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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

IX-3

MARCH, 1898.

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TORONTO, MARCH, 1898.

| No. 7.

Editorial.

NEW MISSIONARIES CALLED FOR.—The recent Conference of our missionaries in India decided to appeal for two new male missionaries and two single ladies. The General Board approves of the appeal, and issues an invitation for volunteers. It is the belief of the Board, that if the right persons present themselves, special funds can be secured for sending them out. Secretary McDiarmid very impressively states the case as follows :

"The Executive has deep sympathy with the call from India, and is pained that the debt still upon us ties our hands from rendering the greatly needed help. We believe, however, that the means are in the hands of the Lord's people in our churches, both to wipe out this deficit and to meet this call, as well as to sustain the work now in hand. I am instructed, therefore, to issue this call for volunteers for India. There is no thought of sending new men until the means are provided for the purpose. But if India calls for men, and God calls men, the rest of us will surely see that the purpose of God to meet the crying need shall not be frustrated by any failure on our part to make the going possible. If we have before us for this service properly qualified and properly conditioned men, earnestly setting their faces towards India, and accepted by the Board, we as a people will surely not keep them waiting long for lack of financial means. We, therefore, issue this call for men whose hearts are set upon the work of the Gospel among the Telugus. The day of romance in mission work, if ever there was such a day, is gone. We have got down to solid and awful facts. There are millions of perishing souls. There is only one name under heaven whereby they must be saved. Our Lord's command is to tell the good news of this salvation to every creature. The work is hard. The privations are many. The divine reward for self-denying service is glorious. Who, wooed by these considerations is ready to say, "Send me?" This call does not refer to single ladies. Their case rests primarily with the women's Boards."

JEWISH CONVERTS.—Three intelligent Hebrews were recently baptized by Dr. W. C. P. Rhoades, into the fellowship of the Marcey Ave. Baptist Church, Brooklyn, N. Y.

READY FOR EITHER.—The seal of the American Baptist Missionary Union represents an ox standing between a plow and a smoking altar surmounted by a scroll with the above inscription. The device was borrowed by the late Dr. William R. Williams, from an old Jesuit work. Every Christian should be ready at all times, either to work for Christ or to be sacrificed in His cause. How many of us fall short of this standard of consecration!

THREATENED FAMINE.—The American and Canadian Telugu fields, which were little affected by the famine of last year, are already entering upon a period of great scarcity. One of the American missionaries writes "Famine is at hand. Prices of grain have been so high for a long time, that the people's resources have been exhausted. Every indication now is, that the heavy monsoon, which the people depend upon, is going to be a failure." Our readers will pray earnestly that this terrible calamity may be averted.

LI HUNG CHANG ON CHRISTIAN MISSIONS.—A letter of the great Chinese statesman, who visited this country some time ago, addressed to Rev. G. Reid, founder of the mission for the upper classes of Peking, has recently been published. He highly commends "the good work recently organized among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge." "Unquestionably," he writes, "If you can give to the blind leaders of our people the light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness."

OUR CIRCULATION.—During the recent period of financial depression there was a slight falling-off in the circulation of THE LINK. Twenty-five cents is not a large amount, to be sure, but some have been so pinched by poverty as to feel obliged to deny themselves the monthly visits of the missionary paper. Now that better times have come, will not all our subscribers make a special effort to increase our list? We are going to try to make the paper better and better, and it belongs to our friends to put it into as many homes as possible. We believe it will prove in each case a blessing to its readers, and a blessing to the cause of missions. Will not all who are in arrears renew at once?



REV. A. B. REEKIE.

THE BOLIVIAN MISSION.—Before this paper reaches its readers, our brother, Rev. A. B. Reekie, will be on his way to South America, to open up new work in dark, priestridden Bolivia. The obstacles to be overcome, are in some respects greater than those that present themselves to missionaries among the heathen, and the missionary will have the sympathies and the prayers of those who send him. He has spent several months in visiting the churches, on behalf of the mission, and has secured pledges to cover expenses for the first three years. An impressive farewell service, in which Rev. S. S. Bates, Rev. A. P. McDiarmid, Dr. C. Goodspeed, Mr. C. H. Shutt, and Chancellor Wallace participated, was held in the Bloor St. Church, on Feb. 22nd.

ONE DAY'S EARNINGS FOR FOREIGN MISSIONS.—The Secretary of the Southern Baptist Board is seeking to induce each Southern Baptist to give at least one day's earnings in the year for Foreign Missions. With a constituency of about two millions, what a magnificent sum would be thus realized! Cannot Canadian Baptists give at least this portion of their earnings towards the conversion of the heathen world?

SUCCESSFUL MISSION WORK IN BRAZIL. Baptist Missionary Taylor, of Bahia, recently received very harsh treatment in consequence of the baptism of a large number of converts: "He had baptized twenty-seven at the last meeting and was expecting more. Among the number baptized was a niece and daughter of the man who tried to knock him off his horse. The man said if his daughter was baptized he would kill her. She walked

two miles at night, reaching the house where Mr. Taylor was stopping at 10 o'clock, and at midnight he buried her in baptism. At the time of writing, November 23rd, he was expecting another attack from his persecutor because of his daughter's having been baptized. He wrote that his life was in danger, but that he was in the hands of God."

HOSPITAL FOR YELLAMANCHILL.—Dr. E. G. Smith makes an urgent appeal for a special offering of \$250, to be used in erecting a small hospital building. At present all medical work has to be done in a very small room in the missionary residence. Apart from the need of increased accommodation, the health of the missionary family is endangered by the frequent visits of patients suffering from contagious diseases. With the amount named he could provide a small consulting and operating room, and rooms for one or two male, and one or two female patients who may be sent in from other mission stations. The appeal has received the hearty endorsement of the missionaries and of the General Board; and one of the members of the Board has contributed \$50 for the purpose. We trust the remaining \$200 will be speedily provided by generous givers. Dr. Smith is doing a most important work as a medical missionary, and he deserves to be encouraged by a prompt response to his modest appeal.

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

The definite appeal from our missionaries in India for two more single ladies to be sent out this year was considered by your Board at a recent meeting. It was felt that this request was reasonable, and in view of the need for reinforcements at this particular time, we could not reply, "We have no funds," and count that an answer. A statement of the case to the Society was deemed advisable, that you may know how we stand in regard to this urgent and repeated call, and by your action may inform the Board what steps to take. The members of the Board do not send out missionaries on their own responsibility, but are acting as best they can for the Society.

To this date last year our *gross income* was \$5,226.39. This year it has totalled \$4,748.92, but the income for regular work is within a few dollars of the amount received last year for the same purpose. To send out two ladies means to provide a fund of \$700 for passage money, and an additional regular income equivalent to their salaries. Can we in the short time at our disposal, before the books close, make such an increase? We look upon the money in the treasury as one of the means God has of showing us how we should decide in particular cases. Pray that His work be not hindered by a disregard of the promptings of the Spirit!

The third quarterly meeting of the Board was held Friday, February 18th, at 2 p.m. Fifteen members were present, Mrs. Booker, of Woodstock, and Mrs. Hansel, of Hamilton, coming down especially for the meeting.

The treasurers reports on the whole is rather encouraging. Contributions from the Circles increasing while those from the bands show a decided falling off.

The Board acknowledged with gratitude, the gift of \$300, from an unknown friend, for Miss Baskerville's school.

Miss Armstrong, returned missionary from Burmah, was appointed to convey the greeting from our Society to the Students' Volunteer Convention meeting in Cleveland in March. Extracts from a very interesting letter from Miss Baskerville regarding her new buildings were read.

In response to a request from India for two single ladies to be sent out this year, after a very thorough discussion regarding the state of the funds, a committee was appointed to look into the matter and report to the Board at the next meeting. It was decided to hold the Annual Convention in Bloor Street Baptist Church, Toronto, on Thursday and Friday, May 12th and 13th. Thursday will be the Foreign Mission Day. Further particulars will be given in the April Link.

A. MOYLE, *Rec. Sec.*

WOMEN IN MISSION WORK.

The following statistics presented at the Union Missionary Meeting in New York by the chairman of the literature committee, show:—

That the number of women members represented by the churches of twenty-two women's boards of missions is 7,324,924.

That the number of women who are members of the missionary organizations of these churches is 611,237, or about 1 in 12.

That the number of women in the missionary organizations subscribing to missionary periodicals is 191,565, or about 1 in 3.

That of thirty boards, twenty-six publish a missionary periodical, and four are represented by columns in church papers.

That of twenty-six boards, eleven issue a children's periodical, and two have a department for children in the senior organ.

That about nine millions of pages in leaflets and tracts are issued each year, besides books and pamphlet.

That of thirty women's boards, fourteen pay all expenses, sometimes with a surplus, ten are subsidized, and six are in debt.

That in thirty boards, twenty-three find interest in missionary literature increasing.—*Woman's Missionary Friend.*

BY MISS C. F. GORDON CUMMING, ORIEFF, SCOTLAND.

Among the innumerable inventions of the present day, there is one, seemingly so small and simple, and produced by a worker so humble, that it is in danger of being overlooked; and yet so vast are its latent capabilities that I have no doubt that this small acorn will, in due season, develop into a wide-spreading Tree of Life—a most valuable handmaid to all missionary effort in those provinces of China where Mandarin Chinese is spoken—that is to say, in three-fourths of the vast empire, and by a population roughly estimated at three hundred millions.*

The results of this invention may be briefly summarized thus: (1) Work for the blind. (2) Work by trained blind for other blind. (3) Work by the blind for illiterate sighted persons.

The inventor of this simple, but valuable, invention, Rev. William Murray, was the only son of a poor saw miller near Glasgow, Scotland. When only about nine years of age, while too fearlessly examining the machinery, his left arm was torn off, thus disabling him and preventing him from following his father's occupation. This apparent calamity proved to be the first incident in his calling to mission work of a very remarkable nature. As soon as he was old enough to earn his own living, he became a rural postman in the neighborhood of Glasgow, and day by day he beguiled the tedium of his long tramps by the study of two books—the Old Testament in Hebrew and the New Testament in Greek—reserving part of his time for quiet prayer that God would make plain to him His holy will concerning his future life.

He soon became convinced that he must find work in some way connected with foreign missions, or Bible work. Again and again he applied for employment as a colporteur of the National Bible Society of Scotland, but though greatly attracted by the lad, the secretary feared that one so very unassuming might fail to prove successful. Thus a considerable time elapsed ere his services were accepted.

Finally, in 1864, he carried his point, and was told to begin work among the foreign ships, lying in the Clyde. Soon the society found that it had never had such a colporteur as the gentle lad who made his way among the sailors of all nations, persuading them to purchase portions of the Scriptures in their own languages. During the seven years of his apprenticeship as a home colporteur he carried on his own education during the winter months, by going very early to bed, and rising daily at 3 a.m. to study for the classes held from 8 till 10 a.m. at the Old College, ere commencing his long day's work of book-selling on the street or the river. In the summer months he was sent through wild districts in the Scottish Highlands, pushing his Bible cart along many a lonely, hilly tract of bleak moorland—a task which often severely taxed the strength of his one arm. All this time he was longing to be employed in carrying the Word of Life to those to whom it was as yet unknown.

At last, in 1871, he obtained his heart's desire, and was sent to North China, being located first at Chefoo, and then at Peking. The same aptitude for mastering crabbed symbols which had facilitated his study of Greek

*This may be an over-estimate of the extent to which the system may be used, but by slight changes it may doubtless be adapted to very nearly these numbers. Ed.

and Hebrew enabled this diligent student very quickly to acquire a sufficient knowledge of Chinese to begin his bookselling. In fact, in the first four months, he actually learned to recognize, at sight, two thousand of the bewilderingly intricate Chinese ideographs, or written characters. Between 30,000 and 40,000 of these are to be found in the writings of Confucius, which embody practically all the learning of China. Before one can read a very simple book in Chinese, such as the Bible, he must be able to recognize at least four thousand of the ideographs. It need scarcely be said that the vast majority of the Chinese never attempt to learn to read, still less would they dream of learning to write. As in the early days of the Church, we may ask incredulously, "Have any of the rulers of the people believed?" The vast majority of Chinese converts to Christianity are quite illiterate, so that about 95 per cent. of the Christian men, and all of the Christian women, are unable to read, and can only join in hymns which they have learned by heart. They receive instruction only as they listen to what is read or preached in the mission churches—few, indeed, can carry home books from which to read for the edification of themselves or their neighbors. From this we can understand something of the importance of the invention of a system so very simple that the most illiterate, both blind and sighted, can learn both to read and write in less than three months—many have done so in half that time. The extraordinary simplicity of the system is due to the fact that it was evolved in two distinct stages, the first being only for the use of the blind.

There are in China a lamentable number of these blind, owing to the prevalence of leprosy, small-pox, ophthalmia, and general dirt. In the streets of all Chinese cities it is a common thing to see a dozen or more blind men and women, walking in single file, the blind leading the blind, making a hideous noise with cymbals and other discordant instruments, in order to extract infinitesimal coins from the deafened passengers or shopkeepers, who pay this tax to induce the unsightly and noisy procession to move on.

The majority of the adult blind are the most degraded of the population, but occasionally one came to Mr. Murray wishing to buy a portion of this "foreign classic of Jesus." When Mr. Murray asked, "What is the use to you of a book which you can not see to read?" the answer was: "If I have the book, perhaps some day some one will read it to me." Mr. Murray told them how, in Europe and America, blind people were taught to read for themselves, but, naturally, he seemed to them as one that mocked. From that time, however, he never ceased to yearn for some way in which to help the blind, and made it his ceaseless prayer that he might be guided how to do it. He had need of truly God-given patience, for eight years elapsed ere he arrived at a satisfactory solution, and during all that time he was ceaselessly selling, to the few who could read them, books printed in the intricate Chinese characters.

Ere leaving Scotland Mr. Murray had studied Moon's system of raised alphabetic symbols for the blind, but as musical notes can not be represented by this type, he saw that it could never satisfactorily render the amazingly fine gradations of sound which form the tones, so maddening to the foreigner seeking to learn Chinese. But in the London Mission, where he lodged, was a little girl who had been born blind, and for her books were sent from England in Braille's system of embossed dots.

This system expresses fine gradations of sound so clearly that the most complicated music can be written for the blind. By taking a group of six dots, and omitting one or more at a time, sixty-three symbols can be produced. By means of these can be represented the twenty-four letters of the alphabet, which so accurately express the forty-one sounds of the English language, and the remainder of the sixty-three may be used to denote punctuation and musical notes. But as the Chinese have no alphabet, the first step toward a solution of the problem was when Mr. Murray realized that, although there are over 30,000 Chinese characters, there are only four hundred and eight sounds in Mandarin Chinese—the language of about three hundred millions of the people. But Braille provides only sixty-three symbols, how then could these be made to represent four hundred and eight sounds?

There was then vouchsafed to this patient seeker after the Lord's guidance what he recognized as a divine revelation. In the broad noontide, while resting from his long morning of exhausting toil among noisy Chinese crowds, he seemed to see a great scroll outspread before him, and covered with Braille's embossed dots. The thought seemed to be flashed into his mind, "Make these dots represent numerals, and number the sounds." There, in a nutshell, lies the whole secret. The same group of dots, differently placed, are used to represent units, tens and hundreds. Thus, symbols representing the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, stand for units; any two of these symbols (e.g., 4 and 0 = 40), represent tens; and any three symbols (e.g., 4, 0, and 8 = 408), stand for hundreds. Thus it becomes a very simple thing to represent any numeral.

Mr. Murray next numbered the four hundred and eight sounds of Mandarin Chinese. 1 stands for *Ah*; 2, for *Ai*; 3, for *An*; 10, for *Chan*; 100, for *Huad*; 400, for *Yung*; 408, for *P'ou*. This last sound, which is represented by the highest figure required, has a symbol as surprisingly simple as any of the others. Then, as an aid to memory, Mr. Murray arranged 408 doggerel lines, connecting the numeral with the sound—somewhat as children say:

"One to make ready,
Two to prepare;
Three to be off,
Four to be there."

The Chinese are all gifted with very retentive memories, and they have no difficulty in rapidly memorizing these lines. Henceforth they find that the touch of the dots representing any numeral instinctively suggests the corresponding sound, just as in our own language the sight of a certain letter of the alphabet suggests a certain sound.

Great was Mr. Murray's joy when his years of patient, ingenious toil were thus crowned with success. His first four pupils were miserably poor, ignorant street beggars, whom he brought to his own lodgings, that he might feed and clothe them, and isolate them from contaminating surroundings. But even these unpromising pupils were able to read and write fluently in three months.

Until about the year 1890 only Mr. Murray's work for the blind was mentioned. Then came the second stage in what he loves to call his revelation, namely, his adaptation of the self-same system for the use of sighted persons. Some said to him, rather in "chaff," "What a privilege it is to be blind, and to learn to read and write in three months! Why don't you do something

for poor sighted persons, who must needs take about six years to learn to read their own complicated ideographs, and are then far from fluent?" It then suddenly occurred to him that nothing could be more simple. He had only to make the numeral type visible by using

BLACK LINES INSTEAD OF THE RAISED DOTS.

Having, with his brush and ink, prepared pages in this manner, he and a native assistant tried teaching several intelligent Chinamen, each of whom mastered the system in a few days!

But everything in China requires patience, and fully a year elapsed ere he was able to get these new symbols cast in metal type ready for the printer. He then took these to his blind scholars, who were busily embossing books for the blind, and asked if they could tell what they were. After feeling them, the blind students at once replied:

"Why, these are our symbols, but you have used lines instead of dots. Why have you done this?"

"Because you blind people are now going to print books for sighted persons, and you are going to teach them how to read!"

This is exactly what is being done, and it would be difficult to conceive of anything more infinitely pathetic. All day long blind compositors (generally girls) are preparing column after column of this clear, simple type, and a sighted colporteur comes in the evening to print off the many hundred copies. Then the blind fingers neatly disperse the type into its compartments, and again set up new columns. Thus all the gospels, most of the epistles, many favorite hymns, and sacred literature on a very small scale have already been prepared, and a blind man or a blind woman is ready at any time to instruct any sighted pupils who are willing to be taught.

One of Mr. Murray's first test cases was a class of the oldest, most ignorant converts in Peking. To these he offered 2½ (5 cents) a day all the time they were learning, if only they would try. Of course, they thought him mad, but they were delighted to get so large a daily dole, and would fain have continued drawing it to the end of their lives. But at the end of six weeks they all came to Mr. Murray to say that they could no longer claim it, for they found, to their unspeakable surprise, that all could read and write.

The next experiment was teaching a large class of very ignorant farm women, who came from another province to study at another branch of the London Mission. One blind girl, Hannah by name, was taken there with a parcel of books specially prepared by the blind students. In less than a week Mrs. Allardyce, wife of the missionary, had mastered the system. Of course, she could already speak Chinese fluently. In less than ten days Mr. Murray received from one of the women a perfectly written letter, without one error, and from another, one of the Psalms, equally correct. At the end of three months all these women returned to their farms, able to read anything at sight, and to write accurately. The latter power was soon put to a test. When the war with Japan broke out, Mrs. Allardyce and her sister, Miss Goode, returned to Australia, to visit their father, and, while there, they received most interesting letters from these poor farm women.

A most important point in this invention for the sighted lies in the fact that its simplicity and the various details which make it acceptable to the Chinese, are due to Mr. Murray's having been led primarily to work for

the blind. Had he deliberately gone to work to invent a simple system by which to teach illiterate Chinese, he would doubtless have attempted something reproducing our curved letters of the alphabet, which are so essentially foreign as to be obnoxious to the Chinese. But the reproduction, in black lines, of Braille's symbols as arranged for blind fingers, gives square and angular forms, which appear to the Chinese to bear a family likeness to the square characters which they so greatly revere, a likeness wondrously simplified, but still suggestive. Moreover, the Chinese take kindly to numerals. They also find that these newly invented symbols can easily be written with the brush and India ink to which they are accustomed.

I would fain multiply details of Mr. Murray's work—his adaptation of the same system of numerals to shorthand, for both blind and sighted; the manner in which he renovates dilapidated pianos and harmoniums, contriving, with his one arm, to give them new wires and new leathers; how he teaches all his blind pupils both to play and to write music from dictation, so that a number of them are now acting as organists at different mission chapels. The only musical training that Mr. Murray himself had ever received was sufficient instruction in the tonic sol-fa system to enable him to teach in a Sunday-school in Glasgow.

Fain would I also tell of the conversion and subsequent missionary work of Blind Chang, of Manchuria, whose earnest preaching has led upward of five hundred men to seek baptism, in spite of all the chances of cruel persecution, which may at any time result from thus openly confessing their faith. I would gladly tell how the first blind woman who mastered the new system was taught by a small blind boy, so young that he was still allowed access to the women's quarters. Of course, Mr. Murray could not possibly be allowed to teach women, but by this means the difficulty was overcome. This ingenious woman became the teacher of all blind girls and women, who subsequently have ventured to come to be taught.

Some have faced almost incredible difficulties to secure this precious power. One blind woman persuaded her husband, another persuaded her father, to wheel her in a cumbersome wheelbarrow, from a remote mission station, all the way to Peking. In each case it was a thirty days' journey, in the midst of the bitterly cold-winter, and across a country whose roads are practically non-existent. It needed strong faith and determination to face such difficulties as those of the mere journey, to say nothing of residence with foreigners in a strange city, in order to acquire their wondrous new arts. But these blind Christian women persevered, and in due season returned to their homes, not only able to read the Holy Scriptures for themselves, but competent to instruct others also both in reading and writing. — *Miss. Review.*

A STUDY OF OUR TELUGU MISSION—COCANADA FIELD.

BY MRS. PARSONS, OTTAWA.

The territory occupied by the Telugus is in South-eastern India, stretching along the western shore of the Bay of Bengal, from Madras to Chicacole—a distance of 600 miles.

The Telugu people, according to the last census of 1891, number 19,886,127.

Notwithstanding the changes wrought by the climate, intellectual and religious conditions of life, through centuries, there are not lacking, even now, traces of resemblance to European people.

The Telugus are of average height, but their lower limbs are much smaller than the European's, and Telugu women are much more slender.

The Telugu language has, for melodious sweetness, been called the Italian of India.

Their religion is Hinduism, the conspicuous feature of which is the worship of idols and the observance of the law of caste. Their sacred writings enumerate 330,000,000 gods and goddesses, many of them the vilest and most hideous objects imaginable.

The people, with few exceptions, follow much the same callings as with us; there are tradesmen, mechanics, jewellers, weavers, fishermen, shoemakers, washermen, carpenters, masons, etc.; then there are a great many day laborers, probably one-third of the whole population.

They are very poor and live in houses built of mud walls and thatched roofs, generally containing only one room, in which the family live, cook and sleep. The better conditioned classes have, of course, better homes, but very few would compare with the Canadian homes.

The furniture is scanty, consisting of a few pots, mats, stools, etc.

The clothing scanty also, consisting of a single cloth for the women, and two—an upper and lower—for the men.

The average income for each individual is estimated at \$8.00 a year—66 cents per month.

Their food is rice and curry, with a little salt.

Socially, the community is arranged after the patriarchal system. The father is the head of the family, and while living all are subordinate to him.

The people are also divided into numerous castes, there being four principal divisions, and these again are subdivided, so that the aggregate number is nearly two thousand.

For centuries the Brahmans, who constitute about one-twentieth of the population, have monopolized all education; but now out-castes are beginning to vie with and in some cases surpass them.

The religion of the people consists in rites and ceremonies and the worship of gods devoid of all character, and, as a consequence, the people are terribly deficient, morally. These are the people in India among whom the Canadian Baptists have a mission.

Of the circumstances which led to the organization of an independent B. Canadian Mission among the Telugus, it is not necessary to remind you. Enough to notice that the first work undertaken by the Foreign B. Mis-

sionary Society of Ontario and Quebec was at Cocanada, where Mr. and Mrs. McLaurin arrived, March 12th, 1874 (almost twenty-four years ago), and spent their first night in a native house in the crowded noisy bazaar.

Mr. and Mrs. McLaurin had already been in India since 1870, and after spending two years at Ramapatam learning the language, had been for two years in charge of the Ongole field, under the American Board.

Cocanada is a seaport town on the Bay of Bengal, about 300 miles from Madras.

The town with about 40,000 inhabitants, together with 61 outlying villages—a total of 125,000 people—constitute the Cocanada field.

Great encouragement marked the work from the beginning. The first year, 1874, Mr. McLaurin baptized 133, and the next, 69.

In February, 1876, almost two years after the McLaurins arrived, Mr. and Mrs. Currie joined them at Cocanada, and that year 79 were baptized and the year following, more than 100; in three years the membership had reached 428.

In January, 1878, Mr. and Mrs. Craig reached Cocanada, and the Curries moved to Tuni the same month, to open the second station of the mission.

Towards the end of the year the Timpanys arrived in Cocanada, and January, 1880, marked the opening of the third station at Akidu, with Mr. Craig as missionary.

This left the McLaurins and Timpanys together at Cocanada.

We cannot trace in order all the steps taken in the progress of the work the next four years, but we may mention that, in 1882, the Seminary at Samulcotta, 9 miles from Cocanada, was opened for the training of native workers, by Mr. McLaurin.

Miss Frith, the first lady missionary appointed by the Woman's Board, reached Cocanada in 1883, to engage in Zenana work, and many of us remember how interested we were in her and in her work, and we felt it was really one of us that had gone to India.

Time wore on and the work went steadily forward, until early in 1885, when Mr. McLaurin was so ill, he was obliged to leave Cocanada for a sea voyage to Rangoon, and then a great trouble came upon Cocanada, and well we remember when—over such a small wire—came the crushing news, "Mr. Timpany is dead," and what seems to us, way off in Cocanada, they laid him down, but not "way off from Heaven," though just as near as though sleeping in Canada, is it not?

Then, the next year, Miss Frith was obliged to return home, and these were dark days for the mission at Cocanada.

Part of the time it has been without the care of a resident missionary, dependent upon such attention as the Rev. J. E. Davis, of Samulcotta, and, afterwards,

Rev. J. R. Stillwell, could give to it. Mr. Lafamme has been in charge since his return to India.

At present the work on the Cocanada field comprises two churches, one for English speaking people and the other for Telugu, each with their Sunday School—comprising altogether 12 teachers and 80 scholars. The English speaking church was, previous to Mr. Lafamme's return, in charge of Dr. E. G. Smith, in co-operation with Rev. J. E. Chute, while both were learning the Telugu language. This church has 65 members, and, together with the Telugu church of 04—makes a total membership of 159.

Besides the ordained preacher, there are 6 unordained and 6 colporteurs.

The Zenana work among the women and children is in charge of Miss Simpson, who has 3 assistants, 3 Bible women and 3 teachers.

A large number of caste women in Cocanada are able to read, and so a great number of tracts are distributed. There are two caste girls' schools; one has a membership of 24, though some are irregular in attendance. The other has the names of 71 on the register, and the average attendance is good. There are also 6 Sunday Schools in the pillas or villages, in connection with this work.

Then we have the Girls' Boarding School, with Miss Baskerville as missionary, and a staff of 4 teachers. The new class-rooms were finished and the dormitories well under way at the close of last year.

There are 95 names on the roll, with an average attendance of 63. Boys 45, average 20. Last year, 4 were baptized among the boarders, and 1 girl and 2 boys among the day scholars.

There is a singing class in connection with the school, also a class for women.

The school felt hard times last year, on account of famine prices.

The Timpany memorial school in Cocanada is the only Protestant boarding school for English and Eurasian children between Madras and Calcutta—a distance of 700 miles.

Girls of all ages are admitted to the school, and boys up to 15 years of age. No boys are admitted to the boarding department, as this would necessitate a separate establishment.

The school opened last year with 15 boarders.

The teachers are Miss Folsom, Miss Spooner, Miss Morris and Miss Ward, and one Munshi.

This school is supported almost entirely by the missionaries and English speaking people of Cocanada.

Now the review of the work done the last 23 years upon this field, consisting of Cocanada and 61 surrounding villages, with a population of 125,000, reveals this result:

Two churches, membership 159. Two Sunday Schools, with 12 teachers and 80 scholars, and 6 Sunday Schools in outlying villages, and a staff of workers consisting of 1 ordained minister, 6 unordained, 2 colporteurs, teachers 3, Bible women 3, and 3 Zenana workers, besides the teachers in the Memorial School.

Now, ladies, this is something of the work that is not as a Circle (as we sometimes think of it), but as individuals, have been helping to do.

Let us ask the old question: Has it paid?

Consider for a moment:

Up to the year 1800, there was not a native Baptist in all India. Now there are more Baptists in India than in all Canada. Think of it.

The church members in the English, American and Canadian missions, number considerably more than 100,000.

How can we say, in the face of these facts, that missions in India do not pay?

The converts baptized in the Canadian missions alone, in 1895, exceeded every other year; but last year, 1896, a still larger number, 478, were baptized.

The church membership at the close of 1896 was 3,726: the official workers, as seen in a staff of 11 ordained ministers, 61 evangelists, 5 colporteurs, 25 Bible-women and 64 Christian teachers. There are 90 Sunday Schools and 2,910 scholars.

And so mission work *has paid, does pay, and will pay*. but it will pay us only as we invest.

REVIEW OF THE FIELDS AT PRESENT.

Cocanada, with 61 villages, population 125,000. Opened in 1874.

Tuni (north of Cocanada 35 miles), 300 villages, population 140,000. Opened in 1878.

Adiku (75 miles from Cocanada, 25 miles from railway), 300 villages, population 100,000. Opened in 1880.

Samulcotta (85 miles north of Cocanada), 208 villages, population 125,000. Opened 1890.

Vuyyuru (the most southerly field, lying on the Kistna river), 350 villages, population 150,000. Opened in 1891.

Peddapuram (north of Cocanada), 180 villages, population 125,000. Opened in 1891.

Ramachandrapuram (south-west of Cocanada), 200 villages, population 250,000. Opened in 1892.

Narsapatnam (north of Cocanada), 240 villages, population 140,000. Opened in 1892.

Total number of stations 9, number of villages 1831, total population 1,190,000.

GOD had one Son on earth without sin, but never one without suffering.—*Augustine.*

Work Abroad.

THE GRADUATING CLASS OF 1897.

Six men were sent out from the Seminary last December to preach the gospel to their own people. Their course extended over four years. During the last two years I met them two hours daily, during which period we covered the Theological field—of course in broad and simple outline only—and read together the great doctrinal books of the New Testaments, Galatians, Ephesians, Colossians, Hebrews and Romans, the last to the end of Chapter viii. only. With M. Jagganaiaku they read Mark, John, Acts, Corinthians, Philippians, Thesalonians in the New Testament, the Historical Books in the Old Testament and Homiletics as applied to village preaching. With N. Abraham they read other portions of the Scriptures along with Evidences, Moral Philosophy, Church History. Their literary qualifications to enter upon a Biblical and Theological course were meagre, so they were given further elementary instruction in the Literary department.

They comported themselves well, manifested invariably a good spirit, and did the work assigned with commendable success. They are true men, men of God, and will be a material addition to our native ministry. At times there were eight in the class, but two fell out, namely, Philemon and T. Abraham. Philemon may return to join the next class, but Abraham is in the midst of a great work in one of the Vuyyuru villages. It is scarcely a year since he left us—about ten months—but the whole village has been affected by his work, and forty converts or more of the real genuine kind, are the Divine approval of his labor.

But to return to the six men. A brief characterization of each will be acceptable to all interested in F. M. work, which, of course, means every reader of the LINK. I have briefly outlined their studies, I shall now attempt to give you an idea of the spirit that moves them.

1. Ch. Ramaswamy, a man of marked character and clear-cut Christian experience. He has narrated his conversion several times and several other experiences of another nature. You will give me space for one. "Some years ago," said he, in one of our meetings, "I was in Burma, and one night I got lost in a terrible forest. The forest was full of wild animals, tigers, jackals, snakes, full of brambles, dark, with no path, and I was feeling my way along. I did not know where I was or whither I was going, and I was in great danger, in danger of stepping on some poisonous reptile, of being bitten by some jackal, or torn to pieces by a tiger. As I was feeling my way in the dark my hand touched a man. 'Who are you?' he said. 'I am lost in this

terrible forest,' I answered, 'and do not know how to extricate myself.' Thereupon the stranger took me and put me in a little path, with the instruction that if I followed that path I should reach my destination in safety. This I did, and escaped from the wood and all the things of terror in it. This world is like that terrible forest, full of wild animals, tigers, elephants, jackals, snakes, brambles, but I have found a path! Jesus has shown me a path through the forest. 'And a highway shall be there, and a way, and it shall be called the way of holiness, no lion shall be there nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there.' Such a way Jesus has shown me and I am walking in it, and hope to arrive safely at the end."

2. T. Lazarus. The students' estimation of him appears in the fact that they chose him as deacon of the Seminary church, and also committed to him the distribution of our weekly alms to the poor of Samulcotta, some score or more big and little. He has spoken several times in our Wednesday night meetings. On one occasion the burden of his speech was as follows:—"For a long time," he said, "I did not understand in what manner we enter heaven until one day in the class it was remarked that Christians pass into heaven just such as they are here. This startled me. I wasn't ready to pass into heaven after that fashion. I began to correct my conduct, but found that I continually came short. It seemed as though I must prove a failure. But one day it came to me that Christ makes all the difference, that He indwells and keeps us. This was a revelation to me indeed. Here was the secret of it all. I am very happy now, for Christ keeps me, and my difficulty has disappeared." Lazarus goes to Akidu.

3. T. Appanna isn't very easy to characterize. He has passed through varying phases of experience. For instance last hot season vacation, while on a preaching tour, he sat down upon a fallen tree to rest. It had been torn down by a recent cyclone. Upon striking the tree he discovered that it was hollow. Ah! then that explained its fall. He meditated. What if he should be shown to be hollow also in the judgment! It troubled him a good deal, the thought did. Later he narrated an experience of another character. "I have heard in the class and in the preaching," he remarked, "a good deal recently about being in Adam and being in Christ. At first I did not understand it at all. But it has come out plain now. I realize that I am in Christ."

In sermonizing, his plans were generally superior to those offered by the others, and his criticisms more relevant. At first in the class he seemed almost an interrogation point, but later he asked fewer questions, and seemed to think more. He will make a good worker, I think. He goes to Tuni.

4. K. John is a good man and one who will preach the

straight truth. We had a vacant house in the village, and I appealed to the class for volunteers to move into it. The house was in the Mohanmedan quarter, and I wished to get some of the Christians planted there. I gave them time to consider. A few days later, upon referring to the subject, one replied that they were all ready, and I needed but to speak the names. This I refused to do. I said that the house had accommodation for two only, so that two only could have a call to go, the other four could have no true call at all. Thereupon K. John and T. Lazarus volunteered. These were the men I should have chosen myself. They were men that would make friends, and their wives would help them. John goes to Tuni.

5. Isaac. He is ready and earnest. I think he does not fully understand himself yet. But he will certainly later on. He has spoken several times, and revealed the fact that the Spirit is working within. I shall give an instance. "I heard a good deal about being dead to sin and alive to God through Christ. This I did not understand one bit. But we have gone over the 6th Chapter of Romans and it is clear now. I understand it. I am dead to sin and alive to God through Christ." Of course this should be the experience of every Christian, still I regret to say it isn't. But I hope that Isaac will pass fully into what I think he imperfectly understands now. He goes to Ramachandrapuram.

6. Appalawamy. The pastor of our village church left us, whereupon Appalawamy was the one who volunteered to fill the vacancy. This he did while attending class. The Christians hoped that he would remain, but they did not seem to understand that other places might need him more. He goes to Cocanada. May the Spirit rest upon him and upon the others in power.

I close this with the hope they will work out in their lives the teaching received in the Seminary. What God gave to us, we gave them. Its substance, I think, may be expressed in one word—Christ. The closing charge contained three admonitions: know Christ, live Christ, preach Christ. Pray for these six men, add thereto T. Abraham's name, pray for these seven men, that they may increase in Divine knowledge, continue to grow in grace, and prove real heralds of Christ.

J. R. STILLWELL.

Samulcotta, Jan. 5th, 1898.

A MEDICAL missionary tells of several operations which resulted in restoring sight to the blind, and of another operation—the amputation of a man's foot. This man, knowing of the successful eye operations, concluded that it would be a small matter for the physician to give him a new foot, and pleaded with him to do so. When the doctor confessed his inability to furnish him with a new foot, he still insisted upon it, saying that he was not particular as to the kind of a foot; indeed, he would be satisfied with a cow's foot if he could get no other.

Work at Home.

NEWS FROM CIRCLES.

WALKERTON. — The Mission Circle held its annual Thank-offering service on the evening of December 6th. The Pastor, who occupied the chair, opened the meeting and spoke briefly of the good work being accomplished by the Mission Circles.

The Rev. L. McKinnon, of Glamis, gave a very earnest and interesting address on Missions. Special music was contributed by the choir.

The offering amounted to \$13.62, to be equally divided between Home and Foreign Missions.—*Secretary.*

GUELPH 1ST CHURCH.—Our Women's Mission Circle held its 21st Anniversary, combined with our Thank-offering Social, on the evening of February 7th, that being the day Mr. Timpany formed "our Circle"—21 years ago—in 1877, at the house of Mrs. Charles Kaymond. Our first President, Secretary and Treasurer are all still living and working as enthusiastically for the mission cause as 21 years ago. Mrs. Robert Thompson, our first President, sent in a most inspiring letter to be read in her absence. Mrs. Raymond, our first Secretary, and Mrs. Evans, of Trinity Church, our first Treasurer, both spoke words of encouragement to us. Mrs. Grigg, dressed in Burmese costume, with Burmese curios covering the platform, kept the undivided attention of a very large audience for an hour or more; her curios were the best collection we had ever seen, and her address was stirring, powerful and pointed, and must do good. At the close of the service, three sisters expressed their intention of joining our Circle. Mr. Grigg spoke to us also, dressed in Burmese costume. The work seemed to be brought home to us very forcibly. Our Thank offerings were put in envelopes with Scripture texts, and opened towards the close of the meeting. Our offerings amounted to \$17.11, to be equally divided between Home and Foreign Missions.

Two of the members of our choir favored us with solos, and an anthem by the choir brought to a close the anniversary of our 21st birthday as a "Circle." Now that we are "of age," how much more we should do for the Master. May we be filled with the Master's Spirit and press on in His service, is our desire, so that we may receive His "Well done" when we get home.

(MRS.) E. D. CLARK, Sec.

PINE GROVE.—We are glad to say our Mission Circle is increasing in numbers; two have joined lately, and the attendance is good at every meeting unless it is very stormy, and then it is impossible, as the sisters live so far from each other; one of our members is a cripple, has

not been able to walk for 15 years, but she likes to be taken to the Circle meetings, and her presence helps to cheer us all. Our Sec.-Treas. often has to drive six miles to the meeting. A loving, earnest missionary spirit prevails in this little Circle, for which we thank our Heavenly Father. Our membership is 12, average attendance 10. We are looking for great things from God, and mean to attempt great things for God.

S. A. P. B.

CHARLOTTEVILLE CENTRE.—We are glad to report progress in our Mission Band, and a growing interest in the cause of missions. When we organized 18 months ago the outlook was not very encouraging, as there was very little of the mission spirit amongst the people, and only a few attended the Band, but now we usually have a large attendance, not only the members of the Band but the older people come, and say they enjoy the meetings. Our desire is to implant a missionary spirit in the hearts and minds of the boys and girls, then we know the work will go on. We meet once a month, on Sunday afternoon, an hour before S. S. meets. The young people take pleasure in preparing a programme. We are looking to the one who never fails us for help in our work.

MRS. BIRMINGHAM, Pres.

BUREAU OF MISSIONARY INFORMATION.

PLEASE NOTICE.

In sending for books from the Circulating Library (see list in Feb. LINK) kindly mention several you would like in case the particular one you want is out.

MRS. C. W. KING,
318 Earl St.,
Kingston.

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

Receipts from January 16th, to February 15th, 1898, inclusive.

FROM CIRCLES.—Malahide & Bayham, \$5; Toronto, Beverley St., \$10.12; Brantford, Calvary Ch., (Thank Offering \$3), \$10; Giammis, \$4.50; Stroud, \$3.55; Toronto, Jarvis St., (\$300 special for Miss Baskerville's school) \$363.28; Gobles, \$5; Hamilton, James St., Thank-offering towards life-membership fee, \$15.25; Wallaceburg, \$2.64; Pickering, \$4.10; Petrolia, \$7.53; Salford, \$4.62; Elderslie, \$5; Fort William Thank-offering, \$10; Dundas, \$5; Goodwood, \$4; Wheatley, \$1.83; Windecker, \$1; Ailsa Craig, \$4.50; Teeswater, \$4.65; Ingersoll, \$4.28; Midland, \$2; Round Plains, (Thank-offering, \$3.70) \$5.75; Uxbridge, \$3.50; Brantford, First Ch., for Miss McLeod, \$40; Hamilton, Herkimer St., for student support at Cocanada, \$40; New Sarum, \$6; Grimsby, \$6; Green River, \$1.63. Total, \$546.73.

FROM BANDS.—Lindsay for Honu Krupavati, \$5; Bridgen, \$2.83; Barrie for Karre Duncan, \$2; New Sarum for student support, \$4.32; South London, for Jangam Abraham, \$11; Wallaceburg, for student support, \$2. Total, \$27.15.

FROM SUNDRIES.—Toronto (Beverley St.) Girls' Auxiliary, \$0.72; First Lobo, Ladies of Church and Congregation, \$5; Mrs. E. M. Southworth, Thedford, \$1; Investment Fund, (gift of the late Miss Ellen Davis) half-yearly interest, \$25; Mrs. John Alexander, Toronto, \$5; Burch B. Y. P. U., for Suria Kannayyah, \$6.50; Mr. Thomas Stewart, Belleville, \$5. Total, \$48.22. Total receipts during the month, \$622.10.

DISBURSEMENTS.—To General Treasurer, for regular work, \$508.83; Special Estimate for Samulcotta, \$41; Extras: Building Fund Cocanada School, \$300; "Extra girls," Cocanada School, \$0.06. Total, \$849.89.

HOME EXPENSES.—500 notice cards for Rev. Secretary (printed), \$8.

Total Disbursements during the month, \$855.89.

Total receipts since May 1st, 1897, \$4,745.34. Total Disbursements since May 1st, 1897, \$3,353.04.

To date 65 Circles, and 5 Bands have reported Thank-offerings to the amount of \$502.48.

CORRECTION.—In last list the amount from Walkerton, M. C., should read \$11.53, not \$11.55 as printed.

NOTE.—The Treasurers of Circles and of Bands are reminded that they should close their books for the Convention year on March 31st. To do this satisfactorily the local treasurers should endeavor to have all money due paid in to them and entered in their books on or before that date. They should then forward the amount on hand for Foreign Missions to me.

All the money they receive in April they are requested to hold until May, and include it in their next year's account.

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

W. B. M. U.

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

PRAYER TOPIC FOR MARCH.—For Mr. and Mrs. Archibald, the School, Native Bible Woman, and Preachers at Chicacole; that Mrs. Archibald's health may be restored.

Draw Thou my soul O Christ,
Closer to Thine!
Breathe into every wish
Thy will divine!
Raised my low self above,
Won by Thy deathless love,
Ever, O Christ, through mine
Let Thy life shine.

Lead forth my soul O Christ.
One with Thine own;
Joyful to follow Thee
Through paths unknown!
In Thee my strength renew;
Give me Thy work to do;
Through me Thy truth be shown,
Thy love made known.

Not for myself alone
May my prayer be;
Lift Thou Thy world, O Christ,
Closer to Thee;
Cleans it from guilt and wrong,
Teach it Salvation's song!
Make it alive in Thee,
Perfect in Thee!—Lucy Larcom.

Our Treasurer reports the money as having come in fairly well during the last quarter. We are about up to last year. Home Mission is a few dollars ahead. Windsor sent in a draft for \$41 the other day.

In another part of the letter from Mrs. Churchill, which we print to-day, she speaks of the near return of herself and Mr. Churchill to the home land. This is imperative. Mr. Churchill should have come home before this. Who will take his place? If Mr. and Mrs. Gullison go to Bobbili, then Mr. Sanford is left alone at Visianagram. Two more families should be sent this Autumn. Will we not all pray that the Lord will lay His hand upon the right men, and that the Churches here may be aroused to the glorious opportunity for reaping which the Master has set before us in India?

THE HANDS OF CHRIST.

Bible Reading at Sackville, August, 1897.

PHIL. II: 8.—"In fashion as a man,"

Oh, wondrous words we read!
Not with the pictured halo round His head,
But meekly toiling for His daily bread;
A man among His brother men,
Sharing human grief and pain,
He learned our every need.

ISA. XLIII: 6.—If Christ, the well-beloved,

Must wait His Father's call,
Ere He went forth to succor and to save,
To feed the hungry and to still the wave;
We too, must wait, and let His hand
Direct us, till at last we stand
Victorious over all.

MARK I: 31.—He touched the sufferer's hand,

Low by a fever laid,
And straightway health and strength returned again;
No tedious, gradual relief from pain;
At once she rose to serve. And we,
Who hear the words "He healeth thee,"
Are strong for service made.

MARK I: 41, 42.—His touch the leper felt,

And he who had to cry
"Unclean, unclean," whenever other feet
Drew near his haunts, in field, or lane, or street,
Was straightway cleansed from every stain;
His flesh was as a child's again,
And health shone in his eye.

And so, if we have fallen,
And life is scarred by sin,

And if our work for God has been spoiled
By sinful motive; or, perchance been spoiled,
By selfish aims:—Oh, let us bow,
That His dear hand may touch us now,
For He can make us clean.

LUKE IV: 40.—Not one of that vast throng,

But felt the Saviour's touch;
For not afar off from them did He stand,
But laid with loving tenderness His hand
On every suffering one that day;
And all their troubles passed away
Beneath that wondrous touch.

Oh Saviour, we would come
And bow beneath Thy hand;

We too, are sick, and troubled sore by sin,
Fightings without, and doubts and fears within.
Now lay Thy hand upon each head,
That strengthened, healed, and comforted
We may all ill withstand.

MARK X: 13-16.—He took them in His arms,

Those children long ago;
And laid His hands in blessing on each head,
"Forbid them not to come to Me," He said.
Then shall we doubt His loving care
For those who are with Him, and wear
The raiment white as snow?

MARK VI: 41.—Into Thy hand, Oh Christ,

Our tiny gift we lay,
It seems so little for so great a need;
There are such multitudes for us to feed;
But Thou our gifts canst multiply,
And with our littles satisfy
The hungering ones to-day.

MATT. XIV: 31.—Oh Master, hold us up,

Our hearts are full of fear;
The waves of strong temptation round us roll,
Trials and sorrows overwhelm our soul,
But if Thou wilt but hold our hand,
We can the waves with joy withstand,
Knowing that Thou art near.

JOHN X: 28, 29.—Within Thy fold, Oh Christ,

How safely we abide,
Hold close within Thy mighty loving hand,
Fearless we journey toward the Heavenly Land;
Knowing that Thy strong hand above
Is clasped, the Father's hand of love,
Let e'er our steps should slide.

MATT. XVII: 7.—Beside the sea of glass,

Rev. I: 17.—Dazed by the glory there,—
JOHN XX: 20.—The wondrous light that streams from out
the Throne,
The chorus of high praise to God alone—
Methinks that we will hide our face,
Feeling unworthy of a place
Within a Home so fair.

And then the Christ will come

With gentle touch; and say,—
"Lo, it is I! Behold my hands and feet:
Arise and walk with Me the golden street."
And then, with every fear removed,
With Him, and those whom we have loved,
We'll dwell in endless day.—*Ruth.*

CHEKKAGONDA.

My dear Miss Johnston,—I wrote you last month of a very happy Sunday here, and I think I can report just as happy a one yesterday. Only one was baptized, but the evidence of growth in these new Christians is just remarkable. The first Christian marriage among them was celebrated on Saturday afternoon, so the Conference meeting was held on Sabbath morning, and to see those people rise one after another, and tell of their joy in having found such a Saviour, and of His keeping power, men, women and children, was to me a remarkable sight, and I could only keep repeating to myself, "What hath God wrought."

Two small children, a boy and a girl, had been baptized when Mr. Churchill was out in August last, per

haps seven and eight years old ; and they got up without any shrinking, and spoke so well. Another little boy, perhaps six years old, rose and said he believed in Jesus, and wanted us to pray that he might become a Christian.

Now, every family in the village except the dobbies is Christian, and their enemies named their village "Christian vapetta" (Christ's village), and these Christians say "yes," they are very glad to have such a name, and they only want to be worthy of it.

There have been four who wanted to be baptized, but one man died, his wife came forward, and was received. Another young man got afraid, and drew back. Another woman came, but as her life had been much like that of the woman of Samaria with whom Christ talked at the well, and she had only come to this village a short time ago, the church members thought she had better wait till our next visit. Just one year and a day since the first six came from here to Bobbili and were baptized, now there are twenty-six baptized believers here. We had a meeting with them on December 2nd, and I told them how with fear and trembling and great joy we had received the first six just a year previous ; and now my heart was only full of thanksgiving to the Lord for the way He had kept them and brought them through their trials and persecutions, and to-day they were standing firmer and had grown so much in the Lord. Two young lads were taken from them at the beginning of the persecution, and they are not allowed to talk to the Christians at all, and when we go to the village where they are, their people tell us they are away at another village. They are forcibly kept from meeting with the Christians, but have been seen in the fields now and again, and all they know of them is that they are holding on to Christ, and hoping to come back when they get old enough for the law to let them choose their home for themselves.

As I have gone with Siamma round to the villages near, I, and Siamma too, have felt like taking these villages by faith for God, and all day yesterday I just rejoiced in spirit, looking ahead till these four villages within the radius of a mile of Kinda Doralu, and one of another caste, should become Christian villages too. This village is very small, for all their heathen caste people moved away and built another village last April and May. They were all very angry with these for breaking their caste. Siamma and I went to that village Friday morning, went first in front of the chief man's house, who had been the greatest enemy of these, and by whose influence they all moved away. We stood outside, and as the door was open I called, "Umnah, my we come and sit on the verandah and talk to you !" They answered me there was no need of our visiting them, and one woman came and shut the door almost to. She is the mother of one of the boys taken away from the Christians. I spoke a few more kind words, but as they did not answer, we moved on to the next door. Standing out in the sun we began to talk to some women there, asked for the daughter of one of our Christian women. She was pointed out, but she said she had no mother, her mother was dead. "Oh no," Siamma said, "she is well and happy. I saw her this morning, and she thinks of and prays for you." "No, no, she is dead, I have no mother," she repeated, and went across the street and behind one of the houses there, and did not come back while we were in the village. After a time I said this sun is too hot, and I am going to sit down under the shade of the verandah. Siamma did too, and a number squatted down and listened very well, while we sang and prayed and talked to them. After a time the head nun's wife came out, all jewels and

fine clothes, and sat before her house. She listened too, and the woman who shut the door also. Before we came away she confessed that it was very rude thus to shut the door in our faces. We told them of the Christian marriage which was to take place next day, the bride being their niece. They said if three of the head women of this village, naming them, would come to their village and call them to the marriage, they would come. But that was only a subterfuge, as these people told us, it was not their custom in heathenism for the women to go and invite to a marriage. The head man here sent his son to call them, and to our joy six men came, not a woman though. Of course they would not eat the wedding supper, but the Christians excused them and gave them something else, that it would be nothing against their caste to receive. The head man came, and Mr. C. had a nice talk with him.

Mr. Churchill and his preachers have gone to a village to-day eight miles away, where two goldsmiths are believers. They said they would be baptized when we came this time, but one has had a stroke of palsy or something, and cannot speak, and the other does not want to come alone. Siamma and I hope to go to the town of Kayazudda, one mile away, this afternoon.

We are so glad this is the month that you are praying for Bobbili. We have Conference meeting this afternoon ; three will apply for baptism, two are young boys, and the other a woman from a village twenty miles distant.

Your sister in Christ,

M. F. CHURCHILL.

PARLA KIMEDI.

Dear Sisters,—A year has passed since through *Tidings* you have received a message from here, and we have to go back a good many years in the history of the place to find one that has been fraught with so much suffering. Much was done by government and the missionary to help the sufferers, but famine is an enemy that cannot be disposed of easily, and when the people are weak, cholera, that dread disease, is almost sure to follow. In this district thousands have died during the past six months. The people of this place found it impossible to bury their dead so carried their bodies to the river and left them to be devoured by the starving dogs and jackals.

The town is filled with mourning, for these people love each other and sorrow for lost ones as we do, there is one great difference, they have no hope of a union hereafter, everything is uncertain, for they know not Him who rose from the dead, and dispelled all the terrors of the grave.

One poor woman said that within two months, her husband, father and brother had died, and left her alone except for a little brother and a baby two months old ; another had lost her husband and three children ; we talked to them of He who cares for the widow and the fatherless, and pray that they may learn to know Him as their comforter, for in such cases earthly comfort seems vain.

The words of the Psalmist, "Because thou hast made the Lord, which is my refuge, even the most high, thy habitation : then shall no evil befall thee, neither shall any plague come nigh thy dwelling," have been literally fulfilled here in Parla Kimesi, for when sickness and death were on every side the lives of the Christians were preserved from all harm.

During the past month two of the Christian women of their own will have accompanied me in the house to house and village work, this is their first attempt at Bible

work, and they are rather shy, but I am so pleased to see that when they get interested in talking of what the Lord has done for them, and what He is willing to do for each one of those who will accept the invitation, they forget themselves and the Lord speaks through them.

This evening we started out to visit a house we had been invited to, but I felt all the time that I should go to a village in quite a different direction; when we reached the house it was locked and the people were away, so Sechamma suggested that we go to the washwomen's village that was quite near, we found that they were away also, so I said we will turn and go to the village that I felt on first starting out that I should go to, we found lots of people there. In a few minutes a man who had been attending church quite regularly and has said that he is believing, came up with a rose in his hand and gave it to me. I held it up and asked the people standing around, who made it? Most of them thought it just grew, but the one who gave it spoke up and said, "God made it." From that we went on to talk of His loving care over all that He had created, and how that they were living in open disobedience to all His laws, but still He was calling them to return to Him, throw away all their caste prejudices and idols, and accept His greatest gift, Jesus, as their Saviour. The man who gave me the rose spoke, and his testimony for the Lord, before his own relatives and friends, did my heart good; we expect that he will be baptized next Sunday. His wife is also interested, and I hope too, is trusting in the Lord.

You have learned through the *Messenger* and *Visitor* of the wonderful way in which the Lord is manifesting His presence in Auklatampana; on the fifth of this month eleven more were baptized, and again, yesterday, three were buried in baptism, this makes in all thirty-six since July, and still there are more to follow. Help us, dear sisters, to thank our Father for these bright spots here and there in this dark land. To Him be all the glory.

Very sincerely yours,

MARTHA CLARK.

—*Tidings*, December, 1897.

AMOUNTS RECEIVED BY THE TREASURER W. B. M. U.
During Quarter ending January 31st, 1898.

	F. M.	H. M.	Total
Received from Nova Scotia, W. M. A. S.	8569 88	8173 03	16742 91
" " " " Mission Bands	134 88	12 87	147 75
" " " " Sunday Schools	43 48	13 44	56 92
" " " " New Brunswick W. M. A. S.	300 32	42 50	342 82
" " " " Mission Bands	79 50	—	79 50
" " " " Sunday Schools	47 10	—	47 10
" " " " P. E. Island W. M. A. S.	141 18	40 97	182 15
" " " " Mission Bands	88 80	4 00	92 80
" " " " Sunday Schools	5 00	—	5 00
" " " " N. S. P. U. Nova Scotia	80 00	—	80 00
" " " " Mataqui B. C.	—	8 58	8 58

\$2035 04

Dr.	
Paid J. W. Manning, Treas. F. M. B.	\$1756 25
" A. Cohoon, Treas. H. M. W. B. & P. E. I.	93 00
" J. S. Titus, Treas. H. M. N. B.	53 96
" J. Richards, " G. L. M.	88 00
" H. E. Sharpe " N. W. M.	132 00
" " " " Indian work	44 00
" Printing Annual Reports	68 50
" Mailing " " " "	9 60
" Pr. Sec. New Brunswick	12 00
" Printing " Tidings " " "	14 25
" Stationery " " " " " " "	15 50
" Bureau of Literature	15 00
" Drafts, discount and postage	6 28

\$2811 71

MARY SMITH,
Treas. W. B. M. U.

Amherst, Jan 31st, 1898

NOTES FROM THE HOME FIELDS.

Mrs. Nalder, Secretary for Hants County, writes that: "Hants County is having a mighty struggle this year, there is much to depress on every hand." And yet the work is the Lord's and will go on. One of our earnest workers, Mrs. E. Bancroft, is passing through sore trial in the loss of a son by drowning. Let us pray that the Comforter may be very present. Another sister has been watching by the sick bed of a daughter for many months, looking for death at any hour. To all such the dear Lord says, "What I do thou knowest not now, but thou shalt know hereafter."

"Windsor is struggling to keep alive a missionary spirit, not letting her own present great needs absorb all her attention. . . . Our monthly meetings are increasing in numbers."

At the Hants County Convention two collections were taken, which were handed by the Executive Board to the Treasurer of the W. M. A. These collections amounted to \$15.60, and the balance was to be raised by the Society for a life membership.

A society was organized at Mount Dennison in October.

Mrs. Foster, Yarmouth County, writes of an opportunity given her at the S. S. Convention to speak on behalf of our Mission Band work. At the close of the Convention several said they would try working for Bands.

A Mission Band was organized at Argyle. Hebron had quite an enthusiastic Crusade Day, and the Secretary had also held meetings at Port Maitland and Deerfield, as well as in Yarmouth Town.

Mrs. Martell and Mrs. Freeman both write of the good meetings of the District Convention of Kings County. Our women met and after discussion formed a County Union of the W. M. A. Societies of Kings, with Mrs. C. H. Martell President, and Mrs. George Bishop Secretary. A committee was appointed to confer with a committee from the District meeting to consider the relation between the two bodies, and as a result, our women are to have a part in each session when desired, and the report of the Woman's work will be read by the County Secretary when the reports are received from the churches.

This is surely a step in the right direction. Hants County was the first to move in the matter, we hope soon to hear of others.

Mrs. Freeman also says: "We have organized a branch W. M. A. Society at Lakeville. They have their own President and Secretary-Treasurer. They meet on the third Wednesday of every month. We have now three societies in connection with this church (Billtown)."

WINDSOR, NOVA SCOTIA.—The Annual Public Mission Meeting of the W. M. A. S. was held in the new Baptist Tabernacle, Windsor, N. S., Wednesday evening, January 19th. President Mrs. J. Waldor occupied the chair. Meeting opened with singing, reading of scripture by Mrs. J. Mosher, and prayer by the pastor.

Reports of the year's work were then read by the Secretary and Treasurer. These were most satisfactory and showed a society fully "alive unto good works," and with pockets which had given over to the treasury the sum of \$331.05 during the year.

Another good hymn, in which the congregation joined heartily, was followed by the reading of recent letters from our missionaries on the field, which proved exceedingly interesting, and brought us into closest touch with our mission work.

With deep gratitude we announced the receipt of \$10 from Mr. and Mrs. Gullison, and \$20 from Mr. and Mrs. Churchill, for the benefit of the fire-stricken church.

After the singing of a duet by Miss M. Vaughan and Mrs. Shaw, we listened to a number of most helpful and instructive "extracts" on missionary work, which had been enclosed in envelopes with the thank-offering of each individual, and placed on a plate at the door.

The goodly number present and the collection, which amounted to \$21.86, both testify to the fact that the Windsor Baptists are none the less interested in the giving of the gospel to those who know it not, because of their own misfortune of a few months ago.

CLARA K. SHAW, Sec.

Young People's Department.

MISSION BAND EXERCISE—OUR TELUGU SCHOOLS.

In Canada nearly all the children have to go to school and learn at least to read and write, but it is different in India where only five out of every hundred can read. The government is doing a great deal to provide schools; so are the missionaries, who, besides teaching Indian children much the same things as we learn here in school, try to get them to love that wonderful book the Bible, which is like the voice of God telling us what we ought to do. Our schools are divided into village and boarding schools.

1. How many village schools are there on the Canadian Telugu field?

Ans. There are 65. The scholars usually meet from 8 to 11 in the morning, and from 2 till 5 in the afternoon. They learn reading, writing, singing, and are taught parts of the Bible. The classes are graded by reading books, the same as here, only they call their readers standards. It is from the village schools that most of the scholars come to the boarding schools.

We in Canada are most interested in the boarding schools, and suppose we take a trip to Cocanada, which I suppose you all know is our central station, and see where these schools are, but first we must find out

2. How many boarding schools have we?

Ans. There are 3 girls' and 5 boys' schools, besides the Seminary at Samulcotta.

The Mission has a beautiful property in Cocanada in which is the Mission House, Chapel and other buildings. Here the first boarding house for girls was built many years ago, and some of the first money sent by the Women's Societies was for that purpose. Then the school was held in the Chapel. As the school increased in numbers, it was necessary to provide larger quarters. In 1893 six acres of land, which is called the Davis Memorial Compound, was purchased, and has been allotted to the Women's Work in Cocanada. It is nearly half a mile from the Mission House and here the new girls' boarding school has been built. Miss Barkerville has had charge of this school for a number of years and has been most successful in her work. There are 96 girls

on the roll, but the attendance is somewhat smaller. When Miss Simpson was in Cocanada she had charge of two day schools for caste girls, one has 71 girls on the roll and the other 24.

We will count the Seminary as one of the schools, even if some of the students are studying theology, and as it is not far from Cocanada, only about eight miles, we will take the train and go out and see it. The buildings are much larger than when Mr. McLaurin moved here in 1882 and opened the Seminary with 10 students.

3. What is the state of the Seminary now?

Ans. Mr. J. R. Stillwell is the Principal, and he is assisted by eight teachers. There are 92 students. Every morning, the first thing, all meet in the Chapel to hear the Bible explained, and then the students separate to the four departments, the literary, the theological, the Industrial, and the Primary. Most of those in the Primary department are the wives of preachers, but there are six women in the Literary, and one in the Theological department.

Now we will come back to Cocanada and take a trip to Pedapuram, it is only 12½ miles to the north, and part of the way we can go on the railway, then we will drive 3 miles. We here come to see the boys' boarding school.

4. How is the work done?

Ans. The boys are divided into three bands under three leaders. One band carries the water, one pounds the rice and the third does the cooking, and it keeps them busy getting the work done for so many and preparing their lessons for the next day.

We will get on the railway train and travel north to Yellamanchilli, which is 60 miles from Cocanada. There is a Boys' Boarding School here.

5. Who has charge of it?

Ans. Dr. and Mrs. Smith are the missionaries here and Mrs. Smith superintends the school, in which there are 20 boys. They must be well fed as their skins shine like black bottles, and they are plump and fat. When they came to the school, they were scrawny and naked, their bodies were covered with itch, ringworm, and other more terrible diseases; but regular food and cleanliness soon changed that. Some clothing is provided at the school; the fathers of the boys are supposed to provide the rest, but as many of these are poor the rest is sometimes lacking. When a few of the boys were sent home for their first holidays and the mission clothes had been taken off them, they had to go home in the dark. The work is much the same as at the other schools. The boys can figure and write and find places on the map, and some are learning English, which is an honor subject.

Leaving Yellamanchilli and travelling north for some time we come to the Chicacole road station, and after a drive of nine miles we reach the mission-house. Mrs. Archibald is one of the missionaries here and as she sometimes writes to the LINK she is not a stranger to us. She has charge of the Boarding School in which there are ten boys and four girls, who are giving great satisfaction by their good behaviour. There is also a day school with an attendance of 32. The School Inspector speaks of this school as the best of its class in the town.

Now we will turn south and return to Cocanada, and getting on the boat "Canadian", travel on the canals across the Godavery river, going south for 75 miles until we come to Akidu. Here Mrs. Chute meets us and takes us to see the Girls' Boarding School. It is called the Memorial School, and was built in 1883 by Mr. Craig, in memory of his first wife. It needs a new floor and some

other repairs, but it is fine to the place where the boys sleep, which has such a poor roof that when it rains had the boys have to sleep in the church. The boys and girls recite their lessons together, either inside the church or on the veranda. Let us visit the Infant Class.

6. What are they doing?

Ans. The children are seated on the floor with sand in front of them, the teacher makes two letters in the sand and gives their names, the children trace the letters in the sand with one finger and recite the names in concert. Then the teacher asks one child to lead, and so they go on through the class, first one child and then another leading. As most of the writing is simply printing, the children learn to write and read at the same time.

7. What are the other classes doing?

Ans. There are four teachers, two men and two women. The scholars are studying reading, writing, geography, literature, history, hygiene, English and calisthenics. Each class has a Bible lesson every day.

One more place we must visit, it is further south and is called Vuyuru. It is 125 miles from Cocanada.

8. What school is here?

Ans. There is a Boys' Boarding School with an attendance of over 40, including quite a number of Sudras and Mohammedans. They make their salaams to us, and if we could understand them, they would tell us they sometimes think of Canada and of the friends there. Miss McLaurin and Mrs. H. Stillwell, who were born in India among the Telugus, are here, and doing all they can to show this people their need of a Saviour, and what a great Saviour Jesus is.

We have been thinking of a great many children in these different schools. A number of them have taken Jesus as their Lord and Saviour, and are trying to serve Him. In order to have some money to give Him, they do what I am sure none of us ever do, and that is go without a meal regularly and give the money it costs to mission work. When we pray to God for ourselves, let us pray for them too, that they may know the joy of serving Him.

AMELIA MUIR.

Montreal.

I WANT TO BE A MAN.

BY REV. NEWMAN HALL, LL.D.

A Little Boy's Response to the Hymn, "I Want to be an Angel."

I want to live to be a man,
Both good and useful all I can;
To speak the truth, be just and brave,
My fellow men to cheer and save.

I want to live that I may show
My love to Jesus here below:
In human toil to take my share,
And thus for angel's work prepare.

I want to live that I may trace
His steps before I see His face;
And follow Him in earthly strife
Before I share His heavenly life.

Lord! grant me thus to live and serve,
And never from Thy laws to swerve;
Then, after years of service free,
In ripe old age to go to Thee.

But should it be Thy loving will
To call me early, Lord, fulfil
In fewer years Thy works of grace,
Each day prepared to see Thy face.

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