to her. She heard—she heeded—she believed, and with a rapture which passeth understanding and with peace sublime she gave herself to her Saviour. Then think you she was satisfied to keep all of the joy of the true God closed up in her heart? Not she! Forth she started, going from door to door, from village to village, repeating again and again the blessed gospel. That was thirty years ago, but at sixty-five Chundra Lea is still the same zealous, untiring, successful laborer in the fields blessed by Divine love and approval. Her eyes are dimmed a little to worldly sights, but daily, visions of heaven bloom in her soul and she looks forward with joy sublime to the time when she will be gathered to Him whom she hath so faithfully served.

When we see the glorious results of one heathen soul redeemed, does it not make us long to give additional aid to those brave hearts, who forsaking country and friends heed Christ's command, "Go ye into all the world and preach the gospel to every creature."

Mrs. JOHN E. MILES.

A TRIUMPHANT LIFE.

REV. WILLIAM M. UPCRAFT, YACHAU, CHINA.

"Teacher, teacher, Yang kway woo has passed over," the boy shouted, bursting into my room.

"What? Who?"

"Yang kway woo passed over at daylight on New Year's morning."

As the full import of the hasty message broke in upon me, I knew the little church at Yachau had lost one of its pillars.

Yang kway woo was born fifty-five years ago in the large market village of Tsaoba, ten miles from Yachau, where for the last thirty years he has had a position of influence as public vaccinator, Yachau being in this respect ahead of many other towns. When the mission was begun he was among the first visitors, coming for medical help in an eye trouble, but he made no impression on us then.

Two years passed, and a Chinese brother went to Tsaoba to work in the gospel. Yang kway woo came and took him home to lodge. In due course Yang came to Yachau and was introduced to the missionary. From this time his visits were frequent, and his zeal in learning and witnessing quite remarkable. Being fairly well off, thus having a good deal of leisure time, he made great progress and soon we began to hear from one and another of the new doctrine that Yang was preaching. In his family, too, there was a great change. Christian tracts were posted up about the house, the boys and girls were taught Christian truths, and family worship was made the rule. One morning when there were visitors in the house, and all much interested in talking of the gospel, his little son came and pulled his father's sleeve, saying, "Daddie, don't you know what time it is? We haven't had worship yet."

Many a time when he has been in the city on business, he would take opportunity to speak in the evening meetings, and it was a joy to hear the clear ring of his testimony, though it might become necessary to put an arm about him in order to help him to stop.

His oft-repeated note of praise would be couched in something like the following terms: "To think of God's great grace in sending the teachers all the way from America to tell us this good news! Oh, but it is wonderful! wonderful! My poor countrymen, they don't know! they don't know! If they knew they would never persecute this great Saviour's disciples," the utterance of a great longing for other souls.

His one standing regret was: "Ah me! Ah me! to think that I never heard this before! It has come so late, my strength is gone and my eyes are weak; I can't see and I can't walk to do the work of witnessing such

as I want to do. It has come so late, so late!" And truly it was our regret as well as his.

About a week before he died he was summoned to the city to see the prefect with respect to an application made by some outsiders for his post as vaccinator, but the application failed, and the Christians were rejoicing in God's hand in the matter.

It was a cold, raw morning when Yang left the city for his home, and a chronic bronchial affection was active, but not worse than we had often seen before, so there was no apprehension for him. He took both my hands in his at parting, little thinking I should see his face no more, and assured me of his daily prayers for me and the work, adding, "At Tsaoba there are more than ten men who are interested in the Truth who will come with me after the new year to study the Truth—never fear, God is with us." And so he went, his last word to me one of cheer. The sedan broke down on the way and gave him a shock; he was chilled through and fever ensued, so he set himself to die.

Calmly and with rejoicing he made his last dispositions. Calling his wife and children about him, sending for those who were not living at home, he gathered them around his bed, and said, "I am going over, my children, but don't be afraid, don't worry. When I am gone send for the teacher and he will tell you what to do. Don't have any kind of heathen ceremony about me, but do exactly as the teacher tells you. Promise me." And they did so.

This was our first funeral and they didn't understand how a Christian should be laid away, hence these instructions.

Continuing his dying requests to them, as one easily imagines old Jacob did to his boys in Egypt, Yang said: "I am happy in the Saviour, but before I pass over I want you to promise me that through *all your life* you will cleave to and never desert this great Saviour." So beginning with his wife he passed around one by one, they, little and big, answering that truly for life they would follow and never turn back on this Saviour Jesus. Hearing this the dying saint clapped his hands in an ecstasy of joy, crying, "I am so happy, so happy," and so passed on to be with Jesus.

Zealous in life, strong in death, Yang kway woo has bequeathed to this little church a memory embalmed in good deeds and fragrant with increasing love.

By their own request the Yachau circle of believers made the journey of ten miles, so that escorting the departed Christian to his narrow house, they might honor his memory and witness to the gospel of Christ. Upon the hillside overlooking the valley where his life was spent, and just as the spring leaves were opening to the growing sun, we "laid the pilgrim in a chamber whose window opens towards the sunrising; the name of the chamber was Peace," and there he sleeps.

As thou readest this, O Friend, fail not to give thanks to Almighty God for the sweet solace given to our brother in the shadow of death, and for the hope now springing in his family; pray also that his life may be as a seed cast into the ground, bringing much fruit in the region round about Yachau.

A MARRIAGE?

A young girl of the Goldsmith caste of Coringa (Godavari) was betrothed to an old man—perhaps too old even to be her grand-father. Ever since

the betrothal was announced and the day of the marriage fixed, the girl was protesting with all her might against the unnatural marriage. All her protests notwithstanding, she was brought to the house where the marriage was to be performed; and the nearer the marriage approached the greater grew her agony. She was peculiarly miserable. Such marriages are not uncommon. But only few girls realise their situation. In blissful ignorance of what time has in store for them, most girls quietly go through their part in the marriage drama. But this poor girl had the rare misfortune of seeing her future clearly as in a mirror. Nothing short of superior physical force could lead her to the sacred marriage (h)altar desecrated by such inhumanity in this case. She cried bitterly and prayed to her parents not to "kill" her in that manner. But her misguided parents blind to their own responsibilities, and deluded into false consolations by those "marriage go-betweens" whose highest ambition and sacred duty is to see as many marriage contracts settled by them as possible, turned a deaf ear to their child's cries. They gave her for the moment all sorts of ornaments and promised her as many more as women could desire. But the girl would none of the gilded misery. Alas! when will people learn that there are things in this world which not all the gold that lies hid in the bowels of this earth could ever compensate! Thus, not with smiles on her face and joy within her but with tears in her eyes and grief unfathomable at her heart did the girl hear the marriage vows pronounced and the benedictions—vows and benedictions alike to her ears sounded curses. Not the emblem of love but the hated symbol of undying slavery was to her the mangala suthram—mangala it was called but amangala the girl felt it would prove. There was dancing and music—but not for the bride's heart. There was high feasting—not in the bride's heart. There was high feasting—not the misery of the girl. As yet her griefs have been but anticipatory. Who can tell if misery more fell, time has not in store for her?

This marriage was performed not long ago; such marriages are not rare; only brides generally do not realise their position as this girl has done and protest. The parties concerned in the above case are illiterate artisans. Why wonder that they did such things when we hear of cases in which people of high education and occupying such high positions as that a monster meeting held at Madras to protest against of District Judges perpetrate such evils. In spite of such conduct an old District Judge married a young girl the next day after the meeting as if for very spite against the organizers. I wonder what an old bridegroom expects, provided he has the misfortune to live till his wife comes to his house, but strife which would surely embitter the evening of his long life. Such a man would only carry to his grave the curses of a bereaved young woman and the censure of a discerning world, leaving behind him a piteous memento of his culpable selfishness. Incidents of this nature drive one to despair and despair of human progress. If so many years of education and contact with foreign civilizations fail to put a stop to such inhumanities, what else on earth can do it? Whatever reasons there may be against state legislation in social matters such cases as I have quoted at the beginning of this article are reasons, very strong indeed, in its favour. Suttee and slave trade were social evils and required a strong hand to put them down; selling girls is not much better.—Ganjam News.

INDIAN VILLAGE LIFE.

When I look back to the earliest days of my life I always remember the village school that I attended as a child of seven or eight. Most of my early years were spent in a small village in Gujerat where my mother's parents lived. I do not know whether I made any great progress in learning to read or write in that village school, but the healthy life of the country with its beautiful environments contributed not a little to the formation of my mind.

An Indian village under the British rule is not very different from what it could have been in former times. The only change perceptible is the introduction of the new administration and of Government schools. In villages where men have received some education there appears to be some reform in dress and in the construction of new houses. In all other respects village life remains unaffected. The first thing a foreign visitor may invariably meet with on entering a village is either a temple or *uttara*. Every village in India has a place or corner allotted to some god. A prosperous village never fails to erect a small temple. The gods worshipped are either Hanuman, Ganesh, or Shiva. Along with these a number of smaller gods take their place. People do not go to a temple every day; neither have they any fixed modes of daily worship. Some families have their own idols in the house that are worshipped in the morning before breakfast, and if possible in the evening before sending the gods to bed. Besides these idols, they also worship the sun, and fire in the form of a burning flame or a live coal. Their worship of certain rivers made sacred is well known. The religious instructors of a village are the Brahmins and Sadus. The latter are not family priests, but they are always allowed to live in the temples where they are supported by public charity.

The water supply of a village is either from an open tank, well, or river. Women and children are busy every morning fetching water for the family. The scene at a river-side is always pleasing. The bright colored dresses and the shining brass or shapely earthen water pots which are poised so gracefully upon the women's heads add life and beauty to the scene. If the village is situated near a lake, the landscape is uncommonly beautiful. A grove here and a thicket there afford a wanderer good opportunities to roam about. Again the birds are there—the bulbul, the cuckoo and the mania all in joyful tunes expressing their innocent mirth. Now and then one comes across the timid fox or jackal; tigers never appear except in a regular jungle whence they often come out at night in search of prey. In some places deer are plentiful. It is an amusing sight to see them happily jumping about in the fields or among the hills.

On the hills you meet with shepherds grazing their sheep. An Indian shepherd is a merry creature. He is nearly always to be found happy with flute in hand. From the hills back to the farm the wanderer is again in the midst of a busy folk. The harvest is the busiest time of the year, as it must be in all countries. The thrashing, treading and winnowing of corn must be to the foreigner strange possessions here. The Indian farmyard, though not so refined, is yet, owing to its primitive style, interesting to examine.

About sunset the farmer returns home with a bundle of hay on his head to meet his family who have either stayed at home or left the farm earlier to prepare his dinner. The meal consists chiefly of

bread and vegetables, the lower castes using meat occasionally. In many villages the inhabitants are well-to-do traders, landowners or zemindars. They are more comfortable and refined; but on the whole life is invariably simpler and more contented in the villages.—Bombay Guardian.

JESSUDAR—SNATCHED FROM A LIVING DEATH.

BY MRS. ADA LEE, CALCUTTA.

"Do take me, lady, do take me with you. I want to leave this bad life and be a Christian!" These touching words were uttered by a high-caste Hindu girl, whom we had found with a poor Mohammedan family, in the heart of the native city of Allahabad, India. Mrs. Dennis Osborne had called at the Mission Home and asked me to go with her in search of this girl, about whom she had heard. We had found the place, and had entered the low door of the mud hut, and were sitting in the court yard under the shade of a banyan tree, and had been listening to the sad story of the poor girl. Her stately bearing, erect form, and beautiful face contrasted greatly with her dismal surroundings. She told us her name was Jessudar. She was the second wife of an uncle of the king of Benares. Her husband was wealthy, and, being a gentleman of rank, they lived in great splendour, as is the custom in the East. The first wife was much older, and being childless, became much attached to the little girl-wife her husband had brought to share their home. Being about twelve years of age, on a great religious festival, a trusty servant of the family was asked to take Jessudar to bathe in the Ganges River.

Decorated with elaborate and expensive jewels, she started with her attendant, in great glee, having no idea of the doom which awaited her. Before they reached the banks of the river the servant betrayed her into the hands of a wicked woman, who led her away and sold her to one engaged in the traffic. She was soon stripped of her beautiful clothing and rich jewels, and thrust into a room where other girls awaited the same fate. She was in a few days, bought by a wicked wretch of a man, and carried hundreds of miles away from her home into a life of shame and suffering. Her tale of horror and of cruelty, endured after her purchase, cannot be written, but as she revealed it to us our hearts ached with indignation, which, in turn, were laved with tears of sympathy for the poor wronged girl before us. She then turned to and asked us to save her.

Mrs. Osborne felt unable to take her into her family, and we told her she would have to wait until we could arrange for her. Then turning to me, she fell at my feet, and began pleading to go with me.

"Jessudar," I said, "I will come again for you." "No," she replied, "when this wicked man hears you have been here, he will hide me where you can never find me, and I shall never see your face again. Do take me with you now." I felt God had placed her in my hands, and I must take her, although I had only my sleeping room I could call my own. This I shared with her until I could find a place of safety for her.

Soon spies were all about me, and I knew it not. The day permission came, I left on the evening train to take her to the Girls' School, Lucknow. I drove to the railway station in a closed conveyance. As I threw open the door of the carriage, and was about to step out at the depot, I was met by a mob, led by a

Mohammedan man, who had been bribed to recapture Jessudar. They were determined to take her from me, but I clung to her, until, in a few moments, Brother Dennis Osborne appeared on the scene, and, calling the police, the mob was soon dispersed. In company with this kind friend and his wife, I entered the station, purchased my tickets, and, bidding them good night, boarded the train with my rescued girl with me. As we slowly moved along the platform, a tall figure sprang forward, and thrusting his hand through the window grasped the girl by the arm and would have dragged her out, had I not lain hold of her and held on until the motive power of the train had so increased as to compel the man to let go.

It was the Mohammedan leader of the mob again. How I thanked God for deliverance! And how very near the Saviour was during the long hours of that lonely night! As the sun rose next morning I came into Lucknow. How welcome was the sight of our Mission Home and school! This, however, was not the end of our struggle. The superintendent of the police, an English gentleman, took up the case on our behalf, and prosecuted Jessudar's former captor, who was soon arrested, and a most disagreeable court case ensued, which, though so unpleasant, uncovered much hidden wickedness, and three of the principal perpetrators of the awful traffic were brought to justice. Jessudar's husband had spent several hundreds of rupees in searching for her, but failing to find her, thought she had been murdered and cast into some well. As Jessudar appeared in court, her mother's screams, as she recognized her lost child, pierced every heart. When the case had ended, and the judge had pronounced sentence, he then asked who would take care of Jessudar until she would become of age. He turned to her husband, but he sadly shook his head, saying, "Her caste is broken; she can never enter our home again." Her mother, with tearful eyes and throbbing heart, gave her daughter one last look, saying: "An outcast forever! I dare not touch my child!" The judge asked again. Brother Osborne stepped forward and spoke for us: "She is ours; we will take her."

She was soon placed in that delightful home and school the Bareilly Orphanage, where she developed into a faithful student and an attentive inquirer after the truth. She was afterwards brightly converted, and became an earnest Christian teacher. I remember well when we taught her her first prayer. How dark her mind seemed, and how my heart went out to God for her soul, asking Him to make her a child of His, and that I might live to know her to be a beautiful Christian woman! God has wonderfully answered prayer. She is now an earnest Christian, letting her light shine for Jesus among those who know Him not. There are hundreds of these little girls stolen from their homes every year, and it is a part of our mission-work to save them. But few realize the grandeur of our orphanage work. I am sure all would want a part in it if they did.

May we each find some one of these waiting for us in heaven whom we have helped to save! "They that turn many to righteousness shall shine as the stars forever and ever."—Bombay Guardian.

Work Abroad.

SAMALKOT SEMINARY NEWS.

A few weeks ago we kept Sunday School day at the Seminary. Apart from the large school that meets in the Seminary building every Sunday morning at half-past seven or eight o'clock, three schools are kept up in three Mala hamlets in different parts of the town. The young men in the higher classes of the literary department manage these schools, and they report an attendance of about 175. On Sunday School day we tried to have a gathering of the three outside schools in the Seminary chapel in the afternoon. So many of the boys and girls were unable to come that the gathering was small. However we had a good time. Each superintendent had a few minutes for questioning his scholars and giving us an exhibition of their singing powers. On the whole the scholars acquitted themselves very well. Mr. Abraham and I exhibited some pictures from lesson-rolls and gave little talks on the subjects illustrated. The meeting was closed in the usual way, that is, by the distribution of parched grain, of which the children are very fond.

Perhaps there is no more important work being done to-day in India than this S. S. work for non-Christian children. Our sisters are usually the leaders in it, and I believe it was Miss Hatch that started the work in Samalkot. This place, like its neighbors Peedapuram and Pithapuram, has a population of about 15,000, so you can see there is room for all kinds of work here. For the present let me ask your prayers for our Sunday schools, while you must not forget to pray for the Seminary itself.

About a week ago one of the students in the senior theological class was called away. He had been ill only a few days. His name was Mokshanandam. Two years ago his fellow-student from the same village got ill here and died at Akidu. It is just 5 years since I baptised them both, along with a few others, the first converts from their village. We thought that these young men were needed very badly for work among their own people, but the great Master, in whose school we are all pupils, knew that He was educating them for service elsewhere. Do not forget to pray for the one who has been left a widow, that she may be kept steadfast and be comforted in her deep sorrow.

Samalkot,

15th Nov., '99.

JOHN CRAIG.

Work at Home.

NEWS FROM CIRCLES.

ST. CATHARINES.—The Queen Street Woman's Mission Circle held their Annual Thank-Offering service, Thursday evening, November 9th. The President, Mrs. Trotter, occupied the chair, and with her on the platform, was Miss Baskerville, our returned missionary. After the opening exercises, and the Secretary's report, Mrs. St. Dalmas gave a short address, setting forth the object of the circle, and how to become a member. She also presented the claims of the Link and Visitor. We then had much pleasure in listening to a solo given by little Lizzie Tidmus, a member of the band. Miss Baskerville, on being called upon, addressed the meeting at some length, holding the large audience in the closest attention, as she described the work in India, at the close of which she exhibited and explained her Indian curios. We believe there will be an awakening of interest in mission work on account of this address. Mrs. Lloyd sang a solo very sweetly, after which our Pastor made a few remarks, bringing this part of the program to a close. Refreshments were then served. It was found on counting the offering, that it amounted to \$19.30.

The report of the circle showed that over \$200 had been raised during the year. At our regular meeting in October, two envelopes were handed to the Treasurer, one enclosing \$25, from F. Carey Bone, to make his sister, Mrs. M. F. Proctor, a life member of the Society, the other from Mrs. St. Dalmas, containing \$25, to make herself a life member. Since that time T. Carey Bone has paid another \$25, to make his sister, Mrs. R. D. Shanks a life member—so we have these three life members in memory of one who was herself a life member. This, with what has been paid to Home Missions, amounts in all to \$100, given by the children of our late sister Bone, in memory of their beloved and sainted mother. May this be an incentive to us as mothers to so live before our children that they may desire to help on the Lord's work in like manner.

L. M. HOOKER,

Secretary.

ST. MARY'S.—The St. Mary's Mission Circle held their Annual Thank-offering in the Baptist Church, on Tuesday evening, November 14th. Owing to the inclemency of the weather and a "tea-meeting" in one of the other churches, the attendance was very small, as was also the collection. But God overrules all things. The programme was all that could be desired. Mrs. (Rev.) Banton of Fullarton, helped greatly in making the programme a success. The programme consisted of the following:—

Opening hymn, "Jesus saves"; Bible reading and prayer, by the Pastor, Rev. P. H. Anderson; solo by Mrs. Banton, entitled "Keep me in touch with my Lord"; paper on Bolivia by Miss M. Deimage, showing the good work being done on that field, by Bro. Reekie, music by the choir; Mrs. Banton gave a synopsis of the address given by Rev. J. G. Brown at the Woman's Convention, held in Toronto in the year 1898. It narrated the work done in India, especially on the Akidu field. The remarks being based on the theme "Do Missions pay?" The address throughout was interesting and instructive, and it had a tendency to make those who were present have a warmer feeling in their hearts for Missions; solo by Mr. Wm. Richards; an address by Mr. S. H. Mitchell; solo by Mrs. Banton, entitled "Nearer my Home." Collection amounted to \$3.23. Meeting closed with prayer by Deacon Richards.

MRS. W. J. TATE,
Sec'y-Treas.

INGERSOLL.—Baptist Tabernacle Circle held their Annual Thank-offering service Wednesday, November 1st. After devotional exercises, led by our President, Mrs. Grant, and a piece of music by Misses Reader and Darker, a Home Mission exercise was given in which a large number took part, showing our various Home Mission fields, where they are, what they are doing; and who the Mission is among. It was very interesting and profitable, following this about twenty young girls gave us a Home Mission chorus, which was appreciated very much. At this juncture of the meeting our Pastor introduced to us the Rev. Dr. McLaurin, who was present to give us an address on the work of Foreign Missions. His address was listened to with great attention by the large audience present. He told us of the field when he first entered it, 30 years ago, and contrasted it with the present time. It gave us courage to see that God's promises were being fulfilled to us. "Cast thy bread upon the waters and thou shalt find it after many days." At the close of Dr. McLaurin's address the collection was taken, amounting to \$17.67. Portions of Scripture were read, which were enclosed in the offering. The meeting closed with "Praise God from whom all blessings flow" and prayer by Mr. Grant.

JESSIE READER,
Secretary.

PETERBORO'.—We think it is time the readers of the Link heard from the Murray Street Mission Band in Peterboro'. It is some years since we have written, but we have been very busy all the time. Our Band never thinks of giving up working for Missions. Our year closed with the month of August, and we raised a little more than \$92.

To open our new year we held a public meeting in

September, and took up a special collection for the "Lepér Fund" of \$6.05, we hope to add more to that fund during the year.

Two of our most active workers have been honored with "Life Membership Certificates" since last winter.

We wonder what our Band leaders are doing regarding "Baby Bands," for information along this line, we refer you to the October Link. As this is the month when we seem to realize that "it is more blessed to give than receive," cannot we do something special in this new department?

Children of all ages are delighted with the dainty certificates that are given for the membership fee. The plan can be adopted to suit the needs of the individual Bands. We started a Baby Band last May, and we now have a membership of twenty-five, we hope soon to double that number. If you are interested and would like to try the experiment, write to us for a free sample of the certificates (enclosing stamps), or send us an order for a quantity, fifteen cents a dozen, postage included.

Address, Miss Ella Cochrane, Peterboro', or Mrs. C. W. King, Kingston.

A. W. A.

OWEN SOUND.—Home and Foreign Mission Circle Thank Offering Meeting.—The Annual Thank-offering meeting was held on the evening of Tuesday, Nov. 7th, and was very well attended. In the absence of the President, Mrs. Walker, our Associational Director presided, and a short programme suitable to the occasion was carried out.

The interest of the meeting, however, centred in the opening of the envelopes and reading of the expressions of gratitude to our Father. There is the ring of true heart-felt experience about these sentences whose writers are known only to themselves and God, and we always feel drawn nearer to one another and in fuller sweeter communion with our Lord and each other after such a meeting. Then, too, the spirit of thanksgiving pervades all the prayers and songs of praise and we go to our several homes with a new song in our hearts and on our lips.

The amount of money in the envelopes was about fourteen dollars (\$14.00) which, as usual, was equally divided between Home and Foreign Missions.

ALICE P. MORRISON,

Cor. Secretary.

Owen Sound Mission Circle and Band had the very great pleasure and privilege of listening to an address from our returned Missionary, Miss Baskerville, on the evening of Nov. 16th.

Miss Baskerville addressed the members of the Band at four p.m. and told the children some very interesting facts about that far-off country of India.

Tea was then partaken of in the lecture room by the

Circle members and their guest, thus giving the former an opportunity of becoming personally acquainted with one in whom they had long been interested.

In the evening the church was well filled by an audience who listened with the closest attention to a very clear and instructive talk on India, its people and peculiarities and most of all its need of the Gospel of Jesus—words from the heart of one who had lived there for some eleven years and who was herself an eye-witness to what she spoke of. Such words make deep and lasting impressions and carry force.

Mrs. Coram, First Vice-President, presided most acceptably, and the choir added to the enjoyment of the evening by giving several suitable selections. The collection amounted to \$9.62.—A.P.M.

NORWOOD.—Our Circle has not been heard from for some time but we are still living and quietly working away. We held our annual Thank-offering meeting on Monday evening, Nov. 20th. We were very much encouraged by a large attendance of the members and friends of the church. A good programme was provided. The President occupied the chair. Meeting opened with singing. In the harvest field there is work to do. Bible reading and prayer by the Pastor. A solo by Miss Addie Burley. The President gave a report of the Woman's Home and Foreign Mission Society. Hymn, "Jesus Saves." Then Miss Nicholl, a Presbyterian lady, who has spent five years as teacher in the Indian school at Regina, gave an excellent address on the condition of the Indians of the North-West, showing the need of the Gospel among them. A solo by Miss M. McNaughton was followed by a paper on "Systematic Giving," by Mr. R. Mann, one of the modelites of the town and a member of Gilmour Memorial B. Church, showing why we should give and how we should give. Miss Ada Blewett of Havelock gave a paper on the condition of heathen women of China, Africa, Mexico and South Sea Islands, both of those papers will be very helpful to mission workers. All the addresses were very interesting and instructive and was listened to with the greatest attention. After singing "God be with you" and benediction pronounced, cake and coffee was served. Collection, \$5.15.

PINE GROVE.—The Woman's Mission Circle held their annual thank offering on Nov. 25th.

It was announced from the pulpit on Sunday, and an invitation given to all interested in the work.

Dinner was served about one o'clock, p.m., after dinner a very interesting programme was carried out, the Pastor, Mr. Bingham, in the chair.

Meeting opened with singing and prayer. A short report of the Circle was given by the President, Mrs. Messecar, two recitations were given by members of the Mission Band, several solos were given and other suitable music by members of the Band.

The Chairman made some timely remarks and read the 90th Psalm, then the offerings were received which amounted to six dollars, to be equally divided between Home and Foreign Missions. Then Miss Baskerville, our returned Missionary arrived, she being detained by the train being late. She gave us a very interesting account of the Mission work in India which all appreciated very much, and hope it will encourage us to do more and give more for this great work.

We sometimes feel discouraged and can but pray for a faith that will not shrink and that will take God at His word.

Secretary.

TORONTO.—The Ladies Mission Circle of the Dovercourt Road Baptist Church, held their Thankoffering service Wednesday evening, Nov. 29th. The meeting opened with prayer and singing, followed by a most interesting and instructive address given by Miss Tapscott. Her subject was Home Mission Work, but she spoke particularly of the work that is being opened up at Fort Francis. Mrs. Roberts gave a reading entitled, "The voices of the women from heathen lands." It was very appropriate and heart-searching.

The collection amounted to \$9.50.

Yours truly,

MRS. FINCH,

Acting Secretary.

ORANGEVILLE.—The Ladies Orangeville Baptist Church organized a Circle Oct 6th, with thirteen members. Officers: Hon. President, Mrs. Burrell; President, Mrs. Armitage; Vice-President, Mrs. Dr. McKinnon; Secretary, Mrs. A. Smith; Treasurer, Mrs. C. H. King; Organist, Miss Ida Mitchell.

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

Receipts from Nov. 16, to Dec. 15, 1899, inclusive.

FROM CIRCLES.—Ailsa Craig, \$5; Aylmer (\$13.80 Thank-offering, \$5.77 to complete Life-membership for Mrs. George Cross, \$5.03 towards another), \$18.80; Brooklin, \$3.30; Boston (\$14 Thank-offering, completing Life-membership fee for Mrs. Arthur Reid), \$30; Bracebridge, \$2; Brantford, First Ch. for Miss MacLeod, \$50; Burgessville, \$10; Cheltenham, \$16.40; Calton, \$17; Daywood (\$3.35 Thank-offering), \$8.35; Fonthill (\$3.70 Thank-offering), \$5; Grimsby, Thank-offering \$7.50; Gilmour, Memorial Ch. (\$7 Thank-offering, and \$5 from Mr. G. W. Mann), \$12; Gravenhurst, \$4; Hamilton, James St. (\$8.30 Thank-offering), \$22.30; Haldimand (99cts. Thank-offering), \$2.47; Listowel, \$7.20; Lakeshore, Calvary, \$12.30; London, Maitland St. (\$3.57 Thank-offering), \$6.01; Lindsay, Thank-offering, \$8.37; London, Adelaide St., Thank-offering, \$10.55; Lakeshore, Calvary, Thank-offering, \$8.35; London, Talbot St., Thank-offering (\$25 to make Mrs. Wellsted a Life member), \$29.05; Malahide and Bayham, \$5; Midland, partly Thank-

offering, \$6; Norwood, Thank-offering, \$2.15; Owen Sound (\$7.78 Thank-offering, and \$5.22 from Miss Baskerville's meeting after expenses were paid), \$13; Peterboro', Park St., Thank-offering, \$8; Parry Sound, Thank-offering, \$3; Petrolia, additional Thank-offering, 25cts.; Port Burwell, Thank-offering, \$5; Pine Grove, Thank-offering, \$3; Sydenham, South, \$5; St. Mary's, \$3.80; Stouffville, \$3.60; St. George (\$7 Thank-offering), \$13.55; Stayner, \$1.12; Sarnia, Thank-offering, \$13; Toronto, Immanuel Ch., Thank-offering, \$23.15; Toronto, Sheridan Ave., \$7.35; Toronto, Jarvis St. (\$73.55 Thank-offering), \$95.18; Toronto, Kenilworth Ave., \$6.10; Toronto, Western Ch. (\$6.55 Thank-offering), \$8.95; Toronto, Bloor St., Thank-offering, \$37.96; Bloor St. Y. W. Aux. (\$1.75 for Biblewoman), \$2.50; Toronto, Walmer Rd., \$10.34; Tilsonburg, \$5; Tiverton (\$2.50 Thank-offering) \$7; Westover, for a Biblewoman on Mr. J. A. K. Walker's field, \$16; Windecker, \$1; Walkerton (\$9.25 Thank-offering), \$14.50; Woodstock, Oxford st. (\$4.50 for "Engala Nokamma," and \$5.87 Thank-offering), \$14; York Mills, Thank-offering, \$5. Total \$635.45.

FROM BANDS.—Bewdley (\$2.50 for Bolivia), \$4.50; Delhi, for Dinamma, \$17.50; Hill-burgh, \$2.75; Langton, \$5; London, Talbot St., \$6.76; Petrolia, Thank-offering, \$5; Paisley, for K. Appalamma, \$8.50; Walkerton, 91cts.; Wiarton, 75cts. Total \$51.67.

FROM SUNDRIES.—Dundas Church, part of special collection at Miss Baskerville's meeting, \$7; London, Talbot St. Y.P.S.C.E., \$8.58; Toronto, Dovercourt Rd., S. S. special collection towards support of a girl in India, \$6.20; W. B. H. and F. M. S. of Manitoba, Qu'Appelle M.B. special for "Ruby" (M. Mamkyamma), \$2; Norfolk Association, Miss Baskerville's visit (collections \$47.15 less \$5.85 expenses), \$41.30; Investment Account, interest on temporary deposit (Miss Nellie Davies' gift), \$10.00; Interest on deposit on general account \$18.11. Total \$93.19.

Total receipts during the month..... \$780 31

DISBURSEMENTS.

To General Treasurer :

For regular work..... \$544 75

Extras :

Peterboro', Murray St. B. for work for lepers. \$5 80

Total disbursements during the month..... \$550 55

GENERAL ACCOUNT.

Total receipts since May 1, 1899..... \$3930 70

Total disbursements since May 1, 1899..... \$4846 52

SPECIAL ACCOUNT.—"Medical Lady" Fund.

Disbursed in Dec. per General Treasurer.

Bal. of special appropriation for Dr Pearl

Chute's medical work..... \$25 00

Total disbursements from this fund since May

1, 1899..... \$50 00

Balance is now..... \$121 46

NOTE.—Thank-offerings have been received from 41 Circles, 1 Band, one individual, and one "other organization," amounting to \$423.53.

VIOLET ELLIOT,

Treasurer.

109 Pembroke St., Toronto.

Let anger fail of breath,

And hatred find its grave ;

For Heaven still waits to give

As Heaven in old-time gave.

Good-will on earth ! Good-will

Among well-pleasured men,

Who carve the ways whereby

Their King shall come again.

—Edith Thomas.

 W. B. M. U.

Motto for the year:—"We are labourers together with God."

Prayer topic for January. For Parla Kimedý, the missionaries and native teachers and preachers, that their number may be greatly increased, and many souls won to Christ on that field. For our Woman's Missionary Societies.

Rev. J. Hudson Taylor is persuaded (so says the Miss. Rev.) that God's full time has come for a "forward movement in China, to obey more fully the command to preach the Gospel to every creature," and he urges as one consideration:—"The awful peril of the Chinese who are living and dying without Christ."

It seems as though this would apply to India as well as China. Why not a "Forward Movement" in all mission work? If this last command of Christ means anything it surely means that the Church shall move faster in this work than she is doing.

From a Bible study on Haggai, by the Rev. Hubert Brooke we cull the following:

"The man who refused to recognise the word "impossible" as being in his vocabulary, was the man who carried his arms through every nation of a hostile continent and brought all Europe to his feet. And the Church which refuses to write "impossible" underneath God's commands, is the Church which will carry its soldiers through every nation of the earth, and will prepare the world for being brought to the feet of Christ.

Let us recognise, at the outset, that God's commands are always human impossibilities. We can begin at the beginning. "Ye must be born again"; and we say at once, "Impossible, how can a man be born again?" We hear His call, "Be ye holy"; and we say, "Impossible, who can bring a clean thing out of an unclean?" We hear, "Go ye into all the world, and preach the Gospel to every creature"; and we say, "It cannot be done; it is impossible." Yes, all God's commands are impossibilities. We may write, and truly write, underneath every one of them three things. First of all, "With men it is impossible"—number one. Number two, "All things are possible with God." And number three, "All things are possible to him that believeth."

That has been God's way all through His dealings with the children of men. When one man, Moses, was commanded to bring out two million slaves from the land of the mightiest empire of the East, it was impossible; but when God commanded, and he obeyed, it was done. When Joshua was commanded to cast out seven nations, every one greater and mightier than his own, it was impossible; but when God commanded and Israel obeyed, it was done. When Gideon, with 300 men, was told to scatter to the winds 135,000 Midianites, it was impossible; but he did it in the name of the Lord. When Jehoshaphat one time, and Asa another time, went with their little companies against the "huge host" and the "great company" of allied nations attacking them, what could they do? But when they waited upon the Lord the enemy was scattered, and Israel was delivered. From the first of them to the last God's commands are to men impossible; but when God is obeyed, the commands are fulfilled.

We are face to face to-day with a command on the same terms as those we have looked at and thought of before,—the command to evangelize the world. The title of this morning's subject is, "The Evangelization of the World"; and the addendum to the title is, in every mind here, "in this generation." For we have nothing to do with the generations to come. We have to do with our own and God's command concerning it.

As we consider this call sounding at our hearts' doors to-day to carry the Gospel to every creature, we find ourselves, as representing the Church of Christ, side by side and on parallel lines with, just in the same condition of Israel when Haggai's message was given to them.

They had come back from captivity with one command laid upon them. Have you ever noticed that? When the doors of the captives were opened to return from Babylon, and the king sent them back to their own land, he sent them back for one single purpose—he meant them to be men and women of one idea. (And those are the men and women who succeed.) And their one idea was this, "Who is there among you of all the Lord's people? The Lord his God be with him, and let him go up, . . . and build the house of the Lord God of Israel." So those 40,000 returned captives were carried through the wilderness, were brought in safety to their own home, were fitted and prepared of God—brought out, and set free, and established—for one purpose, that they should build the house of the Lord. Not a word was said from God's side as to any other purpose in the wide world but this. And if we ask of our risen Saviour for what one purpose, crowning all the rest and absorbing them all, He has called His Church out of darkness into light; for what one purpose He has released them from their fetters and set them free; why He has opened their prison doors, and brought them to Himself: I can hear His voice giving but one reason, five times over—the evangelization of the world by His ransomed people.

When Israel came back to the position of service, they began to prepare the foundation of the Temple—and they stopped. Instead of raising its walls, they raised objections. They said—as God heard them say, and as God has written in His Book for us—they said, "The time is not come, the time that the Lord's house should be built." We have heard it, we have perhaps said it, or we have thought it, to-day, "The time is not come that the world should be evangelized, that souls should be brought out of every human quarry of the world, and that the temple of the Lord should be built for His coming." We are side by side with those Israelites to-day. We who represent the Church of Christ, with a single call before us, have raised objections—as they did—and have said, "We may do a little, we would like to do more; but the time has not come to evangelize the world." "Fantastic" is the latest word, and "foolish" is next to it, attributed to those who believe it can be done, and who by God's grace mean to do it.

They raised an objection, and God sifted their objection. He always does. "Is it a time for you, oh ye, to dwell in your ceiled houses, and this house to lie waste?" Think of it—40,000 returned captives. Yes, they had had time to adorn their houses with handsome ceilings; but they had not had time to lay one stone upon another in the temple of the Lord. And if He looks at our ceiled houses to-day, and our progress and comfort in ease and luxury, contrasted with what was the case 100 years ago, well, our excuse stands no better than theirs did. Will He not say to us, as to them, "Is it a time for you, oh ye, to dwell in your

celled houses, and My great world-wide house still lies waste?"

He told them more than that. He sifted their objections, and then He told them what they got—what the fruit was of raising their objections against God's commands. He told them that their harvests were a failure, that their food and drink were unsatisfying, that their clothes were unwarming, that their labours went for nothing, that their wages went into bags with holes, and that the heaven was restrained from blessing, and the earth prevented from bringing forth its fruit. Because though they laboured diligently and in lawful things, yet they laboured at lawful things to the exclusion of God's things, which should come first.

Is there anything like that with us to-day? We are like them in the call; we have been like them in the excuse; we have been like them in that God has known our thoughts. Have we been like them in the results? Think a moment. What results are we getting to-day? It is a day of the most marvellous Church organization which the world has ever seen. It is a day of the most conspicuous devotion to every form of Christian work here at home that the world has ever seen. We are amazed at what is done to-day. Just remember that we have thousands upon thousands, tens of thousands, probably into millions, of Christian workers in our British Isles. And what is the fruit of it? Is the fruit commensurate to the seed? Are we getting back a hundred-fold, or sixty, or thirty? Are we getting back a single-fold for what we are giving out? We are looking around, and we see and hear of divisions and of dissensions and discords amongst those that own the same Lord. They have time to quarrel about their own houses, because they have not given themselves to building God's. We see, one side, alas! and with sadness—with heart-breaking sadness sometimes—that superstition and sacerdotalism and sacramentarianism are taking away the glorious liberty of the children of God. And on the other side, we see a falsely so-called science, and a doubtful scepticism, and we may call it a half-taught criticism, that are eating away God's Word from God's people—and that amid the teeming multitudes professing to follow Christ.

What are we doing at home? I will take a single example, a town of 60,000 inhabitants. It is like many others in our country, and may well stand as an example of almost all. There are thirty-two Church of England Clergymen in it; there are eighteen or twenty Nonconformist Ministers; they have, on the average, from thirty to forty helpers working with each one of them—Sunday-school teachers, district visitors, Scripture readers, Bible-women, nurses, open-air workers, and tract distributors. Thus, on the average, there are 2,000 Christian workers for 60,000 souls, so that every thirty in that place have got some one running after them. But out in the heathen world there are still 800 millions of whom we are told that they have not yet heard the Word of Christ. Have we not turned every one to our own house, and left God's house lying waste?

Are you satisfied with the fruits of your own labour? Do you find, for this wondrous work that God's people are doing at home—do you find a satisfying answer? Do we not mourn over this, that there are but few, comparatively speaking, that are converted; and few converted that care to be consecrated; and few consecrated that care to be at work for the

evangelization of the world? Are we satisfied? Can God be satisfied, while half of the world is without the knowledge of His Christ? Let us think of that. Is God, our God, any more satisfied with His Church to-day than He was with His people when they left His house waste, and were running after their own? Think of it for yourself. Supposing you went away from home for nineteen years, and you left a capable servant in charge of four acres of land, and you told him to keep them for your benefit. But when you came back, after nineteen years, you found a fledge planted right across the middle, so that one-half could never be touched at all; and a smaller hedge down the middle of the half that was left, and over one portion of that just a seed here and there, cast in almost by chance. And suppose ninety-nine hundredths of that man's powers—aye, nine-hundred-and-ninety-nine thousands—spent on the little acre of land where his own cottage happened to be built, would you be satisfied? Now carry this picture further. Consider it as Christ does to-day. Instead of four acres, you have all the world; and instead of nineteen years you have nineteen centuries. And that is what He sees to-day. Oh, He cannot be satisfied. And if He is not satisfied, we had better not be satisfied either—until we begin to rise up and do what He would have us do.

Now, personally, I am strongly convinced that unless a man believes a thing to be really possible he will never put his heart into the doing it. We must be convinced, first, that the work before us can be done; or we cannot put our hearts into the doing of it. Sometimes faithful workers, noble labourers, have been put into a new sphere of work quite beyond their powers; sometimes a man placed in charge of a parish of 20,000 of our abject poor has let his hands hang down, and his knees become feeble. He has said, "It cannot be done"; and he has done nothing. We must believe a work can be done, if with our hearts we are to do it.

Now, in suggesting that this evangelization of the world can be done—is that any new thing? Are we inventing it in 1899, or have we invented it during the last ten years through the Student Volunteer Movement? Oh, no! Sixty-three years ago the American Board of Missions met for their annual meeting in Hartford, United States, and they passed this Resolution:—"In view of the signs of the times, and of the promises of God, the day has arrived to undertake a scheme of operations, looking towards the evangelization of the world, based upon the idea of its speedy accomplishment." And that was spoken sixty-three years ago. It was a noble hope and prospect. It was a living seed, but it has lain in the keeping of the half-dead, slumbering Church for the last sixty-three years. Shall it be planted out, and shall it begin to live to-day? It is no new idea. Go back further still, centuries further, and you see it is as old as the day when the Lord ascended to heaven, and gave His parting command to do it.

But not only is it the Lord's command, and therefore true; but it has been before God's people for nineteen centuries, and therefore is not new. Is it practicable, and can it be done? I take the words of one who knew the heart of his fellow-countrymen well, and who laboured for Home Missions as perhaps no other man has done in this century—the great and good Lord Shaftesbury; and this is what he says: "In the latter part of these eighteen centuries the Church of Christ has had men enough, and means enough,

and opportunity enough, to evangelize the world fifty times over." That is what he said, and he was a man who knew.

Is it possible? Is it practicable? Can it be done? We are sometimes wise if we learn a lesson from the children of this world. I notice, and so do you, that when a political idea seizes upon the minds of men as a desirable thing, they consult together as to the question—whether it is a practicable thing; and when those things are settled, that it is desirable and is possible, I find that they rise up and do it. There is a political aim like that, just sent forth through our land—a political aim, and a good one, from my point of view. It would be well, they say, if our representatives in Parliament were men of sound Protestant principles. And because they think it is well that they should be—desirable, therefore—and they think it can be done—possible, therefore—they rise up to do it. And what are they doing? They are calling out, in every constituency of our land, so I read, for what they call a Protestant hundred—pledged to this one thing, that, so far as it lies in their power, a Protestant shall be sent to the House of Commons. That is very simple, and very practicable, and I trust it will be very prosperous. God grant it.

But I have another thing to say. Is there any reason, in heaven or on earth, if men with a few months' notice can carry out a thing like that, why the Church of Christ, with more than eighteen hundred years' notice, cannot gather throughout the land missionary hundreds, pledged to this one thing: that out of their midst, out of every hundred, one shall go forth to the mission-field of the world? And do you know what that would mean? They say to-day that there are forty millions of Protestant communicants in the world. Take off half, if you must, as mere professors; and take another half, if you will, as doubtful adherents; may we not suppose that ten million out of the forty million (communicants, mind you), are whole-hearted enough to desire to spread the Gospel through the World? And if they were gathered into missionary hundreds, and sent forth one from every hundred: what would it mean? A hundred thousand missionaries for the foreign field! And if half of them failed, still fifty thousand missionaries for the foreign field! On this simple principle, that wherever a Church has a hundred communicants, they band themselves together to pray and to labour for this; wherever a Church is too small, then, like Israel of old on the Passover day, let it and the neighbouring Churches next unto it unite, until they have a hundred communicants. Then let them pray to God that He will call one out of their midst to carry His Gospel to the world, so that the world shall be evangelized in this generation. And as for support—why, let each of the remaining ninety-nine give one-hundredth of his annual income to supply the needs of the outgoing one: and thus there will be enough and to spare. It could be done, and done easily. And if God touches His people's hearts it will be done before this generation has run its course.

It would mean a new state of things. It would mean a change for us for Israel in Haggai's story. But remember this. If forty thousand Israelites said they could not build the temple of God we are almost inclined to laugh at their excuses. But they might laugh at ours if we say that forty millions of Protestant communicants cannot carry the Gospel to the whole world. It can be done. By God's grace let us do it. We will not look at the money—that is

settled at once. We will not even consider the organization. If one hundred thousand, or fifty thousand were given us to go out in the next few years, it would mean increased organization. Instead of half of one side of Salisbury Square, we might want all four sides for offices alone. God hasten the day. And if His people rise up throughout all Christian lands to do His will, it can be done; and by God's grace it shall be done.

"Well is it to be so utterly at rest in God, and the one great circumstance of life with which we have to deal, and to be satisfied with whatever he may send or permit—having no will apart from His, which is always wisest, always best."—M. G. Guinness.

"Oh, to have no Christ, no Saviour!
No rock, no refuge nigh!
When the dark days round thee gather,
When the storm sweeps o'er the sky.

Oh, to have no Christ, no Saviour!
No hand to clasp thy own!
Through the dark, dark vale of shadows,
Thou must press thy way alone."

We cannot realize the above, yet it is true in the case of millions of women in heathen hands. Think of it as the New Year dawns—and ask and answer the question—What can I do to give them the Christ, the Saviour?

Young People's Department.

MISSION BAND LESSON.

RAMACHANDRAPURAM.

This station suffers a little from having a long name. In speaking about our Telugu work one is inclined to dwell upon those places where the name is short and easily pronounced. But we must not let these six syllables awe us, but try and get accustomed to saying Ramachandrapuram. Where is it?

Ans. 1.—It is twenty miles south-west from Cocanada, and can be reached by a road which skirts canals most of the way, and is shaded by beautiful trees. But the pleasantest way to reach it is on one of our Mission boats, which will take eight hours from Cocanada. This field lies in the rich delta of the Godavery River, and the country is covered with a net work of canals. It is thickly settled with people, 650 to every square mile. Ra-ma-chan-dra-pu-ram is only a village, although it has 3,750 people.

Leader.—At first the Missionary at Cocanada had the oversight of this field. In 1892 it was decided to have a resident Missionary in this district. Who was appointed to take charge of it?

Ans. 2.—Mr. McLeod. When he and his wife first went to Ra-ma-chan-dra-pu-ram, they lived for nearly a year in a house, the walls of which were made of mud and the roof of bamboo poles and plam leaves. The floor was made of mud, and both the roof and walls were badly eaten with white ants. They must have been glad when their Bungalow was finished and they had a comfortable house to live in.

Leader.—There is a picture of this house in the "Link," for February, 1898. Did they remain here long?

Ans. 3.—For a few years Mr. McLeod worked with zeal and courage among the people of the village around, and had the joy of welcoming a few into the church of Christ. Mrs. McLeod suffered so much from the climate that she became seriously ill, and in 1895 Mr. McLeod was obliged to leave India and bring her to America. The same year Miss Hatch was appointed to take charge of the Women's work. In the "Link" she has told us a good deal about the people she meets.

Extracts from "Link" for Aug. or Sept. or Oct., 1897.

Leader.—After Mr. McLeod left, Mr. Walker spent some time in Ramachandrapuram, and in the beginning of 1898, Mr. Davis took charge of the station. What does he tell us of the change he noticed?

Ans.—He says: "The Hindus of all castes are far more ready to listen now than they were ten years ago, and our young preachers are much better trained and more consecrated than their predecessors." The work done by the Samulcotta Seminary has altogether changed the character of the workers. The young men who have graduated from the Seminary have not only received an education, but they have learned to appreciate spiritual things. The Christians are beginning to realize that the Lord has commanded them to preach the Gospel.

Leader.—A Boys' Boarding School had been started before Mrs. McLeod left, and has been continued ever since. Who has charge of it now?

Ans.—Mrs. Davis takes charge of it, and the Sunday School in the compound. Ten of the boys joined the church last year. It is in these Boys' Boarding Schools that our future preachers and teachers are being prepared to enter the Seminary.

Leader.—Mr. Davis has the oversight of four churches, with a membership of 347. He has ten preachers to help him. In the Nalluru Church a band of young men go out every Sunday afternoon to preach and sing from house to house. For a time the Nalluru Church was self sustaining, but when the people living at Kaleru built a church for themselves, they could pay only the half of their pastor's salary. What does Miss Hatch write about the Kaleru church?

Ans.—She says: "I have just been out to Kaleru to the chapel opening. When I came to this field there were but one or two Christians of another Mission. Now we might almost say the Malapilly is Christian. They have had only 80 rupees' help from outside, and have built much of this chapel with their own hands; besides giving largely for more skilled workmen. It is of burnt brick, has only a thatch roof for the present, but they hope to put on tiles in time. The women have done the whitewashing after coming in from their day's work in the fields." A band of women from this church go out every Sunday to preach and sing in the town.

Leader.—Fortunate Malapilly, which I think means that part of the village where the malas live. The Brahmins and Sudras may look on them with scorn, but they have chosen the true riches, the true noble position, and are working to be kings and priests unto God. Mr. Davis, who is a man of tremendous energy, is finding much joy in his work. He spent 113 days touring last year, and baptized 36. What is Miss Hatch's work?

Ans.—She carries on a Sunday school in one part of the village and has charge of a school called the Cockshutt Girls' School, in which there are about

15 scholars. She has five Bible women under her and two teachers. She says of one of them: "G. Martha is a teacher and a Bible woman and keeps a house so clean and tidy, that when I go to put up there for a day I feel no special discomfort. She is associate teacher in a school with her husband, where she has promoted pupils into the 4th standard, and where pupils are from Christians, Malas, Mohanmedans and Sudras. The credit of this is all due to her; for her husband, though an intelligent man, was ignorant of his letters when she married him, and she taught him too. Besides this she does Bible work in six villages, where the Komma women especially, listen to her with great gladness." Miss Hatch also examines the children in the 12 village schools on the field. She spends a good deal of her time visiting the many villages and speaking to heathen women. She has a boat of her own called The Elizabeth, and spent 94 days last year on tour.

Leader.—I must tell you about a Telugu called Lakshmaya who lived on this field and it will close our Band Lesson. Lakshmaya was an outcast, a grass-cutter who was nearly always drunk. But when he heard the Gospel Message he received it and the love and power of Christ came into his soul and changed him. "He rose early, cut grass all morning and sold it at noon to the large land owners and high-caste men, then preached Christ in the afternoons and evenings." One day when he had laid down his bundle of grass on the spot pointed out by his high-caste customers, and picked up the coins thrown to him, it occurred to him he might tell them about Christ. At first they were amazed at his presumption, then they became so angry at him daring to instruct them that they rushed at him with sticks to beat him. Instead of running away he turned his naked shoulder to them. And when they were astonished at the change in the drunken man they knew of old, he answered them in the words of Stephen, Acts iii: 48-51. "Where did you learn such wisdom?" asked one of the Brahmans. "God from heaven put it into my heart," said Lakshmaya. "He has changed me, the poor drunkard, and given me a new heart. He can change you and fill you with humanity instead of pride; with truth instead of lies, and with love instead of hate." In a short time he won thirteen of his fellow countrymen to believe on Christ. Mr. Laflamme, who writes about him, says: "He is a regular Billy Bray, his mouth is full of songs and his soul of joy."

AMELIA MUIR.

Montreal, Dec., 1899.

JAPAN.

Leader—Where is the Empire of Japan?

Ans.—In the Eastern part of Asia.

Leader—Of what does it consist?

Ans.—Four large islands, and more than three thousand smaller ones.

Leader—How many people live there?

Ans.—Nearly forty millions.

Leader—By what other name is Japan called?

Ans.—The "Land of the Rising Sun."

Leader—What were the native religions?

Ans.—Shintoism, or the worship of many gods, is the most ancient; but Buddha has now more temples and followers.

Leader—Is Japan an old country?

Ans.—Yes; it was well-known in ancient history before the Jews were carried as captives to Babelon.

Leader—Who first tried to convert the Japanese from heathenism?

Ans.—Roman Catholics, in 1649, under Francis Xavier.

Leader—Were they successful in this mission?

Ans.—The new religion spread rapidly. Not only the common people, but the rich and noble became converts.

Leader—Tell of the ruler called Nobunga.

Ans.—He labored with great zeal to banish every one who still worshipped idols from the country, sending out a notice that all his subjects must worship the one true God or depart from Japan.

Leader—After Nobunga's death, did the Catholic religion continue to prosper?

Ans.—No: the next governor feared that the Catholics were trying to become the highest power in politics, so they might hand over the country to Spain. He banished every foreign priest, closed all the churches, and tried to stop all preaching. Being angry because his commands were disobeyed, he crucified a great number of the native teachers and converts.

Leader—Did he succeed in stamping out the new religion?

Ans.—Thousands of the converts chose to die rather than deny their faith in Jesus.

Leader—What were they compelled to do?

Ans.—A cross was made of copper, bearing upon it the name of Christ, and laid before them. One by one they were asked to trample on that precious Name or be crucified. Many were tortured to death, or burned alive, nailed to wooden crosses. Others were flung from a high rock into the sea, or buried alive in deep pits dug for that purpose.

Leader—What was the result of this bitter persecution?

Ans.—The names Christ and Christian were hated and feared all over the land for nearly 300 years afterwards.

Leader—What terrible notice was placarded all over Japan?

Ans.—"As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan! Let all know that the King of Spain himself, or the Christian's God, or the great God of all, if He violate this command shall pay for it with his head."

Leader—What other means were adopted to keep out the new religion?

Ans.—No foreigner was allowed to enter the country, and no native to leave it on pain of death.

Leader—Did any one succeed in entering Japan?

Ans.—In 1709, an Italian priest persuaded the captain of a sailing vessel to put him on shore. He was at once taken prisoner, closely questioned and threatened, then confined in a prison, where he lived for several years, and at last died without being able to preach to the people.

Leader—What event took place in 1853?

Ans.—Commodore Perry, of the United States Navy, sailed up to Japan with seven war-ships. He was told to depart, but replied that he had a letter from his President to the ruler of Japan, and would return the next year for the answer.

Leader—How was this letter received?

Ans.—Very unwillingly at first but when Perry returned in 1854, a treaty was made with the United States to allow her vessels to trade at certain seaports of Japan.

Leader—Did other nations follow in similar treaties?

Ans.—The country so long shut up was now opened for commerce, and missionaries soon followed to bring the "glad tidings of great joy."

Leader—Were they made welcome?

Ans.—At first they were coldly received and looked upon with suspicion, but the desire for western education was so great that the young people of Japan eagerly sought admission to their schools.

Leader—Who was among the first missionaries?

Ans.—One of the officers of Perry's vessel in 1853, named Goble, afterwards returned to preach the Gospel.

Leader—Who was the first Protestant convert?

Ans.—A soldier named Wakasa. He saw a Bible dropped on the water from one of the American ships and getting hold of it began to study it secretly.

Leader—What effect did it have upon his life?

Ans.—It made him a believer in Jesus Christ several years before he saw a missionary. In 1856 he was baptized on profession of his faith.

Leader—Tell of the intended murder of a missionary?

Ans.—A desperate man, who hated the Christians, determined to kill Rev. Mr. Enzor. He attended his meetings to do this wicked deed, but the power of the Gospel story convicted and converted him. He at once professed Christianity and was faithful to Christ under the bitterest persecution.

Leader—Was there any more opposition to the missionaries.

Ans.—In 1883 a society was organized with the object of driving the religion of Jesus Christ back into the sea. It drew within its ranks Buddhists, Shintoists and other unbelievers. Infidel books and papers were freely circulated, and great harm done to their readers.

Leader—What was the direct result of this opposition?

Ans.—It drew the Christian workers of all denominations nearer together and that union of heart still prevails. It can truly be said of them, "See how these Christians love one another."

Leader—What about medical missions in Japan?

Ans.—They were much needed and greatly welcomed as the native doctors often did their patients more harm than good. Several hundred young men have been sent from Japan by the Government to study medicine in English and American Colleges.

Leader—What is the flag of Japan?

Ans.—A picture of the rising sun, and that banner has been bravely carried in many a battle by its soldiers whose successes in warfare have won great admiration from all countries.

Leader—Have the Baptists any mission work in Japan?

Ans.—Both English and American Baptists were early in the field and their work has been very successful. Rev. Nathan Brown, an American Baptist, was one of the first to translate the Bible into the Japanese language.

Leader—What lessons should we learn from these few facts about mission work in Japan?

Ans.—That God will surely win the victory over Satan and fulfil His promise to bless the faithful preaching of the Gospel. His Word shall not return unto Him void. We must receive and believe the Bible ourselves and then send it to the "other sheep" who are still outside the Good Shepherd's fold.

Ottawa, December, 1899.

SISTER BELLE.

NEWS FROM BANDS.

CHATHAM MISSION BAND.—We have a good live Band with a membership of forty. We have collected \$24.74, paid home missions \$12.00, foreign \$10.47. Made a text quilt and raised \$10 on it and made life member of our Secretary; sent the quilt to the school in Grand Ligne. Have had very interesting meetings, readings, and talks on missions by our older members, and teaching the children about our work in India, where we support a student.

CLARA SAINSBURY,
Secretary.

BRAMPTON.—Willing Workers Mission Band held their regular meeting on the 25th of Oct. After the usual opening exercises and business which was conducted by our President, Miss Pratley, we had a good programme of solos, recitations and readings, and last but not least, an address by our pastor, which was listened to attentively and enjoyed. The prospect for the coming year is encouraging. Besides supporting the student we hope to do something extra to help on the Forward Movement. Band closed with an attendance of 28. Collection 53 cents.

ETTA BARTLETT,
Secretary.

OWEN SOUND.—The Carey Mission Band held its annual entertainment on the evening of Thanksgiving day, October 19th. The program consisted of choruses, recitations, dialogues and a fancy drill.

A recitation by a group of girls. The "Tabernacle" deserves special mention. Also a dialogue by four girls, introducing the dress of a Hindu woman and girl.

A quartette "The Homeland," by members of the choir was very much enjoyed, as was the program throughout. Silver collection was received, amounting to \$15.50, which substitutes the contribution of the Band towards the support of their student at Samulcotta Seminary.

The Band as usual found the aid of the Bureau invaluable in procuring suitable selections, and warmly appreciated Mrs. King's helpful suggestions, and untiring assistance.

The annual meeting of the Carey Mission Band was held on the evening of November 10th.

The following officers were elected for the ensuing year:—President, Miss Maughan; Vice-president, Miss May Ham; Secretary, Miss Ruth Clay; Treasurer, Miss Eva Pearce; Corresponding-Secretary, Miss Lottie Day.

LOTTIE DAY.

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Coming home.—Rev. J. R. and Mrs. Stillwell.
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Ramachandrapuram.—Rev. John E. and Mrs. Davis and Miss S. I. Hatch.

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(The salary of Rev. J. E. and Mrs. Davis is provided by the Manitoba and North-West Baptists, through their Woman's Board,

FOR MARITIME PROVINCES.

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