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The Canadian Missionary Link

CANADA

INDIA

The Gentles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

JANUARY, 1897.

CONTENTS.

Editorial.....	66	Work at Home.....	71-73
Sketches.....	66	Work Abroad.....	73-76
Rev. H. F. Laflamme.....	67	W. B. M. U.....	76-79
Two Old Lady Missionaries.....	69	Young People's Department.....	79
Mrs. Porter's Token.....	70	Directory.....	80

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THE Canadian Missionary Link.

VOL. XIX. |

TORONTO, JANUARY, 1897.

| No. 5.

Editorial.

THE "THANK-OFFERING."—We have heard from a good many Circles where the Thank-offering service has been held. We hope that others will yet have the service. Let us not be weary nor discouraged, but with the New Year take a fresh start in our mission work.

TO OUR LINK AGENTS.—Christmas and New Year's greeting to you, and many thanks for the willing service rendered during the past year. We know this work is not the most pleasant that can be, nor work in which you can shine, and that it requires much determination to do it, notwithstanding these things. We know though, there is no way in which you can more directly and effectively help our Foreign mission cause than in this agency. Now is a good time to try for new subscribers. Don't be satisfied to send the old list with a few dropped out who have removed, but look around and see if some new ones have not come into your church, and get them. Please note the directions in last item on last page.

PRAYER UNION.—As we are remembering our missionaries, and their work, at the noon hour, let us make it a special subject of our prayers, that the famine which seems to be approaching and which even now is causing considerable distress, may be averted and let any of us who have not been as constant as we would wish in our prayers again renew our promise and remember the work our Heavenly Father has entrusted to our care, at the hour of noon day. As so very few names have been sent this year some may have forgotten that the last claim of the pledge is, "We also agree to induce others to join our Union." Could we not, each one, get others to join, and by so doing, deepen their interests in this great work of saving those who are, "Without Christ, having no hope, and without God in the World."

MARION CLEMENHA,
Sec. of Prayer Union.

THE GROUP OF MISSIONARIES.—We give a photographure of the missionaries sent out by the Maritime Board, this fall and who are already in India. We are sure their going will cheer the hearts of the much depleted staff out

SKETCHES.

R. E. GULLISON.

Born in Brookville, Digby Co., N.S., in 1869, he made a profession of faith in Christ under the preaching of Pastor Geo. B. Titus, and was baptized into the membership of the Beaver River Church in 1885, by Pastor J. I. DeWolfe. Mr. Gullison left his home a year later with the purpose of following the sea for a living. He felt a strong conviction that he ought to preach, but, like Jonah, he tried to run away from the Lord, and, of course, got into trouble—though not exactly in the same way that Jonah did. Being unwilling to preach and afraid to let God's will be done, he drifted far away into the darkness. He could not pray and hardly dared to read the Bible. At length the Lord conquered, and, convinced of the foolishness of his action, Mr. Gullison, one night on board ship in the morning watch while on the look-out, yielded the contest by a complete surrender. He says: "I told the Lord I would do any thing he wanted me to do. Blessed hour! What I dreaded before now I longed for, viz., to become a minister of the gospel." Mr. Gullison preached during the summer of '87, and was licensed by the Beaver River Church. He spent three years at Acadia College, preaching during vacation. Then he dropped out of college for two years, preaching at Tanook for a year and at Beaver River a year. On the latter field he was ordained, in March, '93. A prophet has not always honor "in his own country," but Mr. Gullison was so highly esteemed by the people when he grew to manhood that they refused to let him return to college, and called him to minister unto them in holy things. Returning to college he completed his course and was graduated in June, '95. He has been pastor of the Lower Aylesford Church for more than two years, and on that field has had a blessed ministry. The church became deeply attached to him and also to his noble wife, so that it was with much sorrow that they gave him up for the work in India. Probably few pastors succeed in so short a time in getting such a strong hold upon the affections of their people. Mr. Gullison had no Foreign Mission impressions until he attempted to preach his first missionary sermon. He could not preach that sermon until he had told the Lord and the people that he was willing to be a missionary himself. While at Acadia, the volunteer pledge was presented to him, but he could not sign it. He was willing but not desirous to be a missionary. Later on, however, he wrote a pledge in the fly-leaf of his Bible, and promised the Lord to go where he would send him. He says that he does not believe in a first call to the ministry and a second one to the foreign field. When God calls he calls once, and that call summons one to work in any part of the vineyard. The desire to spend his life where his services were most needed, and his failure to find any good excuse for remaining at home, decided him as to the place where God would be pleased to have him labor.

MRS. GULLISON.

Born 1871, at St. Margaret's Bay. She is the daughter of Mr. Charles Covey. Under the preaching of Pastor F. H. Beals, she was converted at 14 years of age, and was baptized by our Sec. Treas., S. W. Manning. Mrs. Gullison taught school for three and a half years. She was married to Mr. Gullison in '93. Her first Foreign Mission impressions were received from Miss Flora Eaton (now Mrs. Dr. Boggs), who was a near friend of her mother. From those early years she has had a strong desire to be a foreign missionary. She is a talented, devoted Christian, possessed of rare gifts which will find ample scope in India.

MISS IDA NEWCOMBE.

Born in Lawrence-town, 1874, converted when a little child, baptized in 1888, when 14 years old, by Rev. J. T. Eaton. Miss Newcombe was educated in Lawrence-town, and received a first class school teacher's license. She taught school for more than two years. Until 16 years of age, Miss Newcombe gave little thought to missions. At that time she was influenced by some remarks made by Mrs. J. T. Eaton (once a missionary.) In deciding to yield her will and be ready to follow Christ into heathen lands, Miss Newcombe passed through a great struggle. It was not till the spring of '95, that she finally became ready to devote her life to work in India. When Mrs. L. D. Morse went out in '91, Miss Newcombe was appointed President of the Mission Band in her place. The position she reluctantly accepted, but in trying to interest the children in missions, she became interested herself and the interest deepened until it led her to a full and joyful surrender. She spent one year at the Chicago Training School in special preparation for India. The teachers in that Institution spoke of her splendid spirit, fine gifts, and whole-souled consecration to the work.

MISS MAUD HARRISON.

daughter of Mr. Jephtha Harrison. She was born in Maccan, Aug. 27, 1872, where she lived until 13 years of

age, when she entered the Amherst High School, and pursued a course of study covering two and a half years. While in Amherst she was converted in the spring of '86, and was baptized by Dr. Steel three years later. After her return to Maccan from Amherst, her Christian life was very unsatisfactory to herself. It lacked aim and purpose. Frequently she would exclaim, "Lord, what didst Thou save me for? What was your purpose?" Attending the Moncton Convention in '91, she became possessed with a desire to help extend the Kingdom in foreign lands. From the opening of the Convention, when they sang, "Jesus shall reign where'er the sun," until the close, the conviction mastered her, and she felt that God had answered her question. In April, 1892, she signed the student volunteer pledge, "I am willing and desirous, God permitting, to be a foreign missionary."

That autumn Miss Harrison entered Acadia Seminary, from which Institution she was graduated in June, 1894. In the fall of '94 she entered the Baptist Missionary Training School in Chicago, and pursued a two years' course. Practical mission work in the slums was a part of her training, and in this she distinguished herself by the manifestation of rare gifts, and a beautiful spirit.



MISS HARRISON, MRS. GULLISON,
R. E. GULLISON, MISS NEWCOMBE.

REV. H. F. LAFLAMME

THE RETURNING MISSIONARY

BY G. R. ROBERTS.

Bro. Laflamme was born in Winchester, Ont., in the year 1865, where he lived till he was fifteen years old, when he entered Woodstock College, and remained for four years, graduating in 1884. He subsequently resumed his studies by entering Toronto University, where he remained two years, and during this time took lectures in Church History in McMaster Hall. When he entered Woodstock College it was with the intention of studying.

Psalm lxxxvi, 9.
All nations whom
thou hast made shall
come and worship
before thee, O Lord.

Psalm lxxxix, 6.
His seed shall en-
dure forever, and
his throne as the sun
before me.

law, but he was converted while a student there, and was baptized by Rev. Mr. Ashley. Immediately after his conversion he entered upon mission work by connecting himself with the little cause at the East end of that town; and during his subsequent college course in Toronto he was active in the mission east of the Don—now First Ave. Church—and was also actively connected with the Y. M. C. A. of the Toronto University. It was at a meeting connected with this Society that his mind was first drawn toward Foreign Missions, under the inspiration of an address by Mr. John Foreman. The decision having been reached, he immediately offered himself for the Foreign field, and within nine months he was in

India, preaching to the little English church in Cocanada, and learning the language of the people to whom he had devoted his life.

Many of our readers will remember the visits of Brethren Lafamme and Davis among the Associations and churches of Ontario and Quebec, during the spring and summer of 1887, and the large meeting in the Bloor Street Church, Toronto, in July, where they were ordained, in company with Rev. J. B. Kennedy, who was leaving for British Columbia. Brethren Lafamme, Davis, and Miss Alexander (Mrs. Drake), were publicly set apart for the foreign work in the Jarvis St. Church, and within a few days set sail for England and India. Mr. Davis is now in Canada on furlough, having reached Canada, with Mr. Craig, early in the spring, and it is hoped they may all be able to return not later than the fall of next year.

Mr. Lafamme remained in Cocanada about eighteen months, and for more than half that time he had charge of the Telugu as well as the English Baptist Church. His next station was the Akidu field; then at Samulcotta Seminary for a short time, those brief appointments being made to fill vacancies caused by the necessary absence of the missionaries on the hills, to recuperate. In 1890 he opened a new station in Yellamanchili, after a short exploring expedition, and during this year he was married to Miss Fitch, a missionary from the Maritime Provinces. Being finally settled upon this field, he built the mission house and remained there in continuous and patient labors till the time arrived for his necessary return home, in 1895. He reached Canada in March of that year. During last winter he held conferences and visited the

churches in Ontario and Quebec in company with Mr. McDiarmid, the Foreign Mission Secretary. During the past summer he has given more time to the churches than was perhaps judicious for one who was storing up strength for another seven years' exposure to the debilitating influence of the Indian climate.

On Thursday evening last Mr. Lafamme gave an inspiring address in the Jarvis Street Church, upon his work and experience on the foreign field, before the Pylo Missionary Society, and none who heard it will ever lose the conviction that he is a consecrated and endued messenger of the Master whose service he loves and whose work is his delight. "But some will say," these are

nearly his words, "There is famine and heat, and fever and cholera, and pestilence in India." So-there, and we have seen and felt them all; but he who is not prepared to face these for the sake of the truth as it is in Christ Jesus, is not worthy of Him." The only regret the returning missionary expresses, is that there is not a group of at least six going out at this time, instead of only one, when the needs of the work are so great.

He left Toronto on Monday evening, (Dec. 14) will sail from New York on Wednesday, and is expected to be at home in India by January 20th, 1897. A large company of students and friends waited upon him at the station, and his train moved out amid the prayerful strains of music which besought that God would be with him till we meet again.

Our photographure shows Bro. Lafamme in the embrace of his child, whom he leaves behind with her invalid mother, to rejoin him next year if all are

spared. It was our intention that the artist should copy only the face of the father, but he said mechanically, that, "he couldn't take that arm off," so we have left them as they are in the engraving. The little arms are off now, however, and the father is on his way to the heathen in India, while his home waits this side the seas till reunion becomes a possible joy.

Do missions cost our missionaries anything?

NOTE.—Mr. Roberts, in the *Canadian Baptist*, has said so well what we intended to say about Mr. Lafamme that we give his words. He is mistaken, however, in thinking that Mr. Lafamme expects the pleasure of his little girl's company next year. When Mrs. Lafamme returns there will be another parting, and dear little Irene, one of the most win-



REV. H. F. LAFAMME AND HIS DAUGHTER IRENE.

TWO OLD LADY MISSIONARIES.

Out of the six hot seasons we spent in India, five of them were passed on the plains preaching and doing mission work, while one was enjoyed on the hills in the delightful Sanitarium of Ootacamund. It was here we met with one of these old ladies, Miss Amelia Wallinger, who was not only pretty and attractive (she was spoken of as "the pretty old lady") but a vigorous worker and a consecrated Christian.

It would be pleasant to tell about this hill station with its rocky peaks, its many beautiful bungalows, its wonderful variety of trees, its clouds and mists, its deluges of rain alternating with fierce sunshine, its fascinating mosaic of nationalities, its variety of languages, Telugu, Canara, Malayalam, Hindustani, but with Tamil as the prevailing tongue among the natives. Most inspiring were some of the views from the mountain roads, for instance the one near lawyer Cowdell's house, where, across the tiger-infested jungles of the Wynand, the great plate of Napore, with its cities and rivers and tanks sparkling in the sunshine, might be seen a view that in its variety and grandeur fairly took away one's breath and made the wanderer think that he was looking off to "Canaan's fair and happy land."

It is customary in India to take the initiative in calling, and so among the many visits we made in "Ooty" one was to this attractive old lady with white hair, red cheeks, sparkling dark eyes and a happy smile.

She was connected with the Church of England Zenana Missionary Society, and consequently with other lady missionaries lived in their bungalow.

Her life may be sketched in few words. Those who saw her when a child spoke of her as "as little Army Wallinger," and knew her as the only daughter and youngest child of Arnold Wallinger sergeant-at-law. The records say that she was born on "Nov. 13th, 1839, amid surroundings of wealth, culture and refinement," these however, did not make her pathway very smooth for death early took away her father and brothers soon to be followed by her mother. Her sorrow led her to work for the comfort of others. She established an Orphan's Home and had fourteen girls living with her for twelve years at her own expense, her spare time was taken up with mother's meetings, sewing classes, meetings for raising the fallen and other works of active benevolence.

Some and attractive children we ever saw, will remain in Canada. Shall not we all pray that Mrs. Laffamre, who is at present in one of the Toronto hospitals, may be speedily restored to health?

It was a beautiful picture we saw the other day, as we visited her. She looked so bright, and pointing to a motto which hung above her bed, said, "See, the name of this chamber is Peace, and the meaning of my name Irene, is peace, and I have peace." No wonder she has it. If we can bring ourselves to sacrifice as much, to bring "Peace on earth" to the Telugus, then maybe we will have it too. Ed.

Then she turned her attention abroad and sailed for India in the autumn of 1882, accompanied by her maid who had weak lungs and whose death, within a year, caused Miss Wallinger to return to England. It seemed that she could not rest away from India, and so after selling her pleasant home she started again for the East in the fall of 1886. Her first venture had been to the North of India as a Missionary of the Church of England Missionary Society, now she went as an honorary missionary of that society bearing her own expenses and those of another lady. Ootacamund was the place selected for their efforts. Though she was forty-seven years of age yet she took up the study of Tamil and really mastered it so as to do effective missionary work. Her letters home tell of the romantic situation of her field, of the mountain climbs, of many satisfactory schools of Mohammedans, who loved to recite Bible texts. These however did not take all her time, for she remembered the Eurasians in her efforts and also directed her attention to the Todas an aboriginal tribe who were the lords of the hills, and yet most unpromising subjects of missionary effort.

The Todas were but a remnant of their former numbers, ill-nas, infanticide, disgusting heathen customs combined with the love of strong drink were rapidly sweeping them from the mountains. Many of the girls were killed in infancy, the women were few, so that there was only one wife to each clan. When Miss Wallinger visited us her face fairly beamed with joy as she spoke of the work among the Todas. "You know," she said, "that the great body of the redeemer is to be made up from every kindred, tribe and nation," and so we must surely expect to see conversions among the Todas." Her associate, Miss Ling, took up the work among these people. She learned to speak the language fluently and translated the gospel of Mark.

Before March 2nd, 1894, Miss Wallinger had moved down to Coonoor and stayed with an assistant missionary who had a nurses' training school. Her friend noticed that she was planning for the future of her beloved Nilgiris Mission, and also that her thoughts seemed full of the glories of heaven. That same day symptoms of cholera appeared and in less than twenty-four hours Miss Wallinger had passed away.

Her last letter was to help a lady who was considering foreign work. "I do not know her," she writes, "or what her age may be," but I do think that there is such a variety of work that no one even feel disheartened.

In a large mission even a gift for Berlin wool work would have its value, or music, or letter writing, or writing articles." The loving service of the heart is what is wanted, usefulness, humility."

The other old lady is well known to most of your readers as A. L. O. E., the author of many charming books for young people. Her real name was Charlotte Maria Tucker, the third daughter of Henry St. George Tucker, a distinguished member of the Bengal Civil Service. She was born in London, England, however, after her father had removed thither. Miss Tucker believed that she had a mission of the pen and though she waited until her father's death in 1851, before giving her writings for publication, yet for twenty-four years after that she wrote industriously. Probably it was because her father's life had been spent in India, and also that two of her

brothers had gone there both of them Christian men (one of them, the Judge at Potehpore, was killed in mutiny) that first led her to desire to go to that country.

She sailed for India in 1876, when 64 years of age, and went first to Amritsar, and afterwards removed to Batala where she commenced active mission work, visiting zenanas, which she kept up to the last and also helping in school work there.

The life in Batala was one of comparative retirement yet she retained great energy and was ready at the age of 68 to go to the Andaman Islands as a pioneer. There were many bright and dark experiences in those last eighteen years spent in India, but she was taught one of the hardest lessons which missionary life teaches: "The quiet abiding of God's time."

During her last sickness they brought her to Amritsar to be nursed, Amritsar-of-the-golden-temple, and here on December 2nd, 1893, she passed into the presence of her God.

ROBERT GARNIDE.

MRS. PORTER'S TOKEN.

Mrs. Porter was stepping into her carriage for a long ride over the hills that surrounded her New England home, when a sudden thought stopped her. She must first pay her dues to the treasurer of the Foreign Missionary Society. With a very complacent spirit she alighted at a vine-covered cottage and put into the hands of the dainty little woman who opened the door five crisp ten dollar bills. "I am glad to have that off my mind," she said, "I never allow myself to be in debt even to the heathen. I shall not have to think of them again for a year."

"But, dear Mrs. Porter," was the reply, "don't say that. We are to have our Thank-offering meeting next week."

"You must not expect me at the Thank-offering meeting. I do not approve of it. It is just a device to get a little more money from people who have paid their full share. When a woman has met all her dues and paid her pledges promptly, how can you dare to play the part of Oliver always asking for more. Why, even the man who drains my purse in return for certain tailor-made gowns he sends me, deducts a percentage for prompt payment. But you missionary people are never satisfied. One would think I owed you a debt that could never be discharged."

"You owe nothing to me, Mrs. Porter, but you and I both owe a debt that will never be discharged in our lifetime."

"Why, Mrs. Dixon, what can you mean! No one joins more heartily than you in our pastor's favorite hymn,

Jesus paid it all,
All the debt I owe."

"I mean He has paid my debt to the law. He has provided a free salvation for all mankind, and has committed the good gifts to us in trust for the whole human race. I do not believe we are honest while we keep it to ourselves. We are like old Uncle Jo, whom we used to meet every day on our way to school."

"Do you mean that white haired old man who used to say, 'My dears, I am the most miserable of men, I am in debt. My debt can never be paid. My debt can never be paid. Pity me, pity me.' Little Ross Spaulding once made him take the ten cents that had been given her to buy her school luncheon, and the tears ran down her cheeks while she said, 'I will help you, poor Uncle Jo. Your debt shall be paid.' Yes, I remember it."

"My mother told me he had long before been made the executor of his father's estate with large sums of money committed to him in trust for his nieces and a nephew. It was just at the beginning of a great business panic and he lost the whole. Nobody thought him dishonest, but he was not quick to seize opportunities, and the disastrous ending of his responsible trust unsettled his mind. His old age was spent in lamenting his indebtedness and warning others."

"I see," said Mrs. Porter, "I ought to be glad there are some of you who feel the burden of this trust and are doing your best to make others pay it. But I have at least paid the interest on my share for this year. You do not want me at the Thank-offering meeting for that."

"We want you at the Thank-offering meeting to sing with us, 'What shall I render unto the Lord for all His gifts to me; to give an offering, not because you have promised it, but because your heart is so full of gratitude you cannot help it.'"

"Don't expect me," said Mrs. Porter, as she stepped into her carriage. "I'm not emotion! and I really cannot see any reason why I should give any more than I planned the first of the year and have paid."

But she could not put the matter out of her mind. The question kept coming back, what have I more than others that I should give thanks? Catching sight of a little unpainted house she thought I do have more comforts in my life than poor Mrs. Brown, and yet she is always one of the first at the Thank-offering meeting. I'll go in and ask her what she is going to give thanks for this year; what she is most grateful for. Suiting the action to the word, she found Mrs. Brown in the yard hanging out clothes, not at all surprised to see her there, but quite astonished that she had come to talk about the Thank-offering meeting. "What am I most thankful for!" she said, "it is that I have something to give to foreign missions. For years I have been father and mother both to my children, and yet I've never been too poor to give twenty-five cents a month to missions. Is not that something to give thanks for! And every year a thank-offering is put into my hands in time for the meeting. Last year dear old Mrs. Hill died, and for the little service I was glad as a neighbor to render, her daughters sent me five dollars as an expression of their gratitude and love they said. How glad I was to give it as an expression of my gratitude and love at the meeting! I have not received my offering yet for this year, but it will come. It is my token, as my old Scotch grandmother used to say."

"If I should receive a token," thought Mrs. P., as she drove away, "I might be moved to give a thank-offering. My token would have to be something else than money. A little more or less of that would not signify." Suddenly her attention was attracted by a great clattering of hoofs, and looking back she was startled to see a loose horse with a broken harness dangling around his feet, flying toward her down the hill. He dashed by without a collision, but she was soon shocked out of her

returning serenely by her old coachman, who turned to say, "It's Miss Margaret's Billy, ma'am." Miss Margaret! Her daughter! She had been thinking of her and contrasting her beautiful young married life in a home not ten miles from the home of her childhood, with the life of a young married child in India, as it was told at a meeting not long before. A little happy girl of twelve, married as all Hindu girls are at that age, and waiting in her mother's house for the time when her husband should send for her, was taken by a man supposed to be a messenger from her husband, to a house in the city, where he attempted the most shameful indignities. When she resisted he took her up bodily and threw her out of a second-storey window, nearly killing her. Her sufferings in the hospital, the refusal of her husband and his mother to take her home, though protesting against going to live with the Bible-woman, her only friend, had moved Mrs. Porter with great indignation when she heard the story, but she had tried to forget it, saying:

"If Hindu mothers will follow so blindly the old customs, they must expect their daughters to suffer."

She had plenty of time to think of it as she drove hastily over the miles that separated her from her own daughter, perhaps more bruised in body, though not for want of the tenderest care.

At last she caught sight of the over-turned phaeton. A puffing steam-roller not far off explained the accident, but there was no other sound. Her daughter was not in sight. Was she beyond the power of speech? Imagine her delight when, as she sprang from her carriage beside the pile of cushions and springs, her daughter's voice greeted her with the words:

"O, mamma! I am not hurt, but I could not walk home, and I felt sure Billy would run to his old home and let you know I needed you. How good of you to come for me! How thankful I am for such a dear, watchful mother!"

It would be hard to tell whether gratitude or penitence wore uppermost in that mother's mind on her way home.

"My daughter is thankful for such a mother," she thought, "and all my life my Heavenly Father has watched me day and night, going out and coming in, and not an accident or serious illness has befallen me. Half an hour ago, while I thought I had nothing special to be thankful for, and was saying I could see no reason for a thank-offering, He was shielding this dear child from the greatest peril."

Mrs. Porter had received her token. No gift of money, no medal or certificate could have been a surer token that she was called to give her testimony of thanksgiving. The Lord had spoken to her, and His message was, "Consider how great things I have done for you." Her first resolve was to make sure that poor Mrs. Brown received her token, and on her way home she drove around by the little unpainted home and put a five dollar bill into that astonished woman's hands. "The Lord sent me," she said, "to tell you that I too am grateful that I have something to give."

And on the day of the Thank-offering meeting she did not ask her husband for money, but she opened the inner drawer in her cabinet and took out her last Christmas present, a \$100 bill which had been saved to buy a picture or a jewel. No offering was cast into the basket with a happier heart than that on the envelope of which Mrs. Porter had written, "He drew me with the bands of love."—*Mission Studies*.

Work at Home.

NEWS FROM CIRCLES.

LAKE SHORE, CALVARY CHURCH.—The ladies of the Mission Circle held an open meeting on Nov. 20th at the residence of Mrs. Charles Chute, for a two-fold purpose, to celebrate the union of the two Circles, namely: the "Berean" and "Jubilee;" and to bring in our annual "Thank-offering," to Home and Foreign missions. The attendance was large, showing that the interest of the people in mission work is increasing. After refreshments were served our President, Mrs. C. V. Chute, took charge of the meeting. A very interesting programme was rendered consisting of music, recitations and speeches. The envelopes, when opened, were found to contain the thank-offerings which amounted to \$10, together with a text of Scripture which was read aloud. The thank-offering together with the free-will offering amounted to \$18.50. The thank-offering was equally divided between Home and Foreign missions. We would gratefully acknowledge that the Lord's blessing has again been with us, and we lift up our hearts in praise and thank-offering to Him whose way is perfect. Our pastor's wife, Mrs. Carey, closed with prayer. We realize more than ever that the Lord is indeed with us.

MRS. GEO. MCCONNELL, Sec.

OSONDAGA.—The ladies of the Mission Circle of the First Baptist Church of this place, held their annual missionary entertainment on Monday evening, November 16th. The Vice-President, Mrs. Wm. Wood, occupied the chair. After the opening exercises a report of the work of the Circles during the past year was given. Papers on various branches of the work abroad were then read; on Home Missions, by Mrs. W. Simpson; Grand Ligne, by Mrs. R. Wood, and in the far North-West Missions, by Mrs. J. Allen. A reading entitled "The Deacon's Work," was given by the Secretary. Rev. J. H. Kelley then delivered an interesting address on the "Past, Present and Future of Missions." The programme was interspersed with music by the choir. A collection in behalf of missions was taken up at the close of the meeting.

E. VANRICKLE, Sec.

ST. GEORGE.—On Wednesday afternoon, October 8th, we held our annual Thank-offering meeting. Owing to the unavoidable absence of our President, Mrs. J. Woodard took charge of the meeting. And after Scripture reading, singing and prayer and reading of minutes of previous meeting, then followed an interesting programme consisting of readings, recitations, duet, and solo, all of a missionary character. The meeting then closed with an earnest prayer by Mrs. Mainwaring. The

offering amounted to \$5.40 to be equally divided between Home and Foreign Missions. Our monthly meetings are interesting and on an average well attended. May God increase our love for Him and His blessed work; and we earnestly pray that all the women in our church will realize more fully how responsible we are for the spread of Christ's kingdom.

M. B., Sec.

TORONTO, PARLIAMENT ST. CHURCH. — Our Home and Foreign Mission Circle held an open meeting on the evening of Nov. 3rd. The meeting opened with singing "All Hail the power of Jesu's name," reading of Scripture by our President, and prayer by our Pastor. We were then favored with an address by Miss Rogers, our returned missionary, on "The Life and Customs of the Hindus," which was very interesting, we were also favored with singing by the Mission Band and also a selection by the Male Quartette. The Thank-offering was made very interesting by being brought in envelopes each containing a passage of scripture, these were opened by two sisters and read, the offerings amounted to \$7.30, to be equally divided between Home and Foreign Missions.

S. A. WARD.

LISTOWEL, DEC. 7, 1896 — DEAR LINK — It is a long time since you heard from our Mission Circle. We held our Thank-offering meeting on November 23rd, we had a small gathering on account of bad weather. The evening was spent in readings and recitations. Our pastor, Rev. W. T. Bunt, occupied the chair. Collection amounted to \$4.50. We have not a large Circle. The attendance at the meetings is small, but we must work on still doing what we can for the Master, whom we profess to serve.

MISS M. PARK, Sec.

RIDGETOWN. — The Mission Circle held their annual Thank-offering meeting on Nov. 6th. We were gratified both by the attendance and by the attention paid throughout the evening. Mrs. Philpott, in an excellent paper, presented the claims of Home Missions; Miss Hancock gave a paper on "Thank-offering;" Miss Ella Wickham recited a missionary poem; Mr. Hay read Mr. Laflamme's address, so full of useful information, on "The Women of India." While Mrs. Grigg, formerly of Burma, gave a very interesting talk on "The Work in Burma." These missionary concerts will doubtless awaken a deeper interest in missions throughout the country and we cannot but feel thankful that we are to have them at least annually. The collection of \$7.08 was equally divided between Home and Foreign Missions.

F. M. LEE, Sec.

WEST TORONTO JUNCTION. — Having never seen any report of our Circle in the Link, we thought its readers might enjoy an account of our work. Though God has

given us a lowly place to fill yet we are trying to throw in our mite into the great "till" the contents of which goes to bring light to the benighted souls. In 1891, a few ladies of the Church met and organized a Woman's Home and Foreign Mission Circle. There were only a few, still they have pressed bravely on. At present we have about 23 names enrolled, our attendance is not large yet we have the faithful few. We have 13 taking the *Visitor* and 11 taking the LINK. Our collection for last month amounted to \$7. May God bless the work of our little band and help each one of us to do our duty in the matter of giving, knowing that

"When we turn aside from duty,
Comes the pain of doing wrong,
And a shadow creeping o'er us
Checks the rapture of our song."

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

Receipts from Nov. 16th to Dec. 15th, 1896, inclusive

FROM CIRCLES. — Fort William (\$3.15, Thank-offering), \$4.65; Malahide and Bayham, \$4.50; Ridgeway, Thank-offering, \$2.17; St. Mary's (\$1.35 Thank-offering, and \$1.91 from mite box-), \$5.50; Calton, \$20.70; Galt, \$11; Chatham, \$5; 1st Houghton (\$3.75 Thank-offering), \$9.75; Sarnia Township, \$4; Wallaceburg, \$5; 1st Oundaga, \$5.50; Freeton, \$4.20; 2nd Markham (\$3.02 from open meeting), \$11; Parry Sound, Thank-offering, \$2.50; Westover, \$5; Atlas Craig, \$14.10; Peterboro' (Murray Street), Thank-offering, \$12.37; Cobourg, Thank-offering, \$1.25; Bethel, Thank-offering, \$2.90; London (Talbot Street), Thank-offering, \$21.50; Toronto (Dovercourt Road), Thank-offering, \$4.84; York Mills, Thank-offering, \$4.25; Aylmer, Thank-offering, \$11.00, completing the life membership for Mrs. H. H. Wright, balance applied on another fee), \$15; Brooklyn Thank-offering, \$9.79; (Norwich \$1.56, Thank-offering) \$5; Toronto (Walmer Road), Thank-offering, \$12; Woodstock (Oxford Street), \$8.78; Parkhill, Thank-offering, \$1.50; London (Matland Street, formerly Grosvenor Street), Thank-offering, \$5.53; Toronto (Immanuel Church), Thank-offering, \$7.05; Lakeshore (Calvary), \$5; Wolverton (#1 Thank-offering), \$6.10; Galt, towards a life membership, \$9.16; London (Avalanche Street), Thank-offering, \$18; Toronto (Lincolne Avenue), \$9.09 Thank-offering, \$12.61; Toronto (Tennisseth Street), \$5; Brantford (First Church), for Miss MacLeod, \$50; Atwood, \$2.50; Port Burwell (partly from a quilt), \$27.50; Brantford (Park Church), for Miss P. Beggs, Thank-offering, \$10; Eden, \$6; Lakeshore, Thank-offering, \$3.13; Toronto (Jarvis Street) \$20.95; Sparta (\$1.79, Thank-offering), \$6.54; Sullivan, \$2.00; Balleboro' (\$3.80, Thank-offering), \$7.40; Essex, Thank-offering, \$3; Scotland (\$8.51, Thank-offering, \$10.00. Total, \$432.44.

FROM BANDS. — Guelph (Trinity Church), for Sampara Sandamma, \$8; Peterboro' (Park Street), \$4; Delhi, for N. Kate, \$17; East Oxford, for Gurdavall John, \$11.64; Mount Forest, Thank-offering, \$1.60; South London, for Jangam Abraham, \$10; Forest, \$3.50; Bracebridge (Young Ladies) for Chavala Daniel, \$3; Bracebridge (Junior), for Chavala Daniel, \$2; Goodwood, for Medimalli Subbanma, \$4.05; Wingham (Senior), \$1; Wingham (Junior), \$4.4; Burch, for Suria Kannayyah, \$12.50; Hamilton (Herkimer Street), \$1.52. Total \$46.81.

FROM SUNDRIES. — St. Thomas (Centre Street), Junior Y. P. S. C. E., for Mantada David, \$7; "Old wald sold," \$5; Interest on deposit, \$14.00; "A Christmas Gift," from M. C. C., Berlin, \$5; Ridgeway Junior B. Y. P. U., for Ball-

kuri Mary, \$13.50; "For Engala Mokamma," an extra girl, \$1.50; Special gift from the late Miss Ellen Davies, for investment subject to the decision of the Board, \$1,000; Three friends in Parkdale, for B Mahalakammamma, a Bible-woman, in two payments, \$15; Burtch B. Y. P. U., for Sarla Kannayyah, \$5; Mrs. James Miller, Wanburn, \$1. Total, \$1,070.90. Total receipts during the month, \$1,595.28.

DISBURSEMENTS.—To General Treasurer, for regular work, \$548; Special, "for Engala Mokamma," \$4.50. Total disbursements during the month, \$552.50. Total receipts since May let, 1896, \$4,816.72. Total disbursements since May let, 1896, \$4,099.85.

So far, 43 Circles and 1 Band have sent in money for Thank-offerings; the total amount received in this way is \$352.21.

VIOLET ELLIOT, Treasurer.

109 Penbrooke St., Toronto

Work Abroad.

EXTRACTS FROM LETTERS RECENTLY RECEIVED.

Miss MacLeod writes from Ramachandrapuram:—"They tell me I have not seen a 'proper monsoon' since I came to India. However that may be, the rain has been so scarce that a famine threatens. Already rice has almost doubled in price and the cry of 'hard times' which has come over the sea to us is likely to be echoed back from millions of hungry throats. If only we could all, once, realize what constitutes real hard times, even the 'famine of the word of God' which has been ravaging this country for years, with how much more zeal and earnestness would we send, with how much more desire would this people partake of the 'bread of life.'

"October nearly gone and no rain yet, and the sky looks as though 'there was no more rain left in heaven.' But we know there is, and at His command the showers will come down to water the earth. At present He withholds, and men's hearts 'tremble within them because of fear.' Oh, that the people of India would learn to whom to look in their time of fear!

"Have been going out with Miss Hatch for a week now, and am beginning to realize the greatness of the work that lies before your missionaries in this land. We have visited in several caste houses and have been well received. The women have listened, oh! so eagerly, as Miss Hatch and Martha the Bible woman have told them of the origin of sin, of the first mad act which brought

"Death into the world and all our woe,

and of the infinite patience and love of God in providing a remedy for sin. They have acknowledged the folly of their idol worship and some have said that they are no longer worshipping idols, that they pray to the one God; but these are only a few among many. Then we have gone among the Madigas or out-caste people, and

they have swarmed about us to see and hear. But 'hearing they do not understand' even the words of their own country women, and, oh! how hard seems the task of opening their dark minds; but 'there is nothing too hard for God,' and in His own good time He will send the thirst for His Word, that will enable them to understand. 'Pray for me.'"

Miss Simpson writes from Cocanada:—"Prices have gone up very much of late and the general cry is famine. The early rains were a failure and the latter rains have not come yet, and the people are predicting a failure again. Things begin to look serious indeed.

"Our work keeps on increasing in interest all the time. The women seem, so many of them, to at least remember something of what they hear, although the majority of them are indifferent. Still the number of interested ones is increasing all the time. Two little bits of dots in school this morning said their relatives made them worship idols at home, and so they wanted to get away from it all and come to us."

VUYYURU, KISTNA DISTRICT, INDIA.

Dear Readers of the LINK—

An account of one of my Bible-women, Veeramma's experiences, as related by herself, upon our recent reunion after a month's separation, which time she spent in her own village and I on tour with Miss Stovel, was so interesting and inspiring to me, that I pass it on to you with the prayer that the simple faith and devotion of this one of the Lord's chosen ones may prove as refreshing to you as it did to me.

Some of you may not be aware of the destructive flood which visited this district in July, causing great distress among the inhabitants of the flooded district. Of these villages, Veeramma's was one, hence her month's salary of 4 rupees (a little over a dollar) did not long suffice to meet the needs of herself, son, daughter-in-law and three children. The day came when there was no rice in the house, and no means of procuring any, so, as is her wont, Veeramma laid her wants before the throne in firm belief that she would not be sent away empty. Thus the day passed in prayer and hymns of praise.

As the afternoon was wearing away, a Kāpu (or man of the farmer caste), who was passing her house, remarked to a by-stander, "That woman is always praying and singing!" "Yes," replied the person addressed, "she has been at it all day, although she has had no food."

Upon hearing this the farmer called Veeramma, and inquired of her if she had really had no food that day, whereupon she replied, "Yes," (for said she, "I did not want him to ridicule me.") "In my Father's house are

many mansions, and one of them is for me. My Father is rich. He owns everything, and can I, His child, lack anything?"

Then unknown to Veeramma, the farmer called her daughter-in-law, and gave her some rice.

True, it was not much, only sufficient for the evening meal, but it was all she had any warrant for in Scripture, wherein we are taught to pray, "Give us this day our daily bread." But that was not all. The Father did according to His "exceeding abundantly," and the next morning, by the hand of this same benefactor, sent them a buffalo, the milk of which they were to have for the keep of the animal, which, if they chose to buy, they might pay for at any time it was convenient. A day or two afterward, a Mahomedan ordered ghee (a crude kind of butter), for which he paid a rupee in advance.

At this time, when partly on account of improvidence and partly flood, followed by drought, how impressively Veeramma relates these things to the glory of God, and exhorts her hearers, who, as a rule, attribute their distress to God's unkindness, to "seek first the kingdom of God and His righteousness, and all these things shall be added unto them.

One such witness for the Lord is invaluable in a land whose inhabitants are constantly saying, "Where now is your God?" May the Lord be pleased to raise up many more.

During her stay in her own village, the Malas celebrated a feast to the goddess Gontamma, and as the Mala hamlet is in close proximity to her house, this heathen performance went on at her very door. Her righteous soul was so grieved and vexed to see the honor due to her God bestowed upon a senseless, shapeless lump of mud, gaudily decorated with a few spots of red and yellow powder, that as soon as the ceremonies began, she entered her house, closed the door, and far into the night, until the unholy rite was ended, she remained in tearful prayer to God that He would grant to enlighten the darkness of these benighted ones, and exalt His holy name in that place. When her son, who was curious to see what was going on in the street, ventured to satisfy his curiosity, she strongly rebuked him, saying that Christians should not behold the perpetration of such unholy deeds nor tolerate such open insult to their God, who alone is worthy to be praised. Those outside, hearing her crying and prayers, ridiculed and said, "Is this the time for tears when all are so merry?" and in the morning came to find out the reason of her strange conduct. You may rest assured she improved the opportunity.

She also claims that a backslidden Christian, who was very ill, was raised up by the Lord in answer to her prayer, that he repented and gave the Lord a thank-offering.

Then the account of her trip to Vuyyuru caps the climax. It took her and her son just three days to travel twenty-four miles. In the different villages by the way, in her burning zeal for the Master and love for souls, she would, much to her son's disgust, quite lose all consciousness of the flight of time, of the increasing heat, the approaching darkness, or of the need of rest or food, and preach on and on, until her less zealous son, unable to restrain his impatience longer, would by some remark remind her that Vuyyuru was her destination, and then, regardless of darkness or heat, or the entreaties of her hearers to tarry, on she would start at a brisk pace, never slackening until the next village was reached, where the same was repeated. One village was reached at midnight after all had gone to rest, but upon the announcement of her arrival, an audience soon gathered, and without bathing or tasting food, she preached for about two hours.

By the above you learn a little of the character of the Bible-woman who worked with me, and whom I have learned to love as I love no other Telugu. What a powerful instrument the Lord has made of an ignorant heathen woman of the lowest grade of an, at the best, fearfully degraded society.

Let us pray the Lord to raise up many more such witnesses for Himself in the heathen land.

"Thy kingdom come, Thy will be done on earth as it is in heaven." May the Lord hasten the day when the kingdoms of this world shall have become the kingdom of our Lord and of His Christ,

in the prayer of your sister in Christ,

ANNA C. MURRAY.

Sept. 11, 1896.

TIMPANY MEMORIAL SCHOOL.

Committee of Management.

V. A. Brodie, Esq.,	President.
Rev. H. E. Stillwell,	Vice-President and Manager.
Mr. Geo. H. White,	Secretary.
Miss A. E. Baskerville,	Treasurer.
Miss E. A. Folsom,	Lady Principal.
Rev. A. A. McLeod,	Member.
Mrs. DeBeaux,	Do.
Mrs. White,	Do.
Rev. J. A. K. Walker,	Do.
Rev. J. R. Stillwell,	Do.

Surg-Maj. E. S. Sarkies, I.M.D. . . . Consulting Physician.

Teaching Staff.

Miss Ellen A. Folsom	Lady Principal.
Miss C. Spooner	1st Assistant Mistress.
Miss Mary Morris	2nd Do.
Miss Clara Ward	3rd Do.
Nutla Bapirazu Garu	Telugu Master.

Miss E. Walter, . . . Matron.

Extracts from Secretary's report for the year 1895.

On behalf of the Committee I have much pleasure in submitting a report on the working of this institution for the year 1895.

Strength.—The year opened with 61 scholars on our rolls and closed with 69, the maximum number attained during the year being 72. These figures compare favorably with those of the previous year, and are the highest yet recorded. They might have been still more satisfactory, but for the fact that during 11 months of the year the upper storey was in course of construction and in consequence many applications for admission of boarders were rejected.

Examinations.—At the Government Examinations held in December 1895, we sent up 3 candidates for the Lower Secondary and all passed; out of the 7 sent up for the Upper Primary, 3 passed fully, and 3 others in every subject but hygiene.

Curriculum.—Since the abolition of the Women's Higher Examination we have practically worked as a Middle School, although recognized as a High School. Owing to paucity of funds we have been unable to provide the necessary Chemical and Physical apparatus to teach up to the Matriculation. The Committee have in consequence decided to hold the Upper Secondary Department in abeyance, and apply for recognition as a Lower Secondary School, until their pecuniary position improves.

Fees.—While strictly adhering to our original policy, that of providing education free to children of indigent parents; a low rate of fees have been charged to such parents as are in a position to pay. The amount collected from this source during the year was Rs. 284-14-3.

Boarding Department.—The year opened with 16 boarders and closed with 15, maximum number attained 20. Owing to building operations which occupied the greater part of the year, and want of adequate accommodation we were compelled to restrict the number of admissions to this department. In our previous Annual Report we stated that we had received the generous offer of a loan of \$1,000 to enable us to put an upper storey on the building. Work was commenced in December, 1894, and the building, completed in November, 1895.

We would again draw the attention of parents to the fact that this is the only Protestant Girls' Boarding School between Madras and Calcutta, and that the Boarding fees charged, and food supplied (which is abundant and wholesome,) compare favorably with those of any other institution of its kind in India. The primary object of the Committee is to provide a home for girls, where they may be brought under Christian influences, and where no pains are spared to give them a sound moral as well as intellectual training.

The Committee have pleasure in recording their appreciation of the valuable professional services rendered to the school, free of charge, by Surgeon Captain W. C. Vickers, and his successor Surgeon Major E. S. Sarkies, Civil Surgeons, of this station, to whom they offer their grateful thanks.

Finances.—Day School.—The year opened with a debit balance of Rs. 292-5-8 and closed with Rs. 668-0-5 in debt. The Subscriptions and Donations show a decrease of Rs. 501-8-6, compared with the previous year, owing probably to many subscribers having left the station and some subscriptions being in arrears. The income from fees shows an advance of Rs. 120-13-0. With the excep-

tion of salaries of teaching staff and poon, and a moiety of Miss Spooner's passage money, the Day School Funds have not been burdened with any but legitimate charges.

Boarding Department.—The year opened with a credit balance of Rs. 461-13-9 and closed with Rs. 698-14-5 in hand. This more than counterbalances the deficit in the Day School funds, leaving a balance to the good of Rs. 32-4-0.

In conclusion we would solicit the generous friends who have so liberally helped us in the past, to extend the same help to us in the future, and to assist us to liquidate this fresh debt of Rs. 4,000.

This school supplies a very decided want. It has done good work in the past and has exercised a healthy influence—not only in this town, but also in other remote places whither our pupils have scattered.

We receive no aid from Government and are dependent entirely upon voluntary subscriptions for our support. The Home Board of the Foreign Mission Society of Ontario and Quebec contributes one-half of the Lady Principal's salary.

SIMULTANEOUS MEETINGS.

At a meeting of the Committee for securing Simultaneous Meeting in the interest of Foreign Missions, held October 26, 1896, the following action was taken:

1. That pastors throughout the United States and Canada be invited to preach a sermon on Foreign Missions on the morning of the second Sabbath in January, January 10, 1897.

2. That the religious and secular press be generally notified of the fact and be asked to publish a circular issued by this Committee, and addressed to pastors, inviting their co-operation in the campaign.

3. That the Evangelical Alliance be asked to designate Sunday, January 10, 1897, on their programme for the Week of Prayer, as a day for preaching on the Great Commission, and for prayer for the evangelization of the world.

4. That the Foreign Missionary Boards in the United States and Canada be notified of this plan for simultaneous preaching services, and be requested to use their utmost endeavor to make it successful, by issuing circulars and co-operating with the Committee and enlisting the religious press.

5. That the churches throughout the United States and Canada be asked to unite, wherever it is possible, in *Interdenominational Mass Meetings* in their several towns and cities, on a week-night evening in the second week in January, in the interests of world-wide missions. That in general the campaign shall consist of a sermon preached by the pastor of each church on Sabbath morning, January 10th; of special prayer for the success and enlargement of the Church's Foreign Mission work, on Wednesday evening, January 13th; of Interdenominational Rallies, on Thursday evening, January 14th; and of a Grand Mass Meeting, on Friday evening, January 15th. Where this programme is not practicable, the District Rallies may be omitted, and the Interdenominational Mass Meeting may be held on any evening of the week most convenient to the local community.

6. That the pastor secure the co-operation of the Christian Endeavor Societies, Baptist Young People's Unions, Epworth Leagues or other Y. P. societies in their churches, in inaugurating this campaign of *Interdenominational Rallies and Mass Meetings*.

W. B. M. W.

MOTTO FOR THE YEAR: "We are laborers together with God"

Prayer topic for January. For Mr. and Mrs. Morse and all the native preachers and teachers on the Bimlipatam field. That Mr. Morse's letters may be a great blessing to our young people.

For Mission Bands and their leaders.

THREE LESSONS.

(For the New Year)

There are three lessons I would write

Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds envelop now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith. Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the host of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus grave these lessons on thy soul—
Faith, Hope and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schuler.

A private letter from Miss Newcombe says that all our party for India were well. The letter was written on board the steamer for Madras and was sent on shore by the pilot.

The stay in London of eight days had been very busy. There was not much time for sight seeing, but they visited Westminster Abbey, the Parliament buildings and St. Paul's Cathedral.

On the Sunday they heard Thomas Spurgeon preach in the morning—a missionary sermon from Acts xxviii. 28; that afternoon they heard Lady Henry Somerset speak and in the evening had the privilege of listening to Rev. Mr. Meyer and of shaking hands with him afterwards. When he found whither our party was bound, he said to them: "Well, remember, it is not you, but Christ."

A number of missionaries for India and other lands were on board the steamer.

A grand thought to take with us into the New Year is the following from Dr. Pierson. Speaking of Paul's call to a missionary life he says: "In the first place,

there was a *Divine call and commission*. 'I have appeared unto thee,' 'I send thee.' That is the beginning of all true work for God, and with God. The first feature of all genuine missionary service is Divine leadership. When Constantine was laying out the foundations for that great city on the Bosphorus, and his attention was called to the vast scale upon which he was projecting it, his quiet answer was: 'I am following One who is leading me.' That is the spirit and motto of every Christian disciple: 'I am following One who is leading me.'

Again, Dr. Pierson says: "If those who cannot go would go by proxy, they must consent to share the work by sharing the prayers and self-sacrifices of the missionary. It is unfair to talk of taking part in the world's evangelization while we give a few shillings or pounds or dollars a year, which cost us little if any self-denial, and are sanctified by little prayer.

"In I Sam. xxx. 24—which was the lamented 'Hannington's text'—David ordained that, 'as his part is that goeth down to the battle, so shall his part be that carrieth by the stuff; they shall part alike.' But manifestly they who were guarding the stuffs were regarded as equally taking share in the battle, for they were doing their part to make the victory sure. (Compare Ps. lxxiii. 13, 14.)"

Again, "Paul had the rare grace of continuance. Let us remember that this implies the acceptance of holy service as a habit of soul and life. No occasional, transient, sentimental, spasmodic activity supplied the conditions; we must day by day, by God's help, continue our work and witness."

"If we are ever to have a really advanced movement and permanent increase of missionary interest, co-operation and consecration, four conditions are absolutely necessary, each implying a definite habit on the part of the disciples.

"1st. A habit of *knowing* about missions. Familiarity with the great facts of a world's need. Facts are like fuel to the fire of true missionary zeal.

"2nd. A habit of *giving*. We must get a new conception of stewardship, learn to recognize all we have as God's, because we are His, and our giving must be as habitual as our praying, and as natural and necessary to true, holy living.

"3rd. We need a habit of *praying*. No motive power in church machinery is so neglected. It stumbers like an unused engine, which has only to be set running and connected with thousands of spindles to keep them all in motion. Prayer has turned every crisis of the kingdom. How long will it take us to learn that the shortest way to reach our fellow-man next door is by way of the throne of grace?

"4th. We need a habit of *loving*. Unselfish benevolence is a lesson to be learned only at the cross. To love men as Christ loved, not for any beauty in them, but despite all their wickedness and hatred to love them, if so be we may develop in them lovely qualities by bringing them into contact with the God of Love! Ah! that is the soul of missions, and makes all labor light."

Psalm lxxix, 6. Pour out thy wrath upon the heathen that have not known thee, upon the kingdoms that have not called upon thy name.

Psalm xcvi, 5. For all the gods of the nations are idols.

SAY AMONG THE HEATHEN THAT THE LORD REIGNETH.

PSA. xcvi. 10; SUGGOTH, 87, 87, 79.

Heralds of the Lord of glory !
Lift your voices, lift them high ;
Toll too Gospel's wondrous story,
Toll it fully, faithfully ;
Tell the heathen 'midst their woo
Jesus reigns, above, below.

Haste the day, the bright, the glorious !
When the sad and sin-bound slave
High shall laud, in pealing chorus,
Him who reigns, and reigns to save.
Tempter, tremble ! Idols fall !
Jesus reigns, the Lord of all !

Christians ! send to joyless regions
Heralds of the gladdening word ;
Let them, voiced like trumpet legions,
Preach the kingdom of the Lord :
Toll the heathen Jesus died !
Reigns He now, though crucified.

Saviour, let Thy quickening Spirit
Touch each herald lip with fire ;
Nations then shall owe Thy merit,
Hearts shall glow with Thy desire.
Earth in jubilee shall sing,
Jesus reigns, the eternal King !

—*Rev. William Henry Havergal, 1827.*

DO FOREIGN MISSIONS PAY ?

When people ask if foreign missions pay, it is clear that they are ignorant of the facts. One evidence of their success is their stupendous growth. Every year there come from the various fields appeals for more men, and requests for larger supplies. This means that the work is opening up so rapidly, that so many opportunities are presented, that the men and the means at hand are utterly insufficient for the work. This very growth of mission work is the best possible proof that the work is prosperous. These continual calls for help show that the work of missions is a splendid success.

When our Protestant missions began, China was hermetically sealed. It was death to preach the Gospel in Japan. India was closed against all missionaries. South America was controlled by the Church of Rome. The most adventurous were deterred from entering Africa. Asia Minor was inaccessible. How is it now ? Said CAROL FARRAR : " Of the five great divisions of the modern world, Christianity is dominant in three, widening in the fourth, and in Africa has effected an important judgment. At the beginning of this century Sierra Leone was one of the most degraded places on the face of the globe. Ship-loads of slaves were turned adrift, and the place reeked with every kind of abomination, and fifty-three missionaries and their wives died in twenty years. Now, under the bishopric of a native (once a slave boy, sold for a horse, returned as a bad bargain, sold twice for rum and tobacco, then converted, liberated, ordained), the colony is full of Christian places of worship."

In Japan, two hundred years ago, it was said : " While the sun shall shine upon the earth let no Christian show

his face in Japan." This law was not repealed until 1872. To-day it is said : " Our old faith has lost its hold. A nation cannot live without religion. This religion has Jesus Christ behind it, and we will listen."

Not fifty years ago Dr. Morrison, hiding in a cellar, was translating the Bible into Chinese, and in locked rooms was preaching the Gospel to the few who could listen. Now the Bible is read in the various Chinese dialects, and there are over 100,000 Christians.

In Fiji, fifty years ago, the natives were cannibals. To-day, of the 120,000 inhabitants, 102,000 have accepted the Christian faith, and there are 800 good churches.

In India heathenism is practically doomed. So great is the Christian influence that Chunder Sen once said, it was not the British Government that was ruling India, but the Bible. There are now more than 2,000,000 converts.

The Bible was not translated into any heathen language other than the Gothic until the nineteenth century. Now it is read in more than two hundred languages, and in more than twenty-five times as many tongues as were heard on the day of Pentecost.

In Burma, seventy years ago, there was not a Christian. Now there are 100,000 converts.

The Friendly Islands had not a native Christian fifty years ago. Now there are more than 3,000 church members, who give annually from their scanty store more than \$15,000 for religious objects.

Micronesia saw her first Christian convert but little more than twenty-five years ago. Now there are forty-seven self-supporting churches and five thousand church members.

Says a missionary to New Guinea : " I shall never forget the first night I landed in New Guinea, and I should like to compare it with the last night before I left. I could see the fires through the cocoanut trees ; I could hear the drums boating and I heard the shrieks of the women. I knew there was heathenism and cannibalism all around. Seven years afterwards I sat on the veranda of my little house and saw a fire in the cocoanut grove, just as on that first terrible night I landed. But the sound that came floating up the hill was not shrieks of women. It was a Moody and Sankey hymn. They were engaged in their evening worship, and after the prayer and the talking of the teacher, came about two hours of the singing of Moody and Sankey hymns. They are very fond of them. This change was brought about within eight years."

In a church on one of the New Hebrides Islands there is a tablet to the memory of the famous missionary, Dr. John Geddies, and on it are these words : " When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathen."

The famous Brahmin, the Rev. Naryan Sheshadri, now a Presbyterian minister, put it very well, when at a meeting in Philadelphia he said : " I am often asked if foreign missions pay. As I look over this audience I am sure that they do, for I remember that your ancestors were degraded heathen when mine had a high degree of civilization. By the work of Christian foreign missions your ancestors were rescued, and your Christian civilization is a result." This is something we should never forget—that the Christian civilization of Europe and America is directly due to foreign missions. We would be heathen to-day if men had not left their homes and crossed seas, and braved perils to bring the Gospel to those who had it not. Well it is for us, who perhaps

have little or no interest in foreign missions, that Paul crossed from Troas to Macedonia; that missionaries penetrated the forests of Germany; that Augustine landed on the coast of Britain, and that the cross was planted on the shores of the new world. Our present Christian comforts, conveniences and civilization can be traced directly back to those first foreign missionaries who went forth from the gates of Antioch. We are literally and personally debtors to foreign missions, and we are therefore in honor bound to transmit to them what has thus blessed us. Every Christian should be a missionary. The obligation to preach the Gospel to every creature is upon all alike. If not, why not? If we cannot personally go to the foreign field, others should represent us. We must go by proxy. If we give of our money, our time and our prayers, which may be all that God calls us to give, we then have the lightest and easiest task. The command to go and disciple all the nations is as much to one as another. God has raised up thousands of young men and women from our seminaries and colleges, who are willing and anxious to represent us in the different fields. Have we a right to forbid them by withholding our offerings? Ought we not to be thankful that they are so ready to go for us? But how shall they go except they be sent? Said a returned missionary from China recently to a large audience: "It is not fair for me and my wife to leave our pleasant homes and dear ones and go to distant China, and expose ourselves to self-denial and privation and toil to do Christ's work, while you sit comfortably in your homes with no thought of us, struggling alone." No! it is not fair. It is cruel, unjust, unchristian, thus to treat those whom the Church has sent out to do work which is as much ours as theirs.

The secretary of an English missionary society recently acknowledged the receipt of a large sum given as "substitute for service." The idea is a good one and might be followed by more such. In the late war, the man who could not (or would not) go to the front, sent a substitute. So in this warfare against evil, this struggle with the powers of heathenism and sin, you can send a substitute if you cannot go yourself. We pray, "Thy kingdom come." Do we help to make it come? Are we doing all we can to answer our own prayer? It is a discouraging fact that ministers have to stand up and argue for this cause, and beg and implore Christians bought with the blood of Christ to give, in order to bring that Gospel to others. There is something wrong about it. A convert from Burma was urged upon a certain occasion to address a congregation in respect to their duty to send out and support more missionaries. After a moment of thoughtfulness he asked with evident emotion: "Has not Jesus Christ told them to do it?" "Oh, yes," was the reply, "but we wish you to remind them of their duty." "Oh, no!" said the Karen, "if they will not obey Jesus Christ they will not obey me." Even if foreign missions did not pay, there is Christ's command, and we all profess to love and obey Him. The great commission has never been revoked. "Go ye! Christianity was to be a missionary religion. *"Into all the world."* The field is not one part of the world, but the world itself. There are no limits inside the globe. Down through these eighteen centuries sounds louder and clearer the voice of the Master: "All power is given to me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching

them to observe all things whatsoever I commanded you, and lo, I am with you even unto the end of the days." "Here," says Dr. Johnson, "are the field, the action, the work, the need, the time, the power, the promise, the victory. Belief in every item of this great commission is the tremendous lever we must get under our life. The field is 'the world'; the action 'go'; the work 'making disciples'; the need 'nations perishing'; the time 'now'; the power 'all power in heaven and earth'; the promise 'lo, I am with you all the days'; the victory 'the victory of universal reign and complete triumph of Christ's kingdom upon the earth.'"—Alice Warner Jerome.

FROM OUR AID SOCIETIES.

The Mission Band in Wolfville is anxious to do more studying this winter. We hope all our Bands will do the same. The more we know of missions the better we will work, pray and give.

Our Secretary for King's County, N. S., sends the following note, which she says was "The crusade effort of the Billtown Aid Society." A committee from the Aid Society was appointed to take these notes round to the sisters of the Church, and by this means there was a Circle of prayer inside and outside of the Aid Society.

This letter has been the means of adding several new members

Dear Sister,—Realizing the deep importance of the redemption of the heathen world, and the necessity that is laid upon every Christian heart to do all in his or her power to hasten it, I am going to ask you to join the sisters of the W. M. A. Society in praying for a blessing on our Missionaries, and that they may be instrumental in bringing many dark souls to the light of the Sun of Righteousness.

If you are not able to meet with us will you sign the promise written below, and hand it back to me as soon as possible!

Yours in Christian love,
MAY S. FREEMAN.

I promise to join my church sisters in praying for a blessing on our Missionaries, on the Wednesday after the first Sunday in each month, sometime between the hours of three and four p.m.

A public meeting was held in Billtown a few Sunday evenings ago. We would urge upon all our Societies the desirability of holding frequent public meetings.

We have lost another of our County Secretaries, and feel our loss deeply. When Mrs. Gullison resigned in order to go to the Foreign field, our *unselfishness* in letting her go, of course upheld us! But now when our Secretary for Digby County leaves us for "Upper Canada," we almost feel that we "do right to be angry." However, our sisters in Ontario have made a big gain by our loss, and we must try and be glad for them.

Mrs. Dykeman has done a grand work in Digby County, and we know that she will have the high honor of being used by the Master wherever she may make her home.

A Missionary Meeting under the auspices of the W. M. A. S., was held at Mill Village, Queen's County, Tuesday, evening, 17th November, Sister C. A. Stedman in the chair, and Sister Minnie Christopher presiding at the organ. The following programme was successfully presented to a large and appreciative audience:—

Singing by the choir; Scripture reading, Acts xii. : 16 to 34; Sister Stedman, prayer; Rev. James Lumsden, Methodist; Address, Bro. Frank Bishop, lic.; Bro. F. G. Creed, sang in Spanish, "There is a Fountain filled with Blood," Mrs. Creed accompanying on the organ and singing the chorus, "I do believe," etc, in Hindostani, Tamil and Spanish, the congregation joining in the last verse and chorus in English.

Mr. Creed is a native of Mill Village, and with his bride, who has done mission work in India and South America, is here on a visit to his parents.

Exercise—"Leave the Miracle to Him." By the Young People. Address, Sister C. A. Stedman. Prayer, Bro. Bernard McKeune. Trio, "Come unto Me," Messrs. Graham, McVicar, and F. O. Creed. Address Bro. F. G. Creed, some aspects of missionary work in South America, and dwelling more especially upon the grand opening which that neglected country presents for aggressive evangelical missionary enterprise.

Collection, \$3.18. Benediction—Bro Frank Bishop.

Young People's Department.

DEAR YOUNG PEOPLE.—Your own department is cut short this month by the abundance of good things in the other departments. However, I know you will enjoy some of these things as well as if they were in your own. Let us hear from you what you are doing in your Bands.

Affectionately,

THE EDITOR.

ONLY A MITE BOX.

(Recitation for a little boy or girl with mite box in hand.)

It is only a mite box, yet handle with care;
Weave round it a setting of faith and of prayer;
Then cast in thy offering, though small it may be;
If pure is thy motive, thy Saviour will see.

'Tis only a mite box, not much will it hold—
Some pennies and nickels, and sometimes 'tis gold;
Yet Jesus will add His own blessing, I know,
As forth on its mission of love it shall go.

Though only a mite box, a power it shall be
In scattering the words of the Sible so free;
And O, what a song at the harvest we'll sing
With those who are singing to-day with our King!

Then guard well the mite box, and gather with prayer
The dimes that lie scattered about here and there;
Like stars they will shine in thy crown by and by;
When thou shalt have entered thy home in the sky

HE who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service.—Dr. A. J. Gordon.

One woman's hands may not be strong
To work against a giant wrong;
Link them together, and ere long
The battlements will fall.

—Lippincott's Magazine.

(OWEN SOUND.—The Carey Mission Band was organized February, '92. Mrs. D. W. Morrison was our first President, and Mrs. H. G. Fraser, Director. Both of these women took a deep interest in the work, and worked faithfully for its advancement. Shortly after this our pastor received another appointment. When the news of Mrs. Fraser's death reached us, not long since, our hearts were saddened, but we know that she has gone to be with her Saviour. After a year of hard and earnest work, Mrs. Morrison retired. Her office has ever since been filled by Miss Maughan. Seldom do women sacrifice themselves more, for a Band, than has Miss Maughan. Miss Annie Pratt was our first organist. She loved the Band, and in return was sincerely loved by the Band. God seen fit to take her to Himself last year, and since then her place has been filled efficiently by Miss Annie Shean.

The meetings are held semi-monthly in the lecture-room of the church, on Friday nights at 7.30 o'clock. There are ninety members on the roll, with the average attendance of (32) thirty-two. Besides the regular programme, which consists of singing, reading of the Scripture lesson, a talk by the President on the lesson, there is always some one after the business of the Band has been attended to—who addresses the Band on the life of some missionary, or on some useful subject.

We give the sum of twenty-five dollars every year for the support of a native student. The first one was Chinna Chasie, a student at Cocanada. Our present one is Timiapudi Bushnam, attending the Seminary at Samulotta. The envelope system, which was adopted to raise the money, is inadequate, as most of the members are small; and so the amount remaining—about half—is raised by means of a missionary concert, given entirely by the Band, each year. Besides supporting the student, we make four or five quilts each year; some are sent to Muskoka, and one to India with each missionary, or lot of missionaries, that goes out. We have members in the Band from every church in town, and from families who do not attend any church at all. Thus we are sowing seeds of truth, and our labor is not in vain, for four of our number have accepted the Saviour, and two have joined the church.

On November 6th, '96, we held our annual business meeting, at which the following officers were elected: President, Miss Maughan; Vice-President, Miss J. Dunoon; Rec.-Sec., Miss Eva Walker; Cor.-Sec., Mr. John Norton; Treasurer, Miss Eva Pearce; Asst. Treas., Miss Dora Bitman; Organists, Misses Vandussen and Shean. JOHN N. NORTON, Cor.-Sec.

"I NEVER HEARD HIS NAME."

I was alone in the Woman's Medical Mission House one morning, writes *Blanche G. Vining*, in *North Africa*, when a rather fine-looking young Moor came up to the door, leading a gaunt mule, upon which was the huddled-up form of an old woman.

On going down to find out what was wanted, the man told me he had brought his mother to us for treatment. They had come two days' journey, and the woman had been ill a long, long time. I helped her son to get her down from the mule, and took her into the house: she was evidently suffering greatly, and was greatly emaciated and worn-looking, but she seemed to be a nice, sensible woman, of perhaps nearly fifty years.

It did not take *Miss Breeze* long to find out that the poor thing was far gone with cancer, and quite incurable, and she said that in all probability she would not live more than two months. While *Miss Breeze* went to make up some medicine, which she hoped might alleviate the intense pain, and give at least intervals of comparative rest, I sat on the floor beside the poor woman, and

HOLDING HER HAND IN MINE,

told her as gently as I could what the doctor had said. I then proceeded to put the Gospel plainly and simply before her with the Wordless Book. I never had a more attentive listener while I spoke of sin and God's judgment of it, and our need of a Saviour and Substitute. But at the words "Sidda Aisa" she fixed questioning eyes on me and repeated "Aisa!" "Yes," I said, "Aisa, Jesus, who came from God and died to save us, you and me,—did you never hear of Him?"

A blank look, a shake of the head, and she replied, "Aisa, no! I never heard His name." I could hardly command my voice to speak again for a few minutes. I felt overwhelmed with the thought—she had never heard of Jesus, the only Saviour. I should never see her again, and she was dying, only perhaps a few weeks to live. My heart cried,

"O GOD! TEACH ME, TEACH HER,"

and I tried in a few simple sentences to show her her own personal need, and Christ's love for her, and power to save her, even though she had not heard before. O, how helpless, how utterly helpless, I felt to make it plainer to her, and never shall I forget the way she looked into my face, the tears that kept filling my eyes being answered by those which glistened on her own cheeks, and said, "But I am so poor, and I have been so long sick, I cannot have done anything very bad, is my heart really so black?"

God only knows how much of His truth really entered her heart, for her son was impatient to go, and we could not keep her. The medicine was given her, and finding the son could read, a Gospel was given to him, and they went away.

It is thus that the message of salvation is carried away by those to whom it may prove a savor of life, and the leaven in the land to which they go.—*Medical Missionary Record.*

ADDRESSES

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