

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
- Additional comments /  
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
- Includes supplementary materials /  
Comprend du matériel supplémentaire
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Canadian

# Missionary Link

CANADA

INDIA

Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

IX-3

NOVEMBER, 1899.

### CONTENTS.

Editorial .....	34	Work at Home .....	39-43
Missions .....	34	W. B. M. U .....	43-46
Without the Camp .....	35	Young People's Department .....	46-48
Work Abroad .....	36-39	Directory .....	48

CLM 77 39

PUBLISHED  
IN THE INTERESTS OF THE

Baptist Foreign Mission Societies

OF CANADA  
\*\*\*\*

DUDLEY & BURNS, PUBLISHERS  
TORONTO, ONT.

NOVEMBER 1899

# THE Canadian Missionary Link.

VOL. XXII. |

TORONTO, NOVEMBER, 1899.

| No. 11

## Editorial.

**THANK-OFFERING MEETINGS.**—No official notice has come to us requesting the holding of these meetings, but we know that it is the earnest wish of the Board that they be held in every Circle.

**DAY OF PRAYER.**—At a united Board meeting of the Home and Foreign Societies of Eastern Ontario and Quebec, held in Ottawa on Monday evening October 2nd, it was decided that for the coming year that the first Thursday in November and in April be set apart as days of special prayer for our work and workers in India and in the home land. Sisters bear in mind the second day of November. We have much for which to be thankful, and much need for prayer.

E. O. A.

## MISSIONS.

BY MRS. OHMAN.

"Were there not ten cleansed, but where are the nine?" was the rather sad and searching enquiry Christ made of the grateful Samaritan stranger, who returned to Him, and with a loud voice glorified and thanked Him for the wonderful work of healing, which He had wrought upon His body.

Where indeed were the nine? Healed of a loathsome, debilitating disease, shunned by men, and deprived of almost every enjoyment of life, the blood of health now coursing in their veins, they yet forgot their great benefactor, and ungratefully failed to give Him ordinary thanks in return for the greatest earthly gift it was possible for the Creator to bestow.

And still, may it not be asked, of the few, who of the multitude have been justified by the blood of the Redeemer, and who return in gratitude to their Lord, "Where are the nine?"

Are they showing their unbounded thankfulness for the gift of a ransomed soul, which surpasses beyond description that of a healed body, that they have laid everything at the feet of Christ, and said, "I am thine, Lord, for sacrifice or service, to be anything or nothing for Thee, to go anywhere Thou mayest lead me, in return for the priceless gift Thou hast conferred upon me."

Ah! If Christians were alive and awake as they should

be, how delightful the will of God would be to them, with what avidity the doors of heathen lands, now thrown open to them, would be entered!

How quickly the world would have the gospel, and those "who have ears to hear," could hear and would hear: souls in multitudes would be saved and the church edified at home.

Within ten years, I venture to predict Christ's command, "Go ye into all the world and preach the gospel to every creature," would be literally obeyed, and the "glad tidings" would reach the ears of all.

Listen to those figures and ask, "Where are the nine?"

In Canada \$20,000,000 spent during the past year for chewing gum, \$7,000,000 for tobacco every day of the year, and more than double that amount given for intoxicating liquors. [There seems to be some mistake about these figures. Ed.]

The chowing gum bill alone would run all the foreign missions of the world for four years. Just think!

And whilst all this money is being spent on useless and worse than useless things, the heathen live and die in shame, wretchedness, vice, cannibalism, without a hope for this world or the next.

Let us ask why should we take an interest in missions, when and how?

1st. Why? Because as Christians we have been bought. We are not our own. God has placed us here to use us for His glory, not to give us a good, easy time, and "carry us to the skies on flowery beds of ease."

It is God's will that every creature under heaven should have the gospel preached to them, whether they make use of it or not.

They should, at least, have the option of accepting or rejecting it.

In civilized lands everyone has the chance of hearing of the pardoning love of Christ if he chooses, for there are churches on every hand.

Not so with those in heathen lands. How many will have to say to us, ah! how many, when they hear the story of the cross for the first time, "Nobody ever has told it before."

Gratitude for the great gift we have received ought to inspire us with a zeal to bring others to a knowledge of the truth, that they may receive the benefits flowing therefrom, which we ourselves enjoy.

Think of the pioneer missionaries to foreign lands, who willingly gave their lives for the work they loved, and how quickly others were found to take the places of their murdered brethren.

The Lord often employs earth's riches as a great means of furthering His work, for it is the love of money, and not money itself which is the root of all evil, yet sometimes there is a danger of relying too much on money.

God can and does work without it, and unless those who use the money are filled with faith, and consequently the Holy Spirit, all the money employed will be useless or comparatively so.

Let us see to it then that those who send the missionaries and those who are sent are full of zeal and love for lost souls, are eager for their Master's service and filled with the Holy Ghost.

We divide missions into home and foreign, yet why should we do so?

Compared to the innumerable worlds around us, almost all of which are very much larger than our own, this earth is only a little round ball, and the space that divides our antipodes from us is very insignificant after all.

Then, too, if we as Christians are fulfilling the two fundamental commandments: "Thou shalt love the Lord thy God," etc., and "Thy neighbor as thyself," the whole of humanity nestles in our hearts, and the heathen are only our neighbors a little way off.

Let us therefore be as much interested in those whom we love, who are separated by a few miles of land and sea, as those nearer home.

The blood of Jesus should make "all men kin."

2dly. When should the great missionary cause claim our attention?

At once, now, always.

And if, in the past we have given our prayers, time, energies, and money to further the great cause, let us do so more than ever in future. Life is so short! Such a little time in which to work! And only one life! "We shall not pass this way again."

I once stood beside the deathbed of a very dear friend, who, in life's morning, passed from earth to wear a fadeless crown.

Triumphantly, joyously, exultingly she entered the pearly gates.

Only one shadow flung itself across that pathway of bliss, and one regret ruffled her deep peace, and that was that she had not worked more for Jesus.

Only one reason, prompted a desire to live, and that was a longing to serve her Lord a little longer on earth.

Every Christian should have a mission, a purpose in life, in fact should be a missionary.

It has pleased God to use human instrumentality as a means to extend His kingdom, and without it, we say it reverently, He cannot do so.

How glorious the thought, we are essential to God! Then, 3rdly. How should we engage in missionary work?

Heartily, spontaneously, gratefully, quickly. Let us ask, How much shall I give? not, *must* I give, of my prayers, my time, my intellect, my money, myself.

We can help those surrounding us, if none other.

"If we cannot cross the ocean, we can find the heathen nearer; we can find them at our door."

Did you ever remark how many circumstances and acts are sometimes needed to bring a soul to its Saviour?

A kind word from one, a smile from another, a thoughtful action from a third, a paper from a fourth, sermon after sermon, perhaps, and at last the heart's citadel is surrendered and God takes possession of His own.

Do you know the luxury of speaking a kind word to a weary soul?

Let us appreciate the privilege of giving, and thank God that we have anything to give.

"Give, give, be always giving,  
Who gives not, is not living.  
The more we give, the more we live."

When Christ's disciples had that unseemly dispute about who should be the greatest, Christ plainly taught them by example and precept, that the ministering one is highest of all; the servant is monarch.

Let us, then, lose ourselves in service for others.

Justified, regenerated, adopted, sanctified, shall we keep the knowledge of those wonderful gifts to ourselves?

Shall we not, rather, eagerly, earnestly, always, now, anywhere, everywhere, seek to impart that knowledge to our fellow-creatures, and exclaim—

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

## WITHOUT THE CAMP.

It is calculated that there are in India, China, and Japan not less than a million lepers. A few years ago the late Sir Morell Mackenzie wrote in the *Nineteenth Century*: "The total number of lepers now dying by inches throughout the world cannot be estimated, even approximately, but it is certain they must be counted by millions."

The words are easily written and easily read. They cause a momentary pang of sympathy as we remember something we have read or heard of the loathsomeness of leprosy. In England, happily, our knowledge of this foul disease is gained only at second-hand—from the preparation of a Sunday-school lesson, it may be, or from a sermon illustration. It was not always so. In the Middle Ages leprosy was fairly common in England, as the "leper squints" of many of our old churches testify. But it was entirely an

imported disease, brought back from the East by the Crusaders, and it never succeeded in naturalising itself in this temperate climate.

The leper is associated in our minds with some of the tenderest passages in the life of Jesus. But we fail to appreciate the full marvel of that tenderness because we cannot realise the repulsiveness of the disease. Think for a moment of the picture in Mr. Hardy's beautiful poem :

"Unclean! Unclean!" Oh, for one human hand  
To rest in pity on that aching brow!  
For one kind word, one look that did not shrink  
In loathing and disgust, at sight of him!  
Oh, life in death! what sorrow can compare  
With this, the leper's anguish and despair?

"Unclean! Unclean!" Yet even as he cried,  
One came to meet him, One with kingly grace,  
Nor moved aside to give the leper place,  
But cast on him a look so full of love,  
A look which shook the outcast's very soul,  
That, falling on his knees, the leper cried,  
'Lord, if Thou wilt, Thou canst!' The answer came,  
'I will—in deep compassion—' Be thou clean!  
And then a hand—the Hand that made the world,  
Had he but known it—rested on his brow,  
And 'neath its touch the leper rose up cleansed."

We shrink instinctively from the sight of suffering. Nothing but callousness or a Divine compassion can look it fairly in the face. In the one case the onlooker thinks only of himself, and is incapable of entering into the suffering of another; in the other case he forgets himself, and suffers with the sufferer. The spotless Son of Man laying His hand upon the leper's brow; the sinless Saviour left alone with "the woman standing in the midst"; the Prince of Glory stretched upon the Cross—these are the things of which no painter and no poet can express the pathos and the power. And when a man has grace given to follow his Master in the first or second of these ways, loving the loathsome and the fallen, it stands for a sign to the world that he has first been crucified with Christ, and that the power with which he is endued is the power of a new and endless life.

Some ten years ago the death of Father Damien drew attention to the noble work he had been doing among the lepers of the South Seas. It is no detraction from the honour paid to Father Damien to say that there are many men and women to-day who are doing a work of the same kind, as gracious and self-sacrificing as his, but whose names are hardly known beyond the circle of the missionary societies. In connection with our own Society, for example, work among lepers is carried on in at least five districts in India, China, and Madagascar; whilst many other societies are doing their share of the work.

In 1874 a special "Mission to Lepers in India and the East" was founded, an undenominational society, numbering among its vice-presidents the secretaries of many of the chief missionary societies. This society celebrates its twenty-fifth anniversary during the present year, and is seeking to improve the occasion by raising the sum of

£2,500 for extension of work. The scope of the work already carried on is indicated by the fact that the society has, at the present time, no less than fifty-two stations, with twenty-one asylums or hospitals of its own. In addition to this, fifteen homes for the children of lepers are maintained, while aid is given to eleven institutions under the care of various missionary societies. The work of the society is by no means done when it has cared for the physical comfort of the lepers. Its constant aim is

"To tell them of the love that sees no soul  
Too loathsome for the touch that maketh whole."

And the success of its efforts in this direction is to some extent indicated by the fact that out of a total number of about 4,000 lepers in the various institutions, not less than 1,500 are disciples of Him who can say not only "Be thou clean, but also "Thy sins are forgiven thee."—*The Chronicle*.

(The Secretary of this Mission is Mr. Bailey, to whom Miss Hatch referred in her letter last month.)

## Work Abroad.

### REPORTS FROM MISSIONARIES OF THE W.B.F.M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Bethel Claxton Ayer, Corresponding-Secretary.

*The Akidu Girls' Boarding School.* Mrs. Chute writes:

Holidays will soon be over and it has just occurred to us that we have not yet made our report for last term.

School opened as usual in September, '98, and closed on June 19th, '99. During the term there were thirty-two names on the roll as boarders, the average attendance being 28. Besides these, four girls were sent to Cocanada to try the Primary Examination, three of these, Tadepalli Esther, who is supported by the Osgoode Band; Karaturi Mary, supported by the Sawyerville Band, and Nagadasi Lydia, who belongs to Miss M. Boa's Sunday school class, were successful.

Esther and Lydia have gone to the A. B. Training School in Nellors, K. Mary expects to join them in January, she was prevented by sickness from entering the class in June.

Early in November, the official inspector examined the classes for promotion, the majority of the pupils did very well indeed. During the term our highest Standard has had a larger number of girls, than ever before. Six of them have just gone to Cocanada to prepare for the Government Examination in December. Five of these six are girls especially supported at home, perhaps their friends in Canada would like to know their names. They are Kodali Sarah, who belongs to the Smith's Falls Band, Motepalli Navomi, to First Church, Ottawa Circle. She is the daughter of Jane, one of Miss McLaurin's best Bible-women, and her sister Catherine is also an earnest

worker. Navomi herself is not much of a student, but is a genuine good-hearted sort of a girl, that we hope will some day make a good worker, Passala Susan, supported by the Brockville Band; Pallem Dinah, by Miss Cole, of Westmount; Bendurkuri Santamma, by the

The McPhail Memorial Band, Ottawa, will be glad to hear that Konati Mary, whom they have educated, has finished her training and expects to teach in the school next term.

Our school is not yet recognized for want of a properly qualified teacher, but we hope to apply for recognition in January, as a teacher who is now in training will then be ready to take charge. Gutla Shantamma, another girl who belongs to the Brockville Band was married in April. Her husband is a Christian, but all his relatives are heathen and she has gone to live in a heathen home. Pray for her.

The Olivet Mission Band will be very sorry to hear that Gatala Milcah, whom they used to support died a few days ago. Milcah was married a little over a year ago, last week while her husband was here sick in the hospital, a message came saying that Milcah had suddenly been taken sick. Her husband started off at once, but before he could reach her village, only five miles away, Milcah had died of cholera. During the year only one girl was baptized, others applied for baptism but were advised to wait for a time.

Occasionally we receive letters from Bands asking what they can send the girls. We might mention such things as a piece of print or flannel for a jacket or skirt, a very plain dark washable quilt, pens, pencils, paper, etc., needles, thimbles and thread, a common work box, a comb, small looking glass, ordinary hair pins, etc. Seven yards of print about a yard wide will make an outer cloth. The mistake is often made of sending one girl *too much*. Please remember that it takes very little to please a Telugu girl. Miss Stovel kindly took the oversight of the school while we were away for the hot season. School will be opened again Sept. 4th.

Vuyyuru. Miss McLaurin writes:—

The year with its record of work and blessing has passed on into eternity and though we may not have great events, unusual progress or monumental achievements to relate whereby the year under consideration should be remembered above any other year; and though to the casual onlooker this year might seem to be busy like any other; still, your missionary sees a difference, and though she has nothing unusual to report she can at least say, "Ebenezer."

Though there has not been the advance in every department of the work which we long to see, we can still rejoice that the gospel has been carried to the women of hitherto unvisited villages, and among the

Christian women a greater number are being regularly taught.

As to Biblewomen, we end the year with the number we had at the beginning, but the *personel* of the staff has changed somewhat. In my last report I referred with great joy and satisfaction to our new worker, Chinnamma who had come to us from Oceana in answer to an appeal for more workers. She was stationed in Vuyyuru, and was in charge of the work here. It was such a comfort to feel that the work in this town was being done even when the missionary was out on tour. She staid with us until January, and endeared herself to all by her bright, gentle ways and her earnest spirit of consecration. She was a valuable worker. But she did not seem to have good health and towards the end of January she returned to her home. We feel her loss and have no one to put in her place but hope to so dispose of our small force as to have Vuyyuru provided for. When Chinnamma went, a new woman came. "Joy" is her name. She is the wife of one of Mr. Stillwell's workers and is a well educated woman. As she has a family and cannot give her entire time, she works only half a day and gets half salary. She is doing a good work among the Christian and heathen women in her village. Mariamma is a sort of wandering star. As she has no family, she does not make her home in any one place but holds herself in readiness to stay any length of time anywhere the Lord calls her. For some months this year she lived in a village where she was instrumental in leading a number of women to Christ. Mariamma cannot read, but she has stored her mind with Bible stories and verses and is a very effective speaker. Jane and Catherine, mother and daughter, have spent the year as usual, Jane in her own village leading a very busy and useful life, teaching the Christian women, holding meetings with them in more than one village, and working among heathen women of both high and low castes in many of the surrounding villages near her home. Catherine has toured a good deal with me and has been as my right hand.

All of your Biblewomen are faithful workers, "not as pleasing men but God." Of three of them I can truly say that they love their work and put their whole soul into it. They are a great help and comfort to me and I hope you are comforted when you think of them. They are worthy of your love and sympathy and prayers. The fourth—Joy—is new. I do not know her so well and cannot speak so confidently of her. But for all I know of her and her work I think she is faithful too, and if I did not think she loved her work I would not have her in it.

The work among the Christian women has really progressed. In seven villages on the field we have organized the Christian women into Circles called "The

Women's Helpmeet Society." These circles have each their own officers, and meet once a month to study a topic from the Bible. There is a small membership fee—a merely nominal sum—as the great aim of the Society is not to raise money, but chiefly to bind the Christian women into a sisterhood of workers, to teach them how to be true helpers in their home-life, their church-life, and their life before the world. We trust this Society will be a stimulation to its members to learn more verses from the Bible and to love more deeply the Word of God.

The money raised in these Societies on the Vuyyuru and Akidu fields, though so little from each one, is, when gathered together, sufficient to support a Bible-woman, and we have our representative in Anakapilly. In this way these Christian sisters have been led out of themselves and their small interests to take part in the great work of the evangelization of the world. The women have very generally responded most heartily to our plan in forming this Society, and are quite interested and proud to have work of their very own. Pray for them.

In Vuyyuru itself, there is a good work being done among the Christian and low caste women. A weekly meeting has been held for Christian women in the bungalow, which has been pretty well attended, except in transplanting and harvest times, when the women are out in the fields all day; or in touring time, when the missionary is absent and there is no one left to lead the meeting.

A larger number of Christian women in Vuyyuru are learning Scripture portions, which is an encouraging feature of the work. Two women are attending service regularly, and have asked for special teaching preparatory to baptism. This rejoices our hearts. Among caste women in Vuyyuru the work is progressing much as usual. They are interested and we get very good hearings. We are making a special effort just now to reach the Brahmins. This class of women are very secluded and prejudiced, so it is rather hard to gain an entrance into their homes. They are so very suspicious of us, and not being able to understand our motives in coming to them, they imagine we are trying to win their confidence in order to proselytize them. There are a very few Brahmin houses in the village open to us, but we are trying to enlarge our borders. Just to give you an instance of how hard it is to get a hearing among them, let me tell you of an experience Catherine and I had last week. We went to a corner of the town where I had never been before. The people were all Brahmins, and I did not know them. As we walked down the street and turned a corner, we could see no women at all, and we wondered what they were doing, but at last we came upon a group sitting idle in a doorway, and we asked them if we might speak to them about God. "Oh no,

indeed, we don't want it! You may have nothing to do but walk the streets, but we are very busy and haven't time. We must draw water and pound rice and cook our meal and—" "But," said I, "You are not doing anything now, and may we not sing you just one hymn and then we will go away and you can do your work." But "No," replied the voluble old mother-in-law, a Brahmin widow whom I now recognized as one whom I had often met and chatted with on the road as she went to and from her son's field out beyond our bungalow—"No, we could not understand if you did tell us, we are only fools—please go away, we don't want you." But I protested, "You believe in God, don't you, and surely it can't be wrong to listen to His Word, and it is so simple you can understand." No, the old woman was adamant—she was not going to allow any heresy-mongers in her front-yard, and so we prepared to move on, but didn't go very far for we noticed a number of women had gathered about attracted by the conversation, which I must say had been carried on rather vigorously on the part of the mother-in-law. I thought perhaps some of these women might not be quite so prejudiced, and might be prevailed upon to listen, so I asked them, but they were all young women and did not feel like taking upon themselves the responsibility of seating such in their yards. We coaxed, and they hung back, but at last one woman said, "I'll bring Kortamma and see what she says." So she went away, and came back soon, bringing Kortamma with her, an ancient old grandmother, bent double with age and infirmity, but with piercing black eyes and a very intelligent face. Here was a person of authority, and seeing that it behooved me to mind my manners, I gave her the most respectful greeting I was capable of. She immediately said, "Come, we will sit here—there's no harm in hearing this teaching anyway," and she seated Catherine and me on an old log in the shade near her son's house, and seated herself at a proper distance, and then all these women came and sat around us. For an hour we sang and talked, and old Kortamma was quite interested, and we came away triumphant, for we had an invitation to come again!

Now dear sisters, you see how patient and kind and persevering we have to be in order to gain the hearing of these suspicious Brahmin women. Coaxing and pleading, waiting and watching. It would never do to get out of temper, because they had kept us standing in the street for a good half hour—our influence would have been lost. We shall go again some day to that house, send for Kortamma, and I hope get a good hearing and a firmer hold there.

We trust the work among the Brahmin women of Vuyyuru will spread. The women of the next lowest caste, the Shudras, are already interested and almost

every home is open to us. I wish I could tell you of conversions among them, but I cannot. Two or three women say they have lost all faith in idols and believe only in Christ, but I am afraid it is not a real repentance and giving of the heart to Christ, because when a heathen feast occurs they join in all the ceremonies which they could not do if they were truly believers in God. When I ask them why they do it when they say they love Jesus, they answer, "If we don't, our people would beat us and cast us out." So you see they are fearful and afraid. They have not yet an experience of saving grace in their hearts.

And now I turn to the touring—a most interesting and absorbing phase of the work. This year we had the pleasure of revisiting many villages seen last year, holding meetings with the Christian women and children, visiting them in their homes and making friends with them; and also working among the caste women.

It was pleasant in going from village to village to meet and be recognized by women we had met and talked with the year before, to be welcomed by the kind smile and the words—"Are you well—where have you been all the time?" We went to our old haunts and after asking after every body's welfare, we would ask, "Well, do you remember what we talked about last year?" Some did, more did not; and at best it was a very vague imperfect remembrance. But what can you expect when they hear only once a year, and it is so new to them?

So we begin again and tell them the story, and as it was last year, so it was this, God gave us an abundant entrance into many a village, and we had large audiences. In one large village where we had an exceptionally good time, a mother expressed regret that her daughter was not present, "for," said she, "after you went away from here last year, until she went away, she couldn't talk of anything but you." "Me," I said, "What about, what I said?" And the sister near by said, "She prayed to your God, Jesus Christ, every night before she went to sleep." Here was a grain of comfort, a seed dropped in a dark, yet loving heart.

We went further away from home than we ever did before, and visited some entirely new villages, where a white woman's face had never been seen. We were urgently requested to visit a new village in the Kistna river, where some eight or ten men had been baptized, but the women—their wives—were still heathen. Of course, that is just the kind of place we ought to be in, so we camped there for three days and spent almost all our time with the wives of these Christians and the other heathen women in the village. The women would listen—out of fear and respect—but so mechanically and dully. I was rather discouraged at first, but as we got to know them better, and they us, they became more interested and as we explained more fully and simply the

principles of Christianity, and the way to be Christians, their armour of indifference dropped off, and when we left some of them said, "We know now—we will believe."

That was in March, and we trust they are being more fully taught every day by the Spirit and that when Mr. Stillwell makes his next tour to that village that some of these women may be found worthy of baptism. With very, very few exceptions—so few that they are almost gone from memory—we have been welcomed in every village and every home we have visited during our tour. What a great cause of joy and thankfulness it is that God should so incline the hearts of the heathen women to hear His word. Oh! May their hearts be inclined to hear His voice as it calls them to repent of their sins and turn to Him as their only Saviour. Eighty-three villages were visited in the year.

(To be Continued.)

## Work at Home.

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

CONVENTION REPORT.—A large concourse of delegates and friends assembled in the First Baptist Church, Ottawa, to celebrate the twenty-third anniversary of the W. B. F. M. S. (East). A half-hour prayer meeting led by Mrs. A. A. Cameron, preceded the work of the morning session which opened at 10 a.m., with Vice-president, Mrs. W. T. Graham, in the chair. About fifty delegates registered.

The President in her address called attention to a few of the drawbacks to our work, namely:—The Home field is limited by the few churches in it; the scarcity of willing workers and the faintheartedness of those engaged in the work. As remedies she suggested more earnest consecration. Get all the women and children of all the churches interested.

The Recording Secretary, Miss Lester, reported that four regular meetings of the Board had been held with an average attendance of seventeen. Five new life members had been added during the year: Mrs. Erskine, Rockland; Mrs. Comstock, Brockville; Mrs. J. McKergow, Mrs. Roe and Mrs. W. T. Graham, Montreal.

The Treasurer's report was received with joy and thanksgiving. The following is the general financial statement:

Amount appropriated	81,470 00
Amount raised	1,655 39
Amount disbursed	1,577 79
Leaving a balance on hand of	77 60



Mrs. King reported that 130 orders had been filled, 75 books loaned and 43 papers sent off from the "Bureau of Literature." The receipts amounted to \$28.55, and expenditure \$25.83. A strong appeal was made for more patronage in the future. The Bureau furnishes so much information at so small a cost.

Greetings were received from the Women's Missionary Societies of the Presbyterian and Congregational Churches, from the W. C. T. U. and from the Methodist Convention then sitting. Mrs. J. B. Halkett, on Tuesday evening, conveyed to that body the well-wishes of our United Societies.

The officers for the ensuing year are as follows:—Hon.-Pres., Mrs. Olaxton; Pres., Miss Green; 1st Vice, Mrs. W. T. Graham; 2nd Vice, Mrs. Therrien; Rec.-Sec., Miss Lester; Cor. Sec., Mrs. H. H. Ayer; Treas., Mrs. Smith; Supt. of Mission Band for Home and Foreign Societies, Miss A. Muir.

*By-laws.*—Any member of any Mission Band may become a life member of this society on the payment of ten dollars.

The words of greeting sent by the editor of THE LINK were very much appreciated. Truly there can be no more effective way of educating the people along missionary lines than by getting them to read our missionary periodicals.

At 2.45 p.m. the work was resumed, the first report of interest being that of the Corresponding Secretary. Mrs. Ayer reported an increase to our numbers by the organization of three new Circles and two Bands. The news from abroad is very encouraging. Letters were read from Mrs. Chute, who states that thirty-two names were enrolled on the books at the Akidu Girls' Boarding School. Three of the four sent up for Primary Examination were successful, and six girls of the Highest Standard have gone to Cocanada to go up in December for Governmental Examination. Konatis Mary, educated by McPhail Memorial Band, Ottawa, expects to teach next term. During the year one girl was baptized. Others applied for baptism, but were advised to wait a time. Miss Gibson and Miss Briggs say that their Zenana work is steadily increasing. The heathen are ready and anxious to be taught, but the means employed are totally inadequate.

Miss K. McLaurin reports having visited eighty-three villages during the year. She and her Bible women are gladly welcomed among the low caste women. The Brahmins are difficult to reach, but the next lower caste, the Shudras, are already interested and their homes are open to receive the Gospel.

A united Conference of the delegates was held to discuss (a) The best methods of gathering in the offerings, (b) Our place as Women's Circles in the "Forward Movement."

Mrs. (Rev.) Doolittle opened the discussion by enumerating the work which has gone in advance and is pleading for us to follow, and the ways by which we can help in the "Forward Movement." As a result of the discussion the following resolution was passed:

"Resolved, that we pledge ourselves to do all in our power to assist the different Boards to raise the extra amount for the 20th Century Fund, and that our influence to that end be used in the Homes, Circles, Sunday Schools, Bands and Social Life. Further resolved, that we will try to raise an advance of \$20.00, making a total of \$525 over our usual contributions."

Mrs. W. W. McMaster gave a very practical address on the importance of the programme in our Circles. She said it needed earnest prayerful thought, and should be considered by the person, who is held responsible for it, as a sacred duty. A study of each one of our own mission fields is the most profitable. Then study other fields of labor. Mrs. Halkett conducted the Question Drawer quite satisfactorily.

The committee on resolutions submitted the following resolutions to the convention which were passed:

1. Of appreciation of the Life and Work of Mrs. G. W. Avey.

2. Of thanks to the trustees, the organist and the choir of First Church and to the ladies of the First, McPhail, Memorial and Fourth Avenue churches, for their kind entertainment and genuine hospitality.

3. Of protest against the further sale or issue, under military sanction, of intoxicating liquors for beverage purposes, whether in military schools, mounted police barracks or encampment canteens, and further resolved, that we send a copy to Hon. F. W. Borden, Minister of Militia, Ottawa, and to the local press.

4. Recognition of the great services rendered the Circles and Bands by the *Canadian Baptist*, *The Visitor* and *THE LINK*, and wish to thank those who so devotedly give their time and talents to the publication of these papers.

At the close of the Convention a social tea was served and a union prayer meeting of the three Ottawa Baptist churches was held.

On Tuesday evening a united platform meeting of the ten societies was held, at which Mrs. J. A. K. Walker gave a very instructive and interesting address on the religious beliefs of the Hindoo. She told us that popular Hindoo worship is a sort of demon worship, with fear as predominating quality. Among the millions of their gods they are a godless people. It remains for us to send them the gospel and to send it quickly.

Reported by

Mrs. C. W. WHITE,

Ottawa.

**REPORT OF THE RECORDING SECRETARY OF THE  
W. B. F. M. SOCIETY OF EASTERN ONTARIO  
AND QUEBEC, FOR THE YEAR  
ENDING OCT., 1899.**

Four regular meetings of the Board have been held during the year, with an average attendance of 17.

Letters from Miss Murray and Miss McLaurin, also quarterly reports from Miss Beggs and Miss Gibson have been read and much appreciated.

At the December meeting a letter was read from Miss Durfee, of Providence, R. I., asking that our Society be represented at the World's Missionary Conference, to be held in New York, April, 1900. After carefully considering the matter, the Board decided to affiliate, and Mrs. Claxton and Miss Muir were chosen to be our representatives, and a sketch of the Society having been asked for, Miss Green was appointed to prepare one.

At the close of the June meeting, Mrs. Claxton, in a few words, expressed the regrets of the Board, on the departure from the city of Mrs. Donald Grant, 1st Vice-President, who so ably filled her position.

Five new Life-members have been added this year: Mrs. Erskine, of Rockland; Mrs. Comstock, Brockville; Mrs. John McKergow, Montreal; Mrs. Roo, Montreal, and Mrs. W. T. Graham, Montreal. This is four more than last year, and may the coming year see extra efforts made along this line, thus helping onward the "Forward Movement."

Respectfully submitted,  
FLORENCE TESTER, *Rec. Sec.*

**ANNUAL REPORT OF THE WOMEN'S BAPTIST  
FOREIGN MISSIONARY SOCIETY OF EASTERN  
ONTARIO AND QUEBEC,**

For the Year ending Oct. 4th, 1899.

Cash in hand from Annual Meeting 1898	\$ 20 08
Balance in India	47 53
Collections and contributions at Convention	10 50
Collection at Eastern Association	2 29
Collection at Ottawa Association	10 34
Interest on Banking Account	4 40
Donations:	
Mrs. D. C. Cowan, Gananoque	10 00
Henry Norton, Esq., Montreal	10 00
A friend	1 00
Circles and Bands:	
Abbotts Corners	15 00
Allan's Mills Band	9 00
Arnprior	4 10
Algonquin	17 00
Athens	15 00
Almonte	4 10
Aultsville	1 00
Beebe Plain	2 00
Barnston	23 00
Brockville C. #121-05, B. #30 Life Member \$25 Mrs. W. H. Comstock	175 45
Carleton Place C. #10-15, Miss Mabel Allen #5-60	16 05
Clarence	31 00
Cornwall	8 00
Clarendon	4 25
Delta	23 00
Dixville	5 00
Donlintonville	11 00
Drummond	11 00

Dempsey	12 00
Granville	10 00
Kemptville	5 00
Kingston First Church	26 00
Kingston 2nd Ch. C. #25, B. #22, Y. L. Auxiliary #10	57 00
Kenmore M. B. credited by Mr. McDiarmid	5 00
Lachute	10 00
Leask	8 00
Metzke	2 50
Maxville	11 50
Morrisburg	17 00
Nagoy	18 00
Montreal First Church	08 52
Montreal Olivet C. #146 B. #18 Life Member Mrs. McKergow \$25	180 00
Montreal Grace C. #12 00, B. #26, 47, B. class #0, two Life Members Mrs. Roo and Mrs. Graham from Mrs. Cullin Leffroy	97 07
Montreal Point St. Charles C. #5, B. #11	16 00
Ottawa First C. #124, 70, B. #30	154 70
Ottawa Herford Memorial C. #31, 17, B. #15	40 17
Ottawa Fourth Avenue	5 00
Osgoode C. #30, 75, B. #34	70 75
Perth C. #50, B. #15	54 00
Plum Hollow	5 00
Phillipsville	37 00
Pembroke	9 00
Quebec C. #41, B. #24	65 00
Rockland C. #33, B. #12	45 00
Renfrow	11 75
Sawyerville C. #15, B. #15	27 00
St. Andrews Union C. #5, a friend \$1	9 00
South Ower	7 00
Smith's Falls C. #22, B. #15	37 00
Thursby W. M. Union #17 00, B. #8, 00	25 00
Tyngden C. #1, 70, B. #3, 50	9 20
Vankleek Hill	4 50
West Port C. #7, B. #10	17 00
West Winchester	10 00
	\$1048 00

DISBURSMENTS.

Appropriations for 1898-99		\$1000 04
Miss Murray's Salary	\$500 00	
Banulcosta	150 00	
Akidu School	400 00	
Yuyuru Bible Women	170 00	
Zenana Work	250 00	
		\$1470 00
L. Treas. for Deficit on Akiddu School	60 00	
Mr. Leflamme Bookroom from Cornwall	3 00	
Missionary's Travelling Expenses (Convention)	9 50	
Mrs. Barber	10 50	
Associational Secretary's Ex. Clarendon Trip	1 50	
World Conference New York	5 00	
F. Mr. Bentley, Printing Constitution, Programmes	11 50	
" " " Note Heads and Envelopes	6 75	
J. H. Dougall & Son, Advertising Convention	1 25	
Stationery & Postage, Sec & Treas	6 12	
Drafts, Commission on Cheques	2 92	
Kenmore M. B. credited (Mr. McDiarmid)	5 00	
		\$1583 04

Cash in hand	\$1669 04
--------------	-----------

Respectfully submitted,  
MARY A. SMITH, *Treas.*

Audited and found correct.  
FRANK H. SMITH.  
October 16, 1899.

BUREAU OF LITERATURE.

CHRISTMAS LITERATURE.—Shepherds of Bethlehem, 5c., (music); The Angel of Christmastide, 5c.; Christmas in India, 2c.; Christmas Here and There, 2c.

CIRCULATING LIBRARY.—Some valuable books in at date of writing. Children of India; Missionary Songs; Judson; Sura's Heroine; Crisis of Missions; Miracles of Missions; Children of all Nations; A Religious Fair in India; Canoe and Dog Train; Pattison; Self-giving;

Do Not Say; Heroines of the Mission Field; World Tour of Missions; Woman's Missionary Societies; India by Gracey; Sarah Judson; Hindu Women; Four Heroes of India; Moffat; John Thomas; Among the Tibetans, (by Isabella Bird Bishop); Days of Blessing in Inland China; History of our Baptist Missions in Assam and Japan; Among the Karens; In Burma; In Europe and South America; Among the Chinese, (5 separate booklets).

Any of the above books loaned 2 months for 6c. In ordering, name several books in case the one you desire is out. If you wish one particular book, state so, it will be forwarded to you in return. Address all orders for leaflets or books to Mrs. C. W. King, 318 Earl St., Kingston. Make postal notes and orders payable to Lottie S. King. Stamps always received, 1c. preferred.

NOTE.—Will those holding the books David Brainard and Neglected Continent, return them at once please.

### NEWS FROM CIRCLES.

BRAMPTON.—The Annual Meeting of the Women's Mission Circle was held at the home of our Secretary, on the 5th of October. We had a very interesting and enjoyable time. After devotional exercise and business there was a programme and a very pleasant tea followed. The chief feature of the meeting was that of making our Secretary, Mrs. Adams, a Life-member of the Foreign Mission Board. We have great hopes for the ensuing year.

M. A.

N. B.—The officers for the coming year are:—President, Mrs. Deeves; Vice-President, Mrs. Jones; Treasurer, Mrs. Pratley; Secretary, Mrs. Adams; Collectors, Mrs. Snell, Miss Haines.

ST. CATHARINES.—The Mission Band of the Queen St. Baptist S. S., St. Catharines, was re-organized on Sunday, Sept. 10th, with the following officers:—Mrs. St. Dalmas, Leader; Mrs. A. Lloyd, Assistant, and Mrs. H. M. Rogers, Sec.-Treas. The name chosen was the "Gleaner's Mission Band." Meetings will be held once a month. Already there are thirty-nine names on the roll. Pray for this Band, that each name may be found in the Lamb's Book of Life.

WEST MISSOURI.—On July 2nd a Home and Foreign Mission Circle was organized on the basis of the Union Constitution.

Mrs. Vining was chosen President; Mrs. Cornell, Vice-President; Miss Lizzie M. Vining, Secretary-Treasurer for Home Missions, and Miss Johnson, Secretary-Treasurer for Foreign. Agents were also appointed for the LINK and Visitor.

May this organization be blessed of God in spreading abroad the light of the Gospel, not only at home, but also to the ends of the earth.—E. P.

NORTH BRUCE.—At the request of the ladies, I went over, October 5th, and organized a Mission Circle.

After a talk on the work of our Societies, a Home and Foreign Mission Circle was organized with ten members. The work was heartily entered into and others may join later.

The officers of the Circle are:—President, Mrs. Minto; Vice-President, Mrs. Neil McDonald; Secretary, Miss Jessie Struthers (Underwood P. O.); Treasurer, Miss Tennie McLean. Agent for LINK, Miss Kate McKenzie. Agent for Visitor, Miss Maggie Minto. Agent for Indian Fund, Miss McGillvray.

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

*Receipts from Sept. 16 to Oct. 15, 1899, inclusive.*

FROM CIRCLES.—Boboaygeon, \$2.50; Brampton, \$4.00; Brantford, First Ch., for Miss MacLeod, \$25.00; Bethel, \$7.92; Brantford, Calvary Ch., \$3.50; Barrie, \$3.80; Beamsville (\$8.00 for Deborah), \$12.75; Brooke (4.72, Annual Meeting Coll.), \$12.60; Colchester, \$7.00; Cobourg, \$5.00; Courtright, \$5.00; Cramahoe, \$1.50; Denfield, \$14.15; Guelph, Trinity Ch., \$6.00; Gilmour Memorial Ch. (\$3.29, Mission party), \$12.00; Galt, \$6.55; Green River, \$2.50; Hamilton, Wentworth St., \$3.80; Ingersoll, \$5.74; Lindsay, \$13.25; London, Adelaide St., \$13.30; London, Talbot St., \$13.90; London, South, \$9.60; Markham, Second, \$7.00; Mount Forest, \$5.47; Norwood, \$1.50; New Sarum, \$3.50; Owen Sound, \$6.00; Port Burwell, \$4.40; Pine Grove, \$3.00; Peterboro', Murray St., \$10.22; Port Arthur, \$6.00; Port Rowan, \$6.50; Petrolia, \$9.59; Port Hope, \$12.25; Paisley, \$3.50; Salford, \$4.00; Sullivan, \$1.65; Sault Ste. Marie, First Ch., \$3.00; St. Thomas, Centre St., \$12.70; St. Catharines, Queen St. (\$52.50, Special, in memory of Mrs. T. Boue)—Mrs. Shank, \$2.50; Mrs. A. E. de St. Dalmas, \$25, for Life-membership; Mr. T. C. Bone, \$25, to make his sister, Mrs. M. E. Proctor, a Life-member, \$60.00; Toronto, Jarvis St., \$30.99; do., Walmer Road, \$9.32; do., Bloor St., \$38.71; do., Parliament St., \$5.85; Uxbridge, \$2.60; Wallaceburg, \$4.45; Wolverton, \$4.00; York Mills, \$4.60. Total, \$453.22.

FROM BANDS.—Brigden, \$2; Dundas, \$6.50; Gilmour Memorial Ch., \$8; Hamilton, James St., for Martha Crabb, \$12; Port Arthur, for Nicodemus Gabriel, \$4.25; Peterborough, Murray St. (\$8.54 for Tota Maryamma, and 68 cents from the Baby Band), \$13.67; Toronto, Walmer Road, \$3; Toronto, College St. Y. W., for Degala Mary, \$5. Total, \$54.32.

FROM SUNDRIES.—Individuals: Miss Fitzgerald, Grenfell, N. W. T., for work among lepers, \$8; "Three little boys," Toronto, for work among lepers, \$1; Mrs. Booker, Woodstock, \$5; Mrs. T. M. Harris, additional for Cocanada Bungalow Fund, \$250.00. Total, \$264.00.

Total receipts during the month.....\$771.54

DISBURSEMENTS.—Per General Treasurer, for regular work, \$644.75; Extras: For work among lepers, from Miss

Fitzgerald and "three little boys," \$9; Cocanada Bungalow Fund, from Mrs. T. M. Harris, \$250.

Total disbursements during the month..... \$803 76

GENERAL ACCOUNT—

Total receipts since May 1, 1899..... \$2419 46  
 " disbursements since May 1, 1899..... 3089 74

There has been no indication so far that the Circles and Bands as a whole are making an advance upon last year's record. Can we not do better! In our Thank offering meetings let us remember our causes for gratitude in this land as a call to more generous help to those who "sit in darkness," and let that help be continuous.

VIOLET ELLIOT,  
*Treasurer.*

109 Pembroke St., Toronto.

Once more is He yearning for His children;  
 Let Him play that all may hear,  
 And know of His love who died to save them,  
 And bring the farthest wanderer home.

There is rest for the weary, heavy laden,  
 There is joy for pain and woe;  
 There's love for the little children passing  
 All they ever dream or know.

Strong men lay burdens down in comfort,  
 As they hear of Him they love,  
 And list to the wondrous music, ringing  
 From the organ played above.

EMMA DEARBORN CLEAVER,  
*in W. Work for W.*

U. I. M. U.

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

PRAYER TOPIC FOR NOVEMBER.—For the North-West Mission and Indian Work, that this year may bring a great harvest of souls. For the officers of our Union and Missionary Societies.

THE LORD'S MUSIC.

"We are the keys through which the music of His divine compassion shall reach the world."

Deep roll upon, roll the thunder muttered,  
 As 'twould say: "The time is here."  
 And corn in the height of tasseled glory  
 Bowed its head and knew no fear.

The clouds and the darkness swiftly gathered,  
 And the storm came on apace,  
 While One was seated at Heaven's organ,  
 Though we could not see His face!

He knew every key, and stop and pedal,  
 And He used them as He would;  
 While high o'er the tumult, sweetly ringing,  
 Sang a voice: "The Lord is good."

But, list! do you hear the sound of music  
 In this favored land of ours?  
 'Tis God, who is playing slowly, grandly,  
 And His blessings fall in showers.

They fall like the dew of lofty Hermon  
 On the souls of sin-sick men,  
 Like rain on mown grass slowly sinking  
 Out of sight, to rise again.

Oh! we are the keys through which the music  
 Of compassion most divine  
 Must sound to a world that's waiting sadly,  
 Full of hearts like yours and mine.

They die like sheep untended, wandered  
 From the fold so far away;  
 Alas! for our music has not reached them,  
 For we would not let Him play.

Rev. R. E. Gullison writes:—"Yesterday it was our joy to baptize another earnest believer. Her name is Seetbamma. She is of Christian parents, and is one of a number who have been believing in Jesus for some time."

Some months ago we heard of seven men in Kimeri who had offered themselves for baptism. They were not baptized. In a letter to Miss Archibald, Mr. Corey says: "One thing we must learn in this country, and rather a bitter thing, too, is never to count on a convert with any assurance until he has been baptized, and then it is better to wait at least a month before saying much about it, lest he should join his caste again. I believe those men came with all sincerity, but they had not counted the cost. Their caste people made such a row, that their courage failed. Occasionally I see some of these men, and they tell me they have not lost hope yet."

In the September number of the LINK a mistake was made in our F. M. estimates for the year. The mistake was made in the hurry of writing at the Annual Meeting. The following is correct:—

Miss Clarke's salary.....	\$ 500
" " helper, and travelling....	100
" Harrison's salary.....	500
" " helper, and travelling ..	65
" Newcomb's salary.....	500
" " helper, and travelling ..	50
" Archibald's salary.....	500
" " helper, and travelling... ..	50
" Gray's salary.....	500
" " travelling expenses.....	300
" Blackadar's salary.....	500
" " travelling expenses.....	300
" Ethel Powlesland's salary.....	200
Mr. Morse's salary.....	1200
Books and tracts.....	100
Schools.....	250
Home Literature.....	75
Contingent Fund.....	250
School at Bobbili.....	100
Hospital at Chicacole.....	300
Salaries, male Missionaries.....	1140

making a total for our share of the F. M. work of \$7,500.

Only one thousand copies of our W. B. M. U. Report were printed this year. These have been sent to the Societies. Enough matter will be found in the Report for two or three meetings.

A farewell meeting for our Missionaries was held in the North Church, Halifax, on Wednesday, Oct. 4th. The steamer which was to have sailed on the 5th was ordered to leave on the 4th at midnight, so there was hurried work all day Wednesday. The W. B. M. U. held a prayer meeting in the afternoon. This was largely attended; addresses were given by Mrs. Churchill, Mrs. Sanford and Miss Robinson. After tea, the public meeting was held in the large Audience room, which was filled. Short addresses were made by Rev. J. W. Manning, on behalf of the F. M. Board; Rev. Dr. Saunders, for the Convention, and Miss Johnston, for the W. B. M. U. Earnest farewell words were spoken by Mr. and Mrs. Churchill, Mrs. Sanford, Miss Gray and Miss Blackadar; and at the close, Rev. Mr. Blackadar addressed us. At Mrs. Churchill's request, the hymn, "Yes, my Native Land, I Love thee," was sung, in closing.

Many earnest prayers will have followed the "St. John City" on her way to London. Mr. and Mrs. Churchill leave in about two weeks' time. Their daughter Beasia accompanies them.

Miss Archibald writes: "To-day I spent a little while at the Hospital. One Brahmin woman, a leper, came in; she was a most pitiable object. Her friends have turned her out. She must sleep on the veranda or elsewhere. Another woman has a gruesome cancer on her cheek; another, an abscess, which required an operation. It is beautiful to see some of these sick women grow strong and well under the treatment. May their sin-sick hearts come in touch with the Great Physician. This is our chief prayer."

#### THE MISSION BAND.

In the broad domain of culture, the closing years of the 19th century are especially devoted to the children. To compare the condition of the young one hundred years ago and to-day, whether in the homes of the rich or poor, in the work-shop, school-room or play-ground, within social circles and enjoyments, and particularly as to early training in the truths which pertain to salvation, is so soul lifting and gratifying withal that every one of us, whether junior or elder, must be greatly benefitted by the contemplation.

"Then" and "now" can always furnish a theme for thought and encouragement. Bringing the two periods close together we can ask some aged friend to tell us how it fared with the little ones in the olden time. But the joy of success and advancement must not clog our minds nor keep us from pressing forward with all the appliances possible to still further advance the work for and among the children.

The past is not dead; it is very much alive, and we are enjoying the sunshine and warmth and growth because of it. No class of work in the Lord's vineyard has had such marked approval of Heaven as the efforts

made by disciples to obey His command, "feed my lambs." Every Sunday school teacher, earnest and faithful, has been blessed with conversions. Children have pressed into the Sunday schools sometimes faster than the churches were prepared to receive them. Even to-day there are churches which do not contribute any regular amount to Sunday school education and expansion. Oftentimes children are more anxious to go to Sunday school than are the hard worked or sleepy parents to take the trouble to send or accompany them to the blessed House of God, where songs of salvation and the words and works of Jesus are taught. These songs and truths are the soul food—the only means known to angels or among men for strengthening the human soul and fitting it to live and love on earth and dwell forever with the Lord. Most becoming is it for women to consider this phase of Christian work. Women are numerically doing more than the men in this department of the church—because we are better fitted, perhaps, and our brothers have heavier burdens to bear in more intense heat, and often under greater discouragements. Surely Sunday school work is comparatively easy, successful and delightful. Recently the children have been taken into church partnership by the institution of Mission Bands, and the results have been most encouraging regarding interest, knowledge, attendance and cash donations.

As the Mission Band of which I am a member is considered successful, perhaps a sketch of it may be of interest. It was formed in 1882 as auxiliary to the Women's Missionary Aid Society of the North Baptist Church, Halifax. We took the name of "Willing Workers." Meeting each Saturday afternoon, we gave concerts, made fancy articles, and were instructed by our leaders in missionary subjects; one year over \$200 were raised by this juvenile society. In 1884 we undertook the support of David, a promising boy in Mrs. Armstrong's school at Chicacole, India. All these years he has been our David. At first \$25 a year was sufficient for his maintenance, but later, as he grew to manhood and took a college course, the sum required was \$40. After graduating at the Theological Seminary at Samulcotta, he became pastor at Aukalatampara, a station in the Kimey Field, where he is now doing good work among his brethren. A few years ago, at the most trying part of the famine period, he was offered a fine position by the British Government with a salary six times his income, but he refused, saying he had been saved from eternal death, so would devote his life to giving the Gospel to his people. We feel so thankful that the little boy of our faith and prayers has proved fit for the Master's service. My story is not without a dash of romance. About the time we, the Mission Band of the North Baptist Church, adopted David as our special charge, the Mission Band of the First Baptist Church, Halifax, undertook the support of Lizzie, a girl in the same school. In due time these two were married. Lizzie is a great assistance to her husband, being a trained Bible-woman, so their united efforts are given to the spreading of the Gospel in India. In 1885 our Mission Band became part of the Sunday school, with every member a willing worker; since when, one Sunday afternoon a quarter is devoted to a concert, consisting of missionary exercises, addresses, readings, map talks, letters from India, with recitations and songs by the little ones. At our last Mission Band, Rev. Geo. and Mrs. Churchill were with us to tell of the work in

Bobbli, especially among the children. Mrs. Churchill's school has done much in opening the homes and zenanas to the missionaries. When a girl leaves the Mission school, a Bible and hymn book are given her, and into her heathen home these Christian influences enter. When touring through the country districts, Mrs. Churchill is welcomed to the homes of former pupils, whereby opportunities are multiplied to present the story of the Cross. At our next Mission Band, we will have Rev. M. Rough, of the China Inland Mission. His costumes and curios from the land of the "Celestial Kingdom," will be very interesting, while the story of his work is most inspiring.

In addition to the information given on Band Sunday, each teacher sees that his class knows the names of our missionaries and where they are stationed. One year a class of little girls earned, in various ways, \$6 for the Tekkali Mission, then newly opened. Last year, outside of our regular donation, we raised \$10 and made Marion Morse, daughter of Rev. L. D. Morse, of Bimlipatan, a Life-member of our Mission Band. A trifle less than half of each Sunday's collection is devoted to Missions. In this manner the interest of the entire school is kept alive in the subject.

It is only in Christian lands that a study is made of the care and training of children. With us, each year sees more attention given to the subject of child life—habits, developments, hereditary traits, brain and soul growth, and teachers are trained in the minutest details for the guiding and instruction of the young. The companionship and influences of the first seven years of a life are said to be of more importance than any other period of existence. Christianity realizes this fact, so begins with those of tender years, knowing that in this way the world may again be won for the Master. So little thought is given to children in heathendom, that until recent years, hundreds each season, were thrown to the crocodiles, while even now, many through exposure and neglect are left to suffer and die.

The subject of giving the Good News to those in darkness, appeals most strongly to women. It is to the Gospel of Christ that we owe the position we now hold. The freedom, education and love accorded us are denied our sisters in the extensive domains of heathendom. There they are treated as beasts of burden, and are considered on a par with them regarding intellect and soul; are despised, degraded, ignorant. No joy is felt at their birth, no mourning is heaved at their death. Of the two millions of Telugus which we, the Baptists of the Maritime Provinces are attempting to Christianize in India, twenty-four thousand are widows. Many of these were married while they were infants, and have never one gleam of sunlight in this world. The idea is, that the evil spirit in the wife has caused her husband's death, so she is called *triple* and *murderess*, just so soon as she understands anything and she knows none other treatment. Coarsest garments are put upon her, and with but one meal a day, she drags out a wretched existence. We little realize what it is to be a woman in India. Who has placed us amid circumstances more pleasing? What power has given to us, Christian homes and happy surroundings in this pleasant land and peaceful? Our abounding gratitude to the kind Father should take the form, in part, of sharing our gifts with those less fortunate. There is so much we all may do. It is necessary that the home workers be ever up and doing, in order that those on the far away field may accomplish

great things. In this vast undertaking of winning the world for Christ, it is our privilege to be co-laborers with the Lord of the Harvest. Never should we fear defeat nor waver because of dark discouragements. To obey the Master's command, we must do well and faithfully the work assigned us, sowing the precious seed. The results are in His hands, and has He *Himself* not promised to give the increase?

MABEL H. PARSONS.

Halifax.

#### THAT MISSIONARY BOX.

I think, perhaps, no one ever accepted a mite-box more reluctantly than did I. It was less than a year ago that I attended, for the first time, a meeting of the Woman's Missionary Circle of the Immanuel church. I had never taken any interest in missionary work, and had always said I did not believe in Foreign Missions, anyway; but as the ladies explained that the meetings were held each month for Home and Foreign Missions, alternately, and asked me to join the circle, I did so, thinking that I would only attend when it was home-mission day. So, when at the close of the meeting, one of the ladies asked me to take a mite-box for Foreign Missions, I was quite at a loss what to do. In the first place, I did not know much about mite-boxes; and in the next place, I did not want to; but as the other ladies took them, I was ashamed to refuse. I thought, however, as I took it, "I will forget to carry it home." So I put it on the window-sill, behind me; and, of course, thought of nothing else till we rose to go up stairs to put on our wraps. Then I thought, "I might as well take it up stairs, as it will be so much easier to leave it there, unobserved." So I hurried on my wrappings, and had started down the stairs, when some one called out, "Oh, Mrs. W—, you have left your mite-box!" Well, I saw it was of no use, that mite-box was bound to go home with me, so home we went; but when we reached there, I was more annoyed than ever.

What to do with it, that was the question. I did not want to put it where I could see it, and I did not want my husband to see it, for he did not believe in Foreign Missions any more than I did; so what in the world did we want of a box from a "Woman's Foreign Missionary Society;"—for that was what was printed, in large type, right on the front side of the mite-box,—if it had said "Home Missions," I would not have felt so badly, for we both pretended to believe in them. I say pretended, for I think we were not the only ones, who, having no interest in Foreign Missions, but claiming to believe heartily in Home Missions, would have to admit, if pressed too closely, that they were doing nothing for either, I have yet to find a real, live worker for missions at home, who have no sympathy for those in heathen lands.

But, as I said, I did not know what to do with my box; put it where I would, it was the most prominent object in the room. I wanted to hide it, but some way I could not; so, finally, I left it on the top of the parlor organ, nearly hidden by a photograph holder, and thought that would be the last of it. But when, after tea, my husband sat down at the organ, he had no more than struck the keys, before he stopped. My "heart was in mouth," for I knew that he had discovered that box. Well, first, I heard a prolonged whistle, then "Hello,

ais, what have you got here, what's this little blue box for, hey?" "It's a mite-box," I answered, more annoyed than I cared to own.

"A mite-box! but what's it for!" he persisted. "To put pennies in," said I. "Pennies! for what?" "O dear," I exclaimed, "can't you read?" I couldn't bring myself to say "for Foreign Missions," so left him to read it for himself, so he picked it up and read aloud, "Woman's Baptist Foreign Missionary Society." "Well," with a polite little sneer in his tone, "where did you get this thing, anyway?" "At the mission circle," I answered, meekly. At this, he whirled around, and said, "you didn't join that circle, did you?" "Yes." "Well, I shall hear all the news now, certainly!" "What do you mean," said I, in astonishment. "Why," said he, "I never heard of a 'sewing circle' yet, and I suppose this amounts to the same thing, that couldn't spread more news than all the newspapers."

"Well, sir," said I, indignantly, "you are very much mistaken in this circle, for in the first place, it isn't a 'sewing circle,' at all, and in the next place, the members are ladies, and ladies don't gossip!" "What do they do, then, at this precious 'circle,'" he retorted. "Beside the ordinary routine, they read pamphlets, telling of the condition of the women in heathen lands, and of the work of missionaries there, and when they are through with that, there is no time left, for either sewing or gossip," said I, as I rose to leave the room, for I couldn't stand any more quizzing, just then.

Well, my box was left where I had put it, and as the days went by, I tried hard to forget it, but some way, it seemed to haunt me. I did not then know why, but I can see now. From a child, I had thought I loved God, but for a few weeks previous to this, the thought had been growing in my mind, that if I loved him at all, it was in a very silent, selfish way, and I felt that I had very little assurance that he accepted such love. It was hard for me to claim him openly for my friend; to speak of Him to those who I thought did not love Him, or to testify for Him in any way, that my Christian life, if I could call it so, had been very unsatisfactory to me, and I had been praying, that in some way, I might do something to show my love for Him.

He was beginning to answer my prayer; but, as I said, I did not know it until one day, as I took up the little box, thinking I must put in a few pennies, just to ease my conscience, or whatever it was, that made me feel so uncomfortable about it, my eyes fell upon the words which were printed across one end, "For Jesus sake." I can never forget the feeling that came over me, as, with eyes fast filling with tears, I gazed at those words. It seemed as if my heart would break? "O," I thought, "here I have been praying that in some way, however small, I might do something for him, and could not I, willingly, put pennies in a mite-box, that the blessed news of his love might be sent to those who had never heard of him, and of whose condition, as I had attended the circle from month to month, I had heard and thought of more and more, and of what it was that made the difference between their condition and mine. And then, as I turned the box over, I read, on the other side, these words, 'God loveth a cheerful giver.'"

I do so hunger and thirst for the assurance of His love, and little by little it began to come, as I prayed that not only might I work for the dear Master, at home, and strive faithfully to perform the duties which lay nearest me, but that I might never again forget who it was that

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

So that little blue box has become very dear to me, and though I am able to do so little by means of it, the blessings that have come to me from it, have been more than a hundred fold.

## Young People's Department.

### TO THE MISSION BANDS.

Instead of the usual Band lesson this month, I thought I might help some of the Band leaders if I were to write something about Entertainments. Many of you give a concert or entertainment for the purpose of increasing the funds, and it is often difficult to find suitable songs for the children. In the Mission Band of which I am president, we have an annual concert, at which, in addition to good instrumental and vocal numbers by musical friends, we have always one or two action songs for the younger members of the Band, and the following are some of those we have used:

The Daisy Chorus. Ten little girls about six years old take part. In order to have this, it is necessary to make a fence and put it across the back of the platform. This is easily done by getting a few yards of cotton a yard wide, and painting it to represent a brick wall; the width of the cotton is the right height for the fence; it is tacked on a rough wooden frame. Behind this the little girls stand, with white daisies made of cardboard tied on their heads, their faces making the centre of the daisies.

Mother Goose's Melodies, a chorus for boys and girls, or for boys only. The same fence does for this. In this, the children have stockings on their arms and boots on their hands, which they keep behind their backs. After singing a verse they disappear behind the fence and wave their hands above the edge, while they sing a chorus. The impression upon the audience is that they are using their feet.

I have manuscript only for these two, but I will gladly make a copy of music and words for any one who wishes to use them. As it is a good deal of trouble to do this, I do not care to do so for anything but entertainments which will bring in money to our Missions Home or Foreign.

The Little Shaking Quakers, a comic chorus. It is published by the Oliver Ditson Company, Boston, and costs 15 cents. Seven girls and one boy take part in it, and it can be performed with little expense. The children can wear their ordinary dresses, with aprons, kerchiefs and caps made of white muslin; the boy's hat can be made of cardboard covered with some drab stuff, and this with a vest of the same stuff, made like the picture,

n addition to the ordinary coat, makes a suitable costume. It takes about ten minutes to perform.

*Grandpa's Birthday*, an operatta for children, published by White, Smith & Co., 516 Washington Street, Boston, costs 25 cents, is more ambitious. The music is simple, consisting of choruses, duets and soli, and takes twenty-five minutes to perform. The only expense being flowers, real or made of paper. I intend to have this for my next concert, only I will omit the concluding solo and chorus, as the children kneel and sing a prayer, and prayer, when we speak to God, is too sacred a thing to be imitated.

None of these pieces are missionary in character and they are intended only to make a programme interesting and amusing. For *Mother Goose's Melodies* and *Grandpa's Birthday*, it is necessary to have a room near the platform.

As this year we will have to increase our offerings to Missions, if we are to do our part in the forward movement, a special entertainment is perhaps the easiest way to do so, and it would be very helpful to us Band leaders if some one else will tell us, through the pages of the LINK, what pieces they have found attractive.

AMELIA MUIR.

Montreal, Oct., '99.

#### REPORT OF MISSION BANDS.

It is with much pleasure that I can report words of encouragement and interest from most of the Bands. The total membership is much increased since last year, and there are now between 800 and 900 young people meeting regularly, to learn about what we as a denomination are doing to show heathen and nominal Christians how great and glorious is our Lord and Saviour. How full of hope for the future is this fact! A new Band has been formed at Cornwall, and the Band at Point St. Charles, Montreal, which has not met for several years has been re-organized. The following is a list of the Bands in the Society.

#### CANADA CENTRAL ASSOCIATION.

*Allan's Mills*.—This small Band reports an increase of membership of 2, numbering now 19. In addition to the \$17 they always contribute to support a student at Samulcotta, they have given \$4 to the Indian Missions in Manitoba.

*Brockville*.—This strong and energetic Band has increased its numbers to 77, and report much interest taken in the work. They have contributed \$52.50, divided as follows: Home Missions, \$6; Foreign, \$30; North-West, \$10.50; Grande Ligne, \$6. They support two students at the Akidu School.

*Delta*.—There are 13 members, and they collected \$5.50, which they decided to send to Grande Ligne.

*Kingston, First Church*.—This Band numbering 55, has had a good year, having raised \$10 more than last year,

and have given to support a student at Samulcotta, \$17; to Bolivia Mission, \$5; to Home Missions, \$5. The Y. P. B. U. support a student at Samulcotta.

*Kingston, Union Street*.—The young people of this church are divided into an Auxiliary and Band. The first numbers 15, and they have given to Foreign Missions, \$10; Home, \$2.25. The Band numbering 30 gave \$5 to Foreign. They unite in supporting a student at Akidu.

*Cornwall*.—A Mission Band was organized in November, with 19 members. They decided to give their money to Grande Ligne.

*Perth*.—There is a membership of 45, and a student is supported at Akidu. Given to Foreign Missions, \$15; Home, \$1; Grande Ligne, 50 cts.

*Smith's Falls*.—This Band reports a membership of 45. They support a student at Akidu, and have sent for that purpose to Foreign Missions, \$15. They have given to Home Missions, \$6; to Grande Ligne, \$1.

*Westport*.—They have been weakened this year by losing 10 members by death and removal, the membership now is 30. Sent to Foreign Missions for student at Samulcotta, \$15; Home, \$5; Grande Ligne, \$5.

#### OTTAWA ASSOCIATION.

*Ottawa, First Church*.—This Band continues to report progress, the membership is increased to 80, and their contributions are larger than last year. Given to Foreign Missions, \$30; Home, \$15; Grande Ligne, \$5; Scandinavian, \$7. They support two students at Akidu.

*Ottawa, McPhail Memorial*.—This Band with a boys' auxiliary has a membership of 150, and have contributed to Foreign Missions, \$25; Home, \$10; Grande Ligne, \$5; North-West, \$5. A student is supported at Akidu.

*Osgoode*.—With a membership of 50, this Band has contributed to Foreign Missions, \$17; Home, \$11. A student is supported at Akidu.

*Roxboro'*.—The amount which is raised by this Band of 12 members is given to help toward the support of a student at Akidu.

*Rockland*.—Reports a membership of 35, and has given \$17 to support a student at Akidu.

*Osnaburck*.—No report.

*Kenmore*.—No report.

*Winchester*.—This Band, which numbers 9, gives its contributions to Grande Ligne. They have sent \$4.50.

*Thurso*.—This Band meets with the Circle for the opening exercises, and keep the contributions separate. They number 18 and have given \$3.50 to Foreign Missions.

*Carleton Place*.—No report.

#### EASTERN ASSOCIATION.

*Montreal, Olivet*.—Has a membership of 56, and has raised \$36, divided equally between Foreign Missions and Grande Ligne. A student is supported at Akidu.



**Montreal, Grace Church.**—Reports a membership of 55. A student is supported at Akidu. Sent to Foreign Missions, \$28.47; to Home, \$5; to Grande Ligne, \$5; North-West, \$5; Indian Mission, \$5; Bolivia, \$3.

**Montreal, Pt. St. Charles.**—This Band was re-organized last November, and has 27 members. It has given to support a student at Akidu, \$11; to the building fund of the church, \$5.

**Montreal, Olivet Mission.**—Only a few meetings have been held, as the children who attended belonged to Bands in other churches.

**Satoryville.**—This Band has lost 3 members, numbering now 23, but the contributions are exactly the same as last year. To support a student at Akidu, \$15; Home, \$5.25.

**Quebec.**—No report.

There are twenty-five Bands. Numbers of members reported, 867. Total amount received, \$473.50. Sent to Foreign Missions, \$311.92; Home, \$70.50; Grande Ligne, \$55.50; North-West, including Indian Mission, \$36.50. Respectfully submitted,

AMELIA MUIR.

Montreal, Oct. 1st, 1898.

### NEWS FROM BANDS.

**BARDSVILLE.**—Our Band Secretary has asked for a report on our Band. I really do not know how to give one, but if a little chat about it will do instead, I shall be delighted to give one. I told you before how we made photo frames, handkerchief cases, and so forth, but long before our energy in that line was exhausted, we had supplied the neighborhood. Of course we had the quilt—that dear old chestnut—but it's rather monotonous work. When spring opened we bought a bag of potatoes, and negotiated for land to plant them in. Mrs. J. Mason, a dear little Methodist, gave us the land and positively refused to let us pay for it, answering all our objections with, "It would not be right to take money for anything like that." She and her family took care of the potatoes and dug them last week. They yielded something over five bags, but we have not sold them yet, because we hope they will be dearer later on. We are collecting stamps too, to be sold for the benefit of the Band, but it takes a long time to gather up a thousand. We had one week of special "self denial," which increased our funds a little, and now we are going to prepare for a thanksgiving collection about the middle of November. The mite-boxes are quite a success. We have about a dozen out. Our Vice-President has been away for some time, and we missed him very much. He was with us again for the last meeting, and gave a very helpful address from Isaiah 46: 1, 2. We enjoy reading the LINK and Visitor, and find them very helpful in the Band. We have taken up all the lessons on the different stations except one. We hope that there will be a lesson on Samulocotta before very long. Miss Stovel's letters are always welcome. What a dear, plucky, little woman she is. She makes us see India so plainly in her bright, chatty letters. Mr. Lafamme's letters, too, are always interesting. So often as we read letters from India, our hearts go out with great longing to be right there; to be in the midst of the glorious war between light and darkness, Christianity and heathenism. Still it is some comfort to think that even here at home we can have some little share in the work if we are faithful; and we remember what David said of those who went to battle, and those who "tarried by the stuff," "They shall share and share alike."

M. FEODORE LANGTON, *President.*

### ADDRESSES.

#### OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Baughan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. Tapscott, 106 Park Road, Toronto; Bureau of Information, Mrs. C. W. King, 318 Earl Street, Kingston.

Of Eastern Ont. and Que.: Hon. Pres., Mrs. T. J. Claxton, 363 Greene Ave., Westmount, Montreal, Que.; Pres., Miss N. E. Green, Cor. Lansdowne Ave., Côte St. Antoine Ave., Westmount, Montreal; Cor. Sec., Mrs. H. Hibbert Ayer, 350 Oliver Ave., Westmount, Montreal, Que.; Treas., Mrs. Frank B. Smith, 6 Thistle Terrace, Montreal, Que.; Sup. of Mission Bands, Miss Muir, 15 Bayle St., Montreal, Que.; Bureau of Literature, Mrs. C. W. King, 318 Earl Street, Kingston, Ont.

North West: Pres., Mrs. C. W. Clark; Cor. Sec., Miss M. I. Reekie; Treas., Mrs. W. McBride, Box 1236, Wainipeg. Officers W. B. M. U. of the Maritime Provinces for year ending July 31st, 1900:—Pres., Mrs. J. W. Manning, St. John, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Sec'y,

Treasurer for Mission Band, Mrs. A. Fownes, St. Martins, N.B.; Prov. Secretaries:—Miss A. E. Johnston, Dartmouth, N.S.; Mrs. Margaret S. Cox, Annapolis, N.B.; Mrs. J. C. Spurr, Pownal, P.E.I.; Supts. of Mission Bands:—Miss Miss Etta Yull, Wolfville, N.S.; Supt. Bureau of Literature, Miss Margaret Wood, Amherst, N.S.; Editor, "Tidings" Miss Bessie Harding, Amherst, N.S.

### MISSIONARY DIRECTORY

#### FOR ONTARIO AND QUEBEC.

In INDIA—Akidu (Godavari).—Rev. J. E. Chute, and Mrs. P. Chute M.D., and Miss F. M. Stovel.  
Annapolis.—Rev. A. A. McLeod.  
Cocanada.—Rev. H. F. Lafamme, and Misses Anna Murray, E. A. Folsom, and Miss B. A. Simpson, Miss Sarah Morrow.  
Coming Home.—Dr. E. O. Smith, M.B., and Mrs. Smith.  
Padayapuram.—Miss L. McLeod.  
Ramachandrapuram.—Rev. John E. and Mrs. Davis and Miss S. I. Hatch.  
Samulocotta.—Rev. J., and Mrs. Craig.  
Tunai.—Rev. H. O. and Mrs. and Miss Ellen Priest.  
Vayyuru.—Rev. H. E. and Mrs. Stillwell and Miss K. McLauree.  
In SOUTH AMERICA—Oruro.—Boltia.—Rev. A. B. Reekie.  
Rev. Robert and Mrs. Routledge, La Paz, Bolivia.  
In CANADA—On Furlough.—Rev. J. A. K. and Mrs. Walker, Renton, Mrs. H. F. Lafamme, Wolfville, N.S.  
(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.

In INDIA—Bimlipatam.—Rev. L. D. Morse, B.A., and wife, and Miss Ida Newcombe.  
Bobbit.—Rev. R. E. Gullison and wife, and Miss Maud Harrison.  
Chicoacoe.—Rev. C. Archibald, B.A., and wife, Miss Martha Clark, and Miss Isabel Archibald.  
Parla-Kimedy.—Rev. H. Y. Corey, and wife.  
Vistranagram.—Rev. R. Sanford.  
Takkai.—Rev. W. V. Higgins and Rev. John Hardy.  
In CANADA—On Furlough.—Rev. G. Churchill and wife, Truro, N.S., Mrs. B. Sanford and Mrs. W. V. Higgins, Wolfville, N.S., and Miss A. C. Cray, New Annan, N.S., Miss A. E. Baskerville, Dovercourt P.O., Ont.

## The Canadian Missionary Link.

### PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances, to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.

Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

#### Subscription 25c. Per Annum, Strictly in Advance.

Subscribers failing to receive their papers will please make inquiry for them at their respective Post Offices, if not found notify the Editor at once, giving full name and address and duplicate copies will be forwarded at once.

Send Remittances by Post Office Order, when possible, payable at YORKVILLE Post Office, or by registered letter.

Sample Copies will be furnished for distribution in canvassing or new subscribers.

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.