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# The Canadian Missionary Link

ANADA

NDIA

The Gentles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

MAY, 1898.

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ILLUSTR. BY

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XX-3

# Canadian Missionary Link.

VOL. XX. 1

TORONTO, MAY, 1898.

| No. 9.

## Editorial.

### CONVENTION NOTICES.

The Convention of the Woman's Baptist Home and Foreign Missionary Societies of Ontario (West) will be held in Bloor St. Baptist church, Toronto, May the 12th and 13th.

The twenty-second annual meeting of the Foreign Society will be held on Thursday the 12th.

### DELEGATES.

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

### CERTIFICATES.

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

### BOARD MEETINGS.

A meeting of the Foreign Mission Board will be held in Bloor St. Baptist church, Wednesday, May 11th, at 10 a. m.

Cards will be sent to members of the Board.

**BILLETING.**—Delegates desiring entertainment will apply to Mrs. W. J. Robertson, No. 15 Avenue Road, Toronto.

On account of the numerous trains arriving in Toronto, and the new station regulations, it will be impossible for a committee to meet the delegates at the station. Billets will be sent to delegates before they leave their homes, giving the addresses of the homes where they are to be entertained, and as far as possible, directions how to get there.

Delegates who arrive in the city during Thursday or Friday and desiring to come directly to the church, should take *Yonge St. car* at the station, which will bring them

to Bloor St. The church is two blocks from Yonge and Bloor west.

### MEMBERS OF THE W. B. F. M. BOARD OF ONTARIO WEST FOR 1897-98.

President.—Mrs. Booker, Woodstock.

1st Vice-President.—Mrs. Freeland, Toronto.

2nd Vice-President.—Mrs. Wm. Davies, Sr., Toronto.

Corresponding-Secretary.—Miss Buchan, Toronto.

Recording-Secretary.—Miss Moyle, Toronto.

Treasurer.—Miss Elliot, Toronto.

Secretary for Bands.—Miss Tapscott, Toronto.

Bureau of Mission Information.—Mrs. C. W. King, Kingston.

**MEMBERS OF THE BOARD.**—Mrs. Thompson, Honary Member; Miss Alexander, Toronto; Miss Nichols, Peterborough; Mrs. Chas. Raymond, Guelph; Mrs. J. S. Barker, Hamilton; Mrs. A. H. Newman, Toronto; Mrs. Thos. White, Brantford; Mrs. Geo. Hill, Brantford; Mrs. F. Hanson, Hamilton; Mrs. Laidlaw, Jr., Sparta; Mrs. J. G. Goble, Woodstock; Mrs. S. S. Bates, Toronto; Mrs. T. S. Johnston, London; Mrs. W. H. Porter, Brantford; Mrs. T. M. Harris, Toronto; Mrs. Dr. Starr, Toronto; Mrs. Wm. Craig, Jr., Port Hope; Miss Martha Schofield, Port Colborne; Mrs. W. J. Robertson, Toronto; Mrs. J. Firstbrook, Toronto; Mrs. Sinclair, Toronto; Mrs. C. T. Stark, Toronto; Mrs. Forbes, Grimsby; Mrs. S. Daddon, Paris; Mrs. A. F. McDiarmid, Toronto; Mrs. W. J. McKay, Stratford.

The Corresponding-Secretary and the Treasurer are appointed by the Board. The other officers and the first members, namely Miss Alexander, Miss Nichols, Mrs. Chas. Raymond, Mrs. J. S. Barker and Mrs. A. H. Newman retire this year but are eligible for re-election.

All resignations and nominations must be sent in writing to Miss Buchan, 165 Bloor St. East, before Wednesday the 11th May, or else handed to her on the forenoon of the 12th.

It is important that every one that makes a nomination shall give her reasons for so doing.

A. MOYLE, *Rec. Sec.*

### PROGRAMME OF THE CONVENTION TO BE HELD IN BLOOR ST. CHURCH, TORONTO, THURSDAY, MAY 12th AND 13th.

#### FOREIGN MISSIONS.

Thursday, May 12th.

MORNING SESSION.—9.30 o'clock.

9.30.—Prayer Service led by Mrs. H. H. Lloyd, Hamilton.

10.00.—Opening Exercises.

Hymn 908.

Scripture Reading, Mrs. T. S. Johnston, London.

Prayer, Mrs. D. Hutchinson, Brantford.

- 10.15.—Address of Welcome, Mrs. Chas. A. Eaton, Toronto.  
 10.20.—President's Address, Mrs. J. T. Booker, Woodstock.  
 10.30.—Appointment of Nominating Committee.  
 10.35.—Proposed change in Constitution.  
 10.40.—Associational Reports. Adoption.  
 Reports of Recording-Secretary, Treasurer, *Link*  
 and Bureau. Adoption.  
 Hymn.—911.  
 11.30.—Address, Miss Armstrong, Rangoon, Burmah.  
 12.00.—Prayer.  
 Adjournment.

AFTERNOON SESSION.—2 o'clock.

- 2.00.—Hymn 890.  
 Prayer, Mrs. Pease, Mrs. Dyke, Mrs. Moore.  
 Minutes of the Morning Session.  
 Report of the Nominating Committee, Election of  
 Officers.  
 2.40.—Report of Corresponding Secretary, Miss Buchan.  
 Hymn 916.  
 3.15.—"Caste Girls' School," Miss Simpson, Cocanada,  
 India.  
 3.25.—"The Field," Miss Martha Rogers, Toronto.  
 3.35.— Mrs. D. K. Clarke, Woodstock.  
 3.45.—"Individual Responsibility," Mrs. G. W. Barber,  
 St. George.

Discussion "The Forward Movement."  
 Hymn 909.

- 4.00.—Address on "Band Work," Mrs. Halkett, Ottawa.  
 Discussion led by Mrs. C. W. King, Kingston.  
 5.00.—Prayer.  
 Adjournment.

EVENING SESSION.—8 o'clock.

Hymn 79.  
 Scripture Reading, Rev. Chas. A. Eaton, Toronto.  
 Prayer.  
 Minutes of Afternoon Session.  
 Music.  
 Address, Rev. J. G. Brown, India.  
 Music.  
 Collection.  
 Prayer and Benediction, Rev. S. S. Bates, Toronto.

HOME MISSIONS.

Friday, May 13th.

MORNING SESSION.—9 30 o'clock.

- 9.30 to 9 55.—Prayer Service led by Mrs. T. Sutherland  
 Stayner, Toronto.  
 10.00.—Opening Exercises.  
 Hymn.  
 Reading of Scripture.  
 Prayer.  
 10.15.—President's Address, Mrs. Charles J. Holman, To-  
 ronto.  
 10.30.—Reports, Recording-Secretary, Treasurer, Visitor,  
 Bands.  
 11.00.—Election of Officers and Members of Board.  
 11.30.—Greetings from Sister Societies.  
 12.00.—Adjournment.

AFTERNOON SESSION.—2 o'clock.

- 2.00 to 2 25.—Bible Reading by Miss MacDonald.  
 2.30.—Opening Exercises.  
 Minutes of Morning Session.  
 2.45.—"Our Own Heathen," Mrs. S. G. Frain, Woodstock.  
 3.00.—Conference on Christian Stewardship.  
 (a) Prevailing Prayer, Mrs. V. H. Cousert, Belleville.  
 (b) Motive, "For ye know the grace of our Lord  
 Jesus Christ, that though He was rich, yet for  
 our sakes He became poor that ye through His  
 poverty might be rich," Mrs. W. J. Davis,  
 Toronto.  
 (c) Method, Mrs. T. S. Johnston, London.  
 (d) Woman's Influence in Developing the Spirit and  
 Habit of Stewardship, Mrs. Wm. Davies, Jr.,  
 Toronto.  
 (e) General Discussion.  
 3.45.—Collection. Music.  
 3.50.—From the Field, Mr. S. E. Grigg, of McMaster  
 University.  
 4.00.—Poem, "A Picture from Life."  
 4.10.—The Children's Hour. Exercises by Children of  
 Toronto Mission Bands.  
 4.40.—Adjournment.

EVENING SESSION.—8 o'clock.

Hymn.  
 Scripture Reading, Rev. J. P. McEwen.  
 Prayer, Rev. B. D. Thomas.  
 Minutes of Afternoon Session.  
 Report of Corresponding-Secretary, Mrs. John Tillie,  
 Toronto.  
 Hymn.  
 Address, Rev. J. W. A. Stewart, Rochester, N. Y.  
 Collection.  
 Hymn.

PROPOSED AMENDMENT TO THE CONSTITUTION  
 OF THE W. B. F. M. S. OF ONTARIO WEST.

The following amendment to our Constitution is to be reg-  
 ularly proposed at the Convention to be held in Toronto,  
 and to facilitate a decision notice is hereby given of the sug-  
 gested change.

Points to be altered:

"Article III.—Any woman shall be held and deemed a  
 "member of this Society, who contributes \$1-a year to its  
 "funds; and any woman shall be a life-member, who con-  
 "tributes \$25 in one year.

"Rules of Life Membership.—When any person contrib-  
 "utes the whole sum, \$25, for a life-membership, it can be  
 "used for that purpose, and also for a special appropriation,  
 "such as the support of a student, Bible-reader, etc. When  
 "the amount is made up of smaller sums, contributed by  
 "different people, it can be used in only one of these ways.  
 "A life-membership cannot be constituted from the regular  
 "membership fees of the Circle."

It is proposed to omit the Rules of Life-Membership and  
 to alter Article III. to read as follows:

Article III. as proposed.—Any woman shall be held and deemed a member of this Society who contributes \$1 a year to its funds; and any woman may be a life-member who contributes \$25 in one year, or for whom that sum is given in special offerings. A life-membership cannot be constituted

from the regular membership fees of the Circle. Any life-member of Bands of the Foreign Missionary Society can, upon payment of \$15 additional in one year, become a full life-member of the Society.

VIOLET ELLIOT



CANADIAN BAPTIST MISSIONARIES AT CONFERENCE.

### "MY DAUGHTERS."

II. CORINTHIANS, 6: 18.

Sisters in Christ, of every age,  
Ye who in work for Him engage,  
Behold inscribed on truth's fair page  
This Name divinely given.

"Daughters of the Almighty God,"  
Your feet with gospel peace are shod,  
Ye tread where Christ your Saviour trod;  
And He your labor owns.

How worthless is all earthly fame!  
All worldly titles seem so tame  
Compared with this majestic name,  
Which God on you bestows.

By patience, zeal, and tender care,  
By all the power of faithful prayer,  
By willingness the cross to bear,  
You own the name He gives.

By light received from heaven above,  
By ceaseless ministries of love,  
By gifts and deeds and life you prove  
That you His "Daughters" are.

Since He from whom all blessings flow,  
On you doth this great name bestow,  
May you into His likeness grow,  
And spend your lives for Him.

T. WATSON.

Colborne, Sept. 4th, 1897.

### THE HINDU REVIVAL.

A short time ago I noticed the above heading over a letter in an Anglo-Indian newspaper telling of some strange doings in North India. It seems that two little girls, aged respectively 8 and 6 years, are being taken about by interested Brahmans, who declare them to be incarnations of the goddess Kali or Durga. This goddess is a blood-thirsty creature, and she is usually represented adorned with a necklace of skulls. It seems that the present religious excitement began at Sialkot in the Punjab, and the girls were taken in procession from there to Faridkot, Amritsar and Lahore. They were accompanied by a long procession that kept shouting the praises of the goddess. At Lahore hundreds of devotees were said to be swarming round the building where the girls were, and shouting from time to time, "All hail to our mother Durga!"

The correspondent says, "Several men, carried away by their religious frenzy, were alleged to have cut off their tongues as a sacrifice to Durga or Kali, and it is now stated that eighty-four men in all at Sialkot, Faridkot, Amritsar and Lahore have performed this act of devotion, and that in every case their tongues have been made whole by Durga Mai, who dwells in these little girls. The piece cut off is not rejoined to the

maimed tongue, but a fresh piece grows in place of the severed portion. A Brahman in the crowd told an unbeliever that there was no trickery, and as a case in point said that while these children were at Faridkot, some devotees performed the sacrifice, and the Rajah, on hearing of it, was so annoyed, that he ordered the man to be thrown into jail; but when the devotee's tongue was miraculously made whole, he, the Rajah, released the man and ordered that all honor was to be paid to these little children while they remained within his territory." Instead of the correspondent's comments on the above, I shall add some remarks by the correspondent of the *Hindu*, a paper published in Madras by Brahmans.

"The tongue-cutting mania is holding now-a-days an irresistible sway over a large section of the Hindu population of the Sialkot District. There is a plentiful crop of tongue-cutting cases. The goddess has a peculiar liking for human tongues, and the greater the number of tongues that are offered to her, the more pleased she becomes with the people. It is probably on this supposition that a number of tongues have been sacrificed to her. But there is yet hardly any visible mark of her pleasure. Perhaps she demands more tongues. The people can, however, ill afford this pastime for her, and some of them have grown sceptic as to her boasted divinity. *The men who cut their tongues in a fit of fanaticism are lying in an unconscious condition in hospitals, the Devi (goddess) having failed to effect a cure. The mania, however, remains unabated.*"

Such is Hinduism even in these closing years of the 19th century! Does India need the gospel of the grace of God?

JOHN CRAIG.

#### PICKET SHOTS FROM THE STUDENTS' VOLUNTEER CONVENTION:

Dr. Meyer took for his text, Isaiah 52: "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the vessels of the Lord. . . . He said that, "to every Christian is given a vessel of the Lord. Jesus trusts us with the honor of His name. Some are to bear this precious vessel in the home land and others away to foreign lands, but to each and all comes the same command, "Be ye clean." Clean in habits. Lazarus even after he was raised from the dead was bound hand and foot with grave clothes. He did not go to his home in those but was loosed from them, so we must cut loose from evil habits. We must be clean from worldly aims and ambitions. Clean in our appetites, clean from evil associations, clean from worldly pleasure." . . . If you want to dance, dance. If you want to play cards, play cards. If you want to go to the theater, go to the theater, but in the name of my Master put down the vessels of the Lord." . . . Sixteen years ago he gave God the iron ring of his will, and all the keys, but the one belonging to a little closet

in his heart, saying, "O Lord, I'll be so devoted in everything else, but I want to keep just this little one." Then the Lord seemed to be leaving him and he called him back saying, "Lord, I am not willing but I am willing to be made willing." At that God seemed to take the key, walk straight to that little closet and clean it all out, filling it with His love.

Dr. Schaeffler made a wonderful speech. He showed that the cost of a certain murder-committed in New York, was one hundred thousand dollars, besides a corpse at the beginning and a corpse at the end, while the cost of the conversion of one would-be murderer was only five dollars.

Friday afternoon we attended a meeting of medical missionaries, which was deeply interesting. Jesus was set forth as the first great medical missionary.

Dr. Grace Kimball, a graduate of Vassar, with a mission field in Turkey said, "My work is one an angel might envy." And we could imagine something of the relief her clear brain and firm, white, skilful fingers might carry to some poor wretched woman.

One said, "Destroy all the hospitals for the sick and insane in Cleveland, and take away all the doctors but one or two, and you would have a faint idea of the need of medical missions." They accept compensation when the patients are able to pay. Young doctors in this country have to wait for patients, there the patients wait for the doctors.

#### FAMINE IN SOUTH INDIA.

Officially it is stated that the Famine is over in India. I beg to bring before you the fact that in the Nellore District of South India we are right into a famine and no mistake about it.

I visited thirty houses the other day at the time of the evening when meals are generally prepared and found fires in two houses only. The people in the other houses, men, women and children went to bed with empty stomachs.

I then went to another village of fifty houses and found four with fires. As long ago as last August a woman who had been four days without food fainted in my compound.

Great numbers of people are living on one meal a day, some have one meal in two days, while others are days without food. Eating the fruit of the prickly-pear prevents starvation. There is a lack of water, most of the large tanks, or reservoirs are dried up, and so are many of the wells. I saw caste people the other day sopping up water from the bottom of a well and straining it through cloths. I said water, I had more correctly said, mud.

Many have left their homes and gone North in the hope of bettering their condition, but, alas, in a good many instances the wife and children are left at home to starve. See my children, cried a mother to me as she sat grinding some grain which they were greedily devouring as she ground it. There is no work, and so the means of earning a livelihood are gone. The prices of food grains are simply awful. Two years ago 21 measures of grain (ragi on which the people principally live) were sold for one Rupee. There has been a steady fall until it is now been sold at 7 measures for one Rupee, and very difficult to procure even at that. Fodder for the cattle is alarmingly scarce.

What is being done to help these suffering thousands?

The Collector of the District opened up works on which the needy might find work, but, the rates are such that only those in the direst straits will go to them. It is a pitiful sight to see nursing mothers, old men and women, and young children sitting in the broiling sun without a shade of a shelter. At some of the works food is given to the helpless, but as there is a strong prejudice against going to the "Kitchen," as these poor houses are called, few frequent them. The food is good, well cooked, and clean. For a population of 130,000 there are three such works. They are as a drop in a bucket. Many of the people have to go as far as ten miles, and many cannot go at all on account of the distance. I was in hopes "Famine-Relief Works" would be opened, but for some reason the Government seems reluctant to do so. To them must be the responsibility.

Through the kindness of the Christian Herald I was able to help some hundreds of people. Others in America have sent their subscriptions through the American Baptist Missionary Union thus relieving many more, but all of that fund is done and we have not seen the worst of the Famine yet. April, May and June have yet to come with the scorching, blighting, hot west winds. Then the sufferings of man and beast will be greatly increased and help will be the more urgently needed.

What can be done?

Much can be done if it is done at once. It does not take much to support a family in India. Rs. 6 per month is sufficient to support a labourer's family. Put this into American currency and we have about two dollars. As this is famine time, and famine prices prevail, say three dollars for a family, and who amongst you cannot give at least that amount especially when it is to help those in such dire distress as the people here are just now. The old and helpless can be fed. It will cost four or five cents to feed one person for a day. Your children can give five cents or ten cents very easily and so help the starving.

If the rains come in June next one dollar will go a good way toward buying seed grain, but one hundred dollars will go just so much further.

To help the able bodied I propose to have them dig wells. As you may not know, many of the out-caste people of India have no wells whatever and suffer a good deal in consequence. If you can send fifty dollars I can have a good well dug, and so you will be helping the people to earn their food in the famine time and be giving them a well for the future. You must live in the Orient in order to appreciate the value of a well. You may be interested to know that 25 cents will buy a good turban, and another 25 cents a cloth, and your Hindu is in full dress. For a female about the same amount will give a good cloth which serves as skirt, jacket and bonnet.

The people.

In this matter the religion of the people don't make any difference. I have helped Hindus and Mohamadans as well as Christians, still it may be of interest to some to know that in the mission field to which my work is confined we have a Christian community of more than 10,000, almost all from the poorest of India's poor. In the next mission field north of me, where Rev. A. C. Fuller is in charge, we have a similar number in equal distress. Adjoining these is Dr. Clough's field with greater numbers of Christians, and they are suffering also. These poor people are feeling the famine more

than any other class. May I be pardoned if I feel more especially grieved over these. Many are just rising from their low estate and now are losing all again.

For three years things have been getting worse: now barren fields everywhere. The place is alive with people asking help and the sights that Julian Hawthorne witnessed last year in Central India are about to be witnessed here. I don't want to see them, but I have already had a foretaste. I have seen distress already that has made me weep. Once in a life-time is enough to see such suffering.

Some may read these lines impatiently and wish they were not bothered about such matters. It is unpleasant no doubt, still it is more unpleasant to have to see it at one's own door, and it is still more unpleasant to be unable to render assistance.

Subscriptions may be sent to Mr. E. Coleman, Treasurer, A. B. M. U., Tremont Temple, Boston, Mass., U. S. A., designated "Special Famine Fund" or to Rev. A. P. McDiarmid, Treas. Canadian Baptist

Mission, Howland Ave., Toronto.  
Will those who have already sent in their subscription kindly accept our thanks for the same.

Most sincerely,  
Geo. H. Brock.

#### CANADIAN BAPTIST MISSIONS CONFERENCE, IN COCANADA.

The 21st annual meeting of the Canadian Baptist Missions Conference was held in Cocanada, from Jan. 27th to 31st inclusive.

The weather was perfect—cool and bright—and in spite of the fact that famine and cholera had been at their cruel work on the field since last we met, the Mission had been wonderfully blest with spiritual increase, and all the missionaries assembled with hopeful and strengthened hearts.

As the Conference was celebrating its 21st birthday, all felt that it would be specially fitting to place our veteran in the chair, and so Rev. R. Sanford, of Vizi anagram, was appointed thereto with acclamation, and installed with due ceremony. Mr. Sanford embraced the opportunity to congratulate the Conference on having attained its majority, and hoped there were still many years of service before us as a Conference.

Every day's proceedings were begun and ended with a devotional hour, those seasons of prayer, fellowship and praise which are the feature of our Conferences and the secret of their strength, and whose tone is so true and whose influence so lasting, that it permeates even unto the business of the mid-sessions, and elevates what might otherwise be weary details into matters of vital interest pertaining to the progress of the Kingdom. The key note of the meetings this year seemed to be consecration, and this note rang out in every hymn, breathed in every prayer and flavoured every speech. We were privileged to have with us as guests, Mrs. Constantine, missionary in Smyrna, and Miss Orlebar, of the Indian

Y. W. C. A. At different times during the meeting our sisters addressed us concerning the blessedness of the life "hid with Christ in God," and once, by special request, Mrs. Constantine gave us an account of mission work in old Smyrna. Although the inhabitants are nominal Christians, being adherents of the Greek church, they need reviving, and Mrs. Constantine and her associates were permitted to do much good work there in spite of opposition and even some persecution at first. It seemed like reading the last chapter of an old romance to hear of the Lord's work being revived in the city of Rev. ii : 8-11.

Station reports were, as usual, an interesting, and profitable exercise. The work has received during the year a new impetus on every field ; the terrors of famine have only served to turn the hearts of men to their Creator, and numbers are turning to the Lord. The report from every Station was bright with hope and expectation of greater things. Among the Christians self-support is receiving earnest consideration, and here and there is demonstrated as an actual accomplished fact, while in many villages a good beginning has been made, and congregations are giving stated sums toward the support of pastor or teacher.

On the Maritime Mission fields there is such an increase as has not been for years, especially from the higher castes.

The returned missionaries, Messrs. Craig, Davis and Higgins, gave us their "Furlough Impressions" of things in the dear home land. The three gentlemen had the same thing to tell in their different fields of observation : Mr. Craig, in Ontario, Mr. Davis, in Manitoba, and Mr. Higgins, in Nova Scotia, all spoke of an increased interest in our work on the part of home churches. The interest in Manitoba has crystallized into good works as every one knows, and Mr. Higgins said our great hope for the future lay in the Mission Bands, which are doing splendid work.

We expect to have in the next generation a whole denomination of missionaries, home and foreign in Canada. Mothers, see that all your girls and boys belong to the Band.

Mr. J. E. Chute, of Akidu, read a paper on "The Correlation of the Temporal and Spiritual in missions," which drew forth an interested discussion from the brethren as to how much temporal aid should be given in connection with our work, and to whom. The general thought seemed to be that it was right to help any one who needed it, Christian or heathen, that is, if one has the wherewithal ; and inasmuch as we are not proselytizing people, if we can win some to an honest faith in Christ by giving them temporal aid, it is perfectly justifiable to do so. This is the chief *raison d'être* of medical missions.

One of the evenings was devoted to the interests of the Timpany Memorial School. The report of our faithful and well-beloved Principal, Miss Folsom, showed that a good spiritual influence had been abroad in the school during the year, and some of the boarders (all girls), have been converted. We cannot but be aware of the great blessing these girls may be when they return from the school, having met Jesus there, to their homes, which are not often real Christian homes. They often get their first true impressions of God and holiness in the school, and we hope are shining lights when they leave us. The school is doing a splendid work for Christ, and for this reason, as well as for the true though limited education it imparts, deserves the hearty support of all Baptists at home.

There was also a religious meeting held for the English-speaking native gentlemen of the town, which was well attended. Messrs. Morse and Hardy addressed the meeting in English.

On Sunday morning a bible class was led by Mr. Priest, followed by Telugu service, the sermon being preached by Mr. Morse of Bimlipitam. In the evening Mr. Guilaon of Vizianagram preached the Conference sermon from II. Chr., 20 : 15. "The battle is not yours, but God's." The message was peculiarly fitting and couched in the speaker's earnest, vigorous language it was a word of cheer and assured victory over foes without and foes within.

On Monday afternoon good-byes were said as our maritime friends left us. And so ended the Conference—a time of strengthening, deepening, rejoicing.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High, . . . to show the Lord is upright ; He is my Rock, and there is no unrighteousness in Him."

K. S. McL.

#### NOTES.

The Conference was heartily invited by the President to meet in Vizianagram next year—and the invitation was as heartily accepted.

The converts of the two missions represent this year every large division of caste and non-caste—Brahmin, Shudra, Mala and Madiga. For "He hath broken down the middle wall of partition between us."

Mr. and Mrs. Churchill of Bobbili leave on furlough this year. *Bon voyage* and a safe and speedy return !

We were glad to see the two new missionaries from Nova Scotia, Miss Archibald and Mr. Hardy, and rejoiced that they began their missionary course right well, that is—by coming to Conference.

A "welcome meeting" was held the evening preceding Conference in the Mission House. Singing and general conversation were the two main items on the programme—the latter especially appreciated and enjoyed.

The children came too to Conference—12 strong, and once more the old compound was enlivened by the flitting forms of our bonnie little "nephews and nieces."

Two groups were taken before Conference broke up. One of the "grown ups" and one of the children. Mr. Laflamme was the successful artist. The children's group is charming.

The new Girls' Boarding School building in the Davis Memorials Compound presents a fine and artistic appearance and is commodious, as a number of ladies who lodged therein at Conference time can testify.

Several new hymns for Conference use have been brought from over the seas by Messrs. Higgins and Hardy.

With our four mission boats, the "T. S. Shenston," "Canadian," "Good Tidings" and "Elizabeth," we boast quite a fleet engaged in the service of the King of Kings.

If any one wants to hear good congregational singing, come to our Union Conferences.

There are three family "compacta" at work now in the Ont. and Que. Mission, and one in the Maritime. These noble houses work the fields of Chicacole, Yellamanchili, Tuni, Samulcotta, Akidu and Vuyyuru. Who knows and can trace the connecting links? Those who are "up" in mission matters, tell!

Amid all the joy of Conference it was with a tinge of sadness that we remembered our sister, Mrs. McLeod, who had been one of us so often. The memory of her sweet, cheerful face and gentle manner is with us yet. She has joined the band of our workers on the other shore, and we cannot wish her back for she is "with Christ which is far better."

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## Work Abroad.

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### WORK AMONG WOMEN.

One of the lessons which the past year has taught is that "here we have no continuing city"; another, that the Lord desires the heart to be free to serve in any place and in any capacity He may choose.

Early in '97 it seemed good to the Holy Ghost, and to the brethren and sisters assembled in conference, that upon Miss Simpson's departure for furlough I should come to Cocanada to engage in zenana work until her return. Accordingly in the middle of June I bade farewell to the loved work in Vuyyuru and came to this place.

In reviewing the past year, with a view to recording what the hand of God hath wrought among the women with whom my assistants and I have come in contact, I have been led to write a brief account of some of the most striking manifestations of His power.

In Vuyyuru we had a beautiful illustration of this in Catherine, the youngest of the three Bible-women, who, at the time of her entrance upon the work in '96, was so painfully timid as often to return in the evening, not having had courage to utter a word of testimony. The transformation was wrought by the Spirit through the Word of which she was a diligent student—often rising so early as four o'clock for the study of it, the result being that, in fulfilment of Christ's words, "the truth shall make you free," she was freed from embarrassment, her tongue was loosed and her lips now show forth the praise of God.

Not only in her, but through her ministry the grace of God was manifested in others. One of the happiest little family circles I have met among our Telugu Christians was in Catherine's own village, where, in a most dilapidated house, rendered so by the flood which visited that district, I found three sisters in Christ whose faces really shone as they repeated passages from God's Word which Catherine had taught them, and which had been their stay during a visitation of sickness and want. How precious was the testimony of one of them to the power of God's Word to expel from the mind evil thoughts!

Among the outcast of the land has the working of God been more apparent. The public profession of faith in Christ by baptism of the women in the village near Vuyyuru, of whom we wrote last year, gave us much joy. My last Sunday in Vuyyuru was gladdened by the baptism of two for whom much prayer had been offered. One of them was a woman who had been "a sinner, cast off by relatives, despised by heathen certainly no better than herself, but whose sin had never come out, weakened by disease, homeless, with no shelter but that afforded by the pials of some of the more kindly disposed. Perhaps in the past year we have seen no more touching exhibition of the marvellous love of God than in the case of this woman, shunned and despised by the world, and even so-called Christian society, but whom He so graciously received into His own family and exalted to sit with Him in the heavenlies.

Another incident beautifully illustrates the Good Shepherd seeking the lost sheep.

About thirty miles distant from Vuyyuru is a sacred bathing place, to which multitudes resort yearly to bathe in the sacred waters of the Kistna, and at the same time make offerings of rice, etc., to their deceased relatives. Last year we were in camp near this place at the time of the bathing festival. Night and day the tinkling of the bells of the onen, mingled with the shouting of the drivers, filled the air, as in one great procession the carts passed by conveying hundreds to the place where, according to their mistaken idea, they were to receive remission of sins. One morning, upon returning to the tent, I was requested to go to a woman who, so nearly as I could learn, possessed symptoms of cholera, which

was prevalent in that region. I confess to having felt some diffidence about going into the vicinity of this dread disease, and instead of doing so sent a cholera mixture. In a short time a second message came requesting my presence, and with it to my mind the thought, "What would Jesus do?" At once I started, taking with me further remedies. Upon reaching the house my fears as to cholera were allayed, and Jane and I set to work to do what we could to relieve the poor woman, who was suffering intense pain. When our patient became easier she told us her story. She had come from a village near Vuyyuru, a distance of more than thirty miles, for the purpose of bathing in the Kistna, and had brought, together with rice to offer to her deceased parents, two annas, as a fee to the officiating Brahmin priest for the performance of the rites connected therewith. We spoke to her of the Good Shepherd who came to seek and save the lost, whereupon she asked, so eagerly, "Did He ever seek me?" We assured her that He had patiently followed her, and now at the last stage of her journey had in mercy smitten her with this distressing sickness in order to prevent her performing a rite which brought no merit and was in the highest degree displeasing to Him, that he was even then waiting to receive her into His fold, and had sent us to invite her to enter. She was impressed, and promised not to continue her journey. We saw her several times afterward, when she assured us that she was believing in Christ, and to convince us of her sincerity said that the rice designed for the departed had been cooked and eaten, and that she had given the two annas to her little nieces with which to buy "gazulu" (glass wrist ornaments). She afterwards visited me in Vuyyuru and brought me a present of some eggs. She still affirmed that she had believed in Christ, and I am told that she is a shining light and is now desiring baptism.

Was it not wonderful how God arranged that meeting, so far away from home (note her home was but seven miles from Vuyyuru), and at such an opportune time!

(On coming to Cocanada I found a band of co-laborers, "whose hearts the Lord had touched," some of whom had long been engaged in proclaiming the Gospel to women in the Cocanada zenanas.

Upon the occasion of the Victoria Diamond Jubilee celebration in June, in place of more expensive pyrotechnics, a device in fireworks was substituted by the missionaries. Strips of cloth were wound into balls, which were allowed to soak in kerosene oil for a day or so. On the evening of the celebration these were ignited, and for a time the compound was most brilliantly lighted up, as the flaming balls were tossed about by the natives. I could not expel from my mind the thought that the town of Cocanada much resembled these balls before igniting. Through years of faithful seed-sowing many

of the womep, at least, of Cocanada have come to know the Gospel, but, as before igniting the balls gave no light, although saturated with a most inflammable substance, so it seemed to me that Cocanada only needed igniting by the fire of the Holy Spirit to kindle a great conflagration and liberate many from the fetters of associations and customs which, now that they have learned the truth, are so galling, but which they feel powerless to shake off.

Realizing that the work must begin in my own heart and in those of my fellow-workers, a series of meetings were held, in which the subject, "the Holy Spirit," was prayerfully discussed, with the result that the missionary, at least, emerged from a cloud which had settled upon her some months before, while others of the workers claim to have been richly blessed. A class, to meet once a week for the study of God's Word, was formed. The study of the "Life and Epistles of Paul" has been attended with great interest, and our hearts are cheered by evidences that the women are using in their work many of the passages which have been brought to their notice in this way. Each one is provided with the whole Bible, and we believe that no worker can do efficient work with anything less than the whole Bible, which should always accompany him or her into the battle.

Since "judgment must begin at the house of God," and the progress of the Kingdom is retarded by the inconsistent lives of professing Christians, I have sought much to be used in the quickening of the spiritual life of the Christian women who meet each Sunday afternoon for the study of the Word. May every life be wholly surrendered! The attendance at Sunday School of Christian men is also encouraged, and, with a view to the raising of the family altar in each home, a branch of the International Bible Readers' Association has been organized recently.

We praise God for increased faithfulness on the part of the teachers in the Sunday School. Sunday School Day was observed, when some three hundred children from the seven Sunday Schools of the town assembled in the chapel, each school carrying a banner bearing a text, the repeating of which in unison and singing of a hymn by each school formed not the least interesting part of the exercises. Mr. Lafamme addressed the children from the words, "I am the Door," illustrating his remarks by pictures. The impression made by this service on the caste girls, at least, will never be erased. Several could afterwards repeat all the texts, remembered all the hymns sung and much of the address.

I consider one of the most interesting and promising features of the work in Cocanada to be the Caste Girls' School, which Miss Simpson was instrumental in opening. Some who have left the school continue the study of the Bible in their own homes under the direction of

Miss Gibson, while other members of their families exhibit much interest. Some have gone away to other towns carrying with them the good seed, which in some cases we have reason to believe has been disseminated through their instrumentality. Others in the school give evidences of the new birth and are exhibiting a bold missionary spirit, even inquiring of ladies whom they meet in the street if they love Jesus. Miss Gibson has charge of the Sunday School.

It has been my privilege to visit some of the zenanas visited regularly by the Misses Gibson and Beggs, and formerly by Mrs. DeBeaux, and to find in their seclusion those who through their faithful teaching are without doubt trusting in Jesus.

Of the members of our staff of assistants, Mrs. DeBeaux has left the work, although her interest has not lessened, and, being possessed of a real missionary spirit, often visits her former houses, where she is gladly welcomed by the women who have learned to love her.

Cassie's work has been interrupted by family cares.

Maha Lakshmi and Miriam have been enabled to work with but few interruptions throughout the year. During the latter half of the year Chinnamma, up to that time a member of Miss Baskerville's Training Class, has, at her own earnest request, been permitted to work with us, though not at Mission expense.

The statistics for the year are: Houses visited in Cocanada, 1,363; visits made, 1,863; women spoken to, 6,354; new houses, 20; visits made to villages, 92; women addressed in villages, 1,663; children, 396.

The record of my own work is as follows: Number of days spent on tour on the Vuyyuru field, 38; villages seen, 35; children's meetings conducted, 35; meetings for Christians, including women's meetings, general services and Bible Classes with workers and others, 104.

Since coming to Cocanada, one week has been spent on tour. The mornings of four days in each week, with some exceptions, have been occupied in teaching Bible-lessons to four classes in the Caste Girls' School. The afternoons have been spent in visiting the zenanas, 232 visits having been made. The class for Christian women has been taught each Sunday afternoon; the Bible class for the workers on Wednesday mornings. Some time has been spent in the Eurasian community, in one section of which a cottage prayer meeting is being carried on.

A. MURRAY, *Missionary.*

## WOMAN'S WORK ON THE AKIDU FIELD.

### MISS STOVEL'S BIBLEWOMEN.

Tota Maryamma's home and work are on the extreme south west boundary of the field. She has taught the Christian women in the village in which she resides, and

told the Story of the Cross to the heathen women there and in four other villages. Not long ago I spent ten days with her, and in one village we had been speaking to a crowd of women about two hours, when, as we were to go, a woman said, "Are you not going to pray?" Being quite wholly a heathen village I had not thought of prayer. The only time I had ever attempted it under such circumstances there was so much giggling and fun, that I had not had courage to try it again. Of course I did not take us long to comply with this request, and every head was reverently bowed and every voice hushed until the prayer was ended. When I inquired as to where they had learned about prayer, they said Maryamma always prayed with them. In another village, a woman on the edge of the crowd said, "Tell about the rich man and the poor man who begged at his gate, and the dogs licked the poor man's sores." Seeing that she knew the story, I said, "You tell it, we will all be very glad to hear," so she told it, and told it well, dwelling especially on the angels coming to carry Lazarus to the Heavenly place, in contrast with his miserable life here. Then turning to the women she said, "are not our lives one long tale of hardship, is it not a constant struggle for enough to eat and drink and wear, and at the end, what? indeed, how many of us have cared about the future at all? but now, as for me, I mean that the angels shall come for me when my turn comes. I have decided to be a Christian and have given in my name for baptism."

This from her, made a great impression. We learned that she had come from a village near Vuyyuru, that she was then visiting her sister, and speaking of this visit herself, she said, "My chief thought in visiting my sister now, is that I may persuade her to be a Christian also," and she added, "won't you come and talk with her in her home, away from the crowd."

While not neglecting the work among the unsaved, we have remembered the word of Jesus—"teaching them to observe all things whatsoever I commanded you," and Lizzie's work has been largely among the Christian women. Most of the "sermon on the Mount," Luke xv., Matt. xxv., James iii., 1 Cor. xiii., the ten commandments, the Lord's prayer, and the 1st catechism, are among the things she has taught them to recite, and in addition to these a new hymn monthly, and a lesson from the pictorial "Life of Christ," or from the "Old Testament Picture Stories." This is the second village Lizzie has taught in this way, and now she and her husband have been moved to another village, and she is doing much this same work there and in a village close by, and is also telling the old, old story to the heathen women in both.

Shantamma's work resembles Lizzie's in that it is among Christian and heathen women. The only differ-

ened is that Shantamma manages to get heathen as well as Christian women to memorize the lessons set, and more than once, women who have thus learned the Scripture have come out on the Lord's side.

Annamma, the oldest worker on the staff, has (owing to family troubles) been out of the work most of the year, thus leaving Deborah and Ellamma the only workers giving their time exclusively to work among the heathen. Their efforts were confined to Akidu and the near villages, except as one or other of them toured with the missionary. In Akidu every house of every caste except the Komatis and Brahmins are open to us, and we have now a larger number of Brahmin houses than ever before.

Ellamma has left the work and gone back to Mrs. Craig as ayah.

#### TUNI.

In the Book and Tract work, Mr. Priest gives the following:

"On one of the outlying villages as we were preaching in front of a Brahmin's house, I caught sight of a young Brahmin woman hidden behind the door evidently listening with much interest. As we were leaving she came out and with great eagerness asked for a copy of 'The Angels' Message,' a small gospel booklet, and a gospel portion. How she had heard of the little booklet I don't know. Having paid the price she went off with her books very happy."

### Work at Home.

**ELGIN.**—The Fourteenth Annual Meeting of the Women's Baptist Mission Circles of the Elgin Association will be held at Dutton Church on Wednesday, June 1st, 1898, commencing at 10 a.m. An interesting programme has been prepared.

**GUELPH.**—The annual meeting of Circles and Bands of Guelph Association, will be held in Berlin, on Tuesday afternoon and evening, 7th June. Among those to take part are Mrs. Lillie, Toronto; Mrs. Hill, Guelph; and Miss Walker, Tavistock. A full programme will appear in the *Baptist*. Will all Circles and Bands please send delegates, and churches in which are no Circles send representatives, and come praying that God's blessing may rest upon our gathering.

B. C. WARREN, *Director*.

**NORTHERN ASSOCIATION.**—The annual meeting of the Mission Circles and Bands, will be held in Burk's Falls, June 15th, afternoon and evening. All Circles and Bands are requested to send delegates and reports. Interesting and profitable meetings are expected.

MRS. R. CUMMER, *Director*.

**OXFORD AND BRANT.**—The Woman's meeting in connection with the Oxford and Brant Association will be held with the Park church, Brantford, on afternoon and evening, June 14th. In the afternoon "The Ideal Circle" will be discussed in three short addresses, followed by a brief conference. Mission Bands will have a place on the programme, and Miss Simpson will be there with her curios and will tell of the work in India.

The evening session promises to be especially interesting and inspiring. Mrs. Holman will speak on some phase of Home Missions, and there will be an address on Foreign Missions. All the churches in the Association are cordially invited to be represented.

DORA GOBLE, *Director*.

**MIDDLESEX AND LAMBTON.**—The annual meetings of the Mission Auxiliaries of this Association will be held on Tuesday, June 7th, 1898, in the Baptist Church, Poplar Hill.

The opening session will commence at two p.m. In the evening a public meeting will be held at 8 o'clock. Good programmes are being arranged for both sessions, and an interesting and profitable time may be expected. A question drawer will be conducted in the afternoon by one of the ladies when all questions, handed in, respecting the work will receive due attention.

All Circles and Bands will kindly send delegates to these meetings with brief reports of the work of the year, and churches, where no circles exist, are cordially invited to send representatives.—E. PARK, *Director*.

**WESTERN.**—The Annual Woman's Meeting of the Western Association will be held at Rodney, June 14th. We would like to see women from every church in the Association at this meeting. Miss Rogers will speak to us on Foreign Missions, and the Home Mission Board will send a representative to speak on Home Missions. A profitable time is expected.—F. M. ILER, *Director*.

**OWEN SOUND.**—The annual meeting of the Owen Sound Association of Circles and Bands will be held at Paisley on 15th June. Programme will be published in *Canadian Baptist* with Associational programme.

MRS. JAS. WALKER, *Ass't Director*.

**NIAGARA.**—The annual meeting of the Women's Mission Circles of Niagara and Hamilton Associations will be held (D. Y.) in Queen St. Baptist Church, St. Catharines, May 31st.

MARY P. WALKER.

**NORFOLK.**—The annual meeting of the Mission Circles and Bands of the Norfolk Association will meet with the church in Boston on June 7th, afternoon session com-

mencing at 2 p. m., and the evening session to begin at 8 o'clock. Good, profitable programme for both meetings are in preparation. Verbal reports from all Circles and Bands will be called for during the afternoon meeting. All Circles and Bands are urgently requested to send delegates. It is expected that one of our returned missionaries will be present in the evening to address us on Foreign Missions. A most cordial invitation is extended to every woman in this Association.

Mrs. L. C. BARBER, *Director*.

LINDSAY.—Our Mission Circle held its annual meeting on April 5th, at which we elected the following officers: President, Mrs. J. W. Anderson; Vice-President, Mrs. T. Mimms; Treas., Mrs. P. White; Sec., Mrs. L. S. Hughson. Mrs. Whiteside, who has been President for several years, requested that she might be relieved of the office this year, and as it was her wish we elected a new president. Mrs. Myrton spoke a few words in behalf of the Circle or our appreciation of the faithful services rendered to our Society by Mrs. Whiteside. The Circle then rose and sang a verse of "Blest be the tie that binds." Mrs. Whiteside then replied in a very feeling manner, expressing her good wishes for the future of the Circle and its new President. We have had especially interesting meetings during the past year; general missionary topics have been discussed. Three life memberships have been sent from our Circle—two for the Foreign, Mrs. G. W. Matthews and Miss Maude Whiteside, and one for the Home, Mrs. H. G. Whiteside. Three new names have been added to our roll. In November our annual thank-offering meeting was held at the home of Mrs. T. Ellis. Several papers were given on the work of our different fields. An offering was taken of \$8.65, which was sent to Home Missions. At the close of this meeting refreshments were served by Mrs. Ellis, and a social time was spent together. At the close of our annual meeting we also spent a social time together; refreshments were served by the ladies who prepared the programme. We begin a new year hopefully, and pray God will give us a blessing in this little corner of His vineyard.

B. L. HUGHSON, *Sec.*

#### NEWS FROM CIRCLES.

A Home and Foreign Mission Circle was organized on April 13th in connection with the Alborough Plains Baptist Church, with the following officers: President, Mrs. Rev. M. P. Campbell; Vice-President, Mrs. J. D. McColl; Sec., Miss Graham; Treas., Mrs. D. McColl; Agent for LINK, Miss Anna B. Hillman; Agent for *Visitor*, Miss Annie McLeod.

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

*Receipts from March 16th to April 16th, 1898, inclusive.*

FROM CIRCLES.—Oshawa, \$3; Toronto, (Jarvis st.), \$20.75. Toronto, Jarvis st., \$23.43; Toronto, Jarvis st., Young Women, \$2.77; Hamilton, James st., \$34.15; Hamilton, James st., completing life membership fee for Mrs. William Somerville, Senr., \$9.75; Delhi, \$2.25; Port Perry, \$2.42; Sidney, \$12; Toronto, Walmer Road, \$15.25; Toronto, Walmer Road, \$63.65; Palmerston, \$4.60; Wilkesport, \$4; Wyoming, \$12.12; Peterboro' Murray st., (\$8.06, Thank-offering), \$22.82; Campbellford, \$5.50; Norwood, \$2; Wolverson (\$2, special, for Coanada school), \$6.75; Westover, \$9.25; York Mills, \$3.20; Burk's Falls, \$2.15; Gobles, \$3; Chatham, \$3.83; Port Hope, \$12.70; Tiverton, \$5; Toronto, Parliament st., \$7.30; Wlarton, \$5; Listowel, \$3.45 Second Markham, \$1.50; Toronto, Bloor st., \$1; Toronto Y. W. Auxiliary, \$7; Galt, \$4.60; Heepeler, \$3.15; Ingersoll, \$4.83; London, Maitland st., \$4.93; Scotland, \$4.40; Hay View, \$1; Broke, \$6.60; Fort William, \$6; Toronto, Sheridan Avenue (\$4 life membership), \$10.62; Wingham, \$3.47; Aylmer (\$3.80, life membership), \$24.95; Cheltenham, for Siddia Joseph, \$19.80; Forest (87 cents Thank-offering), \$2.02; Gladstone, \$4.50; Owen Sound, \$5.17; Sarnia (\$2 special), \$11.25; Sarnia Young Ladies, \$1; West Toronto Junction, \$3.52; Thorold, \$3; Uxbridge, \$2.15; Villa Nova, \$10.42; Brampton, \$4.50; Calvary, \$5; Doe Lake, \$2; Gilmore Memorial Church (\$4 Thank-offering, \$26; Life membership fee for Mrs. G. W. Mann), \$40; Hagersville, Thank-offering, \$2; Hamilton, Victoria Ave., \$3.80; Lakefield, (\$1 special), \$9.15; Lindsay, \$8; Petrolia, \$7.37; Toronto, First Ave., \$10.40; Whitby, \$2; Brownsville, \$4; Bobcaygeon, \$2.50; Haldimand, \$2.15; Howick, for Dr. E. G. Smith's Dispensary, \$2.55; Houghton, First, \$5; Lakeshore, Calvary, \$12.60; Onondaga, Second, \$3; Peterboro', Park st., \$3.50; Pickering, \$2; St. George, \$12.30; Sarnia Township, \$3; Stratford, \$9; Harrow, \$5.19; Stouffville, \$2.60; St. Catharines, Queen st., \$10.40; Walkerton, \$3.77; Georgetown, \$3.85; London, Adelaide st. Young Ladies, \$25; London, Egerton st., Y. L., \$7.25; London, Adelaide st., \$16; London South (\$3.47, special coll.), \$10; Port Colborne, \$3; Simcoe Y. L. (\$2 Thank-offering), \$5; Stuyver, \$1.55; Tillsonburg, \$5; Waterford, \$12.15; Port Arthur, (\$4 for Bina Mission, and \$4 for Dr Smith's Dispensary \$8; St. Catharines, Lyman st., (\$1.70 special coll.), \$7.70; Teeswater, \$1.45; Toronto, Beverley st. (\$17 for Garsala Abraham), \$28.77; Toronto, Western Church, \$7.58; Woodstock, Oxford st., \$2.90; Woodstock, First Church (\$6.45 from mite boxes), \$26; Belleville, \$5.50; Burgoyneville, \$6.75; Boston (\$5 special), \$15; Colchester, \$2.08; Courtright and Moore Centre, for Bible-woman, \$8; Fonthill, \$3.50; Hamilton, Wentworth st. (\$1 special offering), \$7.97; Mount Forest (\$6.35 for Bolivia Mission, and \$2.65 for Dr. Smith's Dispensary), \$19.48; Beachville, \$3.37; Barrie, \$4.45; Daywood (Thank-offering, \$2.30), \$7; London, Talbot st., \$18.05; Toronto, Dovercourt Road, \$3.05; Salford, \$5.41; Acton, \$4; Cheapside, 65 cents; Pine Grove, \$2; Toronto, College street, \$10.10; Windecker, \$1; Brantford, Calvary Church, \$6.50; Euphemia Church, \$4; Meaford, \$1; Beamsville, \$6; Brooklin, \$3.15; Burtch, \$5; Cramah, \$3; Guelph, Trinity Church (\$1 special), \$6.50; Malahide & Bayham, \$5; Norwich, \$5; New Sarnia, \$4.62; Reaboro' (\$1 special, and \$1 a Thank-offering), \$9.90; St. Mary's, \$2.55; Simcoe, \$7; Simcoe Y. F. (50c additional Thank-offering), \$1.50; Fleshton, \$1.30; Paris, \$13; Brantford, Park Church, for Miss P. Beggs, \$35; Decewville, \$4; Hillsburgh, \$1.65. Total, \$1,047.96.

FROM BANKS.—Hamilton, Wentworth St., for Maddu-Kuri Annams, \$5; Boston, \$6; Port Perry, 60c; Peterborough, Park St., \$7.50; Port Arthur, for Nicodemus Gabriel, \$4.25; Claremont, for Bonu Jennie, \$17; Whitby, for

## CANADIAN MISSIONARY LINK.

Galanki Satanadam, \$11; Bracoelbridge, Y.W., for Samulcotta student, \$3; Bracoelbridge, Junior, for Samulcotta student, \$1.50; Toronto, Sheridan Ave., \$1; Wingham, \$1.25; Dixie, \$3; Lindsay, for Bonu Kruparati, \$12; Owen Sound, for Cheva Venkuchollan, \$25; Port Hope, (\$12.64 from mite boxes) \$13.16; Gilmour Memorial Church, for Lydia, \$8; London, Egerton St., \$3; Norwich, for Biblewoman, \$11; Petrolea, \$8.50; St. George, for Thuluru Esther, \$4.74; Westovar, \$2; Forest, Junior, \$2.30; Forest, Senior, \$3.10; Lobo, for Koti Nathan, \$4; Springford, \$3; Norwood, \$2.71; Walkerton, \$3.49; Brampton, for Gulla Annamma, \$12.50; Blenheim, \$2; Woodstock, (First Ch) \$10; St. Mary's Girls, for Burigi Bellema, \$6.19; Charlotteville Centre, \$2; Chatham, for Sumpara Davidasu, \$5; Oxford East, for Gudavalli John, \$10; Sarnia, (41 cents Thank-Offering) \$7.29; Townsend Centre, \$6; Toronto, Dovercourt Rd., \$1.71; Simcoe, \$6; Dundas, \$5.50; Georgetown, \$2.60; Toronto, Jarvis St., \$1.33; London, Talbot St., \$3.78; Brooklyn, \$2; Denfield, \$2.50; London, Adelaide St., Y.P., for Pabbarti David, \$10; London, Maitland St., \$2.40; Toronto, Bloor St., \$4.36; Guelph, Trinity Ch., for Sumpara Sundramma, \$10.20; Paris, \$8.91; Brantford, Park Ch., \$12.50; Decewsville, 50c.; Glamis, \$5.55. Total, \$305.92.

FROM SUNDRIES.—Guelph, First Ch., Junior Y.P.S.C.E., for Nava Ruth, \$17; Misses Isobel and Hattie Edwards, \$2.08; Special for Cocanada School Building, \$25; Binbrook Ladies' Aid Society, \$3; London, Talbot St., Y.P.S.C.E., \$2.50; Tiverton "Helping Hand" Society, \$1.90; "Link" dividend, \$25; One of the "Willing Workers," \$3; Mrs. St. Dalmas, Watford, \$1; Brantford, First Ch., Junior B. Y.P.U., (\$5 completing the amount for Thalla Saramma) \$13; Toronto (Beverly St.) Girls' Auxiliary, \$1.18; Ridgetown, Junior B.Y.P.U. for Ballkuri Mary, \$13.16; Mrs. T. M. Harris, Toronto, \$100; Special, Reaboro, 10c. Total, \$207.91. Total receipts during the month, \$1,561.79.

DISBURSEMENTS.—To General Treasurer: For regular work, \$508.83; Special Estimate for Samulcotta, \$41; Extras: Girls at Cocanada, \$24.50; Cocanada School Building Fund, \$25; Dr. Smith's Dispensary, \$8.55; Bolivia Mission, \$4. Total to General Treasurer, \$609.88.

HOME EXPENSES.—1,000 blank forms for Circles, \$2.50. Total Disbursements during the month, \$612.38. Total Receipts since May 1st, 1897, \$6,893.39. Total Disbursements for May 1st, 1897, \$7,516.25.

NOTES.—The amount of \$4.55, credited to Oxford St. Mission Circle, Woodstock, with the remittance last June should have been credited to the Collection from Oxford Braat Association and is now deducted from the receipts from Circles and added to the receipts from Collections.

CORRECTIONS: In the April "Link" in the list of receipts from Circles, the first item should read, "Guelph, First Ch., (\$8.56 Thank-Offering) \$13.90;" the item from Paris should read, "Paris, (\$8 Birthday Offerings) \$17. In the receipts from Sundries, York Mills S. S. class of girls should be credited with \$1.00, followed by the item, "For Engala Nokamma, an extra girl, \$4.60."

VIOLET ELLIOT,  
Treasurer.

109 Pembroke St., Toronto.

### MAY. B. M. U.

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

PRAYER TOPIC FOR MAY.—For Mr. Sanford, and Mr. and Mrs. Gullison, that their hearts may be made to rejoice by seeing the heathen brought to Christ.

### "WE WOULD SEE JESUS."

Oh, for one sight of the Master!  
One glimpse of the face Divine!  
I should scarcely heed the locutions  
That ever about Him shine.  
Only one look at the Master!  
Tho' it were but a moment's space!  
I could brave the wearisome way again  
With the memory of that face.

It would dwell in my heart for ever,  
Safe hid in its holiest shrine,  
Like a precious and sacred treasure,  
That was mine—and only mine.  
And at morning, and noon, and even,  
As I paused in mine upward pace  
To refresh my soul on her journey,  
I should think of the Master's face.

And I should forget to be weary  
But hasten upon my way  
With the thought, "If I press onward  
I may see it again to-day!  
I may see Him again—the Master;  
Who knows, in how brief a space?  
Another turn in the pathway  
May mean Home, and the Master's face."

It is not that I am weary,  
Dear ones, of you and of earth;  
Of the love, and the joy, and the sunshine,  
The songs and the innocent mirth;  
Far less of the sweet glad service  
He puts in my trembling hands;  
But my heart—it wearies to see His face!  
Oh, I think He understands.

I know that His eyes are holy,  
And that I am full of sin,  
And all unworthy to lift mine own  
To His and to gaze therein;  
But I know that He hath forgiven,  
I know that He died for me!  
And I think I should e'en forget myself  
In the one thought—"This is He."

Sometimes, 'tis but for a moment,  
Unbidden and unawares,  
There cometh this home-sick longing  
That I scarce know how to bear.  
One rush of unspeakable yearning,  
Till mine eyes with tears grow dim,  
And my whole heart aches for the Master,  
For one sight, one sight of Him.

Oh, Master, forgive—forgive me!  
Thou knowest these tears that start,  
Goad never a mist on the gladness  
Thou puttest within my heart.  
And having not seen, I love Thee,  
And can wait Thy time and place,  
But my heart will never be satisfied  
Till I see Thee face to face.

Not for one glimpse, but for ever;  
For ever at home with Thee.  
At home in the Father's palace,  
At home by the crystal sea.  
But in all Thy beautiful heaven,  
Will anything ever efface  
Or outshine one raptured moment  
The first, first sight of thy face.

EDITH GILLING CHERRY.

Shortly after writing the above lines, Miss Cherry was called in to see the Master she loved so well, and longed so unutterably to see. Her illness was only of three days' duration.

We are so glad to welcome new Bands into this work of Missions. The more we learn of this work the more interested will we become. Just now we may not be able to give very much, but we can pray, and we can try to interest others.

Those Tekhali Buildings are needed so much. Mr. and Mrs. Gullison who expect to live in this new Mission House, are both Life members of our W. B. M. Union. It would be splendid if we, the members of the Union, could pay for those buildings. An added membership would do it. If we could gain those uninterested women in our churches the building would be ours. Shall we try for it? We need to pray that the power of the Holy Spirit may rest upon our church members in respect to this work.

#### NEWS FROM OUR TELUGU FIELDS.

In a private letter from Mrs. Gullison, she mentions that they will probably go to Tekkali, as soon as the new missionary house is ready. Mr. and Mrs. Corey will have charge of Bobbili during the absence of Mr. and Mrs. Churchill. Our prayers for Mrs. Corey are being answered. In February she was touring with her husband, and says the change was doing her and the baby a great deal of good.

#### THAT NEW BUILDING.

Our Secretary says:—Last week the attention of the friends of our Foreign Mission work was called to a "Forward Movement" which is to find expression in the erection of a Mission House in Tekkali this year, to be completed before 1898 expires. The missionaries are a unit in their desire to see the work accomplished at once. We shall need it to be occupied in 1899. The land has already been purchased. The compound wall has been built, and some of the necessary outbuildings, as well as the foundation of the Mission House, well and truly laid. Nearly \$1,000 has already been expended and another \$2,000 is needed to complete the work already well in hand. The distance of the compound from the town is about one-eighth of a mile, situated admirably for the mission. The distance from the East Coast railway station is about four miles, which is called Nampada. The sea is only about two miles distant. Tekkali has a population of about 7,000 people. It is larger and more important as a mission centre than any other town between Chicacoole and Berhampton, which is a station of the English Baptist mission. Tekkali stands in the midst of a thickly populated district. Within a radius of four miles there are sixty villages. Mr. Sanford says: There can be no proper room for doubt that this place should be occupied as a mission station, and we are the people to attend to the matter." Here, then, is our opportunity. Let us seize it and make the most of it for the Christ of heaven. We can do it.

It would be a grand thing if our women would pray for this new Mission House. And we could do it if all the uninterested women in our churches would but give one dollar.

Miss Clark writes: "I feel that the work here now (in Chicacoole) is in a very interesting stage. The people listen so well, and so many seem almost ready to step out from caste and confess Christ. One woman has come lately from the mat-making class, and I think she is only one of the many that will come out in the street. A few evenings ago I was up to the washerwoman's village, and in talking to them said that a washerwoman had been baptized in Aukulatampara two weeks before. At first they were much surprised that one of their class could become a Christian, but after showing them that he did not have to give up his work, but only his caste, they began to see that what was expected of them was not so much as they had thought. It does seem strange that they think that when they accept Christ they must give up the work that they have always been brought up to do, and it is very hard to get this idea out of their minds. As I look over the past year my heart is full of thankfulness. I am very well and able to work every day among the people, and I do enjoy the work so much. I think I love it now more than ever I did."

A Mission Band was formed in New Glasgow, November, 1897. The membership is 26. Officers—President, Miss Nannie MacDonald; V. P., Miss Gertie Morrow; Sec., Treas., Maud Simons. Also a committee of management of six.

Miss Newcomb writes, Feb. 18th, while on tour with Mr. and Mrs. Morse: "To-day was spent in a village three miles away, where a suntha (market) was to be held. Each village has its special market day, and if one wishes to study heathenism in all its awful forms, and learn something of its baneful effects upon the people, here is a grand opportunity. . . . Coming from all directions were to be seen women carrying baskets on their heads, and men loaded in like manner, or with kakvedies which consist of bamboo poles, from each end of which a net-work of rope is suspended, and in these net-works their loads are placed, the kahvedy then being balanced on the shoulder. . . . Arrived at the Chatrain, near which, in an open space, the suntha is held each week, what a motley crowd was to be seen! Such a concourse of men, women and children, all pushing and pulling, scolding and fighting, in order that they might clear a space sufficiently large to spread their wares to the views of others. From far and near they came, bringing fish, grain, fruit, earthen pots, palm-leaf mats, seeds, roots, in fact anything used in this land; nor was the intoxicating toddy absent, and before the day was done we saw the accursed stuff was just as potent in this land to reduce men to a bestial state as at home.

On palm-leaf trays, pieces of cloth, or simply on the ground, each one spread his wares, and set up a little shop of his own. Then began the buying and selling, the bantering and fighting, until I soon realized the truth of what Nirsimhulu said to me as I was coming: "You will hear a big noise to-day." As we stood and looked at that mass of people, one felt need of the prayer—

"O, God of love, give us calm, pitying eyes  
And sweetest patience—let us also see  
The glory and the grace that underlies  
Each shapeless mass that waits a touch from thee."

Shapeless mass, indeed! How well that term applies

to these people; but thanks be unto the Father, He has shown us that but a touch from Him is needed to transform even such as these into chosen vessels unto Himself.

We had come to the suntha—why? Did curiosity lead us? No curiosity is satisfied in this regard, and one would fain escape from the sight of heathenism, were it not that we are sent to lift up the degraded, and bring light to those in darkness. It was not the most pleasant place to think of spending even a few hours, for the odor of fish, in all stages of decay, was almost unbearable. Then why had we come? Like those in that surging, wrangling mass, we had come laden, but not with earthly treasure, not with anything money could purchase, but with the message of life for a lost and guilty world. Just a few rods from the crowd we took our stand, protected somewhat from the sun by the friendly shade of mango trees. Oh, the picture was sad, lamentably sad! There was that multitude wrangling over a few pies, the obtaining of which was their one object. No hope in the future for them, naught but darkness, dense darkness. Here, but a stone's throw away, they might hear of Him who is the Bread of Life, and Water of Life, and how to store up riches that would never pass away, and yet so few came.

Oh, how the missionary needs a firm unwavering faith in, and dependence on God! Had we leaned upon the arm of flesh to-day, heart sick we should soon have retraced our steps, to where we might at least have pure air and more quiet, though it may have been to give way to despondency, and wonder, if after all, we were not throwing our lives away, but, "Oh God, our eyes are upon Thee." "The battle is not ours, but God's." Thou hast led to this place, and here will we stay, rejoicing that Thine is the work and the might. When noon came we breakfasted under the trees, and while sitting there two Brahmin widows came near, the younger asking for medicine for the elder, who was an old woman, and seemed quite ill. Their shaven heads covered with a white cloth, and lack of jewels, told the story of disgrace, shame, cruel treatment, and slavery, because that by their sins their husbands had died. Mr. Morse told them he had no medicine with him for the body, and began to speak of the Heavenly Physician who can cure not only the body but the soul. They would not listen, and turned away to continue their pilgrimage to Bimlipatam, whither they said they were bound, there to bathe in the Bay of Bengal, and go to the Temple, situated high up on the hill behind the Mission house. Oh, it was so sad! Their lives are so dark, miserable and hopeless, and yet they deliberately turned from hearing of Him who loves them, and who yearns to give them true and abiding peace and happiness; but they would not; they would not listen, and perhaps never again will they have the opportunity to hear of Jesus.

By this time the people were beginning to leave the suntha, and as they passed along, many attracted by the music (for Mrs. Morse took the little organ with her), gathered round, when to them the Gospel was preached. To how many it was "a saviour from death unto life" we know not. The seed was sown, the results we leave with Him who sent us here.

Yours in Christ,

IDA M. NEWCOMB.

In Tent, near Polepilly,  
February 18th, 1898.

## Young People's Department.

### OUR SISTERS IN INDIA.

(To be recited by three girls, of different ages.)

FIRST.

I want to tell you about the little girls of India. When a baby girl is born in that country everyone is so sorry. Her papa hates the sight of his little daughter, and feels that his home is disgraced because she came into it. Many a poor mother has killed her little baby as soon as she found it was not a boy. If the baby girl is allowed to live, she has little to eat and nothing to wear for the first two or three years of her life. She has no toys to play with, and is knocked and kicked about by the men and boys of the house as if she were good for nothing. Her mother teaches her to pray to idols made out of stone, wood or mud, and to give them part of her food so that they will not be angry with her. Then she is taught to pray for a husband, for people in India think it is a dreadful thing if a girl does not get married. Our kind missionaries take these little girls into their schools, and teach them about Jesus. They have never heard of the dear Saviour who said, "Suffer little children to come unto me." They do not know of the beautiful Heaven, that He is getting ready for all who love Him. The money we put in our mission barrels helps to pay for these schools where the poor little girls may learn about Jesus. I am so glad I was not born in India, and I am so sorry for the little girls who have nobody to love them!

SECOND.

Girls in India cannot wait until they are old enough to choose their own husbands. When they are only babies their father often sells them to the highest bidder. He sometimes promises that they shall be the wives of men who are old, ugly and deformed, or even lepers. Often a little bride never sees her husband until the day she is married to him. Then he takes her away to his home where she has to live with her mother-in-law, and ever so many sisters-in-law!

A home in India is divided into two parts, one for the men and one for the women. The last is called a "zenana," and is never as comfortable as the rooms for the men. It has no books, pictures or carpets. The windows are so high up in the walls that nobody can see out of them. The little bride in her new home has to be a servant to everybody. Very often she cries herself to sleep at night, wishing for the mother who was kind to her, and for the old home where she could be a child once more.

Six millions of high caste women in these closed

zenas of India have never learned that each one of them has a soul that must live forever either in happiness or in misery. They are taught that their whole duty is to obey their husbands, receive their frequent beatings without a murmur, and to hope if they are very good and patient, each one may be born over again and become a man! Daily they burn incense before their idols. They think nothing is too great a sacrifice if these gods will only be pleased with them. The one great dread of their lives is that their husbands may die, and then these poor little brides will be widows. O such sad lives as theirs will be then! I am so sorry that they do not know Jesus Christ, our dear Saviour, who died to save them!

## THIRD.

Well may the women of India dread the name of widow! A little bride is taught that the greatest punishment the gods can send to her is to take away her husband! For then, though she might never have lived with him, or spoken to him, she would be hated and despised as the cause of his death. Shall we visit a home in India where the husband is dying? See the poor little wife sitting on the floor in a corner alone! Full well she knows that as soon as he dies, a life worse than death will begin for her. Do you see that group of savage-looking women watching her with longing eyes? They are the wives of the native barbers, hired to strip this little child of all her ornaments. As soon as her husband draws his last breath, they pounce upon her, snatching away in the most cruel manner the jewels which are so precious to the women of India. The rings in her ears and nose are often pulled out in such haste that the blood flows freely from the wounds made. If her bracelets and anklets do not come off easily, the limb they encircle is stretched on the ground and hammered with stones until the metal is broken. Who cares for her suffering? Is she not a sinner, a vile wretch, a thing to be treated with contempt as long as she lives?

See the funeral procession! The poor little widow comes last of all, the barbers' wives going before her, and crying out to all women to keep back from the accursed one, for if her shadow should fall on them, they, too, may become widows. She must henceforth be clad in sackcloth, eat only one meal a day, and that of the coarsest food. She must never sing, laugh or even look happy. Her own mother dare not speak to her, or even give her a kind look or smile, lest the curse of the gods fall upon her also.

Just think of twenty-one millions of these widows, many of them only little children, condemned to such lives of misery! Do you wonder that they often regret that the laws of the land no longer allows them to be burned alive with the dead bodies of their husbands? Then they died quickly in the flames, and were praised by all as dutiful wives; now, their lives are but a lingering death, in hopeless misery and pain.

Our good Queen Victoria, when she heard of their sad lot, said she had no idea it was so bad, and that she wished it to be known that her sympathy was with every effort made to relieve their suffering.

My heart aches for these poor little widows, our sisters in India! May the dear Lord comfort them as only He can! May they soon be led to know and worship Him!

SISTER BELLE.

Ottawa, April 4th, 1898.

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