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The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

MAY, 1896.

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THE Canadian Missionary Link.

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TORONTO, MAY, 1896.

| No. 9.

Editorial.

CONVENTION NOTICES.

The nineteenth annual meeting of the Woman's Baptist Home and Foreign Mission Societies of Ontario West, will be held in the Baptist church, Chatham, on the 20th and 21st of May. The 20th will be Foreign Mission day.

Each Circle is entitled to two delegates for a membership of 20 or less; for each additional 20, one delegate. These delegates must be full members of the Society, that is, either life members or contributors of at least \$1 a-year to the Woman's Foreign Missionary Society.

BOARD MEETING.

A meeting of the Foreign Mission Board will be held in the Baptist church, Chatham, Tuesday, May 19th, at 2.30 p.m. Members of the Board will need to leave Toronto by the C. P. R. train at 7.50 a.m. No cards will be sent members of the Board.

CERTIFICATES.

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

Billeting Committee—Mr. G. F. Turrill, Chatham, Ont.

MEMBERS OF THE W. B. F. M. BOARD OF ONT. WEST, FOR 1895-'96.

President, Mrs. Booker, Woodstock; 1st Vice-President, Mrs. Freeland, Toronto; 2nd Vice-President, Mrs. J. C. Yule, Brantford; Corresponding-Secretary, Miss Buchan, Toronto; Recording-Secretary, Miss Moyle, Toronto; Treasurer, Miss Elliot, Toronto; Secretary for Bands, Mr. C. T. Stark, Toronto; Bureau of Missionary Information, Miss Lottie, Stark, Toronto.

MEMBERS OF THE BOARD.

Mrs. Wm. Craig, Jr., Port Hope; Miss C. Palmer, Dundas; Mrs. J. Firstbrook, Toronto; Miss Alexander, Toronto; Mrs. Ira Smith, Toronto; Mrs. A. P. McDiarmid, Toronto; Mrs. Chas. Raymond, Guelph; Mrs. A. H. Newman, Toronto; Mrs. Geo. Hill, Brantford; Mrs. Cohoon, Calton; Mrs. S. S. Bates, Toronto; Mrs. W. H. Porter, Brantford; Miss Davies, Toronto; Mrs. Sinclair, Toronto; Mrs. W. J. Robertson, Toronto; Miss Tapscott, Toronto; Mrs. Forbes, Grimsby; Mrs. S. Dadsen, Paris; Miss Nichols, Peterboro'; Mrs. J. S. Barker, Hamilton; Mrs. E. W. Dadsen, Woodstock; Mrs. F. Hansel, Hamilton; Mrs. J. G. Gobla, Gobles; Mrs. T. S. Johnston, London; Mrs. T. M. Harris, Toronto; Mrs. Thompson honorary member of the Board.

The Corresponding Secretary and Treasurer are appointed by the Board. The other officers and the first five members retire this year, but are eligible for re-election.

A. MOYLE, Res.-Sec.

PROGRAMME OF THE CONVENTION TO BE HELD IN CHATHAM.

Wednesday, May 20th.

FOREIGN MISSIONS.

Morning Session, 9.30 a.m.

9.30—Meeting for Prayer, led by Mrs. M. P. Campbell, Essex.

10.00—Opening Exercises. Hymn 140: "All hail the power of Jesus' Name." Scripture Readings, Mrs. J. Grant, Ingersoll. Prayer.

10.15—Address of Welcome, Mrs. Hatton, Chatham.

10.20—President's Address, Mrs. Booker, Woodstock. Hymn 446: "Far, far away in Heathen Lands."

10.30—Associational Reports. Adoption.

11.10—Reports of the Recording-Secretary, Treasurer, Link and Bureau. Adoption. Hymn 440.

11.40—Paper, "Prayer," Mrs. Laidlaw, Sparta.

11.50—Appointment of Nominating Committee.

12.00—Prayer. Adjournment.

Afternoon Session, 2 p.m.

2.00—Hymn 228: "Jesus shall Reign Where'er the Sun." Prayer, Mrs. A. H. Newman, Toronto. Minutes of the Morning Session. Report of the Nominating Committee.

2.30—Report of the Prayer Union, Miss Clemesha, Port Hope.

2.40—Corresponding-Secretary's Report, Miss Buchan, Toronto. Music.

3.10—Address: "Condition of the Women of India," Miss Rogers, Toronto, returned missionary from India; followed by five five-minute talks:—

1st—Contrast our own position, Miss F. M. Her, Ridgeway.

2nd—Our responsibility, Mrs. H. Welch, London.

3rd—The children of India, Mrs. J. H. Sowerby, Chatham.

4th—The Woman's Society, Mrs. W. J. Robertson, Toronto.

5th—Am I my sister's keeper? Mrs. H. H. Lloyd, Hamilton.

Collection. Hymn 233: "Thou Whose Almighty Word."

4.00—Paper on Mission Bands, Miss Katie Fisher Paisley.

5.00—Prayer. Adjournment.

Evening Session, 8 p.m.

Hymn 705: "From Greenland's Icy Mountains."

Scripture readings. Prayer. Minutes of Afternoon Session.

Address, Rev. H. F. Laflamme, returned missionary from the Telugus.

Collection. Music. Prayer.

Thursday, May 21st.

HOME MISSIONS.

Morning Session, 9.30 a.m.

9.55—Prayer Service, led by Mrs. J. H. Doolittle, Sparta.

10.00—Opening Exercises. Hymn. Scripture Reading, Mrs. A. R. McMaster, Toronto. Prayer.

10.15—President's Address, Mrs. Charles J. Holman, Toronto.

10.20—Reports of Recording Secretary, Treasurer, Visitor, Indian Committee, Secretary of Bonds.

11.00—Hymn. Prayer.

11.05—Nomination and Election of Officers, Members of Board and Indian Committee.

12.00—Adjournment.

Afternoon Session, 2.00 p.m.

2.25—Prayer Service, led by Mrs. T. S. Shenston, London.

2.30—Opening Exercises. Hymn. Prayer.

2.40—Minutes of Morning Session.

2.45—General discussion, opened by Mrs. D. Hutchinson, Brantford, and Mrs. A. E. de St. Dalmas, Fonthill. Subject: "How can the spirit of missions be encouraged and raised to its proper standard in the churches, and in the hearts of those who love the cause of Christ?"

3.15—Greetings from Sister Societies.

3.45—"The Indian Work," Mrs. J. A. Boyd, Toronto.

4.05—Map Exercise on the work of the W. B. H. M. S. of Ontario, Mrs. J. F. Barber, Hamilton.

4.15—Music. Collection.

4.20—Discussion, opened by Mrs. E. W. Dadson, Woodstock. Subject: "How can we secure a larger number of women to attend the meetings of our Circles? Would not the financial problem be solved if this were accomplished?"

5.00—Adjournment.

Evening Session, 8 o'clock.

Opening Exercises—Hymn. Scripture Reading and Prayer.

Report of Corresponding Secretary, Mrs. John Lillie, Toronto.

Address—Rev. C. A. Eaton, Toronto.

Music. Collection.

Benediction.

HOW THE THING CAN BE DONE; OR A PASTOR'S QUESTION AND THE ANSWER.

A pastor, whose bright eye and quick manner indicated energy and enterprise, put the following abrupt question: "Is there any way in heaven or on earth by which a Baptist church can be made to believe in missions?"

"My brother, 'a Baptist church is of necessity a missionary church; what do you mean?"

"I mean," he replied, "that I preach to two Baptist churches in the country which take no more interest in missions than they take in the inhabitants (if it has any) of the planet Mars."

"But a Baptist church loses its claim to be a New Testament church in the true sense if it refuses to give to missions, for the New Testament is throughout a missionary book."

"Then my churches are not New Testament churches," replied the young pastor.

"Perhaps after all," I said, "the churches are not altogether to blame. How do you know they are opposed to missions?"

The reply was: "When I make my annual appeal for missions I get little sympathy and less money. The brethren seem to fortify themselves against my sermon and appeal, before it comes, and many stay away altogether. To me it seems a shame and a disgrace for God's people to act in this way."

I replied: "As you have asked me for an answer to your first question allow me now to give you an answer which I hope will meet your difficulty. You wish to know how a Baptist church can be made to believe in

missions. Remember for a moment how they have been made to believe in immersion as the only Bible mode of baptism. Pastors have preached on baptism, and prayed about baptism, and administered baptism, and had controversies over baptism, and our denominational papers have had editorials on baptism, and communicated articles on baptisms, and paragraphs on baptism, and letters on baptism, and news from the churches about baptism, until baptism, baptism, baptism, is the word that has been made ring in the Baptist heart and conscience. Our people are strong on baptism. Some of them are so strong on it, they are weak on other things. Now the fact that we are so thoroughly indoctrinated on baptism is a gratifying fact, and contains a suggestion as to how we may become indoctrinated in missions. We must preach about missions, pray about missions, write about missions. We must keep the facts about missions, and above all, the Bible doctrine of giving for missions before our people. Doubtless you have made a mistake in preaching on missions only once a year, and that when a collection was in view. The people associated the subject of missions with an inward struggle against giving money. They were never permitted, by the pastor's preaching, to look at the great doctrine of missions by itself, apart from appeals for money, as the command of Christ to all believers. Hence missions to them do not mean a binding duty, a glorious privilege and act of loving loyalty to Christ. In short they are not educated, indoctrinated, rooted and grounded in the Bible teaching about missions. My advice to you (and experience justifies it) is this: Let the doctrine of missions have a prominent place in your regular preaching from Sunday to Sunday. Pray for the missionaries and boards from time to time. Circulate tracts among your people quietly, which will present to them the various mission fields. Send to the Foreign Mission Board in Richmond if you desire tracts, and you can get them free. All this when no collection is in view. Create missionary conviction first, then your collection will be easy. The reason so little money is raised by many appeals for missions is, that there is nothing to appeal to. *Conviction, conviction, conviction*, this is the first thing, the last thing and the middle thing to be kept in mind by pastors if we are ever to bring our churches up to their true measure of duty. I am no prophet, but I make a prediction, that the pastor who sets earnestly about creating missionary conviction will rejoice in greatly enlarged collections and soon have a revived church along all lines of Christian activity. Is never fails. Try it.—*The Miss. Jour.*

STATE OF RELIGION IN THE FIVE REPUBLICS OF CENTRAL AMERICA.

Repeatedly comes the request, "Tell us of the needs of Central America and the work for Christ which is being done there," and we are thus assured that our work and its wants are borne above on the wings of prayer from many a mission circle in the dear home land. God, in His great love, has caused to be removed every external obstacle which would forbid the advancement of His kingdom here. Central America is open to the gospel, and the few faithful workers are pleading for reinforcements.

GUATEMALA.—A change came over the Republic of Guatemala in 1871 when General Barrios became President. Priests were no longer allowed to walk the streets in ecclesiastical vestments; the processions, so calculated to delude the people, were suppressed, and the nunneries

were opened to public gaze. Seventeen years later, this reformer was killed by a traitor when on his way to Salvador to institute a reform there. Since then the processions have been partly revived and the cloisters undisturbed; but the government is no longer ruled by Catholicism. All are privileged to worship God according to the dictates of their own conscience, and now it is time for the Church of Christ to plant her standard here. Skepticism and infidelity are gaining ground; the evil one is on the alert and will, if possible, deceive the very elect.

This Christmas week every devout Roman Catholic has a *nacimiento* at home. This is a sort of basket usually made of tissue or gilt paper containing a doll, partly nude or gayly dressed, according to the liking. For days the streets have been full of these for sale, as well as of many small images, pictures and all kinds of Christmas adornings. Yesterday being the President's birthday, the city was gayly decked with flags, and in the evening public buildings were literally covered with lanterns, while music and fireworks filled the air—a scene representing a strange mixture of political and religious motive. These people are always celebrating. Hardly a week passes without a feast or holiday of some kind.

Ours is the only mission in this Republic of 1,500,000 inhabitants, having one station in this city (Guatemala), with a branch interest at San Augustin and a hopeful outlook at Quezaltenango. Are not two missionaries with their wives, two native preachers and a teacher, a small force? Education and commerce are fast advancing down here, but the Sabbath is profaned and God's name dishonored everywhere.

NICARAGUA has a population of nearly 300,000. The Roman Catholic religion is protected by the constitution, but recent legislation has opened the door to Protestantism. Government no longer supports the priesthood and promises to protect missionaries. At Graytown there is a small Episcopal Mission, among the Mosquito Indians, is well known. The majority as these 6,000 Indians are Protestant Christians, and aid the Missions liberally according to their means. When they were told that the Republic had taken charge of the Reserve and that they might revert to their old customs, have open saloons, work on Sunday and have as many wives as they pleased, they were indignant, and exclaimed, "We have just come out of heathen darkness, and now these people want to push us backward into it."

HONDURAS is the most backward of the Central American Republics, but less fanatical and more willing to hear the gospel than some others. Foreigners are protected, though not well received on account of a political difference in which they sided against the government. There is an English Methodist Mission among the negroes at Puerto Cortez. There was a native mission, but the missionary died, the school was abandoned and nothing has been done for two years. The climate is trying, but the need is great. These 375,000 inhabitants, mostly Indians, are partially civilized but wholly without the gospel.

SALVADOR has no missions. This Republic is well advanced commercially, is densely populated and full of Roman Catholic churches and priests, who are supported by government. There are many Germans, a few of whom are anxious for a Protestant interest.

COSTA RICA has a mission at Port Limon under the Jamaica Baptists. Also the "Central America Mission" which is undenominational and supported by free contributions. Five missionaries are doing good work at

San Jose, two at Alajuela and one with a native helper is among the Chiripo Indians. But few of these Indians have ever heard of Catholicism, and their hearts are easily touched by the story of the Cross. Work for them is a recent undertaking. Within the first month fourteen were brought to Christ, two chiefs being among the converts. When Rafael, the first convert was offered eight dollars a month to support his wife and daughter while he acted as interpreter, he said: "No," they would live on six dollars (he had been earning fourteen dollars on the railway); he wanted to do this service for the Lord. He says that he needs only food and clothing here, he wants his treasures laid up in glory.

The general condition of the people in this Republic is better than any other, but, as in all, superstition, intemperance and immorality prevail to a fearful extent. Nothing but the gospel of Christ can lift these people from this state of bondage.

At the close of the rainy season, which are more or less prevalent, my daughter (Mrs Gates) and I went over to Antigua. The journey and the scenes visited were full of interest. On our return home I was taken very ill, and it was then that we proved that these people, even though far removed from what we deem a life of virtue and piety, have kind hearts and willing hands in the hour of need. In the stillness of the night the physician said, "there is little hope," but he spake not of the Hope beyond." However, I was only permitted a glimpse of the glories that await the redeemed, and to feel for a few moments the presence of loving arms which should bear me safely over—not "the cold, dark river" that some describe it, but a sea of glory overshadowed by a halo from the Saviour's presence. O, the joy, the peace, the bliss of that hour! But I was not yet to be allowed to cross to the Golden City. I must work and wait a little longer.

"The work and waiting will be very sweet,
Even in an earthly home."

Mrs. M. W. FITCH, in *Woman's Work*.

Mrs. Fitch is the mother of Mrs. J. J. Baker and Mrs. Yorko.

WOMEN WHO HAVE INTERESTED ME LATELY.

BY MISS LULA F. WHILDEN.

The deaf old Buddhist nun who came close to me, to hear how her soul could be saved, thought she had grown old in trying to teach others how they could attain happiness hereafter.

The tired mother whose forehead bore marks of prostration on the ground before the idol, but who came to know if Jesus could quiet the fretful peevish baby whom she held in her arms.

The girl, wife, fourteen years old, who wanted to know, if she prayed to Jesus about it, whether he would make her boy-husband kinder, so that he would not hurl stools at her when angry.

The mother on whose cheek a tear glistened as she asked how she must pray to Jesus in order to induce him to answer her prayer that her two opium-smoking, gambling sons should be reclaimed, and the two younger ones be kept from these vices.

The old white-hard woman of seventy-five, who listened as I told her of Jesus, saying: "I am an old woman, but I never heard of Jesus. I never heard anything like it before."

The old woman who said, "I feel it is true. We ought to worship the God of heaven instead of the idols. My heart tells me you are right; but I cannot do it. I'd starve, for I make my living by praying to the idols for those who are in trouble."

The blind woman who seemed so eager to know of Christ and His Salvation, and to apprehend so clearly what was told her, as to prove an illustration of the Saviour's words, "I am come into this world that they which see not, might see."

The woman who asked earnestly, "Are you sure if I pray to Jesus just as you told me to pray, and trust Him just as you told me to trust Him, are you sure He will forgive my sins and save my soul?"—*The Miss. Jour.*

ISSUES AND SIDE ISSUES.

"Do you consider missions a side issue in Christian Endeavor Societies?" is a question that came from Michigan not very long ago. Missions a side issue! I should think not. If there is any straight-out, all-around, over-present Christian Endeavor issue, it is missions.

One of the old papal writers a hundred years ago predicted the downfall of Protestantism, because it was not a missionary religion; and if it had continued to be a non-missionary religion, if Carey and Judson and Mills and Livingstone and Morrison had not aroused the church to a sense of its duty and its privilege, I think the prediction of the old Catholic writer would have proved true. But, thank God, Protestantism developed a missionary spirit, and the missionary spirit, saved Protestantism.

The Christian Endeavor Society, more and more in every land, the world around, is developing a missionary spirit, and so long as any souls remain unevangelized missions cannot be a side issue or dead issue.

Moreover, the liveliest part of this live issue is the end of it that touches our pocket-books. There are organizations enough to send the gospel to all the heathen at home and abroad, and men and women enough to carry the good news, many of them our own Christian Endeavor brothers and sisters; but the great problem in every denomination and every missionary board is the problem of money, next, of course, to the essential presence of the Spirit of Christ, without whom men and money and organizations are all worthless.

I cannot tell you, dear fellow Endeavorers, how anxious I am that we as a society should contribute something to the solution of this great problem. I have been giving my days to this matter, and sitting up nights with this problem, and I really believe that it is one that we may very largely help to solve.

The two-cents-a-week plan is a beginning in this direction. The tithing of our property, whether it is ten cents or a million dollars, is a still longer step in this direction. Indeed, this step, if taken by Christian Endeavorers generally, would solve the whole problem.

But how can we bring this about? How can we do something more than talk, and write familiar letters, and stir up here and there a society to do its duty? How can we make this regular and systematic giving a constituent part of our Christian Endeavor work, as is our prayer meeting and our lookout committee? *The Golden Rule* will set itself to solve this problem. It will welcome suggestions from you as to the best plans for making systematic, proportionate giving a great issue in Christian Endeavor. This issue contains many other helps for missionary extension.

One thing we can do at once; and that is, pledge to one or more of our own denominational missionary societies a gift each year. Let every Endeavor society become auxiliary to its denominational missionary board. However poor it is, let it feel ashamed of itself if it does not give something every year. Let it stimulate in every possible way the missionary zeal and generosity of its members. Let it supply them with missionary information. Let it make its missionary meetings the most interesting of every month. Here, as I said, is a good starting-point, a regular, definite pledge of money every year to the denominational missionary Boards, to be considered as indispensable to a Christian Endeavor society as the prayer-meeting covenant itself. It will be a great step in advance if our Boards know that they can count on every Endeavor society for something.—FRANCIS E. CLARK, in *Golden Rule*.

PREMADINA.—A TRUE STORY.

Premadina means Daughter of Love, and dearly her mother loved her, and cherished her tenderly, though she was "only a girl." She knew full well that, humanly speaking, the girl's only happy days would be those spent by her fond mother's side.

While too young to remember much about it, Premadina was one day bathed, anointed with sweet odors, dressed in Turkey-red silk, adorned with jewels, and told that she was now to be married. She was given sweetmeats to eat and a rag doll to keep her amused, and, after many tiresome ceremonies, her tiny, dimpled hand was taken by the priest and tied fast to that of a Brahman gentleman, thirty years older than herself and possessor of three or four wives already. A white sheet was thrown over the newly married couple, and the frightened little wife was enjoined to look up into her husband's face for the first time.

The wedding was over, and still, for a few more precious years, mother-love could watch over little Premadina. She was taught to cry at the idea of going to her husband, and when her mother gave her lessons in carding and spinning, she taught her to sing this spinning song:

All day long my skeins I make,
Nor kisses give, nor kisses take;
In my own home the queen am I—
Why should I for another sigh?
I, that bow to my God alone,
Shall I a man for master own?
Shall I fall into another's snare,
Pass my life in another's lair,
To another my heart's secrets lay bare?
Oh, what is marriage here below,
What but harter of bliss for woe?
Dust turns to dust, and dust am I,
Why should my dust for marriage sigh?

When Premadina was ten or eleven years old, her husband sent for her. The bare walls of an ill-furnished zenana, or women's quarters, now shut the little girl in with three or four older wives, who tormented her, tyrannized over her, and kept her constantly at work preparing the food, scouring cooking vessels, grinding the day's allowance of unbolted flour, or spinning the thread which the village weaver would turn into cloth, to be dyed and made into gay wearing apparel for the older wives. But above all, did this little Cinderella shrink within herself with dread unexpressed, from the sound of her husband's footsteps. His dog might run to

meet him with pleasure; his little wife would draw her veil over a face drawn and pinched with fear.

There is a Turkish proverb which says: "The nest of the blind bird is built by God," and He that builds the nest of the blind bird and notes the sparrow's fall yearned over little Premadina.

One day a missionary called and asked leave to visit the ladies of the house and teach them to read. The husband gave an ungracious consent, "You can try it, lady, but you will find it useless. Women cannot learn to read. You might as well try to teach my cow!" Great was his astonishment when some months later he was called in to hear Premadina read. He could scarcely believe his own ears. "A girl able to read, did you ever!"

Little Premadina now began to hear and eagerly drink in sweet stories of the Saviour. That in all our afflictions He is afflicted, that in His love and in His pity He redeems us, and comforts us, as one whom his mother comforteth—what wonderful words were these! Never such were spoken of Hindu deities, of the gods of wood and stone which she had been taught to worship and dread! And when she read how the Son of God spent His days in healing, in forgiving, in feeding, in seeking and saving, she nestled up close to her teacher and whispered, "I would love to be saved by such a Saviour." Thus this sorrowful heart yearned to Him, sought Him, and now trusted Him. She must also now obey Him, and renounce idolatry. How could this frail young girl brave that cruel man's wrath? Only in God's strength did she pluck up courage to tell her husband that she could never again offer incense to idols. His answer was a terrible beating, and the shutting of the door forever against the missionary's visits. God only knows the days of pain that were Premadina's lot now. But Jesus kept His lamb.

One day her husband found her poring over God's Book. He snatched it from her, tore it up, and beat her cruelly. Another day she was singing softly to herself out of her beloved hymn-book, her one remaining comfort,

The sweet, sweet voice of Jesus
Hath eased my troubled heart
The sweet, sweet voice of Jesus
Hath bid my fears depart.

Her husband returned from his office unexpectedly, entered the room, destroyed the book, dragged the tender little girl to the fire, and with a red-hot iron burned away all the palm of her left hand. A beating followed, and then, with a kick and a curse, Premadina was flung half dead into the street.

The missionary, returning from her work, was passing just then and came upon her poor, maimed and half-unconscious pupil lying in the street. A crowd of pitying neighbors explained the situation, and she was carried to the missionary's house. There she was nursed with gentle hands, baptized into Christ, and then placed in school where she is now, under training to be a worker for Christ as well as a sufferer for His name's sake.

The wind that blows can never kill
The tree God plants;
It bloweth East, it bloweth West,
The tender leaves have little root—
But any wind that blows is host.

The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good-will
Meets all its woe.

If in the soul's still garden-plot
 A seed God sows—
 A little seed—It soon will grow,
 And far and near all men will know
 For heavenly land He bids it blow.
 A seed God sows
 And up it springs by day and night;
 Through life, through death it groweth right,
 Forever grows.

—MRS. S. M. THACKWELL, in *Woman's Work*.

Work Abroad.

RAMACHANDRAPURAM.

My dear Mrs. Newman.—The work in Ramachandrapuram is going on hopefully and encouragingly. It seems to be spreading all over the field. In one village where a year ago there was not one baptized believer, now there are twenty-eight earnest and devoted Christians, doing all they can for the salvation of their fellow-villagers.

These people asked for baptism more than a year ago, but thinking they were not ready we delayed some time until we had clearer evidence that they were seeking the truth for truth's sake. Since then they have been baptized at different times in small groups. During the year we baptized sixty-eight. We try to be very careful to receive none except those who give evidence of a change of heart. To aid us in this discriminating between the false and the true we receive none except those who first come before the churches. There are three church centres on our field. At each of these we receive our converts. In this way we are not so likely to receive the unworthy.

A few days before Christmas Miss Hatch, Mr. McLeod and myself visited our village school, examined them, promoted those who passed, and distributed prizes. Our schools are improving. Our teachers are doing much better work now than in the past.

Our Boys' Boarding School at the station is also doing fairly well. During the past term we had thirty in the boarding department and a few day scholars. Owing to the illness of friends three of our boarders were called home to their village. One has since returned and the other two we expect back soon. We shall not admit any new ones until after the Telugu Association, which meets here on the 30th inst. We expect a large gathering of native workers and Christians to come with their missionaries from the different fields. One of the subjects discussed at this Association will be Self-support. We are praying that some definite progress may be made in this direction before long.

Our medicine has done much in breaking down prejudice and caste feeling. Even the Brahmins come to us now and are glad to take medicine from the same cup in which we give it to the Malas. We often treat as many

as fifteen and twenty patients in a day. This takes time and strength, yet on the mission field we would not be without our medicine chest for a good deal. It brings the people nearer to us, and their sufferings brings us, through sympathy, nearer to them. We have evidences that the Lord is blessing our efforts in this direction to His own glory. We believe it is one efficient way of reaching souls, and with this consciousness we rarely send any one away from our door without receiving attention, even though there is a hospital within half a mile of our bungalow.

Yours in His service,

C. C. McLEOD.

Feb. 13, 1896.

TUNJ.

DEAR LINK.—Quite often in your columns we find accounts of meetings held in different places. As you are a "link" it is only fair, that as we out here are informed through you of the meetings at home, occasionally some account of what is going on here should find its way into your columns. Thus the bond will grow stronger.

On the 20th of Feb. the Godavery Association met in Ramachandrapuram. It would have given much pleasure to those who are giving and praying for the Master's work out here, to sit in the meetings and watch the orderly business-like way each session was conducted. Also to notice the Christian spirit in which all was done. As I sat there, one verse kept coming to mind: "What hath God wrought?" One could not help contrasting their condition as they are with what they would be without the uplifting of the gospel of Jesus Christ.

There was a large representation of women, and some of us looked forward with much interest to Sunday afternoon, which had been given for a women's meeting. Sunday afternoon came, and after a general meeting from 2 till 3, the male portion of the congregation disappeared, divided into companies and set forth to preach in different parts of the village. We gathered the women together at once, not in the chapel, but in a large sort of shed which had been built out in front of it. This was built of sticks and leaves and joined right on to the verandah of the chapel. We had straw for our carpet and plain benches for seats. Chairs were brought for the Missions, of whom four were present. It was quite inspiring to the leader to see about 100 women take their seats, looking bright and earnest. The opening exercises were followed by a paper on "Work amongst the caste women," by Missie, a Bible woman in Yellamanchilli. It was very good; one point she made was, that much tact was required to gain an entrance. A hymn by Cassie came next. Then her mother, Sarah, gave us a talk on work amongst the

villages, telling us some of the experiences Miss Hatch and she had met with. She is a bright Christian, and loves the work very much. I wish you could have seen her face light up as she told of one village where a number have given up idolatry and come out openly for Jesus.

Prayer and a hymn, and then we were ready to listen to a talk from Miss McLaurin on "Women's meetings." She told briefly and simply of the formation of the Mission Circles in our home land, and of what can be accomplished by united effort. This prepared the way for an open discussion as to the desirability of forming a society of some kind for mutual helpfulness. There are so many directions in which the native Christian woman needs help and teaching. I do not know anything that has given me greater joy since coming to India than the enthusiastic sensible way those women discussed the question. All were in favor of a foe, be it ever so small. One woman who has only been a Christian a short time said, "We give to different things, but I want to give to this too. Only a short time ago I was in the dark." It would make this letter too long to tell you all that was said, but we have reason to believe from the way a number spoke that the love of Jesus is taking hold more deeply of their hearts, and as a consequence their hearts are going out in sympathy to their sisters in heathen land. Nothing very definite could be decided on that day, but a committee, consisting of one Bible woman and one other Christian woman in each station to work in conjunction with the lady missionary there, was appointed. This is chapter one, and we hope and pray that every step being taken under His guidance, another year may find us ready to take an advance step. We hope to be able to support a Bible woman, but more even than that we trust that our society may become a means of spiritual help to our native sisters. At the last meeting of Conference I was permanently appointed to Tuni. Some day I will write a few lines concerning the work. Through the varied experiences of the two years and a-half since we left Toronto I can say more confidently than ever, "Hitherto hath the Lord helped me," and "Happy is the man that hath the God of Jacob for his help." Pray that He will use me to lead some one here to know this happiness.

Yours sincerely,

ELLEN PRIEST.

March 10, 1896.

When I've learned how to talk in that fair, sunny land,
I'll gather the children—a poor, ragged band,
And tell them of Jesus, the children's dear Friend,
Who'll care for the orphans, the weakest defend,
Who sent me to teach them to read in His Word
The same precious story I always have heard.

WESTERN civilization is simply the natural history of the Christian religion.—*Benjamin Kidd.*

Work at Home.

LETTER OF INSTRUCTIONS TO THE ASSOCIATIONAL DIRECTORS.

From the Boards of the Women's Baptist Home and Foreign Missionary Societies of Ontario.

[In response to repeated enquiries as to the duties of an Associational Director, the Board of the Women's Home and Foreign Missionary Societies of Ontario have recently adopted the following letter of instruction to Directors, revising the one already in use and adding such information as seemed necessary. It is being published this month in both the *LINK* and the *Visitor*, in the hope that it will prove helpful not only to those who fill these responsible positions, but also to all our workers, by familiarizing them with the duties of the office.

It is suggested that as in most associations, it takes some time for a Director to find out the best methods of work, it would be wiser not to make changes in this office merely for the sake of a change.]

The Director shall have an oversight of the Circles within her Association, and be under the instruction of the Boards of the Women's Baptist Home and Foreign Missionary Societies of Ontario. Her duties as Director are as follows:

I. As to Circles and Bands.—

- (a) She shall endeavor to secure in each Circle and Band, the holding of regular meetings in the interest of Home and Foreign Missions.
- (b) She shall ascertain whether the collecting of money for these objects is properly and successfully done, and the money forwarded *quarterly* to the Treasurer of the Home and Foreign Societies. If not, she shall suggest plans and methods for the more systematic collection and forwarding of such funds, and shall in every way possible encourage liberal giving to Home and Foreign Missions.
- (c) She shall recommend in the Circles the more general reading of missionary literature, particularly that obtainable from the *LINK*, *Visitor* and Bureau, and shall co-operate with the Secretary of Bands in forming Bands and in instructing the children as to missionary work and workers.

(d) The Director shall communicate by letter with the churches where no Circles exist, for the purpose of forming such, and shall recommend in every case the forming of Union Circles for Home and Foreign Missions. When the Director judges a personal visit desirable or necessary in organizing a Circle or Band, in all cases where it is expected that the Board will pay her travelling expenses, she should first consult the Boards as to such visit.

II. As to the Associational meeting.

(a) Inasmuch as the Circles and Bands hold meetings at the time of the annual meeting of the Association of the churches to which they belong, it shall be the duty of the Director, in conjunction with the affairs of the Circle where the Associational meeting is to be held, to arrange the programme for each meeting, or in case there is no Circle there, to secure the assistance of the one most convenient to herself to aid her in preparing the programme.

(b) She shall instruct each Circle and Band to send delegates to the Associational meeting, also to send a letter containing an account of the year's work. At this Associational meeting a collection shall be taken up which shall be equally divided between the Women's Home Missionary Society and the Women's Baptist Foreign Missionary Society, the money to be forwarded as soon possible by the Treasurer of the church (if there be any) where the Association meets to the respective treasurers of the two societies. If there is no Circle there, the Director shall forward the money to the two Treasurers. At this meeting also the Director and presiding officer for the ensuing year shall be elected, notice of such appointment to be sent immediately by the retiring director to the Corresponding Secretaries of the two Societies.

III. As to the annual convention of the Women's Baptist Home and Foreign Missionary Societies of Ontario.

(a) The importance of the Director's being present at the Annual Convention of the Women's Baptist Home and Foreign Missionary Societies of Ontario is such that it is expected that any one accepting the Directorship will, unless providentially detained, be present at that Convention, as well as the Board meetings in connection therewith.

(b) The Director shall prepare and present at the Annual Convention of the Women's Baptist Home and Foreign Missionary Societies of Ontario, a report (not exceeding three minutes in length) stating,

Number of churches in her association.....	000
" " women in churches.....	000
" " Circles and Bands.....	000
" " women in Circles.....	000
" " Links taken.....	000
" " Visitors taken.....	000
Total amount sent to the treasurer of the Foreign Society during the convention year.....	\$ 00
Total amount sent to the treasurer of the Home Society during the convention year.....	00
Total amount sent to the treasurer of the Indian Fund during the convention year.....	00

and any helpful remarks, suggestions or comparisons.

IV. As to expenses.

(a) Accounts including postage, stationery used in connection with the work, and travelling expenses of the Director to the annual meeting of the Association on being presented to the Boards will be paid to the extent of five dollars, (\$5). This limit does not apply to travel-

ing expenses of the Director contracted in organizing or re-organizing circles or Bands, if such visits have been previously approved by the Boards.

(b) In order that no Director may miss the advantages to be obtained from attendance on the Annual Convention of the Women's Baptist Home and Foreign Missionary Societies of Ontario, the Boards will, if desired, on application pay the travelling expenses of the Director to that Convention.

NEWS FROM CIRCLES.

PARIS.—The annual meeting of the Circle was held on Wednesday, March 5th. After a short time spent in devotional exercises, the Secretary read the annual report, after which Mrs. Cline gave a very interesting original paper on the "Autobiography of an Autograph Quilt." Mrs. Gray, our Associational directress, of Brantford, delivered an address on Foreign Missions, and Mrs. Grundy, on Grande Ligne, who also gave an account of her conversion from Romanism, both of which were listened to with great pleasure. Mrs. and Miss Morrow favored us with a duet, and Miss Wells with a solo. We are sorry to have to report so small a membership in our Circle. We have only 34 members for Foreign, and 20 for Home. As we were not satisfied with what we were raising by our regular fees, we decided to have birthday offerings, the money to be put in envelopes, accompanied with a text of Scripture or other appropriate sentiment, and to be opened and read at our annual meeting, which was done, and we realized therefrom \$18.50. After singing the Doxology, the ladies repaired to the school room, where tea was served and a very enjoyable hour spent in getting better acquainted with each other, thereby increasing our interest in the cause so dearly loved by our blessed Master.

WILKESPORT BAND.—Our Band has just closed its books for the year, and remitted to Miss Elliot the sum of \$17.00 for the support of Mungamura Manikyamma.

The members of the Band and workers, have at many times received encouragement in the work, through reading of the work of other Bands. Trusting that a few words from us may help some one, we for the first time send an account of our work to the LINK. At the New Year a number of the children were given ten cents each, to be used as talent money. They went to work in right good earnest, with knitting needles, crochet hooks, hem-stitching, selling pencils, book-markers, etc. One little girl returned \$1.00, having had the use of ten cents only two months.

Lacking still a few dollars of our promised amount, we gave an entertainment on March 30th. The children gave a very interesting programme of missionary music,

motion songs, dialogues, recitations, etc. Pastor Grinnoll's address was interesting and helpful. We had a full house, and after a good collection of curiosities from India, China and Japan was exhibited, the girls dressed in Indian costume took up the collection, which made the children's hearts glad as they realized that they would have a surplus after sending away the \$17.00. The costumes, photos of Mungamura Manikyamma, other Indian photos, sacred spoon, plate, rice dish, thread, lamps, idols, etc., belong to the Band. Those from China and Japan were loaned by Rev. J. McKelvy (Meth.) who was present and addressed the meeting. We can recommend to other Bands the plan of obtaining photos, idols, and in fact anything that can be had from India, as a great incentive to the work.

Our student will graduate next year, and the children are beginning the year's work full of interest, and with more sympathy for the children over the sea. R. B.

ST. THOMAS, Centre St.—The Woman's Mission Circle of the Centre St. church held their annual meeting on Wednesday, March 26th. The same officers were elected for the coming year. Tea was served and a very enjoyable afternoon spent in social converse. Mrs. Welton was able to be present.

The address on Home Missions was given by Rev. Ira Smith, London, who showed what missions had done for the Baptists, taking for his text, "Despise not the day of small things." Miss Goldsmith, from London, sang two solos very well. (Owing to the lateness of the hour, Rev. Mr. Hartley's address was omitted.)

The Society have realized over \$180 during the past year—no doubt the result of many self-denials. They desire to increase both the membership and the finances, trusting that many were interested by the history of Home Missions.

ST. CATHARINES, Lyman St.—The Circle held their Thankoffering service on March 5th, the church being filled to overflowing. After the opening exercises, Mrs. Garside, our pastor's wife, gave a talk on "Some Women of India," being assisted by five young ladies in native costume. Mrs. Garside won all hearts by the interesting manner in which she presented her subject, and we are hoping that our Circle may be greatly benefited by this service. The offering amounted to \$12.

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM MARCH 22ND TO APRIL 22ND, 1890.

Westport Circle, \$7; Westport Band, \$4; Kingston Circle, \$13; Ottawa Circle, \$10; Morrisburg Circle, \$3.20; Montreal; Grace church Circle, \$3. Total, \$40.

SARA SCOTT, Treas.

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

RECEIPTS FROM MARCH 18TH, TO APRIL 17TH, 1890, INCLUSIVE.

FROM CIRCLES.—Chatham for Lizzie, Bible-woman (including \$1.00 extra for postage, etc.) \$21; Burch, \$2.20; Teoterville, \$2; Bobaycon, \$2.24; Waterford (in three remittances), \$17.17; Stayner \$1; Toronto, College St., \$9.55; Peterborough, \$13.97; Peterborough (towards a life-membership), \$13; Brooks, \$10; Gobles, \$3; Toronto, Bloor St., \$39.61; do. (to make Mrs. Eaton a life-member), \$25; do. (Young Woman's Auxiliary), \$2.86; Forest, \$2; London, Adelaide St. (Young Ladies), \$25; Toronto, Lansdowne Ave., \$11.20; Lakefield (in two remittances), \$3.85; Paris, \$26.60; Sarnia, \$3.50; Tecumseh, \$4; Whitevale, \$10; 2nd Markham (35c commission on Baptist; in two remittances), \$9.85; Hagersville, \$2.50; 1st. Houghton (\$1 for Miss MacLeod), \$3; Selwyn, \$2; Whitty, \$3; York Mills, \$4.10; Woodstock, First Ch., \$12; Aylmer (\$4.15 towards life-membership), \$17.80; Beachville, \$2.10; Beamsville, \$8; Bracebridge, \$1; London Talbot St., \$23; Toronto Jarvis St., \$33.40; Westover, \$3; Brooklin, \$4.63; Preston, \$2.35; Walkerton, \$1.78; Brampton, \$4.70; Fleaherton, \$1.50; Port William (\$2.55 Thank-offering), \$10.83; Barrie, \$2.60; London, Adelaide St., \$12; Toronto, Dovercourt Rd., \$7.50; Brantford, First Ch. (\$25 for Miss MacLeod), \$50; Toronto, Tecumseh St., \$3; Woodstock, Oxford St., \$1.20; Belleville, \$7; Hamilton, James St., \$25.95; London Grosvenor St., \$5.37; Port Perry, \$1.80; Toronto, Sheridan Ave., \$8; Uxbridge, \$4.60; Brantford, Park Ch. (for Miss Priscilla Boggs), \$40; Cobourg, \$2.00; DeCoville \$4; Petrolia (\$2.20 Thank-offering), \$10.08; Scotland (60c's a Thank-offering), \$9.50; Toronto, Beverly St., \$13.45; Toronto, Parliament St., \$4.40; Simcoe, \$5.50; Thank-offering, \$4.50; Simcoe (Young Ladies), \$1.50; Pine Grove, \$3; Eldorado, \$5 Cheltenham, \$8.32; Delhi (\$25 to make Mrs. James Whitesides a life-member, and to support PuKalla Samuel), \$27; St. Thomas (\$7.65 completing life-membership fee for Mrs. Upton, \$4.24 commencing another), \$24.88; Salford, \$0.11; Glanville, \$5.14; 2nd. Onondaga (\$1.50 Thank-offering), \$7.50; Ridgeway, \$3.40; Brantford, Calvary Ch. (\$10 special from a friend to missions), \$21; Poplar Hill, \$8; Cramah, \$2; Hamilton, Wentworth St., \$3.23; London South, \$18.25; Strathroy, \$17.50; Boston (\$12.24 towards life-membership), \$22; Bethel, \$6.12; Blythwood, \$2.05; Hamilton, Victoria Ave., \$3.35; Stouffville, \$1.60; Stratford, \$4; Toronto, Monlon College, \$4; Villa Nova, \$5; Woolverton extra, \$4.50; Total \$843.84.

FROM BANDS.—Beamsville (for Netala Nukamma), \$13; Cheapside (for Pannamma Davidson, per Mrs. Wm. Holmes to make herself a life-member of bands), \$10; Georgetown, \$3; Hartford, \$7; Paris \$12.84; Waterford (in two remittances), \$8.51; London, Adelaide St., (Young People's for Pantokan Golliah (in two remittances), \$10.40; Brantford, Calvary Ch. (for Kommuguri Philemon \$11.30; Wilkesport (for Mungamau Manikyamma), \$17; Walkerton 50c's; Dundas, \$3.50; London, Talbot St. (for Bellum Nukayya), \$3.79; Brooklin (for Kara Sanyasi), \$11; Brantford, First Ch. (\$7 completing support for Thalla Saramma), \$10; Brantford, Park Ch., \$8; Goodwood (for Nedimalli Subbamma \$3.25; Port Hope, (\$13.43 from mite-boxes), \$10.80; Toronto, Beverly St., \$6; 2nd. Onondaga, \$1; Hamilton, Wentworth St. (for Maddikuri Annamma), \$17; Lindsay (for Bonu Krupavati), \$2; Wolverton, \$5.66; Woodstock (East End Mission), \$1.70; Dresden, \$3; Guelph, Trinity Ch. (for Sampara Sundamma, \$8.50; Toronto, Bloor St., \$4.50; Boston (\$3.45 completing a life-membership fee), \$8; Gobles (for Edla Jonah), \$10; Stouffville, \$1.35; Toronto, Sheridan Ave., \$2.75; Total \$223.50.

NO RECEIPTS FROM SCENERIES.

Total Receipts during the month, \$1067.40.

DISBURSEMENTS.—To General Treasurer (for our regular work), \$562; Special to Miss Baskerville (for Engala

Nokamma), \$4.50; from Chatham M. C. (for correspondence from Lizzie), \$1; Total to General Treasurer, \$567.50.

To Home Expenses: Collection on Delhi cheque, 15cts; Dudley and Burns (for blank forms for circles), \$3.50; Total for Home Expenses, \$3.65; Total Disbursements during the month, \$401.15.

Total Receipts since May 1st 1895, \$3740.45; Total Disbursements since May 1st 1895, \$3960.09.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

W. B. M. U.

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

PRAYER TOPIC FOR MAY.—For Mr. and Mrs. Morse, at Binipitau, that health and strength may be continued to them; and the work of our Lord prosper in their hands. That Mr. Morse's letters to the young people may be greatly blessed. For our Aid Societies and Mission Bands, that the spirit of consecrated giving may be theirs.

LOVE'S OFFERING.

The pastor's words were earnest,
And the people caught the glow;
The Spirit came upon them waiting
In the Master's courts below.

"The love of Christ constraineth us."
The text-like words of fire,
Thrilled hearts whose love had faltered,
With earnest, strong desire.

And some laid down their earth-cares,
And at the Master's feet,
Learned o'er again love's lesson,
And all its craving sweet—
That longs to share its blessings
With other hearts and hand;
And other lives to gladden
In distant sin-dark lands.

"His love constraineth us," they said,
And know as no'er before,
The glad new joy of giving,
A consecrated power,
Of prayer, and faith, and offering
Seemed born within the hour.

And one who loved his acres
And all his broad estate,
Prayed, Lord, "Thy love constraineth" me;
I've lingered all too late
While hungry souls are dying—
Forgive and take my gold;
As Thou hast given me—
Henceforth for Thee I hold.

And one who heard and pondered,
But with a willful heart,
Felt something of Love's power,
And felt the tear-drop start,
But craved the silent prompting
With idle talk and song,
Hushing the tender pleading,
And claims of Christ 'gainst wrong.

But in the silent night-time,
When the church was locked and dim,
In dreams again she listened
As she watched the aisles with Him.

And as they watched, the Master
Gave her one pitying look,
As silently her offering
From her trembling hand He took.
"Hast thou," He asked her sadly,
"My child, no love for Me?"
Then she knew how base and worthless
A gift of gold might be.

Her dumb lips gave no answer,
But a longing filled her heart,
To live henceforth for her Master,
To seek the higher part:
And in the solemn night-time,
When the church was locked and dim
As she watched the aisles with Jesus,
She gave her life to Him.

—MRS. ELLA WHITE, Kansas. *Woman's Work for Woman.*

Yesterday, Sunday April 12, Rev. Walter Higgins and his family arrived in Halifax. We are glad to learn that all seemed well. Mrs. Higgins has improved in health.

Aid Societies in Nova Scotia will please remember that our Associations meet in June and July. The Western at Nictaux, the third Saturday in June. The Central at Gaspereaux, on Friday, June 26th, and the Eastern at Homeville, Cape Breton, the second Friday in July.

The meetings of the W. B. M. U., in connection with each Association, will probably be held on the Saturday afternoon. Our sisters will come bringing a blessing, and they will be sure to carry a blessing home.

Remember that the Treasurer's books close July 31st. How much more have our Societies and Bands given than last year? How many new members have been received?

SANTALS AND THE GOSPEL.

BY HELMA COLLIANDER, LUND, SWEDEN.

Travelling by railway from Calcutta, one reaches the frontier of Santalistan in five or six hours, and from Rampur Haut Station it is a distance of but twelve miles, on a broad and good high road, up to Ebenezer, the station of the Scandinavian Santal Mission. The frontier of the country towards the North is principally formed by the river Ganges. There the Santal people, a branch of the original inhabitants of India, but belonging to quite another race than the Hindoos, live in the lonely valleys of the low and inaccessible but very beautiful Vindhya mountains. The complexion of the Santals is dark; they have thick lips and glossy hair, and are more strongly built than the Hindoos. Their language is very rich, having more than fifty different sounds; the verb has twenty-three tenses and so many forms that it can give expression to the finest shades of thought.

The Santals believe in one Almighty God and Creator. They call him Thakur; but they themselves say that they have given up worshipping him, as he is good, and does not do them any harm. Instead of him, they adore the devil, Marang Burn, and all the other demons, the Bongas, and serve them by all kinds of sacrifices, as well as by drunkenness and other vices.

Forty years ago these people worked their way up from the south of India, being considered to belong to

one of the lowest of the races of Hindustan. They were oppressed by their neighbours, the Bengalese usurers, who, as farmers of the taxes, ground them into the depths of poverty and ruin. Indeed, the Santal nation would certainly have become quite extinct if God had not sent them His Gospel at the eleventh hour, and Christian missionaries to befriend them and strive for their enlightenment, relief, and elevation.

About 1855, Mr. Droege, a Church of England missionary at Bhagalpur, who was working amongst the Rajmahal Hills, extending his labours southward, came across the north extension of the Santali migration; he did not know their language, but at their request opened village schools amongst them. Subsequently Mr. Puxley, at his own cost, placed himself at the service of the C.M.S., and taught them the Gospel in schools and by preaching. In 1863, Rev. W. T. Storrs was removed by the Church Missionary Society from Lucknow to Bagalpur. He knew Hindustani and Persian, and after some study sought, by framing addresses in Santali, to bring home the Gospel to the understandings and hearts of the people. Since then the operations of the Church Missionary Society have realized great extension, and lately a band of associated evangelists has been resolved on.

In 1857, Hans Peter Borresen, a Dane, and L. O. Skrefsrud, his intimate Norwegian friend, began evangelistic work amongst the Santals, first on their own responsibility, and afterwards in union with the Scandinavian Lutheran Santal Mission. We cannot go into the sacrifices which they made to undertake mission work, nor the sufferings they endured at the beginning. At first these two men of God stood alone. They were in a foreign country without friends, and they had only a little money, in Germany and in their own country they were misunderstood and misrepresented. But God raised up Christian friends for them in Calcutta, who helped them in their distress.

In May, 1867, they began their missionary work amongst the Santal people, and for them alone. They resolved to give themselves up thoroughly to adaptation to them, and to every kind of effort and self-sacrifice for their conversion, amelioration, and elevation. They lived with the people, and followed their customs and manner of life, but it was long before they could break down the barriers that lay between the full confidence of the Santals and themselves as missionary immigrants. The neighbouring nations had been hard upon the Santals, so at first the Santals regarded the missionaries with suspicion, and would have nothing to do with them.

Cow-houses served for lodgings until a hut of leaves could be built with money which Borresen had brought with him, the proceeds of property sold on leaving Berlin. A building plot was bought close to the country village, Bonagaria—the spot whereon Ebenezer, the present headquarters of the mission, is situated. The missionaries endured heroically the discomfort and unhealthiness of this manner of life, which at one stage in their early experiences was nearly the death of the missionaries, as it was of the wife of Skrefsrud; this was soon after their residence at the spot which they chose as the centre of their efforts. In their leafy, low, and unsanitary abodes, Mr. Borresen and Mr. and Mrs. Skrefsrud were taken ill of the climate fever, to which Mrs. Skrefsrud succumbed; and which so prostrated Mr. Skrefsrud that when his wife lay dying he had to be carried to her death-bed to take his farewell of her!

God at length enabled the missionaries to resume their

work of evangelization, and the very important auxiliary to it, the creation of their mission station. In the beginning of 1869, everything constituting the headquarters was ready. The houses were made of clay, with sloping roofs of straw, the outer walls two feet thick. The work was done by the two missionaries, with the help of the Santals. All the timber and ironwork was made by the missionaries themselves. The expenses of erecting the mission station, amounting to 10,000 rupees (about £2,000), involved great and strenuous endeavour. Mr. Skrefsrud devoted his time to the study of the Santal language, whilst Mr. Borresen travelled about the country begging money from the rich Europeans who lived in that part of India. To find out the guttural sounds of the Santali tongue, Mr. Skrefsrud had recourse to the laryngoscope, and in order to command the spoken language, both the missionaries mixed freely with the people, and won their confidence.

Moreover, they accompanied the Santals on their hunting excursions, and sat and conversed with them round their nightly camp fires, and, as far as possible, joined in the habit of the hunters to relate stories and legends. The opportunities thus opened to them they embraced in order to relate stories from the Bible, and particularly to tell of the incarnation of the Son of God, and His atoning sacrifice, and of the pardon, salvation, and full redemption of man by faith in the efficacy of the expiatory sacrifice of Jesus Christ. At length the oral story of the manifested love of God to man in the gift of His Son, that whosoever believeth in Him should not perish, but have everlasting life, supplemented by tracts and copies of the Holy Scriptures in the language of the Santals, which had been made for them and taught them by Mr. Skrefsrud, produced effects in the decided conversion of the people in considerable numbers to genuine discipleship to Christ.

THE WORLD FIELDS.

"The stupendous success of missions," says Dean Farrar, "is one of the decisive proofs of the divinity of Christ. Other systems of religion appeal only to certain races; the religion of Christ appeals to all races and ages and conditions, and is equally adapted to all; and its success, when compared with the means adopted, is nothing less than supernatural."

Mission work has its difficulties and its privations even in the home land. From a bright, cheery letter written by Mrs. Bompas, wife of Bishop Bompas of Selkirk Diocese we learn that the scarcity of home letters is the greatest trial they have. They have now only a mail once a year brought by steamer from San Francisco. She says, "One does not seem to get used to it, and the state of tension and anxious waiting one gets into the last four weeks before the steamer comes is rather painful. Otherwise we have very many blessings in this 'far corner of the earth.'" Surely the love of Christ has lost none of its constraining power.

An increasing earnestness in listening to the messages is reported from many of the stations in the China Inland Mission. The Chinese Christians have proved themselves most true to their Lord, some under circumstances of severe trial, and others under bitter persecutions. In the far off provinces of Yun-nun and Kan-suk, which have

been much prayed for, tokens of coming blessings have cheered the workers' hearts, and in Honan there have been larger additions to the church than in the first year, and greatly increased numbers of hearers.

"Twenty-three thousand souls pass into eternity every day in India. What are the Christians of the world doing to give them an opportunity for eternal life?"

Among 290,000,000 people in India about 1,700 missionaries are labouring, or one representative for about every 25,000 Protestant communicants in the world! If every one of these missionaries could reach (in separate parishes) 50,000, there would still be 200,000,000 without any means of learning the way of salvation. The call for more workers and more funds to carry on the work comes from every part of the field and from every missionary society at work there.

ENCOURAGEMENTS TO WORK IN INDIA.

Casto is breaking down. It is seen in the way people eat and drink, dress and work, in the way they travel, in their schools, on their trains, and steam-ships.

The poor are coming up. The coming man in India is the converted sweeper.

Christ is honoured more. Many among all classes now look upon Him with favour. Brahms, Brahmins, and Mohammedans speak well of Him.

The Christian Missions are succeeding. Never before in the history of India were they advancing so rapidly as now.

The native church is taking hold, often it is becoming self-supporting. The people are appreciating their own pastors. Strong men are being raised up.

Women have an opportunity for Christian work in India such as perhaps they possess in no other land.

The seclusion of Indian women in Zenanas make it possible to reach a large class of them only through their Christian sisters.

As wives and mothers these women of India are the mainstay of Hinduism, and converted, many become a tremendous power for the conversion of the whole empire.

Another important branch of the work is the education of the children, the future men and women of India. Sunday-school work has been carried on with much success. In one year the number of Sunday-schools increased to 1,985 and scholars 64,396. The work is now carried on in 25 languages among 250,000 scholars. Orphanages and schools are only limited by men and means to push forward the work. About \$35 a year given for ten years will educate an orphan into an effective native Christian worker. More than 20,000,000 girls of school age in India have still no opportunity for an education other than their heathen homes afford.—*Extracts from Miss. Review.*

A missionary in Asia Minor writes: "There is a famine of the Word of God here, for thousands of bibles and testaments have been trodden under foot, torn to shreds, or thrown into the fire."

A beacon light in N. Korea is the little church of seven souls at Kow Syeing. They worship in a building that cost \$44, half of which sum they paid themselves.—*From Woman's Work for Women.*

Young People's Department.

SKETCHES.

A WELCOME TORNADO.

John G. Paton, the well-known missionary, tells us that at one time a mob of angry savages surrounded the mission-house and threatened destruction to all in it. A fence connected the little church with the mission house. This the savages set on fire, watching with delight as the church was wrapped in flames. Mr. Paton ran out and began to tear up the burning fence that the house might be spared a like fate. The savages raised their clubs and with shouts which meant "Kill him! kill him!" rushed forward. Death seemed certain but God was there and able to save. Just then a mighty roaring was heard from the south, and every one knew a fearful tornado was coming. The wind bore the flames directly away from the mission house while in a panic of fright, the savages cast away their torches and fled for their lives. The little band of missionaries rejoiced and praised God for so graciously delivering them in this time of need.

A WIFE'S COURAGE.

Those who have read the wonderful story of Hans Egede, the apostle of Greenland, may not have heard of the courage of his wife. For some time she had opposed her husband's desire to be a missionary to that distant island, thinking that he was more needed at home. But through her little son's voice, God sent a message to her. She had spent half the night on her knees seeking to know God's will in the matter. Rising, she asked little Paul what he thought about it. He said, "Yes, let us go, and I will tell the poor heathen of Jesus, and teach them to say 'Our Father.'" When the day for sailing had really come, the sailors on the ship warned Hans Egede that cannibals would surely eat him and his family if he landed in Greenland. Some of their mates had been taken captive and devoured by those miserable heathen. They had barely escaped with their lives, and Hans wondered if this was God's warning to him to remain quietly at home. Indeed, he had resolved to turn back with his little children to find a safer mission-field. But his wife Elizabeth had fully surrendered herself to the work and would not forsake it. Boldly crossing the plank she said, "O ye of little faith," and called her husband and children to follow her. In the midst of severe hardships her courage never failed, and her steadfast faith in God cheered and encouraged the little band of missionaries. While we remember Hans Egede and his wonderful work for God in Greenland, let us not forget to honor his noble wife.

THE STORY OF LING-TING-CHING.

It was in China that he lived, and he was a liar, gambler, sorcerer, adulterer, and for twenty years an opium smoker. For the first time poor Ling-Ching-Ting heard of a Saviour seeking to save lost sinners. He replied to the missionary "This Jesus I never heard of before, but do you mean that He can save me? Do you know who I am, and what I have done?" The missionary answered, "Jesus knows it all, and yet He wants to save you." Weeks passed in a fearful struggle with the powerful chain of evil habits, but at last came the victory. Ling-Ching-Ting, with radiant face, told the missionary, "I know it now! Jesus can save me from my sins, for He has done it!" Then this forgiven sinner became himself a preacher and went through China telling of the Saviour who had saved him. He was persecuted, beaten, stoned, falsely accused, sentenced to cruel stripes from the merciless bamboo until bruised and bleeding he was borne to the missionary premises almost dead. When the missionary sought to comfort him in his agony, he said with a smile "Teacher, this poor body is in great pain, but my inside heart is in great peace." When only half-healed and scarcely able to walk he begged to be allowed to go back to his persecutors and tell them once more about Jesus. His mission was blessed and his very foes brought to trust in Jesus Christ, the wonderful Saviour of such a sinner as he had been.

THE CAPTIVES RESTORED.

In a Karen village there was great mourning one day. A band of heathen robbers had stolen two boys and one girl from Christian homes. They then defied their God to deliver them, promising that if He did they, too, would believe in and serve Him, but if not they would speedily return for other captives. The missionary returning to this village found the Christians praying for help. He felt that it was a test case, and believed God would answer their prayers. Sending a message to the robbers asking that the children be at once sent back to their homes, he received this reply: "Come on and get them if you can, we have guns." So he answered, "If they are not returned to us at once in safety we will leave you in the hands of our God. He will deal with you in this matter." The Christians kept on praying. One of the captives was sent back. Then fifteen of the native converts went unarmed to rescue the other two children. Halting in the road near the village of the heathen robbers, they sang one of their Christian hymns, read a chapter from the Bible, and offered earnest prayer to their God. As the result of this prayer-meeting, the other two little ones were sent back to them without delay. All things are possible to those who have faith in God.

SISTER BELLE.

THE CHILDREN OF INDIA.

BY ADA J. STILES.

Children are alike all the world over, and the children of India are as interesting at their play as our own. In India the word "play" is the commonest word used in connection with the word "child." Whenever a child is inquired for, the invariable answer is "He is playing." The Bengali and the American come closest together in their children. While the two in habits and education have little in common, their children might be members of the same family.

The play of the children of India, as might be expected, imitates the work of their elders. The little Bengali and Oriya girl does not bake mud pies or fry pancakes; but, with a stick for a rolling-pin, she sits on the floor and rubs out and grinds her make-belief spices for the curry, as her mother does. She takes a handful of dry earth and a few leaves, and plays got dinner. The leaves are her plates and the earth her rice; and she prepares a plateful for each member of the family. She stands erect on one foot, and beats the other on the ground, saying, "I am husking rice," for that is the way she sees her mother do it every morning. She balances her little earthen saucer on her head, and follows her mother to the well when she goes to bring a jar of water. (It is by beginning so early, I think, that the women learn to carry their heavy jars of water on their heads.) She does not rub her doll's clothes on a board, but catches up a bit of a rag and slaps it vigorously on the ground, just as she has seen the washerman beating out the dirt from the clothes upon the rocks of the village tank; and so she goes on through the whole round of Indian house-work, busy and happy. She often has a doll, a rude, ill-shaped thing, made of clay, hardly worthy of the name. An American five-cent doll is a marvel of beauty compared with it. An Indian child who is so fortunate as to possess one of our American dolls is considered very fortunate. Few children in India have ever seen one. A lady traveling in a remote part of India happened to have with her a doll which belonged to her little child. She showed it to some of the native women, who expressed great delight and wonder at it. The report of the wonderful doll soon spread, and people crowded in great numbers about her carriage, so that her journey was obstructed. She then held the doll up to the carriage window as she rode through the streets, while a crowd followed a long distance to get a sight of the doll. Girls and women seem equally pleased with our dolls. Girls of sixteen and older in the schools frequently ask for a doll, when requested to make known what reward of merit they would choose. This is the reason why dolls are so desirable for the work in India. It is best in sending dolls for this purpose to select the small, inexpensive ones, because in that way more children can be made happy.

In my walks I have many times chanced upon a child's playground. There would be mapped out in my path little rice fields, each with its surrounding wall of earth. In the tiny fields clumps of grass or twigs were planted, representing the growing rice. I have often seen the children busy at this kind of play, and I should judge it to be the most popular pastime among children of a certain age in the country. Combined with the rice fields they often make little mud houses, like those in which they live, accompanied with stables for the goats and cattle.

In the country places the flowers which fall in great profusion from the trees are a never ending source of amusement to the children. The little girls adorn their own hair, and the hair of anyone else who will allow them, with the fragrant blossoms. The girls put them in the coil of hair at the back of their heads, and the boys stick them funnily over each ear. Then they make long strings of the flowers and wear them around their necks and over their heads.

Kite-flying is a very common sport in India. In March, which is at the beginning of the hot season, when the south wind commences to blow, great numbers of kites make their appearance over the houses. With every kite there is usually a boy, holding a stick on which is wound the long piece of twine to which the kite is attached. The boys of India are very skilful at this play. The market-places are well supplied with kites at this season; but many boys know how to make their own.

Some of the games which the children play in India are similar to those that are favorites here in this country. Jackstone is one that is very common there. They also play peggy and tug, much as the children do here. The children of India are fond of candy and all sweet things. Their candies are very different from ours, and we must learn to like them. There are many varieties in the candy shops, for the boys and girls to choose from. I have sometimes seen something similar to our common molasses candy. Many of the Indian sweetmeats are fried in ghee, which is melted butter. The children who read the *Helper* would not care very much for some of them, I think, but they would be sure to like the *gillupies*, which are very nice when fresh.

In the country parched rice is commonly given to children to help fill up their stomachs. Here you see again how like they are to our own children—always ready for something to eat. Parched rice is somewhat like pop-corn, and so is very suitable for a between-meal or luncheon. Instead of a dish the little boy or girl of India carries his parched rice in the corner of the piece of cloth that he wears, and that is very convenient for all concerned.

The poor little Indian child, whose parents cannot afford to make or buy candy, is quite content to suck a fresh stick of the sweet sugar-cane which grows in many localities. All the children like sour things as well as sweet ones. In the season for mangoes all the children, even the babies, eat the green mangoes, which are very hard and quite as sour as a cucumber pickle. I suppose they taste as the green apples used to us.

I have very pleasant memories of the Christian children at Midnapore and Bhiampur, singing their Christian songs, sometimes clapping their hands and beating time to the music with their feet. I remember one bright little girl who used to go home from Sunday-school and beat off the time to her song in imitation of Miss Coombs, who led the singing there. "This is the way the missobabs does," she said.

The people of India, the Hindus, observe a great many holidays; and the children, especially the boys, have a share in that sort of merriment. Among the Christians, Christmas is almost the only holiday. "The Great Day" it is called in India. The Christmas tree and the custom of giving have been introduced, to the great pleasure of the children. Though strange it may seem, their Christmas tree is a live one in the yard by the chapel; and the exercises are held under the tree in the morning. There the gifts are distributed and the

sweet story is told of the birth of the Saviour of the world, and of His great gift to men.

On my return from India I attended a Christmas service for the children in a Christian church. How I was disappointed when the whole evening was spent in talking and singing about an old heathen mythical character, St. Nicholas! Nothing at all about the Babe of Bethlehem, the Saviour of the world, on His own birthday. The pastor's wife and all the rest seemed to think it was all very fine. It seemed to me that there is indeed enough of heathenism at home. What an opportunity lost!—*The Missionary Helper*.

A MARVELLOUS BIT OF HISTORY.

Once upon a time two ministers were seated side by side engaged in perusing together the pages of two very common-place looking letters, and engaged in animated conversation about the matters treated of by the writers. Apparently no special significance attached to such an ordinary event. But the results which have followed show conclusively that events are not to be estimated always by the attention they attract at the time of their occurrence.

One of the ministers was the famous Dr. Ryland, the friend of Wm. Carey. The other was Dr. Bogue, a Presbyterian pastor. The letters were from Carey and Thomas, missionaries in India. Dr. Ryland had brought them to read to his friend Dr. Bogue. The latter's heart was kindled into an intense flame of missionary zeal. He at once began an agitation which resulted in the organization of the historic London Missionary Society in 1795. At its recent centenary celebration this Society's reports showed that in the hundred years of its history it has raised and expended twenty-five millions of dollars on the foreign field. It has on its staff to-day, 196 male and 65 female missionaries. It has on its roll 1,476 native ordained pastors and 12,000 other native helpers. The churches of the Society in heathen lands have a membership of 94,192, with about a half-million native adherents. Khama, the celebrated Christian chief of an African tribe, was present at the celebration and bore strong testimony to the strong results of the Society's work, and thanked the missionaries for all they had done for his people. The Society took steps to send out 100 new missionaries in the near future. Besides the above the Society has established ten hospitals and treated nearly 100,000 patients.

Just think of it! This mighty stream of blessing has been flowing over the earth one hundred years, as the result of two letters! When you announce a missionary fact, or put in circulation a missionary journal or tract, you may be smiting the rock, from which under God, an Amazon of spiritual blessing may flow over the earth.—*The Mission Journal*.

A HINT FOR SOMEBODY.—The *Woman's Missionary Advocate* (Nashville) says: "Some Methodist young people of Washington, D. C. held a service with a unique programme. One of the officers spoke on the topic, 'Look up,' another on 'Lift up,' another, 'Read up,' another, 'Brush up.' The secretary's talk was on 'Write up,' the treasurer's, 'Pay up,' the junior superintendent's, 'Grow up,' while the president concluded the exercises with a brief address entitled 'Summed up.'"

FOREIGN MISSIONS.

From distant lands is heard the wail
Of those who long to find relief
From countless evils which prevail;
And fill their lives with pain and grief.

Unconscious of their deepest need,
Enslaved by superstition's wiles,
On worthless vanities they feed;
On them no "loving Father" smiles.

With weary feet their way they tread;
In vain for "light and love" they crave;
They know not what awaits the dead,
What glories shine beyond the grave.

And He who shed His precious blood
To rescue us from endless woes,
Beholds those souls, who, like a flood,
In swift succession downward go.

To Him as our ascended Lord,
All power in heaven and earth is given;
He bids us preach His gracious word,
Which sheds on earth the light of heaven.

Forth at His bidding may we go,
Or willingly the means provide;
That all lost ones soon may know
That Christ for their salvation died.

T. WATSON.

Colborne, Dec. 13th, 1895.

BRAMPTON.—The Willing Workers' Band held a very successful open meeting on Thursday evening, the 16th of April. The attendance was large, and the programme very interesting. Our President, Mrs. Stewart, occupied the chair. We have had pleasant and profitable meetings during the year, and although numbering only 29, have raised about \$33. After the programme refreshments were served, and all enjoyed a social evening.

LOTTIE HARRIS, Sec.

THE AFRONTIC SPIRIT.—A few months ago the wife of a missionary in Africa was compelled to return to her home in the United States because of failing health. It was a painful parting between the husband and the wife; but under their united labors a successful mission had been established among those heathen tribes, and they felt that the missionary must remain on the field. It was hoped that she would return in a few months with health restored, but very soon her physician told her that her work in that distant land was ended, and that unless her husband speedily returned she would see his face on earth no more. Must the missionary who was standing in his distant field, waiting eagerly for the reinforcements which were so sadly needed in the prosperous mission, abandon the work and know that his flock would be scattered? A martyr's spirit was in the heart of the dying wife. "Do not come home," she wrote. "Stay where you are. Africa needs you more than I do." The spirit of a Christian hero was in the heart of her husband. They were worthy of the days when the apostles died for their Lord. When that spirit prevails in the Church of Christ, His kingdom will soon triumph among all nations.—*The World, for Christ.*

ADDRESSES

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