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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 Sun

MAY, 1899.

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CLIPPY 20

PUBLISHED
IN THE INTERESTS OF THE
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OF CANADA.

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TORONTO, ONT.

THE Canadian Missionary Link.

VOL. XXI. |

TORONTO, MAY, 1899.

| No. 9

The sketch and portrait of Miss Johnstone were furnished by a friend without her knowledge.

Dr. Clough of the American Baptist Mission in India, reports 450 baptisms in February.

Nine-tenths of the people of India live in villages.

Miss Baskerville will not be at home in May as was expected. She has decided to remain till Fall.

"What's the matter with this country (India) is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less, due to the unnatural treatment of women. So long as the system of infant marriage, the prohibition of the re-marriage of widows, the life-long imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead and worse than dead. It is right here where the trouble is, and not in any political considerations whatsoever."—*Rudyard Kipling*.

The advance of China is most strikingly shown in the increased demand for books on western science and learning. To supply the calls for this sort of literature the old printing houses have been overtaxed, and many new ones started. Bookbinders have advanced their prices, and the price of paper has risen. Nineteen books on western learning have been published in Szohuan, the most western province in China, and the number of native newspapers has quadrupled in three years! The Society for the Diffusion of Christian and General Literature among the Chinese, last year printed more than 37,000,000 pages, and the Presbyterian Mission Press in Shanghai printed 45,000,000 pages.—*Baptist Missionary Magazine*.

CONVENTION NOTICES.

DELEGATES.

Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one

delegate. These delegates must be full members of the Society, that is, either life-members or contributors, of at least one dollar a year to the Woman's Foreign Mission Society.

CERTIFICATES.

Railway certificates can be obtained from agents at starting points, on purchasing a first-class, full rate (one-way) ticket. If delegates travel over two lines it will be necessary to purchase tickets and obtain certificates from each railway. These certificates must be surrendered to ticket agents at place of meeting ten minutes before train time, when return tickets will be issued at one-third fare. The certificates are only good for use three days after the meetings close and if the delegates go and return on the same line.

BILLETING.—The Church at Ingersoll is looking forward with interest to the coming Convention and are praying that God's richest blessing may be with us.

We extend a very hearty invitation to each Circle to send their full number of delegates, and billets will be sent. The Billeting Committee at Ingersoll ask that all Circles will send in the names of their delegates as soon as possible to Miss Jessie Reader, Ingersoll; please be very particular to ascertain whether or not the delegates appointed can come, before sending their names, as it will help the Local Committee very much. If possible, state what day the delegates will arrive. All delegates are asked upon arrival to go at once to the Church, where they will register and be directed to their billets.

JESSIE READER, Sec'y.

SUGGESTIONS TO DELEGATES.—Do not wait till just a few days before the Convention to send in your names. After you receive your billet, if you find you cannot go, notify the Committee at once. It will also be well to send a card to your hostess, stating what time she may expect you.

BOARD MEETING.

Members of the Foreign Mission Board can leave Toronto, Tuesday, 16th, by the 2.10 train (G. T. R.), arriving in Ingersoll at 5.50, in time for the Board meeting at the Church at 7 p.m., not 9 p.m. as in last LINK.

OFFICERS AND MEMBERS OF THE W. B. F. M. BOARD OF
ONTARIO (WEST) FOR 1898-99.

President.....Mrs. Booker, Woodstock.
1st Vice-President..Mrs. Freeland, Toronto.
2nd Vice-President..Mrs. T. M. Harris, Toronto.
Cor. Secretary.....Miss Buchan, Toronto.
Rec. Secretary.....Miss Moyle, Toronto.
Treasurer.....Miss Elliot, Toronto.
Sec. for Bands.....Miss Tapscott, Toronto.
Bureau of Missionary Information, Mrs. C. W. King,
Kingston.

MEMBERS OF THE BAND.

Mrs. Thompson, Honorary Member; Mrs. Thos. White, Brantford; Mrs. Geo. Hill, Brantford; Mrs. F. Hansel, Hamilton; Mrs. G. W. Barber, St. George; Mrs. J. G. Goble, Woodstock; Mrs. S. S. Bates, Toronto; Mrs. T. S. Johnston, London; Mrs. W. H. Porter, Brantford; Mrs. Wm. Davies, Sr., Toronto; Mrs. C. Starr, Toronto; Mrs. Wm. Craig, Port Hope; Mrs. P. A. McEwen, Berlin; Mrs. W. J. Robertson, Toronto; Mrs. J. Firstbrook, Toronto; Mrs. Sinclair, Toronto; Mrs. C. T. Stark, Toronto; Mrs. Forbes, Grimsby; Mrs. S. Dadson, Paris; Mrs. A. P. McDiarmid, Toronto; Mrs. W. J. McKay, Stratford; Miss Alexander, Toronto; Miss Nichols, Peterboro; Mrs. Mrs. Chas. Raymond, Guelph; Miss Rogers, Toronto; Mrs. A. H. Newman, Toronto.

NOMINATIONS.

The Corresponding Secretary and Treasurer are appointed by the Board. The other officers and the first five members, namely, Mrs. Thos. White, Mrs. Geo. Hill, Mrs. F. Hansel, Mrs. G. W. Barber, and Mrs. J. G. Goble retire this year, but are eligible for re-election.

All nominations and resignations must be sent in writing to Miss Buchan, 165 Bloor St. East, Toronto, before Tuesday, the 16th of May, or else handed to her on the morning of the 17th. It is important that all who make nominations should give their reasons for doing so.

A. MOYLE, *Rec. Sec.*

Programme—Women's Convention, Ingersoll,
May 17-18.

WEDNESDAY, MAY 17TH—HOME MISSIONS.

Morning Session, 9.30 a.m.

- 9.30-9.55. Prayer Service led by Mrs. W. H. Porter
Brantford.
- 10.00. Opening Exercises of Convention.
Hymn.
Scripture Reading—Mrs. James Grant, Ingersoll.
Prayer.
- 10.15 Address of Welcome—Mrs T. A. Menhennick.
- 10.20. Associational Reports.
- 11.05. Reports of Rec.-Sec., Treas., "Visitor,"
"Bureau," and Statement of Indian work.

- 11.30. Election of Officers and Members of Board.
12.00. Adjournment.

Afternoon Session, 2 p.m.

- 2.00-2.25. Prayer Service led by Mrs. Cohoe of New
Durham.
- 2.30. Hymn.
Prayer.
Minutes of Morning Session.
- 2.45. President's Address.
- 3.00. Report of Cor. Sec., Mrs. Jesse Gibson, Toronto.
- 3.20. "Speak unto the Children of Israel that they
go forward."
- 3.40. Hymn. Offering.
- 3.45. Discussion conducted by Mrs. J. I. Bates of
Woodstock. Subject—Giving.
- 4.30. Adjournment.

4.30 P. M.

- a. Conference of Mission Band leaders—Conducted
by Miss Tapscott, Secretary of Bands.
- b. Conference of Directors led by—

Evening Session, 8 o'clock.

Hymn.

Scripture Reading—Miss Dicklow, Prin. of Moulton College.

Prayer—Rev. James Grant.

Minutes of Afternoon Session.

"Moulton College"—Mrs. John Lillie, Toronto.

Hymn.

Address—Prof. Jones H. Farmer, McMaster University.

Offering.

Hymn—Benediction.

THURSDAY, MAY 18TH.—FOREIGN MISSIONS.

Morning Session, 9.30 a.m.

- 9.30. Devotional meeting led by T. M. Harris, Toronto.
- 10.00. Praise—"Hark, the Glad Sound." Hymn 102.
Reading of Scripture.
Prayer—For the presence and power of the Holy Spirit.
Appointment of nominating committee.
President's address, Mrs. Booker, Woodstock.
- 10.35. Annual Reports.
Recording Secretary, Miss Moyle, Toronto.
Treasurer, Miss Elliot, Toronto.
LINK, Mrs. A. H. Newman, Toronto.
Bands, Miss Tapscott, Toronto.
Prayer—Thanksgiving and prayer for future blessing, Mrs. Bingham, Walsh.

Praise—Come Thou Fount. Hymn 177.

11.20. Paper, Bolivia, Mrs. H. L. Stark, Toronto.

11.30. Reception of Delegates from Sister Societies.

Letters of Greeting.

Praise—Blest be the tie that binds. Hymn 463.

Prayer—For the spread of the Gospel in every land—Mrs. Hartley, St. Thomas.

12.00. Adjournment.

Afternoon Session, 2 p.m.

2.00. Praise—Come sound His praise abroad.

Hymn 18.

Prayer—That we may be able to go forward in the work in India, Miss A. Hatch, Woodstock.

Minutes of the Morning Session.

Report of the Nominating Committee.

Prayer—For the Holy Spirit's guidance in all the business of the Board.

2.30. Annual Report of Cor. Secretary, Miss Buchan, Toronto.

Prayer—For our Missionaries in India, Mrs. J. G. Goble.

For the native workers, Mrs. A. H. Newman, Toronto.

Praise—What a Friend we have. Hymn 406.

3.15. Conference on the best method of gathering in the offerings. Conducted by Mrs. T. M. Harris, Toronto.

Open Discussion, led by Mrs. C. J. Holman, Toronto.

Praise—More love to Thee, O Christ. Hymn 337.

Prayer—For deeper consecration of the women in the home churches. Mrs. S. Dadsen, Paris.

Address—"Duties of a missionary's wife." Mrs. J. A. K. Walker, Pedapuram, India.

Collection—

5.00. Doxology. Adjournment.

Evening Session, 8 p.m.

8.00. Praise—All hail the power of Jesus Name.

Hymn 161.

Reading of Scripture. { Rev. R. R. McKay,
Prayer. Woodstock.

Minutes of Morning Session.

Address. Mrs. J. A. K. Walker, Pedapuram, India.

Collection.

Praise.

Benediction.

WHAT RETRENCHMENT MEANS IN INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADAN APALLE, INDIA.*—Missionary of the Reformed Church in America.

"Self-support among the mission churches" is, it is true, the apostolic plan, and none are working harder toward that end than the missionaries who are pushing the founding of native churches in India. To our joy steady progress is being made. In church after church in India a majority of the members give one-tenth of their income for church support and evangelistic effort. Is that exceeded in happy, Christian America? But even the tenth makes but a small aggregate here, for the average income is so scant. "To the poor is the Gospel preached," has always been the glory of Christianity. Even under the preaching of the Apostles, "not many mighty, not many noble" were called. In India, too, God had chosen the weak things of the world to confound the mighty. But the mighty are not yet confounded. It is still the weak. As yet those of our converts who have any property are, usually, in some way, stripped of it all, on embracing Jesus Christ as their Saviour. In few of our up-country congregations is the average total income of our members equal to seven dollars per month, while in hosts of our small village congregations the total income, per family, is not twenty-five dollars per year. And in these last three famine years often the village catechist, or pastor, himself on a salary from three to six dollars per month for self and family, has had, out of that sum, to keep a pot of conjee, or gruel, boiling all the day, to deal out a little to the hungry or starving of his flock, or of inquirers.

What does retrenchment mean in India? I will give you a few composite photographs taken from those working in different missions, and from these safe general conclusions may be drawn, without a tedious array of statistics.

THE DISAPPOINTED HOPE.

"Good news, wife, good news," called Mr. G., as he sprang from his horse on which he had ridden twenty-three miles from a trip in the district. "The people of three hamlets near Kotur have given up their idols, pledged themselves to observe the Sabbath, and to obey all Christian teachings so fast as they are taught them. They promise to send their children to school to learn to read the Bible and Christian books, and I have promised to give them two teachers, for two of the hamlets are near each other, and one school will do for both. They are in hereditary servitude to the head man of the neighboring caste town, and are wretchedly poor, but they seem to be really in earnest. We shall get hold of their children, even if we do not make very intelligent Christians out of the older people. Now if that extra two hundred dollars that I asked for in the new year's appropriation comes, it will just cover the absolutely necessary outlay in these three villages, and in the two that I received last month, eighteen miles south. There is evidently a movement toward Christianity among these

*I have recently met, in conference, missionaries of fourteen different societies, and we have compared notes. We have had one another of our joys, yes, and of our sorrows, and disappointments too, for on many of those missions the ax of retrenchment has fallen, fallen heavily, for from 10 to 50 per cent. of the annual expenditure for work on the field has, in several instances, been cut off, and from the fullness of their hearts, and mine I speak.—J. C.

down-trodden people, and if we can only provide them with teachers, we shall see a grand ingathering. Thank God for giving us this opening, for which we have long been praying and working."

His wife tried to look glad, but failed, as she led him in for the cup of tea and slice of toast she had prepared since seeing him come over the knoll a mile away, and until he had had this refreshment she would not tell him of the home mail, with its freight of crushing news that had come during his absence.

He needed the refreshment, for even then his hands trembled as he held the letter and read the imperative orders for a ten per cent. retrenchment on the last year's expenditure, instead of his hoped for expansion, and then, putting his head on his hands, the strong man sobbed. "Then these seekers to whom I have promised the bread of life must go back and feed on their old ashes. O God, what does thy Church mean thus to play fast and loose with thirsty souls—to send me to proclaim in all this district 'Ho, every one that thirsteth, come ye to the waters,' and then strike the cup of the water of life from their lips as they bend to drink. Merciful Jesus, show Thy Church what they are doing."

THE ABANDONED MISSION SCHOOL.

The heart of Mr. K., missionary at Tenевur, had been greatly gladdened two years before, by the reception of a petition from the town of Bibinagar, twenty miles west, signed by the leading inhabitants, Brahmans, merchants, artisans, farmers, begging him to take under his charge, as a mission school, an Anglo-vernacular school which they had established a few years before for the education of their sons. They expressed their perfect willingness to have him introduce the Bible, as a text-book, in each class, every day, for they had noticed that the study of the Bible elevated the character of those who studied it, even though they did not become Christians.

He found these people in earnest. The fees paid by the boys entirely supplied the salaries of the present masters. The missionary put in better teachers, and added a new Bible master. In two years the people had grown to appreciate the school so much that higher fees could be collected. But, with the Bible master, it still required one hundred dollars per year from mission funds to keep it up. It was worth it. Christianity was gaining its first foothold in that town, in that taluk, or county. The people were listening with respect, and attention, and interest, to the weekly preaching.

Then a heavy letter came from the home board; heavy with heartache. "Retrenchment, immediate, must be made at all the stations." The proportion falling on Tenевur was Rs. 1,000 (three hundred dollars.) Sadly Mr. K. went over every expenditure, out off Rs. 50 here, 75 there, 100 in another place; dismissed three native agents, though they knew of no other employment; and yet there was Rs. 300 (one hundred dollars) more that must be cut off. No other way could be found. The Bibinagar school had to be given up. The Bible teacher was obliged to leave. It was re-organized as a heathen school, and Bibinagar was enveloped in its pristine darkness.

THROU BACK INTO HEATHENISM.

"Jesus loves me, this I know, for the Bible tells me so," sang Sikamani (Crown-jewel), the little Brahman girl, as she entered her father's house from Miss R's

caste girls' school in Singapuram, and her musical voice rang through the zenana apartments. "Here, my lotus blossom, what is that you are singing? Who is Jesus? and what is the Bible?" asked her kindly-faced grandmother. "Come and sit down, and tell us all about it."

It was a leisure hour, and all the zenana women gathered, and seated on the mats around, listened while little "Crown-jewel" sang more of the beautiful songs Miss v. R. had taught them, in their own vernaculars. Then she told them all she had learned about that loving Jesus "who died that we all, yes, we women too, may be saved." Daily in this Brahman's home, in merchants' and artisans' homes, were such scenes witnessed since Miss v. R. had, one year before, opened the first Hindu girls' school in all that region. The school had filled its building in the Brahman street, and Miss v. R. had just engaged to rent another in the Goldsmiths' street, and open another school, and already scores of pupils had made application to be received.

Miss v. R. had come home joyously from completing the arrangements, making melody in her heart unto the Lord for giving her such opportunities, for she was already getting an entrance into one and another of her pupils' homes, to talk with their mothers and aunts. On her table lay the evening letters. One, from the secretary of the mission, she seized, opened, read, and sank into a chair, while disappointment and despair, too dry for tears, shook her slender frame. "Killing retrenchments ordered from home. No appropriations for Hindu girls' school. Must close them all from end of next month." That school cost Rs. 225, or \$75 per year. The new one would cost the same. But the home church was too poor to afford the \$150, so the order had come as to all those Hindu homes into which the light was beginning to steal, "Shut out the light, shut in the darkness."

DR. ANNA AND HER PATIENTS.

Dr. Anna B., sent out five years before, had opened out a very fine and desperately needed medical work in Bilanagar. Her hospital with twenty beds for in-patients was always filled, while the hundred out-patients daily were blest with her medicines, her skill, and her prayers. The seeds of the kingdom were daily sown in hundreds of grateful souls. Some seemed germinating. More patients were begging for treatment than she could possibly receive on her appropriations. She had sent a strong appeal for an increase in funds, and an assistant or associate, as the work was more than she could do. "Impossible. Funds not coming in. Can not keep up even present appropriations. Retrench 15 per cent. from January 1st. Imperative."

Sick at heart she went over every expenditure to see where she could possibly cut down. Medicines and necessaries for treatment must be had. A small reduction was possible in a few minor points, but on "diets of in-patients" must nearly the whole reduction fall. There was no help for it. Hereafter but ten of the twenty beds could be filled, for the people coming from distant villages were all too poor to provide food for themselves away from home. Ten beds were packed away, as they were vacated. The remaining ten were all filled with important cases, and Dr. Anna prayed for a hard heart, to enable her to refuse others.

"Will the dear lady doctor please come and see a dying woman in Kallur, four miles north?" A young mother, fourteen years old, whom native midwives had

horribly maltreated, from want of skill and knowledge, was what she found. Her life still might be saved by the utmost skill and care, if she could be placed in a hospital, not otherwise. "Bring her in on her bed. I will try." Half way back and Dr. Anna was stopped at a hamlet to see a young girl, terribly gored by a bull. "Bring her in too." As she neared the hospital a woman wrapt in a blanket tied as a hammock to a long bamboo, and "borne of four," was laid on the veranda of the hospital, with foot dropping off from gangrene, the result of the bite of a poisonous, but not deadly, serpent. The love of Jesus pulsed in Dr. Anna's heart. She could not say no. "Take her in," and so of two others equally needy who came. But how were they to be fed?

Dr. Anna had already devoted all she could spare from her small salary to purchase additional medicines for the growing throngs of out-patients. Now, to feed these, her suffering sisters, while they were being healed she gave up the more expensive articles in her own diet, meat, eggs, fruit, etc., and struggled on, giving her every energy to her increasing number of patients, and working harder, if possible, even on her un nourishing diet. Months thus sped by. One morning she fainted at her work, and fell upon the masonry floor of her hospital. An adjacent missionary was hastily called. An English doctor of experience and skill came from the large town near. "Nervous prostration and threatening paralysis, from overstrain and lack of nourishment. Must be put on the first steamer and sent home as the only hope," was his unhesitating verdict.

Her board had saved one hundred dollars by the cut, and paid two hundred dollars to take home the poor wrecked Dr. Anna B. The sick were deserted, and the hospital closed. The murmur went around the home land, "What a mysterious Providence that strong and vigorous Dr. Anna B. should be stricken down after only six years of service, and just when she was most needed."—*Missionary Review*.

EVANGELICAL FORCES IN BRAZIL

REV. W. B. BAGBY.

The first missionary work done in this country was that of the American Bible Society, sixty years ago. This was confined, however, to the work of a Bible agent, travelling over the coast region for a time and circulating here and there a limited number of Bibles and Testaments.

The first systematic and continued missionary effort was made at Rio Janeiro, when Dr. Kalley arrived from the Madeira Islands, in 1856, and began preaching. Dr. Kalley continued to reside and labor in Rio Janeiro for some twenty years, and established an independent, evangelical church, which yet exists. This church is congregational in its government and Calvinistic in its theology. It practices sprinkling, instead of baptism, but does not sprinkle infants. Theoretically, they hold to believers' baptism. The church now numbers some two hundred and fifty members, and is self-supporting. Dr. Kalley also established a congregation of the same faith and order at Pernambuco.

The Presbyterians (North) next began work in the country, sending out a missionary in 1856. Their first work was done in Rio and Sao Paulo, Parna, Rio Janeiro State, Bahia and Sergipe, and number several thousand church members.

The Southern Presbyterians have also been laboring here for thirty years, and have churches in several States of both North and South Brazil. They have a school at Laveras, in Minas State, and several in North Brazil, where at present the larger part of the missionary force is located.

The Methodists (South) began work in 1877, and now have churches in Minas, Sao Paulo, and Rio States. They have several schools, one supported by the present Board, and four by their Women's Board. Their membership is about two thousand.

The Northern Methodists have a missionary at Para, and some work in the extreme south of South Brazil.

Baptists (Southern) began work when W. B. Bagby and wife came out in 1881 and located temporarily at Santa Barbara, in Sao Paulo State. Our first regularly established work among the Brazilians was at Bahia, where Z. C. Taylor and W. B. Bagby and their wives located in 1882. An American church had, however, been organized in the colony of Santa Barbara twelve years before this. We now have work at seven State capitals, and in ten States. We have twenty-four churches, and about fifteen hundred members. Our cause is going forward rapidly, the outlook is most cheering.

The Protestant Episcopal Church is doing work in Rio Grande do Sul, the most southern State of the republic. They report much progress, and have just elected and consecrated their first bishop, Rev. Lee Kinsolving. Their communicants number four hundred.

The Plymouth Brethren (Darbyists) have a small congregation in Rio Janeiro.

The Lutherans are not, we believe, doing missionary work here, but they have some thousands of church members among the German colonists and their descendants of South Brazil.

Two Bible Societies—the American and the British and Foreign—have for years had agencies and colporteurs in the country, and they have done invaluable service in scattering broadcast the word of God. Multiplied thousands of Bibles, Testaments, and Gospels have been placed in circulation, and have greatly aided in preparing the people for the preached Word.

The Young Men's Christian Association have a flourishing organization in Rio Janeiro, and are also doing something in Sao Paulo. The Rio Association has a beautiful building, and is doing valuable work.

The Christian Alliance has one or two workers in the country, one of whom is laboring among the Indians. There are also four missionaries from England, who have recently gone to the savage tribes of the Amazon.

The Help for Brazil, an English organization, has several missionaries in Rio Janeiro State, and two or three at Pernambuco.

These are the forces at present working in this great field, but whole States are yet untouched by regular missionary work, and multiplied thousands of souls have never yet heard a Gospel sermon. There is urgent need for increase of forces now. The land is open to the Gospel as never before, and every indication is favorable to our cause.—*Foreign Mission Journal*.

Rio Janeiro, February, 1890.

I wish you would put down in your pocket book how much you spend per annum for missions, and then calculate how much per cent. it is of your income.—*Spiritual*.

A PEEP INTO BAPTIST MISSIONS IN BRAZIL.

REV. SOLOMON L. GINSBURG.

Come, dear reader, come with me, you who want to know what Baptists are doing in the great republic of the United States of Brazil; you who desire to pray intelligently about the missionaries and missions.

The Amazon Valley.—We will take a steamer in New York, and in ten or twelve days we will be in Belem de Para, the capital of the State of Para. Nelson and wife are stationed and are accomplishing a grand work for our Master in the immense unexplored and uncivilized Amazon Valley.

The Rev. Nelson has been here over five years. When he first arrived few Christians were to be found, and no Baptists. Now you will find a good Baptist congregation, composed of sincere and loyal members of Christ, and a good work spreading into the interior into the vast region up the Amazon river, and in Manaus, capital of the State of Amazonas.

The Pernambuco Mission.—Leaving the Amazon Valley, we will take a steamer and go down the Brazilian coast about two thousand miles, and reach the city of Recife, capital of the State of Pernambuco, and centre of the Pernambuco Baptist Mission, where our brother, the Rev. W. E. Entzminger, is stationed. Bro. Entzminger has been here over seven years. When he arrived he found the Baptist work in a sorrowful state. But now it is a glory to Baptist missions. In the capital you will find a well-thriving, excellent, spiritual church, composed of earnest Christians. The only thing they lack is a good house of prayer. The small upper room is not sufficient to hold the ever-increasing congregation. Not content with raising up the work in the centre, Brother Entzminger, with the aid of his native helpers, has been spreading the truth into the interior, and there you will find a flourishing little church in Nazareth where the members built a chapel; in Goyanna, a few hours' ride from the capital, and in Limcoira, where a new work is beginning.

Besides the work in the State of Pernambuco, Brother Entzminger is also attending to the work at the capital of the State of Rio Grande do Norte, called Natal, where the Rev. Joaquim Lanival is stationed, and at Maceio, capital of the State of Alagoas, where the Rev. W. Mella Lins is working with great success.

Leaving Pernambuco, we will take a steamer and go further south 490 miles, and we will reach—

The Bahia Baptist Mission, where our brother, Rev. C. Z. Taylor and his zealous wife are stationed.

You no doubt know that this is our first mission station, and Brother Taylor one of our first missionaries. Here you will find a good church building situated in the heart of the city. In this church you will find over two hundred members. In the building you will now find a splendid day school directed by Mrs. Taylor, and in which the ex-priest, Dr. Ottoni, teaches. Here also exists a printing press, on which the monthly paper, "A Nova Vida" (The New Life), is printed, and a good many tracts for distribution.

The Lord's cause has also spread into the interior, and in almost all places you will find a few faithful followers of the Lord Jesus.

Churches exist in Valenca, Amargosa, Vargem Grande, and Casca. The lack of men to uphold the work begun has crippled and retarded the further progress of the cause in this important State of Brazil.

From Bahia to Rio de Janeiro is 734 miles, and in a fast steamer we can manage to reach Rio in two days. Let us have a peep into—

The Rio de Janeiro Baptist Mission, where our brother, Rev. W. B. Bagby, D. D., is stationed.

Here you will find one of the finest church buildings the Baptists own in Brazil. Of course, you know well the story of its existence. Had it not been for the Messrs. Levering, of Baltimore, we would not have had it yet. It is situated in the heart of the city, and here over 150 members meet to praise our Lord and Master. Rio Mission is one of the hardest and most tiring, as the population is wholly enwrapped in business, and little care about religion. Still a good work is being accomplished, and the work is spreading into the suburbs, where good meetings are held weekly. Here for a good many months labored with good results, esteemed and beloved by all, our late brother, Rev. C. D. McCarthy, who was co-pastor of the Rio church.

Besides the work in the city, the Rio Mission includes the work in Parahyba do Sul, where a little church exists; Bello Horizonte, capital of the State of Minas Geres, where our Brother J. J. Taylor is working, and Santa Barbara, in the State of San Paulo, the American Baptist colony.

The Campos Baptist Mission.—Now we will take the train and in seven hours we will be in Campos, centre of the Campos Baptist Mission, where the writer of this is stationed. I arrived in Campos about five years ago, finding a church without fifty members. To-day the Campos Mission has about five hundred members. The Campos church, of which the Rev. T. C. Joyce is pastor, has a building of its own, situated in the heart of the city. There meet about two hundred members, faithful and true.

From Campos the work spreads into the neighborhood. Thirty miles from Campos to the west is San Fidelis, with about 200 members and a chapel of their own. Thirty miles to the south of Campos is Macaha, with its forty faithful believers of Christ, who have suffered much, but conquered all for their Master. Here our evangelist, Florentino R. da Silva, is stationed, and is doing a good work.

About twenty miles north of Campos you will find the Guanda church, with about fifty members, and a little further north you will find the Santa Barbara church. Near San Videlia is a place called Ernesto Machado, where a new church was organized in January, this year, with thirty-eight members.

Now, remember all these places and pray for them, as well as for your brother in Jesus and missionary for Brazil.

Foreign Mission Rooms, Richmond, Va., March 15th, 1889.

In China one man out of twenty can read, and only one woman out of one thousand. It has been known that after twelve years' schooling, a man has been unable to make out half of the characters of a hospital card hung at the foot of the bed.

The *Korean Repository* says the Christian Church in Korea has doubled its numbers in the past year. There are 5,000 Protestants and 25,000 Catholics. At least 25,000 have been treated in the Christian hospitals. The demand for Bibles and church papers is large.

Work Abroad.

THE CONFERENCE OF THE CANADIAN BAPTIST MISSIONARIES TO THE TELUGUS.

During the last five days of January the immense mission-house at Vizianagram was filled to overflowing. About thirty of our missionaries were present, and all enjoyed a refreshing season of happy fellowship with each other and with our Master.

Early on Friday morning our friends from the south arrived, and with them was our new missionary, Miss Morrow, whom we learned to love and are glad to have numbered with us.

On the first day no business, except the election of officers, was transacted. The remainder of the time was spent in listening to inspiring talks on "Partakers of Christ," "Fellowship," and "The Moral Grandeur of the Missionary Call." These were followed by many short testimonies concerning the Lord's lessons to us during the past year. It was a grand day! The ones following too were freighted with blessings for us.

The station reports rang with encouragement and hope. Each missionary's heart seemed full as he talked of the work on his field.

The conference sermon was from the text, "For me to live is Christ." As Mr. Priest spoke to us the peace of God filled our hearts, and we were thankful that our life problems were in Christ's hands, and we longed that this motto might rule our lives.

Monday noon we were thrilled by a note from Miss Eva DePrazer, who was baptized some years ago by Mr. Sanford. She had heard of the new work that is being started among the Savaraa, a tribe occupying the hills of our northern Telugu country, and she wrote that she wished to donate a thousand rupees for the purpose of giving the Gospel to this people. We thanked the Lord for the gift, and for this token of His approval of this undertaking.

The time for separation came all too soon, and Tuesday evening, after singing from the heart,

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again,"

the train carried our sisters and brothers away.

MAUDE M. E. HARRISON.

Bobbili, February, 1890.

EXTRACTS FROM LETTERS.

A DAY OF PRAYER.

Miss Stovel writes: "At our own Conference in Cocanada the question of the home debt came up, and it was generally felt that to be carrying on this, the Lord's

work, on borrowed money is *wrong* . . . Finally it was decided to ask you home people to join us in a day of prayer and waiting before God, that He would reveal unto us the source of this evil. We are convinced that there is something, somewhere, radically wrong, and honestly desire to know wherein the fault lies. April 30th was the day set apart, you will not forget to observe it." . . . "The Chutes go to Oconoor for the hot season. They both need the change. You will pray for me that wisdom and strength may be given me in their absence."

Mrs. Craig writes from Samalcotta, India, March 7, 1899: "We had a leper in our employ at Akidu for some time before we knew that he had leprosy. He was the boat serang, and washed out the drinking water pot and poured the bath-water, etc. When Mr. Craig found it out he began doctoring him, and he got a good deal better, but it never wholly disappeared, and he still has it. Miss Hatch is agitating for a Leper Hospital, and I presume we shall have it one of these days. There is none anywhere near us.

Miss Baskerville has decided to delay her home-coming, so that she may overlook the building of the bungalow on the new compound in Cocanada. She will return with Dr. and Mrs. McLaurin, by the Pacific route, and expects to be in Canada about September. . . . Speaking of returning with the McLaurins, Miss B. says, "This seemed Providential, everything is Providential, of course, but this seemed like an arrangement whereby I could do so much on the new house. It would keep me here during the hot season, of course, but the prospect of cool sea-breezes afterwards would keep me up. I couldn't get home in time for Convention anyway, if I stay a month or so longer than I first intended, and that's really the only thing that would make it necessary for me to get home early."

Dear Link.—Your readers will remember that in '97 I was led to get Gospel portions bound in the very brightest of red, green and yellow covers. They were a great success and sold well.

Last year I had *Luke* and *Acts of Apostles* done in bright red, and sold them as companion books. They "took" the Tulugu eye, and well on to 400 copies found their way into as many homes.

In September, an old woman from a village twenty miles away, who had been baptized but a few months, bought a copy of both *Luke* and *The Acts*. Knowing that no one in her house could read, and indeed, that not a soul in her village was able to distinguish one letter from another, I expressed my surprise that she should buy, and asked her what she meant to do with them. She replied, "Oh, I will get them read somehow." This morning she was in here and told me how

she managed it. She persuaded five others to go in with her, and together they called a heathen priest from a village three miles distant, and paid him half a quart of grain each a night for four nights, to read the books to them.

"Whose house did you meet in?" I inquired. "Do you suppose," she said, "that we had that reading done in a private, secret way? No, we had those books read in the street where everyone could come and hear, and everyone came and everyone heard."

Pray for God's blessing on the reading of His own Word.

F. M. STOVEL.

Akidu, India, March 2, '99.

Dear Link,—As we are partners in this great work of making known the love of God in Jesus Christ to this people, the joys and sorrows, the progress and the discouragements, indeed, every phase of the work, is of equal interest to you. For are we not fellow-labourers!

In a few days this mission will be twenty-five years old, and it was decided that some special celebration ought to mark the event.

After consideration by a committee of several missionaries, and a number of our Telugu brethren, a call was sent out inviting as many of the Christians as could possibly come, to meet in Cocanada, on Feb. 9th, and spend five days in special meetings.

There was a very general, joyful response from each part of this big field. One special cause for thanksgiving and joy, was that he whom God used to found this mission, was able to be present and share in the joy and see the fruitage of the early days of toil and hardship. The morning Dr. McLaurin arrived was a time to be remembered. On each side of the road along which he must pass to the bungalow, stood a row of happy folks, composed of representatives from each of our fields. While waiting, they sang hymns of praise, and many heathen who were passing, came and looked over the compound wall, asking, "What does it all mean?" As we looked on the scene, and thought backwards twenty-five years, to the time when Dr. and Mrs. McLaurin first arrived in Cocanada, and were met by a small handful of Christians, who took them to a small native house in the foul smelling bazaar, the words of one of old came to mind, "What hath God wrought!"

Each morning was spent in devotional services, and each afternoon was given to reviewing the history of the way by which God has led these twenty-five years.

One afternoon, Dr. McLaurin took us step by step over the way God opened up the work, and showed us how He worked simultaneously upon the hearts of people in the home land and out here in India, so that the response fitted exactly into the need. As we listened,

we felt more than ever before that this mission was of God, and that it was a very sacred trust that was committed to us. Also our hearts were inspired in looking forward into the future, for "He which hath begun a good work will carry it on until the day of Jesus Christ."

Another day, the trials of the early days were recounted, and another, the joys; and it seemed as though a few more chapters were being added to the Acts of the Apostles.

Mr. Craig took up the more recent history, but it was still the same God's hand manifest in all.

Each afternoon a portion of time was given to women's work, which was brought before us by Miss McLaurin, Miss Hatch and Miss Stovel. A number of statistics were read, showing what had grown out of the small beginning made years ago. In '85 there were 30 villages in which women were telling to women the message of salvation.

Last year there were 520, and so the record went. By these figures the increase of workers as well as of hearers, may be judged.

The evenings were open to all to take part, and many a voice was heard in testimony.

Some of the little band who welcomed the McLaurins on their first arrival in Cocanada were present. Karre Peter gave us an account of Gabriel. On Sunday morning Dr. McLaurin gave a heart-searching Bible reading on God's purpose in our salvation. Almost every evening at the close of the service, Mr. Laflamme gave a magic lantern exhibition. Various Bible subjects were illustrated, and fitting hymns sung.

On Sunday afternoon an interesting women's meeting was held in the school-room, while the other meeting was going on in the church. The five days' meetings were finished up by a Consecration meeting on Monday evening, in which many took part.

At nearly every meeting the church was packed, and many stood at the windows and doorways. It was an inspiration to see so many Christians gathered together, and we hope it will mean much to them, as they have gone back into their villages. If only each one that was there truly surrenders himself and herself to be indwelt and inwrought by the Spirit of God, what grand possibilities are before us in the coming twenty-five years.

Yours sincerely,

ELLEN PRIEST.

Tuni, March 6th, '99.

Miss Isabel Hatch writes: "Just think of 1000 villages not touched on our fields, and nine of all the people not reached even in the villages that are visited. O hat some, THREE at least, may be led to come this year and that some one may provide the wherewithal! I sent you copies of the appeal surely the women at home will be encouraged by the fact of the women here undertaking the support of two Bible women, their first missionaries. Their beginnings are small, but look how small our beginnings at home have been, and so I tell the women here that we don't know to what our work may grow. I pray that your May meetings may be a great blessing. May God be with you and enable you all to attempt great things for God. "If thou canst believe, all things are possible to him that believeth" is a word of cheer that has come to me in hours of sorrow. Our trust is in Him and He must and will bless.

Ramchandrapuram, March 27, '99.

Work at Home.

NEWS FROM CIRCLES.

ELGIN.—The Annual Meeting of the Circles will be held (D. V.) in the Centre Street Church, St. Thomas, on Wednesday, May 31st, commencing at 10 a.m. There will be three sessions, morning, afternoon and evening. All Circles are requested to send as many delegates as can possibly come, that we may have the enthusiasm of numbers to help make our meeting a grand success. We expect several of the ladies of the Women's Board will be with us and take part in our programme, and we are working and praying for a grand and helpful meeting.

LINDSAY.—The Ladies' Mission Circle held its annual meeting on April 5th, when the following officers were elected for the coming year: President, Mrs. J. W. Anderson; 1st Vice Pres., Mrs. T. Ellis; 2nd Vice Pres., Mrs. T. Mimms; Treasurer, Mrs. T. Ellis; Secretary, Mrs. L. S. Hughson; Collectors, Mrs. P. White, Mrs. R. Kennedy. Our Circle enjoyed a visit from Mrs. Eva Rose York, on March 20th and 21st. She gave two addresses. One at the anniversary service on Monday evening, on the subject of "Five Steps to the Heavenly Places." On the following afternoon the ladies met at the home of Mrs. Dr. Gillespie, where Mrs. York gave a Bible reading on "Crowns." After the meeting closed light refreshments were served and a social time spent together. Both addresses were helpful and impressive, and were very much appreciated by all.

O. L. HUGHSON, Sec.

PARIS.—Tuesday, March 28th, the ladies of the Paris Home and Foreign Mission Circle held their annual birthday meeting in the shape of an "At Home." A very good programme, consisting of music, readings and recitations, was rendered, and a most excellent address by Mrs. Dr. Barber, of St. George, answering the objections raised to missions. Refreshments were served after the intellectual feast was over. The collection with the offering amounted to twelve dollars.

A. V. S. DADSON, Sec.

PETROLIA.—Officers of Petrolia Baptist Women's Home and Foreign Mission Circle. Pres., Mrs. Farmer; Vice-Pres., Mrs. Hawken; Treasurer, Mrs. John Scott; Rec. Secretary, Mrs. Diamond; Cor. Secretary, Mrs. J. Harris. Our meetings are held the first Tuesday in each month.

Yours in the Work.

MRS. HARRIS, Cor. Sec.

PETERBORO' Association of Circles and Bands will meet at Park Street, Peterboro', on 19th June. Notice of programme will be published in the Canadian Baptist early in June.—A. Walton.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from December 24th, 1898, to April 10th, 1899, inclusive.

DONATIONS.—Henry Morton Esq., Montreal, \$10.00; Mrs. Wood, Ottawa, \$30.00; Mrs. Cowan, Ganouaque, \$10.00.

CIRCLES.—Brookville, \$22.00; Perth, \$28.00.
BANDS.—Perth, \$15.00; Antawville, \$1.00; Thurso, Y. W. C. Temperance Union, \$2.00; Algonquin, \$10.00; Kingston, \$11.00; Ottawa Memorial M. B., \$15.00; Grace M. B., Montreal, \$8.87; Grace S. C. Class, \$3.00; Grace Circle, Montreal, \$5.00; Rockland Circle, \$18.00; Rockland M. B., \$7.00; Olivet Circle, Montreal, \$14.25; Ottawa, First Ch. Circle, \$77.00; Vankleek Hill, \$4.50; First Ch., Montreal, \$6.50; Point St. Charles Circle, Montreal, \$5.00; Point St. Charles M. B., Montreal, \$4.00; Cornwall, Mr. Laflamme's book room, \$3.00; Athous, \$2.00; Roxboro, \$4.00; Quebec, \$25.00; Abbots' Corners, \$16.00; Smith's Falls, \$11.00; Lachute, \$12.00; Grenville, \$5.00; Philipville, \$6.00. Total \$300.12.

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

Receipts from March 16, to April 15, 1899, inclusive.

FROM CIRCLES.—Toronto, Western Ch., \$7.67; Brooke, \$7.30; Cayuga, North, \$1; Hamilton, James St., \$21.08; New Sarum, \$2.45; Claremont, \$10; Ailsa Craig, \$2.50; Toronto, Bloor St., \$1.75; Toronto, Bloor St., Y. W. Auxillary, \$2.32; York Mills, \$3; Beachville, \$2.44; Burgoyne, \$4; Markham, Second, \$8.50; Sidney, \$6; Westover, \$13; Watford, \$13; Whitty (\$1 for Bolivia), \$2; Burch, \$3; Clinton, \$4; London, Maidland St., \$3.24; Midland, \$2; Wallaceburg, \$2.80; St. Mary's, \$1.37; Toronto, College St., \$17.06; Stroud, \$1.60; Brooke and Enniskillen (\$1.10 Thank-offering), \$1.80; Atwood, \$1.87; Cheltenham, for Siddila Joseph, \$20; Delhi, \$4.75; Green River, \$2.23; London, Talbot St., \$21.40; Sprucedale, 65c.; Uxbridge, \$2.40; Victoria, \$15; Durham, \$4; Goodwood, \$3; Guelph, First Ch., \$7.20; Lindsay, \$13.70; Oxford, East, \$10; Petrolia, \$7.24; Sarnia Township, \$3; St. Thomas, Centre St., \$11.20; Mount Forest (\$5 for Bolivia), \$13.02; Aylmer (\$8.82 completing Life-membership fee for Mrs. J. B. Hambridge), \$20.50; Brampton, \$6; Calvary, \$7; Forest, \$1.53; St. Catharines, Queen Street, \$5.50; Tilsonburg, \$10; Wyoming, \$6.20; Brantford, Park Church, for Miss P. Beggs, \$30.60; Courtright and Moore Centre, \$9; Lakeshore, Calvary (\$23 for D. Snel), \$15; Owen Sound, \$6.50; Paris, \$26.20; Port Rowan (\$1.96 Thank-offering), \$6.67; Port Hope, \$12; Missouri, East, \$2.80; Street George, \$7.40; Stratford \$6; Toronto, Dover court Rd., \$5.13; Bohayceon, \$2.75; Brantford, First Ch., Young Ladies, \$25; Decewsville, \$5.60; Gilmour, Memorial Ch., \$7; Howick (\$1.75 for Dr. E. Smith), \$5; Walkerton, \$3.20; Norwood, \$2.60; London, Adelaide St. (\$5 special collection), \$21.85; London, Adelaide St., Young Ladies (\$1.70 Thank-offering), \$26.60; Bay View, \$1.15; Flesherton, \$1.56; Denfield, \$14.15; Daywood, \$4; Stouffville, \$3.05; Sarnia (\$2 Annual Circle Meeting), \$11.73; Sarnia, Young Ladies, \$3.17; Teeswater, \$2.25; Acton, \$3; Brooklin, \$3.70; Burford, \$5; Lakefield (\$1 for medical

work), \$9.55; Listowel, \$4.90; Pickering, \$4; Villa Nova, \$5.86; Ingersoll, \$7.88; Onondaga, First, \$2; Salford, \$7; Selkirk, 40c.; Wilkesport, \$1.75; Wingham, \$3.62; Galt, \$5.60; Georgetown, \$3.97; Sparta, \$4.58; St. Catharines, Lyman St., \$1.25; Woodstock, First Ch., \$20; Beamsville, \$3.80; Belleville, \$5; Gladstone, \$12.50; Barrie, \$4.40; Poplar Hill, \$1; Toronto, Parliament St., \$1.50; Toronto, Walmer Rd., \$13.98; Woodstock, Oxford St. (\$4.50 extra for Engala Nokamma), \$9; Aylmer (\$3.50 towards Life-membership), \$22.80; Brantford, Calvary Ch., \$3.25; Colchester, \$2.10; Dundas, \$4.75; Port Perry, \$2.75; Toronto, Jarvis St. (\$302 special), \$327.76; Toronto Junction, \$7.83; Cobourg, \$4.35; Hamilton, Victoria Ave., \$4.85; Harrow (80c. Thank-offering), \$2.70; Houghton, First, \$11; Hillsburgh, \$2.50; Norwich, \$6; Thamesville, \$7.50; London, Egerton St., Young Ladies', \$9; Malahide and Bayham, \$1; Reaboro', \$8; Guelph, Trinity Ch., \$10; Peterboro', Park St., \$2.60; Pine Grove, \$3; Toronto, Jarvis St., \$1.50; Hamilton, Wentworth St., \$3.07; Mount Forest, \$4.90. Total, \$1,248.47.

FROM BANDS.—East Oxford, for Gudavalli John, \$5.20; Port Arthur, for Nicodemus Gabriel, \$4.25; Port Arthur, for Nicodemus Gabriel, \$8.50; Peterboro', Park St., \$14.99; Wyoming, Senior, \$2.50; Dundas, \$3.25; Lobo, First, for Kuti Nathan, \$5; Toronto, Beverley St., \$2; Cheltenham, \$3; Gilmour Memorial Ch., for Lydia, \$1; Port Hope (\$5.40 from mite-boxes), \$12.10; St. George, for Thulura Eather, 55c.; Toronto, Bloor St., \$5.49; Waterford, \$44; Brantford Park Ch., \$13.70; Brampton, for Galla Annamma, \$18; Charlotteville Centre, for Nalli Nilavati, \$6; Lindsay, for Bonu Krapavati, \$4; Owen Sound, for Cheva Venkateshian, \$25; Paris, \$11.55; Toronto, College St. Y. W., for Della Mary, \$4; Chatham, for S. Davidau, \$5; Petrolca, \$10; Walkerton, \$3.10; London, Adelaide St. Y. P., for student fund, \$5.80; London, Adelaide St. Junior, \$2.50; London, Egerton St., \$4.40; London, Talbot St., \$6.37; Denfield, \$3.50; Georgetown, \$2; Meaford, 75c.; Stouffville, \$2.24; Whitby, for Galanki Satanaudam, \$10; Guelph, First Ch., for Nava Ruth, \$17; St. Mary's, Girls, for Burigi Bellema, \$1.25; Brantford, Calvary Ch., \$3.50; Bracebridge, Junior, for Samulocotta student, \$1; Langton, \$3; Port Perry, \$3; Forest, Junior, \$1.80; Hamilton, Victoria Ave., \$6.16; Lakefield, \$4.50; Boston, for Alamuru Yesudam, \$7; Clinton, \$1.33; Townsend Centre, \$5. Total, \$308.87.

FROM SUNDRIES—"Individual member," \$5; London, Talbot St., Y. P. S. C. E., \$4.10; Annual Meeting at Toronto (additional), \$1.25; Mrs. E. J. Haines, Wyoming, for a Bible-woman, \$20; Lobo, Thank-offering from ladies of church, \$7.50; Brantford, First Ch. Junior B. Y. P. U., (\$4 for Thalla Saramma), \$12; Mrs. Wm. Craig, Port Hope, special, \$15; Bracebridge B. Y. P. U. for Samulocotta student, \$2; Toronto, Moulton College Y. W. C. A., \$5.43. Total, \$72.28.

Total receipts during the month, \$1,629.62.

DISBURSEMENTS.—

To General Treasurer.

Regular work \$ 442 34
 Extra.—For Miss Morrow and Munshi. 43 75
 Bloor St. Circle, for "Selam Sarah," an extra girl. 17 00
 Bolivia Mission, Whitby Circle, \$1; Mt. Forest, \$5. 6 00

Total to General Treasurer. \$509 09

Special account—deposit 1 00
 Home expenses—10¢ postals for Miss Moyle 1 00

Total Disbursements during the month. \$ 511 09

GENERAL ACCOUNT:

Total Receipts since May 1st, 1898 \$10,255 14
 Total Disbursements since May 1st, 1899 \$10,039 37

SPECIAL ACCOUNT:—"Medical Lady Fund."

Receipts since May 1st, 1899 \$ 6 35
 Disbursements since May 1st, 1898 \$ 50 00

VIOLET ELLIOT, Treasurer.

109 Pembroke Street, Toronto.

W. B. M. W.

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

PRAYER TOPICS FOR MAY. For Mr. Sanford at Visianagram, that his health may be continued, and his heart made to rejoice in seeing multitudes coming to Christ.

WATCH.

Couldst thou not watch one hour?" (Mark xiv. 37.)

Watch thou with Me while others are sleeping,
 And hold Me up in silent, patient prayer
 If thou shouldst fail my angels, vigil keeping,
 My fainting form in tender hands shall bear.

Watch thou with Me, the soul's brief hours are speeding;
 Shall I grow weary knocking at the door?
 Stand thou with Me, and join with mine thy pleading.
 I died to save that soul; what could I more?

Watch thou with Me, and break thy heart in watching,
 Where thousand souls are sick with thousand ills;
 Then, from My heart some love for sinners catching,
 Go forth and labour where thy Master wills.

Watch thou with Me; thy soul shall prove the stronger,
 And kindlier, larger shall thy service grow;
 And thou shalt tarry in this place the longer,
 And heights and depths unfathomed thou shalt know.

There are in the world 150,000,000 Protestant Christians. These give each year for Foreign Missions \$13,000,000. That is less than ten cents apiece. Christ's last command bids us go into all the world and make disciples of all nations. How far will ten cents apiece carry us? The cost of two glasses of soda-water apiece would more than equal our annual gift to Foreign Missions.

The cost of two Sunday newspapers apiece would exceed our annual gift for the world's redemption.

If each Protestant would save two street car fares and add them to his missionary gift, it would double our missionary activities.

Rev. G. F. and Mrs. Churchill spent a few days in Halifax, during the last of March. Interesting meetings were held in all the churches, and we trust much interest awakened.

The months of this year are hastening on. Our Associational gatherings will soon be here, and then it will not be long until our annual meetings. What is the record to be? Our Treasurer calls for "one strong pull, and a pull together, that we may place our part of God's work on its proper financial basis."

MISS A. E. JOHNSTONE.

Miss Amy Johnstone, of Dartmouth, Nova Scotia, is the daughter of Judge Johnstone and grand-daughter of the late Honorable Judge Johnstone. One of the heroic number who came out from the Episcopalians and formed what is now known as the First Baptist Church in Halifax. Miss Johnstone has been Provincial Secretary of the W. B. M. U. for Nova Scotia since 1884, and has shown her devotion to the Master and love for the mission cause by her untiring efforts to increase the interest in missions among old and young, frequently taking tours of several weeks organizing Woman's Missionary Societies and Mission Bands.

The benefit of her work through all these years can scarcely be estimated. She would gladly do more of this kind of work, if not prevented by ill-health and domestic cares.

Miss Johnstone has been Maritime Correspondent to the LINK for about fifteen years, and many can testify to her ability and faithfulness in this department. A large number of those whom she addresses have never seen her face, so we gladly introduce our readers to Miss Amy Johnstone in this way, until they have an opportunity of having a more satisfactory acquaintance.

Good news from a far country comes in a letter from Mr. Sanford. Our missionaries had been longing to commence work among the Sourees—the hill people—a note to Mr. Sanford from one of the members of the Bimlipatan church has opened the way. The note reads "Since hearing from you of the intended work among the Sourees, I have been moved to make an offering to the Lord, of rupees one thousand for this purpose. It is an exceeding great joy to me to be allowed the privilege of helping in this work; and if this feeble gift could be the means of giving life to one soul dead in trespasses and sins from the Sourees, I shall be humbly thankful. May our gracious God bless it to this end. My prayers are with you and all the workers in Jesus Christ." A few days before our sister had sent rupees one hundred for the same object. We all know this sister, or feel as if we did, Miss Eva D'Prayer.

Mr. Sanford thinks it possible that Miss D'Prayer may visit N. S. next autumn. Her life has hitherto been passed in heathen India. She has often expressed a wish to see how Christianity appears in a Christian country.

Our missionaries have sent an urgent appeal home for two new families and one or more young women to go to India this autumn.

A new station is needed with Sompert as the centre. Land can be had for a mere trifle now. Then this work among the Lavaras. Mr. Higgins says—"Will you send us a missionary for this crying need this year?" In a heathen village lately visited by our missionaries, the people offered to give the land, and put up a house for the preacher, and a school house.

"Not to take up this work will be criminal, so says Mr. Higgins and surely he is right. Has not this appeal come from our Christ to us? Is He not standing there in India saying to us, 'See, I have set before you an open door.'"

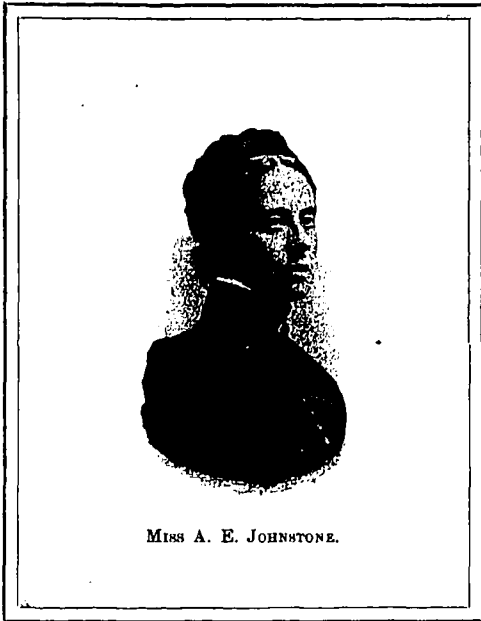
Let us cry mightily to God for labourers, for power to enter in and possess the land.

THE BOBBILI GIRLS' SCHOOL.

Lately Mrs. Gullison has said to me several times, "The people at home should hear more about the schools at Bobbili." Acting upon her suggestion I shall make it the subject of my letter to you. I hope it may not lose itself on the way, as did my last communication to *Tidings*.

The "chapel-school-house" is located in almost the heart of the town, and about three-quarters of a mile from the mission compound. The building is an ornament to the town. It stands out in bold relief in the midst of thatched roofs and mud walls, and seems to declare that it stands for a power that has come to stay and to grow. It is a veritable standard around which the soldiers of the Cross, six days out of seven, rally and carry on a warfare against the enemies of the true God.

As we step inside the front door we enter the large main room, and notice first three groups of little children with a teacher in each group. All are busy and each gives us a bright smile and a "salaam" as we approach them. At the back of the main room are three small ones, one of these is occupied by the head master, the only teacher who is not a Christian. We like him very much. He is deeply interested in the school, and tries to induce people to send their daughters. Won't you unite with us in praying for his conversion, so that our staff may be purely Christian? He teaches the most advanced pupils. The highest class corresponds almost to the eighth grade at home. In the other two rooms



MISS A. E. JOHNSTONE.

are the little tots learning to write their letters in the sand which is spread over the cement floor.

Every day all of the pupils are taught Bible lessons, and each morning and afternoon all assemble in the main room, and a hymn is sung and a prayer is offered before they are dismissed. They go out from this environment—clean, airy, where their minds are being brightened, and their thoughts directed to the true God into heathen dwellings which, with few exceptions, are filthy, stuffy and poisonous with vile conversation and idolatry. Yes, and into these dark abodes they carry more light than we dream of. In our house to house visiting we are constantly finding those, whose bright faces and pleasing manners tell us even more quickly than do their lips, that they once attended Mrs. Churchill's school. Our hearts fill with thankfulness to God because He led our sister into this very service, as we hear these girls read the Scripture and talk of its truths. Their associates bear witness that they will not worship idols, but that they pray to Jesus only.

Maha Lakshmi, one of a class of almost a dozen who were marked for their ability in the class-room, after leaving school went with her husband to his home in a large town to the north of us. With her she took her Testament and Hymn book, and since, when visiting in Bobbili, she has told us how interested the women there were in hearing about Christ and how they loved the hymns. She often refers in her conversation to the little prayer meetings which her class used to have in the class rooms while attending school. Not long ago she became the mother of a little girl. The little thing was never well and cried most of the time. Her Brahmin relatives told her that the cry was that of a devil which had caught the child as soon as it was born. It did not live long—"The demon took it," said the Brahmins; but Maha Lakshmi said, "The Lord gave and the Lord has taken it away." She did not weep and wait, as the heathen all do at a funeral, and her friends wondered at her calmness, and asked what book it was that she was reading. When we called she told us what comfort her Bible had been to her, and that peace had filled her heart.

Another of our girls, G. Chinwami, who had taken a complete course in our school, was like many a child in this land, unhappily married. Every day in her new home her tears flowed. One day she ran away and poured out her troubled heart to her old teacher. Sayamma prayed with her and told her to leave it with the Lord. Not many days ago a letter came from her saying, "Jehovah heard my cry and has taken away all my family troubles. I am constantly reading the Bible." Thus has joy come into another home. "The entrance of thy words giveth light." There is a Telugu idiom which means "why a thousand." So space does not permit me to multiply incidents.

It is said that this school opens the homes. Yes, indeed! Some days I hardly know which way to turn, because so many little ones cluster around me, each entreating that I go to her home.

The school—I love it. Sisters pray for it.

Lovingly yours,

MAUDE M. E. HARRISON.

Mission House,
Bobbili, Feb. 9, '99.

DAYS IN LUCKNOW.

BY REV. F. B. MEYER.

Last evening we stood, with hushed voices, by the well at Cawnpore, into which Nana Sahib flung more than two hundred still palpitating bodies of the women and children who had been massacred at his command. The well is now filled up, and the mound is surrounded by a chaste balustrade, in the centre of which is the figure of an angel in white marble, her arms crossed on her breast, each hand holding a palm branch. It was very beautiful and very touching.

It was quite impossible to read without emotion the inscription over the entrance gateway: "These are they which came out of great tribulation"; or that around the wall: "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, who near this spot were cruelly murdered, and cast, the dying with the dead, into the well below, on the 15th day of July, 1857."

But to-day a yet deeper surge of emotion swept over us. Between our meetings we drove up to the old Residency of Lucknow, which must for ever be sacred ground to all who revere the memory of Outram, Colin Campbell and Havelock—three Christian soldiers, who sustained the noblest traditions of British chivalry, and added great renown during the terrible Indian Mutiny.

This is the gateway where most of the fighting took place. See how the plaster is dented with bullet marks and the upper portions shattered by cannon! By this road Havelock and Outram made their way with their relief column, fighting every inch through the dense mass of rebels. In that room, on the left, the gallant Henry Lawrence died, from the splinter of an exploding shell. There is the banquetting-hall, used as a hospital, because secluded from the incessant cannonade, which for eighty-four days and nights was poured upon these buildings. In this large underground chamber the women and children were hidden, though stray shots would find their way even here. Near that pillar a mother was standing when a bullet killed her babe; and yonder a cannon-ball plunged into the brickwork, killing a woman with the fright. Everywhere births and deaths and prayers and agony to blood mingled.

There is the well to which they crept for water under a perpetual shower of hail. In one of these rooms must the meeting for daily prayer have been held, called by the Christian general, who knew that real safety was to be found only beneath the shadow of the Almighty.

On the mound there, beneath which are entombed the debris of the wrecked and shattered buildings, a chaste monument records the fact that here Sir Henry Lawrence and 2,000 British soldiers and others

LAI'D DOWN THEIR LIVES.

From this point the long procession of women and children started, under cover of darkness and between the long lines of soldiers, on the night when the Residency was finally evacuated, and the fugitives conveyed to a place of safety.

The buildings are covered now with the foliage and festoons of climbing plants. All around the grounds are rich with a tropical luxuriance. The palm, the rose, the forest tree give shadow and fragrance. The well-kept

lawn are velvet to the foot; but the blackened ruins, the inscriptions on the houses where the fight was hottest and brave men fell, the dint of bullet, and the rent of cannon-ball tell the story as freshly as though it were yesterday, and not forty years ago, that Sir Henry Havelock (when the safety of the fugitives was assured), at Alum Bagh, five miles from here, worn out by watchings, labours, anxiety, and dysentery, called his eldest son to his side, saying, "Come, see how a Christian man can die!"

We spoke a few words with the old soldier who passed through the siege, attached to the person of Sir Henry Havelock, and who fights again the battle, living more in the past than the present; then crossed the lawn to the cemetery with reverend and chastened hearts. It is not far from the ruined Residency, and was, of course, within the original enclosure. It is beautiful with flowers and feathery bamboos.

But ah, how great is the contrast presented to the calm beauty of nature by the gravestones, with their touching inscriptions! Each commemorates some incident in the story of the defence and relief of Lucknow. Here are buried the chaplain and his only child; here women and children, struck down by the fiery hail; here a brother officer erects a memorial to his friend; here is the spot where the body of General Neill was laid; and here Henry Lawrence rests well. It was through a mist of tears that I read the inscription, which he himself suggested, "Here lies Henry Lawrence, who tried to do his duty." During his last moments, when they asked him where he would like to be interred, and what should be engraved on the memorial tablet, he said: "Let me lie with my men; make as little parade and show as possible; and put on my grave that 'I tried to do my duty.'" Who is there that would not wish for a similar epitaph? but few can dare to claim even this. One sometimes fears that one dare not claim to have done, or even tried to do, one's duty, so full does life seem of failure, shortcoming, and

THE IDOLATRY OF SELF.

We tear ourselves from the sacred spot, and drive through the old harem of the kings of Oudh, a vast yellow-colored quadrangle with apartments for 500 wives, a memorial of the degradation of women, save where the religion of Jesus Christ has emancipated her from her chains, and raised her to share with man, on equal terms, a common home and life.

So to the hospitable home and welcome of Miss Thoburn, where a great assemblage of missionaries and others await us. Here is General Waller, who, though at liberty to enjoy retirement and leisure after a long life of military service, has returned to work among the soldiers. Here is Mary Reed, who has consecrated her life to the lepers, and who has just been recovered from leprosy in answer to prayer. Here are the representatives of the C. M. S., American Presbyterians, and American Methodists, ladies of the Indian Female Normal School Society, missionaries and their wives of all societies, from a wide area, and a great company of Miss Thoburn's teachers and workers—all one in Christ, greeting each other lovingly, and chatting of each other's work. Then for half an hour I speak of the best things; my heart yearns over this great wealth of life and power. There is force enough here, if it be energised by the Holy Spirit, to shake the whole of the North-West.

It is pitiful that Miss Thoburn is obliged to leave her

great work here in order to visit the United States to raise £3,000 needed for the completion of her premises. Heavy expenditure has been incurred through the sinking of foundations and the inevitable extension which her success has necessitated. God has indeed honoured her, and it is a great privilege to sit beside her at meals and hear her matured views on methods of Christian work.

WE HAVE HAD GREAT BLESSING

on the meetings at Lahore, Agra, and Cawnpore. Writing from Lahore, a well-known missionary says: "The Conference has indeed been a time of refreshment to us all; and I think, with many, it is to be truly not the goal, but the starting-point." At Agra, several said that the meetings would be the beginning of a new life. To God be all the glory!

It is impossible to exaggerate the importance and benefit of a tour like this, in the insight which it gives to methods of missionary enterprise. I cannot be thankful enough for the friendships which are being made, and the invaluable information being gained, to say nothing of the help one is permitted to afford to many of God's choice servants.

Lucknow, January 14.

Young People's Department.

MISSION BAND LESSON.

OOCANADA.—SECOND PART.

Leader.—Let us go to-day to Oocanada and visit the different places of interest. Making our way to the northern part of the city, we come to a gateway bearing the inscription in English and Telugu letters, "*Canadian Telugu Mission*," and passing through we see the Mission, with a pretty garden in front. Mr. Lesflamme is the missionary in charge at present, and as we go through the rooms, we cannot but think of the beautiful souls that lived and toiled here. It was the home of Mr. and Mr. MoLaurin for many years. Here Mr. Timpany and Mr. Currie spent their last days on earth, Miss Frith lived while in India, and Mr. Craig and others had their first lessons in Telugu and first experiences of Foreign service. What is that building to the right, as we stand on the veranda?

Ans.—It is the Chapel, which is 60 feet long and 22 feet wide, beside the veranda which is 9 feet wide. It was built by Mr. Timpany on his return from Canada and was paid for by the W. F. Miss. Society of Ontario. The church meeting here has been under the care of Josiah and Jonathan Burder. Not far off is the Baptistery.

Leader.—The other buildings are the Zanana House and the Rest House, which were built in 1887, when there was need of more accommodation for the new missionaries. The Girls' Boarding School used to be here, and the building was built with the first money sent by

the W. F. Miss. Society of Eastern Ontario and Quebec. This school has always been supported by the Women's Society of Ontario. It was begun by Mrs. McLaurin as a day school; when Mrs. Timpany came to Cocanada it was decided to have a boarding school as well. The history of two of the first students has been given us by Miss McLaurin.

Reading of extracts from MISSIONARY LINK, April, 1897, page 119.

Leader.—To see the new Girls' Boarding School, we must go about half a mile from the Mission House to the Davies Memorial compound, which has been set apart for the Lady Missionaries, where we will meet Miss Baskerville, Miss Murray and Miss Simpson. Miss Baskerville's name will always be associated with boarding school, for during the past nine years she has devoted her life to it. In addition to the usual school work, which is much the same as we have at home, Miss Baskerville has a training class for mission work. She must often feel thankful as she thinks of the workers she has sent out to help the different lady missionaries. Besides, we think too of the hundreds of women from the school settled in the different villages; what does a missionary write of them?

Ans.—"When you come to her village, she greets you with a radiant face, takes you to her home, seats you on her little veranda, gathers your audience—Christian or heathen—for you, helps you sing, keeps the women in order, supplements your lesson to the women by helpful explanations or comments, gives you a helping hand when you get stranded in Telugu (if you are new) and in a thousand little ways helps you."

Leader.—We must thank God for Miss Baskerville. Some one will read what Miss Murray has written of Salome.

Extract from MISSIONARY LINK, November, 1898, page 41.

Leader.—Only the children of Christians are taken into the Boarding School. What is being done for the women in the Zenanas?

Ans.—A great deal has been done all these years. Mrs. McLaurin and Mrs. Timpany did some visiting in the Zenanas, but the work was regularly organized under Miss Frith, our first lady missionary who went out in 1883. Three Eurasians—Miss Gibson, Miss Beggs and Mrs. De Beaux—were engaged by her to assist in Zenana work, and they have been most faithful workers ever since. It will give some idea of this part of the work which Miss Simpson has to superintend, when we think, that during one year, 257 houses were visited, 72 visits made to villages, and 957 patients treated. There has been a great change in the condition of women since Mrs. McLaurin went to Cocanada, and now a large num-

ber of the caste women can read, so that a number of tracts are distributed and read. During Miss Simpson's visit to Canada, Miss Murray took her work—and now she is to relieve Miss Baskerville, who is to have a rest.

Leader.—We must ask Miss Simpson to take us to see the two Caste Girls' Day schools. The one off Bazaar street has a good attendance, sometimes as high as 60, and some of the scholars have done so well, that a 4th standard is now being taught. Beside the day schools, there are 4 Sunday schools; and it would have been a fine thing for us, if we could have been in Cocanada last October on Sunday School Day, and have seen 340 children gathered in the chapel and heard them sing Christian hymns.

Leader.—Now we must go and see the building which was erected in memory of Mr. Timpany. It is the Timpany Memorial School, and is a boarding and day school for English and Eurasian children. Only girls are taken as boarders, but boys under 15 years of age attend the day school. We all know Miss Folsom's name, for she has been associated with the school since it was opened in 1887, and is a true missionary. The school is almost entirely supported by the missionaries and English residents of Cocanada. Is there any other building we have heard of?

Ans.—Yes, the English Baptist Church, in the southern part of the city, which was organized by Mr. Timpany in 1880. He bought a building and repaired it and service has been held there ever since. It has been served by nearly all our missionaries who have resided at Cocanada while they were learning the language. It has all the branches of work of an energetic church, including a Mission Circle and Band.

Leader.—Before leaving Cocanada we must go to the Cemetery, a mile and a half distant from the Mission House, where the bodies of Mr. Timpany, Mr. Currie, Mr. Barrow, Mrs. Craig, Gabriel, and Josiah Burder were laid, and whose lives bring to us the message:—Remember the Telugus.

AMELIA MUIR.

Montreal, April, 1899.

NOTE.—In the lesson on Tuni, the statement was made, that at one time Miss Rogers had charge of the field. What I should have said was, that Miss Rogers was the resident missionary; for during the time after Mr. Garside left, until Mr. Priest was appointed to Tuni, the field was under the care of Mr. Walker of Peddapuram.

A. M.

NEWS FROM BANDS.

PARIS.—The entertainment given by the Mission Band on Friday evening, March 24th, was a success in every respect. The programme was of a very pleas-

nature, especially the Missionary Locomotive by all the younger members of the Band, and a dialogue entitled "Tit for Tat" by six young men. The collection amounted to nearly twenty dollars, which will be divided between Home and Foreign Missions.

A Mission Band was organized at Cornwall, Ont., on the 19th of last November, with a membership of fifteen, Mrs. Palmer is President, and Miss Polly Cottorrel, Secretary. 'It is called "Willing Workers" and the money received is to be given to Grande Ligne.

The Mission Band at Point St. Charles, Montreal, which has not met for some time as there was no leader, was re-organized on November 12th. Miss Muir was appointed President, and Miss Alice Milligan, Secretary. There are 28 members, and a student at Akidu is to be supported.

WATFORD.—The Sunshine Mission Band was organized in December, 1892. Since then we supported a student in India for over four years, when she graduated, and we took another. Our meetings are well attended, there being, on an average, thirty present. The money is collected in barrels, and the collections are large enough for us to contribute to Manitoba, Grande Ligne and Bolivia Missions. A Xmas box was sent by us to a Home Missionary which was very much appreciated. The interest is well kept up as is shown by the number of members present. There are forty-five members in the Band.

W. G., Sec.

LONDON.—The Young Ladies' Mission Circle of the Adelaide Street Baptist Church, London, held their annual "At Home," in the lecture room of the Church, on the evening of April 6th. Mrs. G. F. Robertson, President of the Circle presided, and after a short address introduced the following programme. Instrumental Solo, Miss Robertson; Reading, Mrs. W. A. Woodburne; Vocal Solos, Miss Johnson, Mrs. Brown and Miss Hartson. During the evening encouraging reports were received from the Secretaries of the different missionary organizations connected with the church. After refreshments had been served, extempore addresses were given by Mrs. F. S. Johnson and several of the honorary members of the Circle.

TORONTO.—The Mission Band of Walmer Road Church, Toronto, was re-organized Oct. 15th, 1893, with 42 members. President, Miss Trotter, 690 Gerrard St. E.; Vice-Pres., John Craig, 334 Brunswick Ave.; Sec., Grace McIntosh, 211 Brunswick Ave.; Treasurer, The President; Name of Mission Band "Willing Workers." We meet fortnightly on Saturday afternoons; present membership 79, average attendance 35. My plan of work with the band is: 1. To lead the children to a personal knowledge of Christ. 2. To teach them the world's need of the Gospel. 3. God's way of sending the Gospel. 4. The part God expects them to have in this work. 5. The Bible rules for giving. Our meetings have been very interesting. The amount contributed by Band since October, \$3.40. Sent to Home Missions \$1.35; sent to Foreign Missions \$1.25. This amount is very small, but we know it will be largely increased this coming year.

ANNIE TROTTER, Pres.

ADDRESSES

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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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