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The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

FEBRUARY, 1900.

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THE Canadian Missionary Link.

VOL. XXII. |

TORONTO, FEBRUARY, 1900.

| No.

Editorial.

NOTICE TO CIRCLES AND BANDS of Ontario, to be read at the February meetings. The treasurers of Circles and Bands are reminded that they should close their books for the financial year on March 31st. Will the officers make an effort to have all money due paid in by that time, so that the treasurers may forward the money to Miss Elliot immediately after that date. It is exceedingly important that this be done that the treasurer may have the funds to meet the appropriation made last May.

The amount wanted by March 31st: From Bands, \$632.41; from Circles, \$1,993.63.

And this amount will only bring us where we were last year, when we ought to advance in order to take up some much needed new work, and to resume some other work which for lack of funds has been dropped.

What share will your Circle or Band have in giving this money for the Lord's work? Let your answer be sent through your treasurer to,

MISS VIOLET ELLIOT,
109 Pembroke St.,
Toronto.

THE quarterly meeting of the Woman's Foreign Mission Board of Ontario (West), will be held in the Board Room, No. 9 Richmond St. West, Friday Feb. 16th, at 2 p.m.

A. MOYLE, Rec.-Sec.

TO OUR AGENTS AND SUBSCRIBERS.—As was stated in a recent issue, our present income is scarcely equal to our necessary outlay since the increased cost of printing has gone into effect. If all our subscribers who are in arrears would pay up and renew their subscriptions for the coming year, and if each agent and each subscriber (where there is no agent) would make an earnest effort to add a few (or many) names to the list, we could run the paper without surrendering any of its pages to advertisers or diminishing its size. Will not our friends give this matter their *immediate attention* and remit the proceeds of their efforts as promptly as possible?

MR. IMRIE'S APPOINTMENT.—The appointment of Mr. Andrew Imrie, a graduate in Arts and Theology from

McMaster University, gives much satisfaction to the friends of missions. For years he has had it in his heart to labor in India; but Providence has seemed to hinder. That he can now carry out his purposes is a joy to him and to all who know him. It is also a matter for rejoicing that he is to be supported by a generous individual friend of missions.

EDUCATION IN JAPAN.—The determination of the Japanese government to abolish religious instruction in State-supported schools has been severely criticised by Christian missionaries, whose schools had been partially supported by the government. Baptists would find little fault with this regulation; but considerable difficulty is involved in the regulation that prohibits private schools in which religion is taught from receiving children between the ages of six and thirteen, when they are required to attend secular schools. But it is thought that even this regulation may be evaded and the missionary schools continue to have government recognition by conducting the religious instruction outside of the regular school hours and in a separate building. The interest in education in Japan at present is quite equal to that in any American or European country, and while the tendency of educational work is not decidedly toward Christianity, the general enlightenment of the people and their deliverance from pagan superstitions can hardly fail to prepare the way for a general acceptance of the Gospel. But patient and abundant missionary effort will be requisite for many years to come.

DWIGHT L. MOODY.—The death of the noted evangelist removes from our midst one of the greatest religious forces of the century and one who gave a mighty impulse to the world-wide proclamation of the gospel. The death of no Christian worker since that of Spurgeon has aroused so general an interest. Newspaper and magazine sketches are appearing on every hand and several biographies are already advertised. The one edited by his son, in accordance with Mr. Moody's wishes, will probably be the most valuable and should have the preference with purchasers.

THE ECUMENICAL MISSIONARY CONFERENCE.—Final arrangements are being made for the great missionary

conference to be held in New York next April. It is expected that from 2,000 to 3,000 representatives of Protestant missionary organizations will be present, and great expectations are entertained regarding the results of the meeting. *The Missionary Review of the World* for February contains a postal card symposium regarding the good results hoped for in connection with the conference, to which the leading secretaries of the United States and Canada have contributed.

REV. C. N. MITCHELL AND BOLIVIA.—The re-inforcement of our Bolivian mission by the appointment of Rev. C. N. Mitchell, M.A., a graduate of McMaster University who has been laboring for some time in British Columbia, is an event of no small importance. Work in Bolivia is opening up in a wonderful way, and the possibilities of early self-support on the part of the missionaries makes it practicable for an almost unlimited number of educated and zealous Christian men and women to enter this field. The excellence of the climate is also strongly in favor of the steady and large increase of our Bolivian staff.

A SUGGESTION.—In a recent letter from Mrs. Craig she proposes a plan by which the sisterhood of our churches here at home may substantially aid the Forward Movement. The suggestion is this—please take it to your heart. Let each woman who loves the cause make it known among her friends that during 1900 she would like any birthday gifts she may receive to be in money. To those gifts, when realized, she is to add something herself and offer the whole to missions as a thank-offering to the Lord. At first glance it might seem not an easy thing to make any request, in advance, about possible birthday presents that might come to us, but as the birthday festival is an essentially family affair it would not be so difficult. Mrs. Craig will forgive me for saying, as I happen to know, that this plan has been followed in her own home in India for years, and even before it was suggested from outside to the Toronto home in which she is most interested. The inmates, children included, have cheerfully entered upon it for this year. And so I feel sure when talked over in other homes sympathy and cordial co-operation will be secured. Let us see how winsomely we can present the matter, each in her own family circle. Suppose there should be but two or three in the family to share the scheme, and the gifts should average only fifteen or twenty cents each, yet if we all joined and unitedly acted upon this proposition, the sums realized when reckoned by hundreds would make a total of which Baptist women need not be ashamed, it would enable the eager hands of our missionaries to reach yet farther out with the Bread of

Life, and would be to the Master in whose dear Hand we place our gifts, an offering acceptable, well pleasing. Shall we do this thing?

W. B. McL.

Woodstock, Jan. 22nd.

An appreciative and well-instructed article on "Dwight L. Moody, the Evangelist," opens the February number of *The Missionary Review of the World*. Dr. Pierson writes from the standpoint of a life-long friend who seeks to point some lessons from the career of the departed evangelist and some secrets of his power. Following the article comes a brisk and pointed symposium on "Good Results Hoped for from the Ecumenical Conference." Twenty missionary secretaries gave briefly their hopes and expectations from the coming great gathering. Robert E. Speer contributes a sketch of a Japanese Christian gentleman, Shosaburo Aoyama, whose character and history well merit notice. There is also an interesting illustrated article on "Chinese Turkestan and its Inhabitants," the central tableland of Asia. Other papers deserving attention are: "The Educational Problem in Japan," by Dr. Irvin H. Correll; "The Greenland Mission and Missionary Comity," by Rev. Paul de Schweinitz; "The Great Knife Sect of Shantung," by Mrs. Geo. S. Hays; "The Opium Traffic in China," by John Graham, and "What Christianity Can Do for China," by Dr. Arthur H. Smith.

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THE DARJEELING DISASTER.

A PATHETIC NARRATIVE.

[We copy from the *Madras Mail*, the following account of the death by cyclone and landslide of the six children of Mr. and Mrs. Lee, missionaries in India, and known by our own missionaries. Mrs. Lee is the author of *Chundra Lea* an account of which appeared in last LINK.]

The painful calamity which overtook the Rev. Mr. Lee's family is now so generally known that there is no reason for me (Special Correspondent of the *Englishman*) to repeat it; but as confused statements as to how the unfortunate children met their doom appeared in several papers, I have pleasure in furnishing you with a correct account. The story was related to me by the Rev. Mr. Mackay, who had the facts direct from Wilber Lee who died a few days later. I will give the narrative in Mr. Mackay's own words. The Rev. gentleman said: "Wilber Lee was so well on Thursday last that he was sitting up in bed and on Friday he felt so far recovered that he wished to take his seat in the dining room. His father and mother arrived from Calcutta on Friday morning. The boy was greatly pleased to see his parents and he gave a clear and connected account of all that had happened on the night his brothers and sisters were killed." Poor little Wilber said: "Late on Sunday night a policeman came to our house with a native servant who was out and bleeding, shrieking with pain. My eldest sister dressed the injured man's wounds. Before leaving the Policeman advised us to leave the buildings. A little later my eldest sister aroused, the younger

children, made them put on their clothes and we all sallied out to try to go to the Chowrastra. We had gone but a little way when we came to a stream of water which was rushing down the hillside like the Ohio River (it may be necessary to explain that the unfortunate Wilber was an American lad). "My eldest sister on seeing this halted the party and said to us: "I promised papa that we would not be separated. The little ones cannot get through the stream." I and my brothers urged her to try but she repeated that she had promised papa that we should not be separated. We went back into the house, but as the storm increased in fury and the danger became greater we sallied forth again. This time we tried the Leboagh Road but had only gone a little way when we came face to face with sliding earth and stones, and a great rock went whizzing past us. My eldest sister stopped us again and said: "We must not be separated, I promised papa, if we are to be saved we will be saved together, if we are to go to heaven we will go to heaven together." We again went back into the house, and my sister lighted a fire and dried the clothes of the little ones. The storm became worse, and we climbed the staircase and went into our mother's room, which is on the right of the staircase. We had only been there a little time when the roof gave way, and we rushed out into the hall and passed into the other room on the second floor to the left of the staircase. Here we all knelt round the bed and my eldest sister prayed. As she was praying I looked up and saw the wall coming toward me. I remembered nothing more until I found myself in the rain. I saw lights in the distance and tried to go toward them. I tried two or three times and then fell asleep (became unconscious). I was found about seven o'clock in the morning and taken to the Sanitarium."

Such was poor little Wilber Lee's pathetic story. The Rev. Mr. Maskey added that there was good hope of the boy's recovery until pneumonia set in. But even the pneumonia gave way to careful medical treatment, and hope was again entertained as to Wilber's recovery. Hardly had this hope been cherished when symptoms of tetanus presented themselves, and even then all hope was not abandoned. He was slightly better on Monday afternoon but toward the evening grew worse and passed away at 1:45 A. M., Tuesday.

THE SUPREME OPPORTUNITY.

[Extracts from an address by the Rev. Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions.]

Missionary work, the center of the life of every church, the supreme test of loyalty to the Master.

Therefore, a realization of the true measure of our ability, and gifts truly proportioned to that ability, our present duty.

Does it seem to some that I am putting the emphasis in the wrong place? Let us look at the situation.

First. We find the world wide open everywhere to receive the message of Jesus Christ. We no longer offer the prayers of our fathers that God would "open the gates of heathen lands." He answered that prayer years ago.

Second. Go back ten years, and the constant petition was for men to go into the hard places. That prayer we have ceased to offer, for there are volunteers waiting to be sent to the farthest outpost.

Third. Neither do our churches as a whole need to pray for more money to do the work. We have that now in our own possession. See how we spend for our selves out of all proportion to what we give. What we do need, keeping that in our thoughts the missionary work, is to organize ~~our~~ churches to give to it systematically and proportionately.

ORGANIZATION.

This is the first purpose of the Committee of Fifteen chosen a few months since, partly by the National Council, and partly by our National Missions societies, to secure, if possible, a gift every year from every church for each of our six societies. The result is to be attained by having a missionary committee in every State, in every conference and in every church, which shall see to it that there is definite planning, and effort in some measure commensurate with the supreme importance of the work. We are to apply modern and successful business methods to the Lord's business.

The remark was made in an address at the Providence meeting, that only about one-tenth of our church members give to our missionary work. This is probably an over-statement, but it is true that there is a large fraction who give little or nothing, and who are often conspicuous by their absence on "Missionary Sunday." We hope that the missionary committees in the churches will reach out after the absentees so that all shall share in this work, not only for God's glory, but for their good. There is need of personal missionary canvass.

This effort for better organization for missionary service has come in the Providence of God in answer to a great need.

(1) Only 1,171 churches out of our 5,620, or twenty one per cent, gave last year to all of the six societies. (2) In those churches which do give, because of the lack of method, many members give nothing. It is a well known fact that the giving is done by a minority of the membership. (3) Because of ignorance with regard to our six-fold work, large sums of money are wasted every year in gifts to very doubtful experiments. The truth needs to be made more clear that money given to our missionary societies, whose work is constantly open to review, is the money most likely to bring permanent results. Business men have learned that organization always gives efficiency and power, and this is nowhere more true than in missionary work. Officials in our Boards of Organized Charities in our cities will convince any skeptic. If we could only save the waste, there would be full treasures.

In order to see clearly what an organized effort like that proposed by the Committee of Fifteen would do for our missionary societies, let us look at the facts. The total gifts of the living to our six societies have averaged the past ten years about \$1,200,000. Last year they were \$1,275,985. The Committee recommends that this amount be increased to \$1,600,000. Does this seem too much to ask? Our church membership is 628,234. Let us exclude for our present purpose more than one-half say 328,234, as an estimate for children, persons of extreme poverty, etc., and count as givers but 300,000. The total amount suggested, \$1,600,000, divided among 300,000 members, is \$5.33 each per year, or an average of a little over ten cents a week per member. It would really be less than this, for in every parish there are numbers, not enrolled as church members, who give often times generously to missionary work. There are many

EDUCATION.

hundred members in our churches whose annual gifts are from \$100 to \$1,000 each. There are churches also whose gifts average from \$10 to \$40 a year per member. When you come to analyze in this way you not only see how absurdly small the average of ten cents a week seems, but it brings out into sharp and clear light the fact stated above, that a very large fraction of our church members give practically nothing for missionary work. And yet, if even this small average was given, it would increase the average income of the American Board over \$150,000 per year. We can raise this money easily, and much more also, if we can only have the proposed committees in every State, conference and church to do their work. The 300,000 church members spend many times this amount every year in entertainments, concerts and various things which could be easily given up. Consider the innumerable fraternal societies, "Sons of Adam" and "Daughters of Eve," organizations for the propagation of almost everything under Heaven. Think of the assessments, and the banquets, and the "outings!" If we only put one-quarter of the time and labor and money that go into these things into missionary work, every destitute region would, in a few years, be reached and blessed. It is not a question of can or cannot, but of will, or will not.

We rejoice in the grand work the women have been doing the past few years, and in the amount of their gifts. Only about ten per cent of these come from legacies, and most of the gifts come in small sums. Why have they accomplished so much? Because of their organization. As a rule they make a census of the ladies in church, securing their pledges in advance, and in many cases they are made at a considerable sacrifice. How about the method in the churches themselves, where the men are reared? The pastor gives notice that the annual contribution for the American Board will be taken; perhaps he speaks of its importance; often what he says is extremely brief. When the Sabbath comes, those who are present give something. If the weather is pleasant, the gift will be larger than if the day is stormy, but only in a very few churches is there any effort made to secure a gift from the absent members. And when the collection is analyzed, how certainly it is found that some men who spend liberally for trifles pay their missionary obligations in small coin. The money that women gather is raised personally and systematically. What the men give, as a rule, comes without planning, without system and about as it happens. Let me give an illustration which has come to me within a few days; it is of a large church in the interior, with many men of ample means, and worshipping in a splendid building. Taking out the gift of one very generous man, the regular contribution to the American Board last year was \$150. That represents the gifts of the men without organization. The women of the church gave \$900 for Home Missions and \$800 for Foreign Missions. That represented their gifts with organization. That is a story from the West. Here is one from an interior city of the East. It is of a strong church of several hundred members. The missionary contribution was \$900. One man gave \$500, his wife \$250, a second man \$100. The rest of that large church gave \$60! Such illustrations, which could be multiplied, suggest to us the first need, viz., to organize and press the plan of the Committee of Fifteen, until some one proposes a better. To quote from a letter recently received from Dr. Henry Hopkins, of Kansas City, "Your Committee of Fifteen hold, I think, the key to the whole situation."

Passing from the need of a more complete organization I would repeat and urge the plea for better education in our missionary work. Dr. Bradford, in a recent number of "Congregational Work," has well said that "before the treasuries of our missionary societies can be filled so that they will stay full, there must be a long and thorough campaign of education, which shall have as its object the teaching of the people who live to-day, that they and all men need the gospel and Christian institutions."

This education should begin in the home, for the best missionary interest, that which stands the test of time, starts at the fireside. While the church most effectively reaches the home through the parent, yet it has the opportunity to reach the children directly through the Sunday school. It should, therefore, be made more a part of the business of the church to train the boys and girls to the highest missionary spirit.

First. There should be a catechism prepared with such questions as the following, with answers: "What is missionary work?" "Why should I give to missions?" "What is the best way to help it, missionary work?" "How many missionary societies have we in the Congregational churches?" "What are their names their work, etc., etc.!" We ought also to recognize modern methods of education in the use of the eye. There should be prepared a handsome illuminated card in large type, with the names of the six societies, to be hung upon the wall in every Sunday school room, from the Atlantic to the Pacific. The pastor or the Sunday school superintendent should supplement the work of the teacher in the class with the catechism, by a general review of the whole school at brief intervals, until the scholars know our missionary work as they know the alphabet.

Second. When the children have thus been instructed and interested in our splendid missionary work, its stories of matchless heroism, etc., they should be encouraged and expected to give systematically to our six-fold work. Large sums of money in the aggregate are given by our Sunday school every year. In an article which I wrote in 1890, the amount of the contributions taken up in the Sunday schools was estimated then at \$200,000. With proper instruction given to the children it could be largely increased. Let us cease talking to the older boys and girls in our schools about "penny contributions." It belittles the whole idea. No wonder they put in only coppers. Let us talk about missionary giving and dignity if it as should be. Much of this money is given to miscellaneous objects; some, at least, of doubtful value; most, far inferior in importance to our own missionary work. Perhaps the children in our Sunday schools can support some one of the missions. They have given a *Morning Star* three times in the past. Let them provide a whole galaxy of stars every year in missionaries supported and children taught. There is a large revenue here that ought to be directed so far as possible to this its best use.

Third. This education of the children in our Sunday schools means far more than their present gifts, important as these may be. It means the boys and girls themselves in future years pledged to the support of our whole missionary work. The children are our reserves and the time has fully come to call them out. The great givers of the past were made in childhood. A short time ago I talked with the late Samuel Johnson

about the missionary work of the Old South Church, Boston, where, as is known to so many, there is thorough planning by pastor and committee. He told me of his early gifts of a few dollars a year, when his salary was very small. It was that training which led him to respond to every call and give his thousands every year when the day of larger things came to him. It was that training which made it possible for Rev. George A. Gordon, his pastor, to give this beautiful tribute in a recent memorial discourse: "He was known as the lover of this Church (Old South); at the same time, his concern for foreign missions was his chief religious interest." "The child is the father of the man" in his missionary gifts, more than in almost any other direction.

In contrast with the above, a friend went recently to a young man in his church and asked for a gift of ten dollars for foreign missions, but the man felt that that sum was too much to expect of him. Yet that very week he paid fifteen dollars entrance fee to a club, and fifteen dollars additional annual dues with many other expenses. Neglect in his early years had brought this young man to such distorted views of proportion in his expenditures. If selfishness rules the boy, benevolence will never rule the man. My second appeal to parents and pastors and teachers is for better missionary education.

To be continued.

Work Abroad.

TEN YEARS ON THE AKIDU FIELD.

It was in October, 1889, that I first saw Akidu. There were then three Biblewomen working under Mr. Craig's direction. Caste prejudices are very, very strong in this region, and these Biblewomen were received in the malapillies only, and had not succeeded in reaching the women of the higher castes.

With but a limited Telugu vocabulary and doubtful pronunciation the beginnings, as far as I personally was concerned, were small indeed. The Biblewomen, however, usually caught my thought, and would tell over what I tried to say, so that people understood.

In those early days we had many trying experiences. On one occasion we passed along a street in the Mohammedan quarter and stopped to speak to a young girl seated in a doorway. Her father rushed out and forbade us ever coming down that street again, he said it would not be well for us if we did. He was very angry, and as he talked wildly flourished a big stick. Exactly a week later this same man came to the Mission bungalow and begged me to go and see his wife who was very ill, "nigh unto death," he said. I gave no sign that I remembered the affair of the stick and with heart raised in prayer to the Giver of all wisdom that He would guide me in the matter of medicines and treatment, I went with the man and God did wondrously that day. The woman was relieved, and from that day to this we have

had no trouble in the Mohammedan quarter. Every where the women are friendly, but though the doors are open and we go in and out, we do not accomplish much. The women know so very little Telugu, and we do not know Hindustani at all.

I remember well our first attempt to reach the Akidu Brahmins. Lizzie and I were together and had got but a little way down the street, when we were stopped by about a dozen men. "What did we mean by setting foot on their street," they asked. Were they not Brahmins? were they not the holy ones? And did we not associate with and come in contact with the hated out-caste Pariah, and what was the woman with me but a Pariah, even if she did go by the name of Christian. What difference did that make? What did I mean by polluting their street in this manner? In reply, I said that "we had come to see their women folk, but if they forbade us their houses, of course we would not force our way in; but as for the street we had as much right to walk there as they had." This made them more angry still and they treated us to a storm of abuse, all the while waving their hands in the wildest fashion.

Of course Lizzie and I had to come away and we were both rather too much upset and troubled to attempt anything anywhere else that day. So we came home and together in my room spread the matter before the Lord, and it did not take Him long to set things right. Just ten days later, the man who had been the loudest and most abusive in the crowd that day, came asking me to accompany him to his house, to see his son—his eldest son. The lad was very ill with fever, and very weak from starvation (the Indian cure-all), but a course of quinine and chicken broth brought him round and the family were very grateful. While we were calling to see the sick boy, we met women from other houses there, and several homes on the very street where we had been so rudely treated, opened to us. And of late years we have been free to give Bible lessons in the Caste girls' school on that same street. The Brahmins still manifest that "I am holier than thou" spirit, but a few welcome us to their homes. And in the homes of every division of the great Sudra caste we go in and out at pleasure. Women and girls learn the Christian hymns that are such a contrast to their lewd heathen songs, and many an eye brightens and many a face lights up as we open the Word of God and read therefrom.

The Sunday School work too had its day of small things. Our first attempt to get the heathen children together resulted in an attendance of seven only. The school grew, but the parents held various views as to our motive in thus gathering the children together in one place. They were however unanimous in their opinion that we meant evil, and evil only, and for weeks it was common to see a man or woman come up on to our

verandah, lay hold of his or her boy or girl and march them off by the hair of the head. One man was very troublesome; he was not content with seeing that his own children did not come under our baneful influence, but he made it his business to try to keep all other children away too. If in spite of all his efforts the children came to us, he would make raids on the school and laying hold of as many as possible, drag them off. God honored our faith, and one day this troublesome man's curiosity to know what was really taught the children was too strong for him, and he slid into a class of boys and listened, then learned the verse for the day, and the following Sunday not only came himself but brought his son and daughter with him.

Another Sunday, right in the middle of the opening prayer, the whole school rose and rushed away. I was at a loss to account for this, but years later had the same experience with another school and learned then that when we asked for silence, closed eyes and bowed heads, and began to pray, they (the children) thought we were repeating some charm over them to make them Christians "Willy-nilly," and so they ran away. This was our first Sunday School. Others were organized in different parts of the town later on. One, from the very first went quietly on without any thrilling experiences, but all the others had their ups and downs, their days of light and shadow. To-day, of these heathen Sunday Schools we have five in Akidu—one in the large malapilly, one in the small malapilly, one in the weaver quarter, one in the shepherd street and one in the bricklayers' palim. Together the average attendance is over 200. There is also a school in each of two little villages near by. But to go back to those early days. After we had got fairly started in Akidu we ventured out to near villages. At first the women were afraid of us. Mrs. Craig had found her time fully occupied with household duties, the Bible and Sewing classes, and general care of the boarding school, and the caste women who are a bit secluded and never come in to market, had really no opportunity of ever seeing a white woman before, and not only were they afraid, but they could not understand the freedom with which we went about, and they could not understand my being unmarried, and it was long before we won their confidence. Indeed, in some of these near villages it was years before we really got a foothold and felt that we were sure of a good hearing.

Then the preachers and pastors began to request that we come to their villages, "we cannot talk to the women, do come and help us," they plead, and thus the touring began. With one or two Bible-women I would take up my abode in a chapel or school-house at some central point, for two or three weeks. Every morning we were off to one of the many near villages and back

for a noonday children's meeting, followed by a Christian woman's meeting, after which the afternoon was spent among the heathen women in the homes, and the evenings were given to general Bible-class. In this way we visited all the churches on the field and managed to accomplish a good deal in their immediate neighborhood, but the many, many villages between these centres were untouched because there were no chapels and no place we could stay in. In '04 this need was met by the home people and a house-boat was built. In it I make my home always, and in it I go for long tours of a month or more. This district is well supplied with irrigation canals and there are many, many villages along the banks of the main water ways. We visit in these, staying one, two or three days, as the work demands. To the more distant villages inland there are small canals branching from the main, and into these we put a small row boat and are either pulled or poled along.

In the early days it was quite a task to get work started in these villages where no white woman had ever been seen before. Our usual plan was to walk slowly down the village street hoping that some one would speak to us, thus opening the way for conversation. Sometimes a potter at work in an open yard would give us an excuse for standing and talking, or a tree all in flower would offer an opportunity to ask a question, perhaps of a woman in a doorway near by. By the time we had asked the name of the tree and a few particulars as to fruit, etc., it would be her turn to question, and by the time she had asked us who we were and where we came from quite a crowd of women would gather, and we would be catechised—our sex, age, reason for being unmarried, number of brothers, sisters, uncles, aunts and cousins, then the question for which we had been waiting, "Why have you come here, what is your business in our village?" We reply that away in our country we heard that they were worshipping idols of wood and stone, and what not, and that we had come to tell them that these idols were nothing and that there is but one true God, and perhaps suggest that if any of them have a shady verandah, we could all sit down and hear about this one true God, and the one way of Salvation. If we have succeeded in winning their confidence a bit, one of the women will lead the way to her verandah or to her cowshed, or to her back yard, and we all sit down and the hymn book and Book of books is gotten out and for two, sometimes three, sometimes four hours we worked on (the Biblewoman and I taking turns). In that time, perhaps, our audience would change once or twice. If among them any woman suggested that we come with her to her house, we went, otherwise it was always best to stay on where we were so long as our audience came to us. Six months or a year later, on revisiting the village, we usually found many who were ready to call us

to their houses. Of course it was not all such plain sailing. There were villages, where the men folk were ugly, abusing the women if they even looked at us; and there were other villages where, perhaps, one orthodox old woman would set her face against us and not a hearing could we get. We always laid such cases before the Lord and He managed the matter in His own good time and way, and sooner or later the closed doors opened, ears and hearts were opened too.

Now-a-days our work is very different. We are well known from one end of the field to the other. Everyone understands why we are here and in more than 100 villages we are sure of our standing, and in many a home if, upon our arrival we ask after the welfare of one and another, some one is sure to interrupt with, "Oh, never mind all that, get out your Book." And this hunger for the Word is growing and is one of the most encouraging signs in the work.

There are women here and there in the villages who really know the Lord and His saving grace, but, fearful of their people and not knowing at all what their future is to be if they break away from their home, husband, children and every tie they have ever known (as they must if they confess Christ openly), they lack the courage to come out.

Now that we have the boat we arrange our touring as follows: Part of June, all of July and August is the time for transplanting the rice shoots and the men folk of every caste, also the outcaste women and Christian women are in the fields, and we have wonderful opportunities among the caste women. September, October and November, we turn our attention to Christian and lower caste women. Then again in December and January, while the harvest lasts, we go back to the caste women. February and March are spent largely among Christian women. April and May are the hottest months, the canals are closed and we usually devote ourselves to the Sunday Schools and work in Akidu.

Readers will notice that the Christian women claim a good deal of time and attention, and will perhaps wonder what we do among them. Our reply is that we try to obey the Saviour's command, "teaching them to observe all things whatsoever I have commanded you. Very few of the Christian women can read, and surrounded as they are by all the old customs and superstitions and the evil that meets eye and ear at every turn, there is little, oh, so little to help them in the new life. Sometimes we work through meetings—Christian women's meetings in every village, sometimes we visit from house to house, and it is then after listening to recital of joys or sorrows or hopes for the future (all of which are sure to be poured into the sympathetic ear), that one has opportunity to make personal application of truths that often make more lasting impression than the same truth

taught in a general way in any number of meetings. We seldom leave a Christian woman without teaching her a verse from the Book, and in several villages, passages of Scripture are taught to the Christian women regularly by Biblewomen or preacher's wives.

I have written the above that you at home may rejoice with me over the difference in the work ten years ago and now, and praise the Lord for what He hath wrought and for what His own Word has accomplished.

Yours in service,

FANNY M. STOVEL.

Akidu, India.

VUYURU.

Dear Readers of the LINK:—

Two or three days ago I came home from a splendid tour, I do not wish to write of that just now, however, but would rather give you some news from V; tell you a few incidents of my work in and about the station.

During July and part of August is the transplanting season; that is, the young sprouts of rice are being transplanted from the seed beds to the broad fields, which have been plowed and flooded with water preparatory to receiving the young crop—for, as you all know, rice must grow in standing water. At this time the country is in an almost unavigable state of mud and water. All the main canals are full and all the lesser canals, with which our part of the country is liberally supplied, are over-flowing, so as to feed this thirsty young crop. I have often compared the country in this state to an immense shallow mill pond, divided off into compartments by narrow humpy ridges, which form the only place for the sole of man's foot, and which, when wet, it is as much as your pony's neck is worth to walk on—not to mention your own self-respect and your position in the eyes of the world. But the mud has more terrors than the water. The soil down here at Vuyuru is "black cotton soil." (I wonder if they have it in America.) After a heavy shower it is like a good adhesive plaster, warranted to adhere with complete interest; after a couple of days' rain it becomes glue of the kind that is advertised as "stickphast"; after a week's rain and during transplanting time it is like soft porridge to the depth of a foot, with a strata of pebbles beneath. You can imagine that touring over such a country is (except to those who have boats) unprofitable and under some circumstances impossible. It is impossible, for instance, to find a dry spot large enough to pitch one's tent, and it is also almost as impossible for beings who wear shoes and European garments to get from one village to another. At such times our touring is limited to a few villages along the main road, which contain travellers' bungalows, where one can live for the

few days spent there, and to the somewhat dry parts of our fields, which, I assure you, are few.

So our opportunities for work in our own station and the near villages are good, and this year they seemed specially good to me, and I enjoyed the work in Vuyyuru as never before. I got better acquainted with the caste women in the village, and feel as if I had some friends now, down in those close, narrow streets. At some Shudra houses we have very good times indeed with the women, some of whom, I believe, are learning to love the name of Jesus. I asked a young woman one day what she thought of Jesus. She said, "I think He is the only Saviour of the world." I asked her why she did not believe in Him then, and she answered that she did believe in her heart, but her people would be very angry if she left off idol worship.

Now and then relations from another village come to visit my friends in Vuyyuru, and then we are in great demand, for their hosts have told them what nice hymns we can sing and what good things we say, and they want to hear too, before they go home. Sometimes the visitors are from some town where other missionaries are working, and we hear great tales of them and their doings. In a part of my field which borders on the Akidu field, I am sometimes taken for Misa Stovel. So the whole country is being brought under the influence of the Gospel, and each village is being linked to another in a chain of witness.

The Brahmin homes in Vuyyuru are not opening at all quickly. These people are above all things sly. One day they will receive you kindly, almost effusively, listen so well and make you promise to come again. When you do go again, anticipating another good time, they are just as likely as not to act as if they never saw you before, and say they are "too busy"—which excuse I have found just as prevalent in India as in Canada. There is always some occult reason for this change of temperature, if we could only peep behind the scenes. Perhaps the husband is at home, and the women are afraid of him; perhaps he scolded them well after our last visit, and told them never to let me come again. They are too polite to tell me this, but in nine cases out of ten this is the reason. We long to have an abundant entrance unto the women of this class. I am persuaded they want to hear, but the men are opposed.

A couple of months ago there was a general outbreak of cholera all over the field. We lost some Christians, and many heathen died. At such times the heathen go into a regular panic of fear. As soon as it gets dark, they shut up their doors tight and stay inside—for the cholera-devil is abroad in the streets. They usually secure the services of a Devil-doctor, who for a sum of money, will come and repeat his charms and perform his deeds of darkness, thus driving away the evil presence!

Of course when a person is seized with cholera, they have not the faintest idea of what to do, and so are almost helpless, depending only upon the ministrations of this magician and similar devices. For instance, one morning my Bible-woman, Mariamma came to me and said, "Amma, please come to the gudem (where the low-caste people and our Christians live), and see what the people have done." "What have they done, Mariamma?" I asked. "There is so much cholera round about that the people are afraid it will come to the gudem, and so they have done something to prevent it—come and see."

Much wondering, I went, and found fastened up over the doors of the heathen homes, garlands of margosa leaves which are supposed to possess great virtue in all times of danger.

Now some of these people had been showing a desire to believe, had even been attending Sunday service for some weeks, presumably with the intention of becoming Christians, and, of course, it was discouraging to find that they had fallen back on heathen devices—"O ye of little faith," our Saviour said to His own disciples. At the risk of making this letter too long, I think I will tell you what I did, for it shows something of our dealings with these ignorant people. The first house I went to belonged to a widow, whose son had been attending services (he had not used the leaves on his house.) She has always listened well, and said she believed, though she never came out. I said to her, "Amma, why did you put these leaves up?"

"To keep away the cholera."

"Will these leaves keep it away?"

"No—only God can."

"Well, then, why did you put them there?"

"Oh, I was so afraid, and they said to put them there, and everybody else was, so I did."

"But you know God only can keep you?"

"Yes."

"And you know that if he were to call you away, not all the leaves in the world could save you, don't you?"

"Yes."

"Shall I take them down then?"

(After a long pause) "Yes."

"Not because I tell you to, but because you know only God can keep you or take you?"

"Yes, Amma, take them away, and let us go to R-'s house; they have them there, too."

So the leaves came down, and we went to R-'s house. He has been on the ragged edge of decision for over a year. The reasons why he should not become a Christian are weighty to the Oriental mind, incomprehensible to the Western. There were the tall-tale leaves over his house. He was not at home, but his wife said it was not he that had put the leaves there, bu-

his mother-in-law, who seems to be the ruling spirit in the home. So we tackled her. She was very obstinate at first, pretended she had no faith whatever in God, and said she wanted the leaves there. She is a woman who has been taught a long time, but whose proud spirit knows not what it is to surrender to or obey the Divine love. We stayed there a long time, talking, pleading, arguing. At last, after a long struggle, she gave in, only on condition that I would pray for her welfare and the safety of her household. After doing so, and being joined therein by the woman from the other house, those leaves also came off. At one more house the emblems of heathenism were taken away. They were never put on again. Cholera did not attack this village, and has left the field.

One morning I visited a village when they were celebrating a feast to Goutanamma. After spending the morning there, I was just about to leave, when I heard some one say they were going to escort Goutanamma out of the village that day, and I stopped and asked, "Where is she now?" They took me to the house where she was, and showed me the pyramid of wood about two feet high, daubed with saffron and red powder, and ornamented with flowers. This was Goutanamma. I looked at her well, then turned away, and was going when a woman said, "Are you going to leave without a present to the goddess?" I asked what she wanted. They said a few coppers would do. I said I did not know what she could do with a few coppers. I preferred to use them myself to buy candies or nuts to give to the children, who would eat them with appreciation, and remember me for it. I asked them if the goddess had enough sense for that, and when they agreed that she had not, that led to a good talk on the subject. The end of this goddess is tragic in the extreme. At the end of the feast, they all, with great shouting, carry her out to some waste place, and leave her there to the mercy of the elements! Truly the imaginings of the heathen are vain. The ceremonies and performances of these feasts always seem like the veriest child's play to us, and our hearts are filled with a great wonder that man, God's noblest creation, can have fallen to such depths as to worship the frailest, most grotesque works of his own hands, the most unworthy imaginings of his enslaved, darkened mind. When we read them what the Bible says about idols and idol-worship, they agree that it is all vanity and even a dishonour to the true God, but the old bonds and customs are too much for them. Thank God for those who are coming out of this bondage every year into the liberty of the Gospel!

We are enjoying beautiful, cool, bright days now—cruel, alas, in their beauty, for there has been no rain and again the grim shadow of famine is resting over this stricken land. Our district, being well irrigated, is not

in great distress, except that prices are going up beyond the reach of the poor people, who find it hard enough to keep soul and body together in the best of times. Famine, plague; either one or both all the time, and worse than either, more fatal and harder to cure is the sin which is killing India, slowly but surely. "Whatever thou doest—do quickly."

KATIE S. McLAURIN.

Work at Home.

BUREAU OF LITERATURE.

FOR CIRCLES.—The Exchange Drawer. Some valuable papers in at present, and sent free to any address "Giving" (a complete programme for a meeting), "Our Telugu Work" (sufficient for a meeting). "Timpany." The Women of India. Reasons Why We Should make the Circle Interesting. Village Work in India. A Glimpse of Mission Work in Africa. Christ's Dominion. Woman's Work in Missions. The Hermansburg Mission. China and her Mission Fields. How to Interest our Women. Christian Activity. Our Societies. Why we Work. Now ready. Sketch of our Foreign Mission Society. 3 cts. each—24 cts. a doz.

MISSION BANDS.—A Chinese Exercise and Motion Song, 10c. The Little Light Bearer's Greeting—dialogue and march for little ones, 2c. Stories—Roll & Errands, 3c. Milly's Holy Grail, 2c. Carrying the love of Jesus, 2c. Who will open the door for Tinge, 2c.

Address all orders to Mrs. C. W. King, 318 Carl St. Kingston. Make P. O. orders payable to Lottie S. King. Stamps always received, 1c. preferred.

NEWS FROM CIRCLES.

TALBOT ST., LONDON.—In response to printed invitations, about 350 members and friends of the Church assembled in the Sunday School Hall to participate in and enjoy the programme in connection with the annual Thank-offering service of the Women's Mission Circles. Mrs. Bentley, President of our F. M. Circle, occupied the chair, and after the opening exercises and extending to those present a warm welcome on behalf of the Circles, introduced a bright and instructive programme of music, etc., also a stirring address by our Pastor, Dr. Sowerby. Mrs. Dr. Ovens, Superintendent of the Mission Band, spoke very happily in the interest of the little folk, and during her address, presented, on behalf of Master Frank Wilson, one of the boys, a Life membership certificate of the Foreign Mission Society to his mother, Mrs. Robt. G. Wilson. The offering

received amounted to \$58.10. Light refreshment were served at the close of the evening.

At a recent meeting the Circles had the pleasure of presenting, with Life-membership certificates of the Home and Foreign Societies, two of their number, Mrs. Geo. Jeffrey and Mrs. Wellstead, who have long been identified with the Mission Circles, and also energetic workers in the Church.

C. S.

SCOTLAND.—The annual Thank-offering meeting of the Mission Circle of the Scotland Baptist Church was held on the afternoon and evening of Oct. 5th. The meeting was opened by singing, followed by prayer by Mrs. B. Merritt. Mrs. Wetmore, of Burford, was present and sang several solos. Mr. Brown, of Toronto, gave a short address in the afternoon. Tea was served in the basement by the ladies of the church. Mr. Brown gave an interesting address in the evening, on the Mission work in India. The Thank-offering amounted to \$26.42.

GLADSTONE.—We as a Circle have need to rejoice and take courage, for the Lord has blessed us this year. We have added to our number five new names during the year. We held our annual Thank-offering meeting on Wednesday, Nov. 29th, at the home of one of our members, Mrs. H. Yorks. The envelopes were opened, and the offering amounted to \$5.50, which was sent to Foreign Missions. Readings and a solo were given, and in all the meeting proved to be profitable and enjoyable to all.

GERTIE MARSH, Sec.

OTTAWA, FOURTH AVE.—Since our Mission Circle has organized in September, we have met regularly. Last month our subject was India; next month, Bolivia. Each member, in turn, takes charge of the programme. The attendance and earnestness shown so far, is very encouraging. Our contributions towards Mission work amounts to fifteen dollars.

Secretary.

MOUNT FOREST.—Our "Mission Circle" has been hard at work since the annual meeting last April. Early in May the Home Mission Committee held an open meeting at the home of Mrs. W. Woodall. The attendance was good, and the programme interesting: a portion of it consisting of a short address on "the great need of more work in Algoma," by Mr. Woodall. The committee served refreshments afterwards. A collection of over four dollars was taken. In July the Grand Ligne Committee held a most successful lawn social at the home of Mrs. (Dr.) Brownlee. A very profitable and pleasant time was spent. A good collection for Grand Ligne was

the result. In October, the Foreign Committee secured the services of Rev. Mr. Brown, returned missionary, who gave an exhibition of limelight views of some of our missionaries, also scenes of people and places in India. The church in which the meeting was held was full, and a collection of \$13 was taken. The sisters of the Circle are now preparing a box to be sent to Muskoka for Christmas. The Mission Band is prospering and helping in the preparation of the box. We are justly proud of our Band. They are loving, earnest workers for the Master; and are the "banner band" of this association. The Mission Circle held their annual thank-offering meeting in November. The offering amounted to nearly \$12.

ST. THOMAS.—The annual thank-offering meeting of the Mission Circle of Centre St. Church, was held Nov. 16th. After devotional exercises the offering was taken, and the envelopes opened containing texts bearing on "Giving." As these were read, each one felt there was a message in them for her.

This was followed by a "Spiritual Programme," conducted by Mrs. Upton. When the offering, which amounted to \$44.20, was announced, we felt constrained to sing, "Praise God from whom all blessings flow."

K. M. C., Sec.

BROOKE.—We are at present trying what we can do to raise more money for our dear Master's cause. We have thought of and tried many plans but have never been able to raise as much before as we have in this.

In our September meeting it was voted upon to raise money by way of getting up a quilt with names to be worked, as follows: Everyone who gave us 25c. or over, their names should be worked in the centre of the block, and those giving us 10c. or over, as they felt disposed, their names would be worked across the corner, each corner having two names, making nine names on each block and amounting to, at least, \$1.05.

Our Circle is alive with growing interest for which we are more than thankful. We hold our meetings first Thursday of each month. We have fifteen members on our books and are so constituted that we need no collectors, but pay our fees regularly, and an average attendance of eight. Being in a country place and far apart, it is sometimes inconvenient for more to be there. Seven of our members take the LINK, and every house has a visitor.

You will please find enclosed twelve dollars received from quilt, which was divided evenly between Home and Foreign, but it is not yet completed, but for the urgent need of the money we send as we get a supply on hand.

We are hoping to have Miss Baakerville speak to us before returning to her former duties. Trusting this

may not take up too much of your time and be met with hearty co-operation,

I remain ever your sister in our dear Lord's work,
OLIVE ZAVITZ.

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

Receipts from December 16, 1899, to January 15, 1900, inclusive.

FROM CIRCLES.—Atwood (\$3.06 Thank-offering), \$4.59; Ailsa Craig (\$5 Thank-offering), \$6.75; Brooke, from quilt, \$12; Beachville, \$2 41; Bethel (\$8.12 Thank-offering), \$13.18; Barrie, \$4.10; Burford, \$5; Brooke and Ennis-killen, \$2.50; Brooklin (\$8.63 Thank-offering), \$9.90; Brantford, First Ch., for Miss MacLeod, \$50; Brantford, Calvary Ch. (\$5.85 Thank-offering), \$12 65; Colborne, Thank-offering, \$3.50; Cramahc, \$2; Colchester, \$2.50; Guelph, First Ch., \$9.03; Goodwood, \$3; Gladstone (\$5 50 Thank-offering), \$11.00; Heasler (\$3.70 Thank-offering), \$8.58; Hillsburgh (20 cts. special), \$4.30; Hamilton, James St., \$10; Hamilton, Wentworth St., \$2.90; Hartford, \$3; Ingersoll, \$3.10; London South (\$1 Thank-offering), \$10.00; Langton, Thank-offering, \$2; London, Adelaide St., \$13; Mount Forest (\$8.38 Thank-offering), \$22 68; Peterboro', Murray St. (\$9.13 Thank-offering), \$17 46; Peterboro', Murray St., for Annamma, \$12; Sparta, \$5.88; Salford (\$1 for Bolivia), \$7.40; Teeswater, \$7.50; Toronto, Bloor St., \$37.77; Toronto, Parliament St. (\$3.26 Thank-offering), \$11.91; Toronto, Jarvis St. (\$1 additional Thank-offering and \$50 for Biblewomen), \$97.19; Toronto, Western Ch., additional Thank-offering, 50 cts.; Toronto, Walmer Rd., Thank-offering, \$23; Toronto, College St., \$14.05; Toronto, Immanuel Ch., \$22 20; Toronto Junction, \$3 57; Uxbridge, \$2.15; Westover (\$7 Thank offering), \$12; Woodstock, First Ch., \$15; Wilkesport, \$2.50. Total \$527.85.

FROM BANDS.—Burch, for Natti Peter John, \$8.50; Bracebridge for Matia Sundramma, \$2.90; Brooklin, \$1.10; Haldimand, \$1; London South (\$3 Thank-offering and \$17 for Jangam Abraham), \$20; Peterboro', Murray St. \$13 72; Port Arthur, for Nicodemus (Gabriel), \$4.25; St. Catharines, Queen St., \$2.15; Toronto, Bloor St., \$3.79; Toronto, College St., Junior, \$2; Toronto, Immanuel Ch., \$5 46; Toronto, College St. Y. W. for Degala Mary, \$4; Westover, \$4. Total \$72.63.

FROM SUNDRIES.—Burch, B. Y. P. U. (\$5 for Natti Peter John and \$4 for work for lepers), \$9; Bracebridge, B. Y. P. U. for M. Sundramma, \$3 80; Hartford, Junior B. Y. P. U., \$3; Hamilton, James St., Junior Y. P. S. C. E. for Mungamuri Karunamma, \$12; Mrs. Jas. Cormack, Guelph, Christmas Thank-offering, \$2; Mrs. James Miller, Wambano, \$1; Hannah Pegg, Round Plains, \$1; Special offering from a friend of Memorial Ch., Toronto, \$1. Total, \$32 80.

Total receipts during the month..... \$633 28

General Treasurer:	
For regular work:	\$513 25
Extras:	
Woodstock, Oxford St. C. for Eugala Nokamma:	4 50
W. B. H. and F. M. S. of Manitoba special for Ruby (Murdri Manikyamma):	2 00
Bewdley M. B. for Bolivia Mission:	2 50
Total:	\$522 25
Home Expenses:	
ies for Historical Sketch of our Society for sale:	5 00
Receipt Postals (printed) for Treasurer:	4 00
	\$9 00

Total disbursements during the month..... \$531

GENERAL ACCOUNT.

Total receipts since May 1, 1899..... \$4569
Total disbursements since May 1, 1899..... \$5377
Thank-offerings have been received to date from 56 Circles, 2 Bands, 2 individuals, and 1 other organization, amounts to \$524.93. This sum is included in the totals as given above.

VIOLAT ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

W.B.F.M.S. OF EASTERN ONTARIO AND QUEBEC.

Receipts from Oct. 31st, to Jan. 19th, 1900.

One half of H. and For. Convention Collection, \$9.26
Foreign Mission Collection, \$7.70; Donation, Henry Matton, Esq., \$5; Thurso, \$7.95; Algonquin, \$16; Oliver, \$14.95; Almonte, \$5; Breadalbans, \$3; Carleton Place, \$5; Westport, M. B., \$5; Lanark, \$2.10; Sawyerville, S. Quebec, M. B., 15; Point St. Charles, M. B., \$2 50; Rockland M. B., \$5; Rockland C., \$30; McPhail Memorial \$25; Osgoode \$12; Drummond, \$3; Phillipsville, \$6; Kingston First Ch., \$18; Montreal, East End B. Y. P. U. Roxboro', \$3; Plum Hollow, \$5; St. Andrew's Union, \$5; Brockville, Life Member (Mrs. Vaux), \$25; Brockville, M. B., \$15; Ottawa First, Mr. Wood, \$30; Perth M. B., \$15; Arnprior, \$2.60; total, \$309 27.

MARY A. SMITH,
Treasurer.

6 Thistle Terrace, Montreal.

NEWS FROM BANDS.

GLADSTONE.—We organized a Mission Band in May '99, among the children, and it proved to be a success. We held our Thank-offering meeting in October, and it was well attended. A good programme was rendered by the Band, and at the close the children served a lunch to those present. It was much enjoyed by all, and the offering amounted to \$3.97. We gave \$1 to the Porto Rico famine fund. As so many of the children are so far away from the Church, we closed our Band to organize again in May, and we hope with greater zeal and earnestness in the Master's work of rescuing His lambs.

G. MARSH.

TORONTO.—A Mission Band has been formed in connection with the Western Church, on Lansdowne Ave. We organized in October, with a membership of twenty-four, and the average attendance has been thirty. Our officers are: Mrs. Edy, President; Mrs. Flint, and Mrs. Gregory, Vice-Presidents; Miss Jessie Cummings, Secretary; and Miss Lillie Moore, Treasurer. At the last meeting, in December, we had a special Xmas programme, and afterwards adjourned to the basement, where fifty sat down to tea. The members take part readily, and we believe a genuine interest in Missionary work is being awakened. Our Band is called the "Golden Rule" Mission Band of the Western Baptist Church. We meet twice a month, and hope in time to support a student in Cocanada.

E. E. GREEN.

W. B. M. U.

MOTTO FOR THE YEAR.—“We are labourers together with God.”

PRAYER TOPIC FOR FEBRUARY.—For Chicasco.—that Mr. Archibald's health may be speedily restored—that special help may be given the young lady missionaries in this time of need. For a blessing on the Hospital and Reading Room.

SLEEP NOT.

1. Thess. v. 6.

Sleep not, O child of God,
The world is fast asleep;
But thou must be awake,
And constant vigil keep,
Amid the darkness of the night
Hold thou aloft the Gospel light.

Sleep not, but watchful be;
Though dark the night and long,
The morning cometh soon,
And with it gladsome song.
The “Morning Star” shall soon appear
Proclaiming that the day is near.
Sleep not, the night is spent.

And Christ is at the door;
Thy long and patient watch
Shall then for aye be o'er;
And thou among the blood-cleansed throng
Shalt sing redemption's peerless song.

Sleep not, O Christless soul,
For thee the Saviour waits;
And holds his judgments back,
But opens mercy's gates.
Arise and come; He calleth thee
The ransomed of his blood to be.

—E. P. KING.—
—*London Christian.*

PUBLIC MEETINGS.

We are glad to see that these are increasing, while the monthly meeting is good, is absolutely necessary, and must never be neglected; yet we are sometimes apt to rest here, and feel that the one hour a month is all we are called upon for. Not so, the Church and Congregation who do not attend the monthly meeting, will perhaps forget it altogether; and in the rush and hurry of these busy days they may perhaps forget as well the claims which the heathen have upon them. Let every Aid Society remember that it is to work as well as pray. Make out a good programme not too long; talk about the meeting outside; urge friends to come. Have some one tell of the work done by our Union, in our Home and Foreign fields; of the souls being won; of the need there is of men to go and work; of the need of money and of prayers. Have bright singing—hymns in which all can join—and do not forget your collection.

“Tell it out” in this way as often as you can. Every church should have a missionary meeting at least once a month, but every church does not. Therefore rouse yourselves, women of the W. B. M. U., and make known what is being done in the harvest field, and what needs to be done. How we would smile if we knew of a busi-

ness firm who took no trouble to enquire of the work being done by those it employed; who never asked if the sales were good or bad; who never called a meeting to talk over the business. Such a firm would not live a year, and we know it.

Now then, here is the Church of Jesus, Jesus Christ, supposed to be doing business for him. News from India of souls won and baptized is in our denominational paper. In how many churches on Sunday or prayer-meetings on Wednesday, is this news read or referred to, and thanksgiving sent up to God for answered prayer? It would be good to hear of even one church where this is done.

“There is joy in the presence of the angels” when sinners turn to God. Should there not also be joy upon earth among the members of His Body?

How such joy would increase the giving, increase the praying, increase the number to go and tell the news!

SOMETHING TO DO.

Something to do for the Saviour I love,
Something to do for his kingdom above;
Something to do in obeying his call,
Something to do as the servant of all.

Something to do, tho' but little it be,
Something to do, my dear Saviour, for thee;
Something to do with a sickle to wield,
Something to do in the great harvest field;

Something to do the afflicted to cheer,
Something to do in cottages near;
Something to do for the poor and depraved,
Something to do for the millions enslaved.

Something to do for the victims of drink,
Something to do to induce them to think;
Something to do where no Bible is known,
Something to do in the use of my own.

Something to do for the toilers around,
Something to do where the children abound;
Something to do, with the wide world in view,
Something to do, though my talents be few.

Something to do, that all warfare may cease,
Something to do, the world's joy to increase;
Something to do, others' burdens to share,
Something to do, other's sorrows to share.

Something to do, my affections to prove,
Something to do for the dear ones I love;
Something to do for the guidance of youth,
Something to do to establish the Truth!

Something to do to avoid every snare,
Something to do by importunate prayer;
Something to do to deliver my soul,
Something to do to press on to the goal.

Something to do as the seasons roll on,
Something to do ere life's chances are gone;
Something to do ere the darkness shall fall,
Something to do ere I hear the home call.

Something to do as a light in the world,
Something to do with Faith's banner unfurled,
Work there is plenty for hearts that are true,
Ev'rywhere, always, there's something to do!

—W. M. KITCHING.—
—*London Christian.*

Mr. Higgins writes;—"You will be glad to know that God is blessing us here. We baptized eight last week. Some of these are Savaras. On the last Saturday morning in November there were five baptized in Tekkali, three of whom were Savaras. This makes ten Savaras received this year. About a month ago a young Mala man was baptized here in Tekkali. His wife has since come out, a bright promising convert. Her testimony was clear, and indicated that she had the root of the matter in her."

On Monday evening, Dec. 26th, the "Marion Morse Mission Band" made its first appearance before the public and was greeted by a large audience. A good missionary and Xmas programme was presented by Band, assisted by the choir. Prof. Chisholm of Halifax School for the Blind added much to the evening's enjoyment by singing in his usual delightful and happy style. At the close of the programme a loaded Xmas tree was soon relieved of its burdens, not as presents for the children, but the articles were sold that some child in far off India, who knows not the joy of Xmas tide, might through our mites and prayers be enabled to hear the wonderful story of our Saviour who is Christ the Lord, and be led to sing this song, "Glory to God in the highest and on earth peace, good will toward men." We were much pleased to find that \$30.27 had been realized for this object.

ANNIE S. CHIPMAN, Pres.

Great Village, N. S. Dec. 30th.

North River has made their Treasurer Mrs. Peter Scott, a life member, F. M., \$25.00.

A mission Band has been organized at Pleasant Lake, Yarmouth Co., with eleven members. Pres. Mrs. M. W. Brown, Secy., Miss Belle Jeffrey. Membership has since increased to sixteen.

2nd Chipman, N. B., Mission Band have made Miss Neal Crandell a life-member.

A mission Band was organized at Hantsport, N. S., on Nov. 1st, 1899. The officers are Miss L. Riley, Supt., Miss B. G. Robbins, Secy.

Two Mission Bands recently organized in Yarmouth Co. On Sept. 18th, Mrs. M. W. Brown organized a Mission Band at Pleasant Lake, Tusket church, with eleven members. Pres., Mrs. Brown; Secy., Miss Belle Jeffrey. This membership at the next meeting increased to sixteen.

On Oct. 20th, Mrs. P. R. Foster, organized a Band at Pleasant Valley, Dearfield church, with a membership of sixteen. At its next meeting this Band increased to 22. Pres., Miss T. Dolman; Secy., Miss L. E. Killam. Under such efficient leaders we may expect great things for these Bands. Mrs. Foster is certainly doing a noble work for the Master. Wherever she is working there is always enkindled new interest and enthusiasm in foreign missions.

On Dec. 11th, a meeting was held at the Baptist church of New Minas, for the purpose of reorganizing a Woman's Baptist Missionary Aid Society. Meeting opened by singing. Reading of the Scriptures by the

County Secretary, Mrs. Read, who acted as chairman the meeting, prayer by the pastor of the church, then followed another hymn, after which Mrs. Read gave an interesting talk, showing the urgent need of having a working Society of the W. B. M. Union in New Minas. She then read its constitution and by-laws. On request for an expression from the sisters present, fourteen signifying their willingness to form an Aid Society. The following officers were elected: Mrs. Wallace, Pres.; Mrs. DeWolf, 1st Vice Pres.; Mrs. Ainsley, Bishop; Mrs. Vice Pres.; Miss Leora Fuller, Secy.; Mrs. Mills, Treas.; Mrs. Griffin, Auditor; Mrs. Trueman, Bish.; Miss Nellie Roy, Mrs. Downey, Managing Committee. It was voted that the Society should meet the first Tuesday of each month. Meeting closed with prayer by the president. E. E. COLPITTS, Sec'y., Pro tem.

Wolfville, N. S., Dec. 26th, 1899.

TEKKALI, INDIA.—Eight were baptized at this station last week. Seven of them were Savaras. Four of the Savaras were baptized at sunset in a little pond amid the Savara hills. It was an impressive scene. Gopolpur is now a Christian village indeed, all in it are Christians but two. A separate church for the Savara Christians located in their midst is now talked of. These are a lovable and most interesting people. May they soon have a missionary, and may the Word of the Lord have free course and be glorified among them. W. V. H. November 29th.

The following statistics taken from the report of the Secretary of the F. M. Board, (last August) may be of help to some who do not see the *Year Book*:

Our Stations are, Bimlipatam, Bobbili, Chicacole and Palcondah, Parla Kimedya, Tekkali, Visianagram a total of seven churches. There were baptized during the year 38. The membership was, at the close of 1898, 304. There is one ordained preacher, and eighteen unordained; Eight Colporteurs; seventeen Bible Women; five day schools; fifteen teachers; eleven Sunday schools; three six teachers, and an average attendance of 404. There are stations are nine.

Some alterations will be made on the arrival of those who left the home land this autumn, as to the settling of our workers. The force is so small, so utterly inadequate to the needs of the people, that the workers must spread themselves over as much space as possible, and frequent change must be made.

Now for a few facts, and may the Holy Spirit bless them into our hearts, until we rise in His might, and that which is committed to our hands.

A Bible depot, and reading room has been established in Bimlipatam.

Every lady missionary should have at least ten Bible women.

The work in Polepilly has taken a decided step in advance. A new chapel has been built and opened.

One boy in the boarding school at Bobbili, in addition to his regular work memorized 22 chapters in Proverbs during the year; another in six months learned between four and five hundred verses in the New Testament.

The salary of the lady apothecary at our Hospital at Chicacole is \$33.00, per month.

Formerly our native helpers lived on the mission compound. The purpose now is to station helpers with their families among the people themselves. Land has been procured in Jalmur and Chicacole and houses have been

erected for the helpers, each of them having a large open room for a day and Sunday school, and for prayers and preaching services. Three other grand centres have been chosen for work among the outcasts.

The Colporteurs have distributed 3,667 books, tracts and papers at a cost of about \$46.00 (This is on one field.)

Mr. Corey has six helpers on his field of 300,000. Four of these are preachers, one a teacher, and one a Bible woman.

(Is it any wonder our missionaries break down?) Mr. Corey wants to locate 25 men among the outcasts on the Paria-Kimedi field at the average cost of \$45.00 a man.

Mr. Higgins has, in one town of 7,000 people one missionary, one Colporteur, three Evangelists, and four Bible women. The remaining 270,000 live in 800 villages scattered over a wide area.

The only chapel in this place is the grass-roofed mud building, hastily put up as a temporary dwelling for the missionary while engaged in building the bungalows. The native church retatched it and extended it fifteen feet. "There is no mortgage on it."

When asked by Mr. Higgins at one of the Conference meetings how much money would be spent on tobacco a month the answer was five cents. Then how much did you give to the Lord? One-sixth of a cent a pie was the answer. "One pie for Christ, and 30 pies for tobacco." As a result of that meeting three members of the church pledged themselves to forsake the use of tobacco, and said they were ashamed.

Mr. Sanford was obliged to spend nearly two and a half months in Mission building. Time which might have been given to touring, had the church at home sent out sufficient men.

Verily we need a "forward movement" in our foreign work.

Wants People's Department.

A DAY AT THE UMZUMBE HOME. SOUTH AFRICA.

BY MISS LAURA C. SMITH, RECENTLY OF THE ZULU MISSION.

"O mother! O Miss Smith! a new girl has just come and she says that she ran away from her home to come here because her father won't let her be a Christian. Oh, do come out and see her!" cries little Frances Malcolm, all in one breath, as she bursts into the dining-room where her mother and I are still chatting over our coffee cups.

"Dear me! where can we put another girl?" sighs our good principal. "We have over eighty now and the tables are really too crowded for respectability, the dormitories are so full that one can scarcely step into them at night without stumbling over some girl, and in the schoolroom there are not desks for half our number."

"Dear me!" I echo, "another girl to start out alone on that first chart," for I have charge of the primary department. "I have just succeeded in getting those two last girls who came, through the mysteries of 'a-e-i' and now they are fairly launched on 'ta-te-ti.' Why can't the new girls come at the same time, instead of stringing along one after another all through the term?"

"It is provoking, isn't it? Well, we must go and see

her. We must give her a chance anyway. Who knows but that some day she may develop into a grand woman. She is one of the 'little ones' for whom Christ died, and we must not refuse the 'cup of cold water.'"

So we step across the sunny gravel court, for in Africa we do not allow the grass to grow about our houses lest the snakes become too neighborly. There we enter "The Home"—an old mission house to which a second storey has been added, a wing to the left, a wing to the back, a partition taken down here and one put up there, and so made to do for the growing needs of our ever-increasing family.

Mrs. Harris, who with ourselves make up "the faculty" of our school, is already on the veranda. Flax-haired James, her youngest, is hanging to her skirt, teasing for theetwie (candy.) Someway missionaries' children seem to bear such a close resemblance to youngsters in America! The girls are swarming round about, for the breakfast dishes are being brought out from the dining-room, washed, wiped, and put away; the dining-room is being swept, the tablecloths shaken. (Oh! just look at that one dragged along the ground, "You mustn't be so careless, Hannah!") Two of the girls are grinding corn in the hand mill; two are washing the sweet potatoes for their dinner; one is sweeping down the drain, and a dozen others are busy standing in the way and talking. ("Run away, girls. You are too noisy. Nomoba, if you are not quick you will be late to school.")

Here too stands our new girl of whom we are in quest. She is dressed in a small, dirty cotton blanket, tied under her arms. About her neck hangs a bit of bead work, and her arms and legs are adorned with a profusion of bracelets which she has skillfully made of grass. Her skin is of a rich brown shade, her eyes bright, and her teeth beautifully white and perfect. She may perhaps be fourteen years old, though she herself has not the least idea of her age.

"Sakubona" (we saw you), we say, giving her the Zulu greeting. "Where do you come from?"

"From homo." We might have known she would give that useless answer. Of course she came from her home.

"But where is your home?"

"Far away up the Umzumbe river."

"What is your name?"

"Selina" (now it rains).

"Have you ever been to school?"

"No; there is no school at my home."

"Are any of your family Christians?"

"No; my mother and I wish 'to believe,' but father is angry and whips us if we listen to preaching. He says that if we become Christians, we will be lazy and refuse to make his beer."

"And so you have run away and come to school?"

"Yes, I want to learn about Jesus."

We wonder if she is telling the truth. Probably she is, though her conception of Christianity may be very vague and mistaken. But our Father has allowed her to come to us and we must receive her as sent by Him and strive to train her for His glory.

"You may remain. In a day or two we will give you clothes. Nona, take this girl down to the river. See that she bathes herself thoroughly and then come up to the school with her."

In a few minutes, the school bell rings; calisthenic drill first; the daily Bible lesson; then reading in English, arithmetic, elementary grammar and geography for

the upper classes, while my primaries struggle over "ta-te-ti" or "mqu-mque ndhla-ndhlie." Selina goes bravely to work on "a-e-i" and being bright, in an hour or two she knows the five vowels of the first chart perfectly and receives promotion.

"Selina," I say encouragingly, "if you stay here at school and study hard every day, I think that by the end of the term, you will be able to read a little in the Zulu Bible; and when you go to your home, you can gather the children together, as many of the girls do, and teach them about Jesus."

"Oh! I should be so glad!" she replies.

After a few hours, school is over and the rest of the daily routine follows in its usual order. Dinner of sweet potatoes, a lesson in plain sewing, work in the garden until five o'clock, a good romp, and a plunge in the beautiful river, supper of "mealie-meal porridge," a few moments of recreation, evening prayers, study hour for the preparation of the morrow's lessons, the good night hymn, a scurrying of feet, spreading of mats and blankets, a murmur of voices in prayer, lights out, and peace descends.

And if she is really earnest, as many are, little by little her horizon widens as she learns to read and write and think for herself. Coming into daily contact with Christian culture and refinement, her life is softened. As she attends the earnest prayer meetings of the school, and goes week by week to the village church, as she is daily taught by precept and example the life of Christ-like love, her eyes gradually open to the truth. And learning of humility, and peace, and purity, of which she had never dreamed, she grows step by step into the likeness of her Lord and Saviour.

In her vacations she teaches the little ones at her home; sometimes she goes from kraal to kraal to preach; often she suffers real persecution for Jesus' sake. After a few years with us, she may become a teacher in some little school, or she may be married and find her sphere as a Christian wife and mother.

Selina is a typical girl. Others like her are constantly coming to our three schools for girls, at Inanda, Umzumba, and the "Ireland Home." Bound down by sensuality and superstition, she is struggling toward the light. She is not perfect nor does she teach perfection. Her failures are often more apparent than her successes. She needs your sympathy, your love, your prayers. The aim of the school is character-building; its motto, "Every girl for Christ."—*Missionary Herald*.

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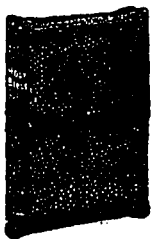
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