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The Canadian

ANANDA

INDIA

Missionary Link

Some Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

IX-3

OCTOBER, 1893.

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CLIPPY 22

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The Canadian Missionary Link

Vol. XVI.

TORONTO, OCTOBER, 1898.

No. 2

MISSIONARY FAREWELL—The Ontario and Quebec Boards have just sent out the largest number of new missionaries ever sent at one time. The party consists of Rev. J. E. Chute, B. Th., a graduate in Theology of McMaster University; Rev. E. G. Smith, M. B., a graduate in Medicine of Toronto University; Mrs. Smith, who has had a course in nursing at the John Hopkins Hospital, of Baltimore; Miss Ellen Priest, well known in St. Catharines and Toronto as an earnest and successful Christian worker; Miss Murray, an experienced teacher and also well known in Toronto as a zealous laborer for Christ; and Miss Kate-McLaurin, a graduate of Moulton College and an undergraduate of McMaster University, honored and beloved for the sake of her parents (Dr. and Mrs. Jno. McLaurin) as well as for her own rare excellencies of mind and heart. After each of the missionaries had been suitably bidden adieu in their own churches, a large and enthusiastic farewell meeting was held for them all in the Walmer Road church, on the evening of Sept. 25th. Rev. Elmore Harris, pastor of the church, presided most happily on the occasion. He expressed his own joy that so many were going forth on so noble a mission and his desire that the meeting should be, from beginning to end, an occasion of thanksgiving and joy rather than one of gloom. The character of the addresses that followed called to the platform and spoke joyful earnest words fulfilled his desire. Rev. A. P. McDiarmid, our Foreign Mission Secretary, spoke of the circumstances that had led to the sending out of so many missionaries, and gave some account of the character and qualifications of each. One by one the missionaries spoke earnest words, which made a deep impression on their sympathetic audience. Miss Hatch spoke beautifully and impressively on behalf of the missionaries in India and the native Christians, and Rev. S. S. Bates addressed the new missionaries wisely and tenderly on behalf of the Board of which he is President. The devotional exercises were participated in by Mr. H. C. Priest, brother of one of the missionaries, Dr. Hooper and Dr. Thomas. At the close of the service hundreds remained to grasp the hands of the brethren and sisters about to go forth. A large number gathered at the Union Station to bid them a final adieu. A similar meeting to that held in Toronto was held at the Olive church, Montreal, on the evening of the 27th. The missionaries sailed from Boston, in company with a large number of American missionaries, on the 30th. The prayers of our readers will accompany our dear brethren and sisters on their long voyage and in their new fields of labor.

MISS MCLAURIN, it will be remembered, goes out as the missionary of the Young People's Union of the Walmer Road Church. This is an example that other Young People's Unions and other churches might well imitate.

MISS PRIEST, as many of our readers know, is to be supported by the Woman's Missionary Society of Manitoba and the North-West.

MISS MURRAY, the most recent addition to our missionary staff, was nominated and will be supported by the Woman's Society of Eastern Ontario and Quebec. She is a member of the Dovercourt Road Church.

THE large reinforcement of our Telugu mission means largely increased expenditures. Increased expenditure means increased liberality on the part of our churches and of individual givers. Considering the prevailing business depression, increased giving means sacrifice on the part of many. We trust that the financial expectations of the Boards who made the appointments will be fully met.

THE cause of Foreign Missions loses one of its best friends in the recent death of Mrs. O. A. Gates, at Rangoon, Burma. She spent a number of years in the Secretaryship of the Woman's American Baptist Missionary Society and by her addresses and writings did much towards organizing and extending the work of the Society. Many of our readers will remember her visit to Canada and her address at our own annual meeting. Her address was soon afterwards published in tract form and widely distributed. She left Boston a year or more ago to make a tour of missions.

CORRECTION.—The name of Mrs. Hill, Brantford, was given as Vice-President, it should be Mrs. Yule.

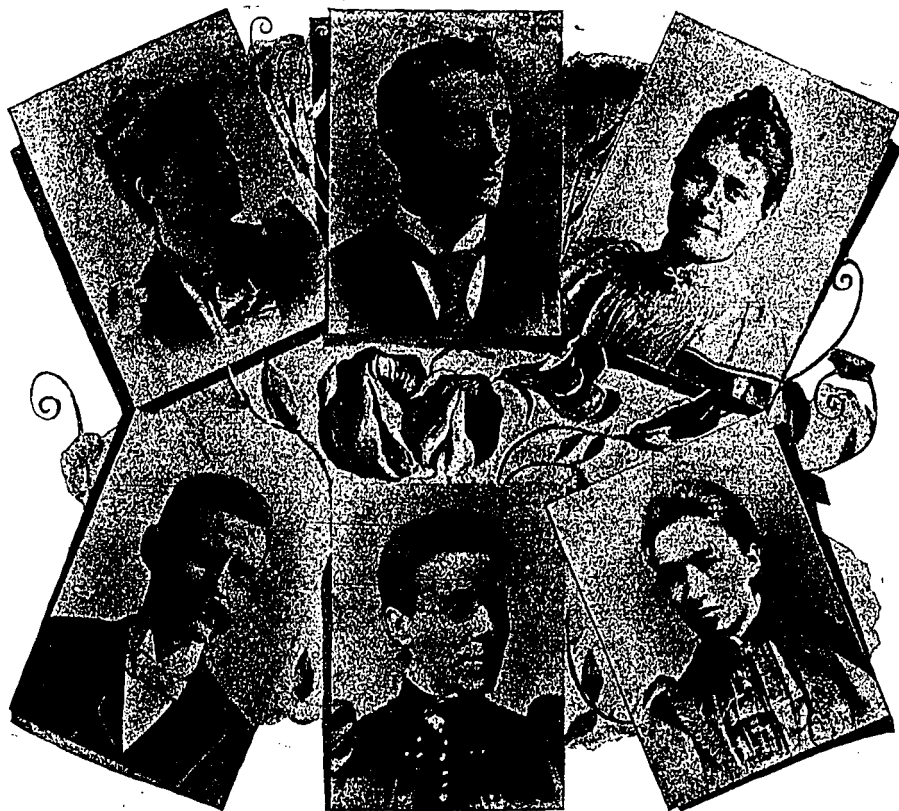
SEPTEMBER LINK—We regret very much the delay in the issue of this number. It was entirely beyond our power to prevent it. Our part of the work was all done in good time, but our printer had been moving and enlarging his business, hence the delay.

THE ANNUAL MEETING of the Women's Baptist Home and Foreign Missionary Societies will be held in the James St. church, Hamilton, on Wednesday and Thursday, Oct. 25th and 26th. Each circle is entitled according to the Foreign Mission Constitution 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, contributors of at least \$1.00 a year to the funds of the Women's Foreign Missionary Society. Delegates will be provided with badges which should be returned before leaving the meeting. Railway certificates can be obtained from agents at starting points on purchasing a first class full rate, one way ticket. In case delegates travel over two lines it will generally be necessary to purchase tickets and obtain certificates from each railway. These certificates must be surrendered to ticket agent at place of meeting at least ten minutes before the train is due to leave, when return tickets will be issued at one third fare. The certificates are only good for use for three days after the meetings close. The President of the ticketing committee is Mrs. John Hendry, 174 Aberdeen Ave., Hamilton. The annual meeting of the Women's Foreign Mission Board will take place in the James St. church at 2.30 p.m. on Tuesday, Oct. 24th.—ELLEN DAVIES, REC. SEC'Y.

MISS KATE. S. McLAURIN.

Miss Kate S. McLaurin was born of good missionary stock and nurtured in a warm missionary atmosphere. Her grandfather was Rev. John Bates of sacred memory, the first, and so long as he lived, the only President of the Foreign Mission Board of Ontario. Her uncle and aunt, Rev. A. V. Timpany and wife, were the first Canadian Baptist missionaries to India. Her cousin, Dr. S. J. Timpany, sails in the same vessel with

as the parents accomplished much so will the daughter. By nature she is endowed with a strong mind and literary tastes, and an aptness to teach. She has been well equipped by an education obtained in the training school in Newton Centre, Mass., and in Moulton College, Toronto. She has special gifts for public teaching and speaking, thinking rapidly and somewhat originally, and expressing herself in a free and pleasant manner.



Miss McLaurin.
Mr. Church.

Dr. Smith.
Miss Prizer.

Mrs. Smith.
Miss Prizer.

her to the land where his devoted father labored and died. Her father and mother Rev. John McLaurin, D.D., and wife, going to India in 1869 and for some time working in connection with the American Baptists, in 1874 opened up and organized the Cocanada Mission Field and there became the first missionaries under the Canadian Board.

The name McLaurin ever has been and ever shall be associated with the mission work of Canadian Baptists. It seems fitting that another of that name should enter the field. There are reasons to expect that

Miss McLaurin was born at Ramapatam, India, came to this country when six years old, was converted and baptized into the fellowship of the Baptist Church, Goble's Corners, in 1885, and expects to sail from Boston on the 30th inst. It has been arranged that she spend her first year in India with her father and mother at Bangalore.

EVERETT G. SMITH.

Mr. Smith was born in 1867, in Grimsby, Ontario. He is the only son of A. M. Smith, nurseryman. Both

his parents were children of God, his father a Congregationalist, his mother a Baptist. Both always strove to lead him to Christ. Some of his early years were spent at Drummondville, Niagara Falls South. There he attended a Methodist Sunday-School and tried (unsuccessfully) to save himself by being good. The first occasion on which he witnessed baptism by immersion was when administered by Bro. Bosworth, then endeavoring to resuscitate Drummondville Church. He moved to St. Catharines in 1880, and attended the Collegiate Institute in that city, taking second class certificate in 1885. He taught till the fall of 1888, then entered Toronto University Medical College, from which he graduated in 1892 (with honors). Brother Smith was *born again* under the ministry of Rev. W. H. Porter, in 1883. He attended Congregational Sunday-Schools during 1880-88, but never forgot that scene at Niagara Falls. As other modes of baptism were witnessed, he began to make comparisons and went to his Bible for aid. He was never personally approached on the subject, but the study of the Word led him to the decision to confess Christ by baptism, which he did in 1888. Early in life he was interested in missions by reading the Life of Livingstone and Sunday-School books. As soon as he was converted, he began to think of serving God as a medical missionary. His definite purpose was formed eight years ago, after prayer and study of the Word. He preached occasionally during winters and throughout all vacations. At first he used to give Bible talks to Zion Church (colored) in St. Catharines. Brother Smith preached at Cumberland, Ontario, and at East Templeton, Quebec. He was two years in Oro Township, Simcoe Co., and spent a winter in City Medical Mission work at Chester, devoting a portion of his time to study at McMaster. His mother died in 1888. His father is living and lonely, but willing to spare him for Christ's sake. He has five sisters and one half-sister. One expects to go to India in two years. Another engages in city missions as nurse in Baltimore this fall. Brother Smith was married, August 15th, 1893, to Mary Chamberlain, a graduate of the Training School in connection with Johns Hopkins Hospital. They expect that his wife may report on cases of sickness in Zenanas, and hope thus to work together for India's women as well as men.

MRS. L. EVERETT SMITH,
(MARY LOUSIA CHAMBERLAIN)

was born in Plantagenet, Ont., in 1866, and passed the early years of her life in that place. She afterwards took the course in the Normal School at Ottawa, from which she graduated in 1885. She was then engaged in teaching for five-and-a-half years, the last three-and-a-half in St. Catharines and vicinity. Mrs. Smith cannot remember the time when she did not long to be a Christian. While teaching in St. Catharines she was led to see how simple is the way of faith in Christ and to accept Him as her Lord and Saviour. While teaching and attending Mission Band meetings from time to time, and hearing of the degradation of the people of India, and of the suffering of their women for the lack of medical care, her heart was touched. She wanted to go and tell these poor people of the love of Christ, and thought that if she could only gain their confidence by helping them physically, they would the more readily listen to the Gospel message. With this end in view she entered the Johns Hopkins Hospital at

Baltimore, taking the course in Hospital work, which she completed last year.

REV. J. E. CHUTE, B. TH.,

was born in January 1862, in the Township of Carleton Place, Middlesex County, Ont. His parents were constituent members of the Strathroy Baptist Church, and his father is now the Senior Deacon, both in years and length of service. The young missionary grew up under religious influence, and when but a lad was converted and baptised into the membership of the church. He comes from a missionary family. Rev. E. Chute, an older brother, and wife, have been for nine years at Palmoor, India, under the American Board. Four years ago, Miss Leona Chute, a sister joined them there. Our brother goes out thoroughly equipped, having studied at Strathroy Collegiate Institute, Toronto University, McMaster Hall, and in the Medical School of Queen's College, Kingston. He was ordained in Strathroy last May.

MISS ELLEN PRIEST.

Miss Ellen Priest was born in Walsingham, England. Her character was early moulded by the abiding influences of an earnest Christian home. The memory of her father still lives in the hearts of many on account of his untiring devotion in the cause of his Master. When she was quite young her parents removed to Canada, taking up their residence at St. Catharines. Here, while still a child, she was led to Christ and was buried in baptism by Rev. C. Perren, now of Chicago. Her Christian life has been one of continual development. The Sabbath-School, the different missionary organizations, the Young People's Society, have all been fields for the exercise of her consecrated zeal. Some two years ago she removed to Toronto, where she identified herself with the Sheridan Ave. Church, of which her brother is pastor, and became to him an invaluable assistant in his work. From the time of her conversion her heart has been led out to the nations that sit in darkness. The early death of her parents which left her the sister-mother of the family, prevented until now the realization of her cherished hopes. The sterling worth of her character, her Christian experience, her ardent enthusiasm, and her loving sympathy, all combine to make her a most valuable addition to our staff of missionary workers.

MISS ANNA MURRAY.

Miss Murray was born in Middlesex, and was educated in Strathroy Collegiate Institute and the Toronto Normal School. She gave her heart to Christ in September 1890, and was baptised by Rev. Mr. Marshall, in Arkona. During the last five years she has been teaching in Toronto. She has been, for the last two years, a member of the Dovercourt Road Church. Her Christian life has been one of active and devoted service. She will be greatly missed by her fellow workers in that Church, and above all by the Pastor, who has found in her a most useful helper in different departments of Church work. She has been President of the Young People's Union of the Church, an efficient worker in the Sunday School, and ever ready to aid in every way in promoting the cause of her Master.

PORTRAITS OF MISSIONARIES:—For the excellent cut of our outgoing missionaries and the accompanying sketches, we are indebted to the enterprise and courtesey of the management of the *Canadian Baptist*. The issue of September 28th, published almost immediately after the departure of the missionaries, was printed on special paper for the better exhibition of the cut and presented a fine appearance.

A LITTLE CHILD SHALL LEAD THEM.

"What shall I do for next Band meeting?" queried Miss Nelson as members of the Newton Auxiliary gathered about the stove at the close of the monthly meeting. "There is no country assigned for study in January, and I don't know just how to interest the children. I do wish someone else would take them."

This same Band, The Star of Hope, was a fruitful source of anxiety rather than hope to the earnest lady who had charge of it. The church in Newton was small, the missionary society was smaller, and the number of ladies able or willing to take charge of the Band, smallest. And thus it came to pass that, each year, Miss Nelson asked to be relieved, and because no one was ready to take her place, went on again in the face of what seemed to her slight success. At the close of the last year she had protested, "I think it is time for some one else to fail awhile." But no one agreed with her, and she continued in charge, saying, "Well, we must not despise the day of small things."

One thought often comes to me concerning such cases. The Master's standard is not always ours, and what we call failure He may reward with "Well done." Miss Nelson's steady effort for the "Star of Hope" recalls to my mind the "Feed my lambs" in the Lord's charge to Peter.

"What is the difficulty?" asked a brisk little woman, a visitor from another State.

"I do not know what to do for them next," was the reply, in a tone of discouragement.

"Don't do anything; let them do it. No, not quite that, for the leader must do all the time; but did you ever try an exercise in missionary geography?"

"No!" said Miss Nelson. "But is it different from other geography? How would you go about it?"

"Only different in this," said Mrs. Taylor, the visitor. "We study the countries where we have Missions, and, in a Band like yours, where there are a number of small children, only a few particulars. Let one child tell where the country is; another, the cities in that country where we have Mission stations; another, the religion—whether Roman Catholic, Mohammedan, or idol worship—taking up the countries in the order given in our magazine. Older children might take, each, a country."

"How would you secure their preparation?"

"I would write on a slip of paper for each child the question or questions I wished that child to answer, and tell them all to ask some one at home to help them find the answers."

"Would you give the slips out a month in advance?"

"No! Many would be lost. I would give them out only a few days, not more than a week, before the meeting."

"Many of the mothers do not care enough to take the trouble to teach the children such things."

"I know, and the pity of it! But make the children want to know the answers and they will keep asking until they obtain, from some one."

"That might make the children a nuisance."

"I think not. Sow beside all waters. The seed designed for a child's heart may find lodgment in one of maturer years. We can leave that to the Lord of the harvest. A child's persistent inquiry as to the whereabouts of Wei Hien reached the ears of a lady, who finally asked 'Why she wanted to know?'

"Cause that is where Mrs. Annie Laughlin died and left her little bit of a baby. Mrs. Homes told us about it and wanted us to find out, where it is. Tom was reading a paper-backed book, so he didn't pay much 'tention, but he said it wasn't in Ohio anyway. Papa didn't know and hadn't time to hunt; he was smoking. Mamma was embroidering baby's dress and she couldn't stop; and Uncle Dick said, 'No use to bother babies' heads with such things.' But I'm not a baby and I want to know."

"The lady herself did not know, but, recognizing Mrs. Holmes' name as that of the Mission Band leader, suspected the state of the case, and, appreciating the frivolousness of the objections with which the others had put off the child, she checked the half-amused reply that was on her own lips and answered brightly: 'Well, Bessie, I ought to know, but I don't. You and I will find out though. I'll help you this evening.' She might have asked the pastor's wife outright, or the Secretary of the Auxiliary, as to the location of Wei Hien; but as she paid her dollar a year when called upon, and would have replied, 'Why, yes, I'm interested in missions,' if any one had questioned her on the subject (though she neither took a missionary magazine nor attended the meeting of the society), she felt a little ashamed to obtain her information in that way. So, after a little prudent consideration, she applied to the pastor's wife for loan of *Woman's Work for Woman* for a year. Mrs. Reed opened her lips to ask which year she wanted or what she was looking for; but, being a wise woman, contented herself with placing her files, and "Historical Sketches" besides, at the disposal of her caller, shrewdly remarking to herself, "She will find more than she is looking for, if she examines those carefully." Chosing one of the latter years quite at haphazard, Miss Butler took the magazines and Sketches and went home to continue her work, because, as she afterwards said, she "didn't like to have the minister's wife see how long it took her." If she could have known that Mrs. Reed went about her duties that afternoon with a prayer in her heart that this research might add another worker to their small society she would have wondered.

"So Miss Butler went to work; but, because she did not know where to begin, she opened the number on the top of the pile. It was that for December, and she looked it through without finding the name she sought. Here and there, however, a paragraph met her eye that she carefully read before the little magazine was laid aside. Then the November number was gone over, and then the one for October, then September, and by that time she discovered what she hadn't observed before, that there was a special country assigned to each month."

"Then, of course she turned to China at once," remarked Miss Nelson.

"Remember, she didn't know that Wei Hien was in China. She only knew it was somewhere. So she patiently plodded on through number after number, laying up in her mental storehouse here an incident, a touching description there, an earnest appeal in another place, until at last, February, China, and Wei

Hein all came together. Then Miss Butler was ready to take the map of Asia and show the child where China is, where Wei Hien is situated, and how far it is from any other place where American people were then to be found. Bessie was satisfied and ready for Band meeting. But Miss Butler had discovered how little she knew about missionaries or mission fields, and how little she was doing to help onward the Lord's work, either at home or abroad, and from that date the Newton Auxiliary had reason to be thankful for another earnest worker as one of the results of Mrs. Holmes' missionary geography."

"But I am not a Mrs. Holmes," pleaded Miss Nelson, "though I would be willing to work a long time if I could be the instrument of such a transformation."

"We cannot tell in what shape the reward will come, but we know that it is sure, for we have the promise. 'He that goeth forth, bearing precious seed, shall come again, bringing his sheaves with him'" responded Mrs. Taylor; adding, as they rose to go, "the photographer's sensitive plate, after the impression has been made and fixed, may lie long in the dark unused, but he can bring out the picture at any time by exposing it to the light. Perhaps, among those little ones who now seem so unimpressible, may be a future messenger of the cross, who will date his first interest in the heathen to lessons you taught him in the Band."

—*M. M. M. in Woman's Work for Woman.*

SOME INCIDENTS IN THE WORK.

FROM MISS WHILDEN.

A heathen woman, feeble and aged, was listening as she heard, for the first time, of a Saviour. Her whole face beamed with joy as she exclaimed, "It is good! I never heard anything like it before. What can I do for you? How can I thank you enough for coming to tell me this?"

A blind woman came feeling her way into the back entrance of our chapel. She had been there last year, and since then has given up idol worship for the worship, as she says, of "the Heavenly Father." She prays once a day, but added in her simple-hearted way, "It is not always convenient for me to do it often. My grandchildren are around me through the day, and it is noisy. I cannot get a quiet time. Then, if I kneel down during the day, my daughter-in-law says I must not pray to the Heavenly Father, that if I do my son will fail to pass and take his degrees in the literary examinations. I know it is not true; but they do not feel as I do, and if he were to fail they would say it was all my fault; so I have to snatch moments for prayer when they are not watching me." She was glad to hear that she could whisper a prayer to Jesus, and even pray lying in bed, if she could secure quiet in no other way and at no other time. "I am glad to hear that," she said, "for during the bitter cold weather I felt the cold so much I could not get up; my meals were brought to my bed. I prayed to the Heavenly Father, but I did not know whether he would hear me if I were not kneeling down. Now, if I wake up in the night I can pray to him." Referring to the opposition of her family, I said, "some people's hearts are hard, and they will not believe in Jesus." "No, it is not that," she said; "it is not easy to believe. He was here on earth nearly two thousand years ago. No one now living has seen him, and there is only the Book which tells about him.

I believe, but it is not easy for every one." I tried to tell her that we were trusting not in a Christ long ago dead, but in a living, loving, present Saviour, whose promises were being fulfilled in daily experience. I reminded her of how conscious she was of the presence of those whom she loved, even though she could not see them, and it was thus with our unseen Saviour.

For some time past a deaf and dumb woman has been, from time to time, coming into my mission school. It occurred to me that by pointing to an object and then to the character representing it, she would see that the one stood for the other. She caught the idea, and in this way learned a number of characters. I had shown her the character for God, and pointed upward, and then shown her the character for heaven. She had stood by and looked on as we prayed. On her last visit, a heathen woman was seated by her side. She pointed out to this woman the words for God and heaven, then pointed upward, closed her eyes and clasped her hands as if in worship, and waving her hands as if pointing to objects all around her, made a deprecatory gesture as if forbidding something. By her signs she said "Worship the God who lives in heaven, do not worship these idols all around you." It touched me—first, to see that she had taken in the truth herself, and then that she so soon endeavored to make it known to others, though the dumb lips could not speak a word. God has many children, some thoughtlessly, some willfully, silent or dumb, while the heathen are perishing—some who will neither be messengers themselves nor send others. What might they not do for God and the heathen if they possessed one tith of this woman's earnestness?—*Foreign Mission Journal.*

MOHAMMEDANISM AT THE WORLD'S FAIR.

During the present year there are gathered in Chicago a great number of people from Oriental lands. These have come hither bringing their heathen customs and peculiar religious ceremonies. The following incidents (which we take from a secular paper) will give an insight into Mohammedan fanaticism. It occurred in the Midway Plaisance on a beautiful June Sabbath, and was a strange contrast to the religious character of our American Sabbath.

The day had been brightened by the sun but a few minutes Sunday, when the guards and early risers in Midway were attracted to the Algerian village by a mighty hubbub. All the dancing girls and the naive attendants of the bazaars were congregated in the restaurant and they were attired in their most gorgeous costumes. The musicians were on hand, and made the air throb with the melodies of their native country. Two lambs were brought into the room by a couple of black men and slaughtered in the presence of the entire company, while the worshippers sang a quaint song and sank to the floor in prayer. A brazier full of live coals stood just outside the door of the cafe.

The blood of the lambs was caught in earthen dishes and placed near the brazier. After a half hour of prayer during which time nearly all the villagers remained prostrate on the floor, the women gathered about the vessels.

By this time more than two hundred persons had been attracted to the village to watch the proceedings. One after another the girls approached the dishes of blood and dipped their hands in the warm, red fluid. Some of the women ran to the nearest wall and placed

their blood-smeared hands against the woodwork, so as to leave the impression of their fingers outlined in red. Then they rushed back to the brazier and, thrusting their hands into the live coals, ran with a handful to the blood marks on the woodwork, and actually burned away the red stains with the fire held in their bare hands. A few of them showed that they suffered pain, but the majority did not seem to mind it at all. This peculiar ceremony occupied the best part of an hour, and was intended to typify the cleansing of the blood by fire after death.

The greater part of the forenoon was occupied by the women in penance and self-torture.

Some of those who have more frequently given way to anger during the last year were barbarously cruel in expiation. Three of them picked up live coals and drew them across their bare bosoms. So severely did one of them burn her own flesh that the odor of the penance could be detected for ten minutes afterward. Other women threw themselves on their faces or knees on the hard floor. One woman ran swiftly to the wall of her room and hurled herself headforemost against it. So seriously did another injure herself that she was taken to the hospital in an ambulance. This display of fanaticism among the dancing girls lasted until noon. Then all care was thrown aside, and the day was given over to feasting and dancing. Similar sights were witnessed in all the villages where the people are Mohammedans.—*Supplement to Heath in Woman's Friend.*

Work Abroad.

THE WORK IN TUNI.

Tuni, India, July 10, 1893.

The Gospel is being preached in all the streets of this town and in the villages among the hills. Many men and women are listening very attentively to the message of God's love.

This is a region of great darkness. The people in the villages are very ignorant and superstitious. Now and then we hear of a murder which has been committed but we seldom hear of the murderer convicted of his crime. The people love their sins and many seem content to worship their idols.

There is much to encourage us for some are boldly confessing Christ in baptism. A short time ago two were baptised in a tank near the big jungle at Chendarty. A few days before the baptism a tiger came to this tank and drank from its waters.

We were much pleased with the two who came out in Chendarty, for they confessed their faith boldly yet modestly in spite of the fact that there is great opposition to Christians in that village, and the Dewan threatens to take away all their lands.

A month ago we had a marriage and a baptism in our compound. The happy pair were Joseph the village school teacher of Jaggampett and Mary a sister of our Tunni preacher. The baptism was that of Dermadas a promising boy who has been sent to the Samulcotta Seminary.

Then on July 9th another bright boy was baptized in the Tunni river. A large number of people assembled to witness the ceremony which took place in the evening. It was a busy scene and one that was truly

Oriental in its picturesqueness. Cows and buffaloes were crossing the river on their way home, ox cart drivers were busy cooking their evening meal, men and women were coming to the river for water, around us stood a few hundred people who listened to the story of the cross and to an explanation of Christian baptism.

The school girls were present to help us with the singing and altogether we had a very happy time.

The people must be taught before they can believe intelligently. There must be patient, persistent and persevering preaching of the gospel, for it is a new and strange message the people hear.

With the baptism of the convert the work has only just begun. What a great amount of care and tenderness, and often sternness and reproof they need, for they are very weak compared with our Christians at home.

The monsoon rains have come, making the country delightfully fresh and green though it is still quite hot, and the mosquitos are very pressing in their attentions every evening. The whistle of the locomotive is heard, and trains regularly come to Tunni so that we possess one of the concomitants of civilization. R. GARSIDE.

EXTRACTS FROM PRIVATE LETTERS TO THE SECRETARY.

"I have a caller sitting on the floor beside me, which makes it a little hard for me to write, for I stop to speak a word to her now and again. A poor old heathen woman bent with age and almost blind. A few moments ago hearing some one crying, I went to the back verandah to see which one of the little ones was in distress. After having settled the trouble I found that the poor old body had managed to make her way through the girl's gate, and they were trying to persuade her to go out again, for it is against the rules for outsiders to come into the girls yard without permission from me. She was protesting, it was quite pathetic to hear her—"They will not let me go to my mother! I want to go to my mother!" This is four times now they have hindered me!" I allow her to come in, she has often come before, she is an old friend but has never come through the girl's quarters. "Ah yes," she says, "I am believing in the Lord Jesus; I have been believing for a long time now." I call to mind the time when she was anything but friendly to us when we went to the Malapilly to tell the women of Jesus. A couple of anapas make her happy for the time being—it means food for a day or two—and she makes profound salaams and with many thanks takes her departure."

"We have more boarders this year than ever—over fifty—so I am not likely to spend much idle time."—A. E. BASKERVILLE.

"Our medical work takes up as much time and thought as ever. Sometimes we have to see them die, because we cannot possibly do anything for them. Of course Doctors have to do the same, but I was thinking of cases where, to all appearances, life might be saved if only we had the knowledge of a Medical Doctor."

"The Mohammedan Deputy Collector told me not long ago that he was going to have a dispensary here, just as soon as he could get a Dresser to take charge of it. He asked me if I could not give two or three girls to go to Madras to learn midwifery. I am sure I wish we had some suitable widows to send, but it would never do to send young girls. I wondered greatly when he asked me. He is quite a travelled

gentleman, having been to England and other parts of Europe, but he is still a Mohammedan."

"We have had the coolest hot season this year, that there has been since I came to India, and Mr. C. says he never saw anything like it. If it were always like this, the missionaries would not need to run away to the Hills so often." Altogether we have had only seven or eight days of real roasting weather."--A. S. CRAIG.

STUDENTS IN SAMULCOTTA SEMINARY.

I. THEOLOGICAL SCHOOL.

THIRD YEAR.

†1	Ehuri Joseph	M. B. Dixie
2	Kuchipudi Peter	M. C. Beamsville
†3	Devarapalli Reuben	
†4	Patchimalla Tirapanyam	

SECOND YEAR.

†1	Tarapalli Appanna	
†2	Kancherla John	M. C. etc. Beachville
†3	Parasa John	Missionary.
4	Gaudham Malliah	Burtch
†*5	Vottipolu Venkataswami	
†*6	Badda Merellu	
†*7	Gotru Satyanandam	
†*8	Gotru Mary	

FIRST YEAR.

†*1	Kordali David	
†*2	Tumapudi Bushnam	
†*3	Todeti Abraham	
†*4	Padala Mesech	Missionary
†*5	Uba Appalaswami	
†*6	Paga Jacob	
†*7	Pantakan Golliah	
†*8	Kumuguri Philemon	
†*9	Kumuguri Samuel	
†*10	Korati Isaac	

WOMEN'S CLASS, (STUDENT'S WIVES).

1	Patchimalla Gangamma	
2	Kancherla Lydia	
3	Parasa Martha	Missionary.
4	Devarapalli Sarah	
§5	Vottipolu Rachel	
§6	Badda Appalamma	
*7	Kordali Martha	
*8	Todeti Sarah	
*9	Kumuguri Karanamma	
*10	Tumapudi Rachel	
*11	Uba Atchamma	
*12	Padala Tamar	Missionary
*13	Korati Mahaladshamma	
*14	Chirugudi Kedaramma	

II. BOARDING SCHOOL.

VII. STANDARD.

1	Dundi Joseph	Missionary
2	Bonu Daniel	Missionary
3	Palukurti Moses	M. B. Lindsay
4	Barnabas B. Barnabas	S. S. Toronto
§5	Mortu Prakasam	(M. C. Quebec)

VI. STANDARD.

1	Morampudi Michael	M. B. Barnston
2	George Mason	M. B. Calton
3	Kumuguri Samson	M. B. Wyoming

V. STANDARD.

1	Talari Yesudasa	M. B. Ridgetown
2	Pulavarti Daniel	M. B. Hartford
3	Pulavarti Samuel	S. S. Windsor
4	Pasala Ratnam	M. B. East Oxford
5	Nicodemus Abel	

IV. STANDARD.

1	Edla Jonah	
2	Mutubattula Venkaiah	M. B. Wallaceburg
3	Rachapalli Appanna	Y. P. A. Jarvis St. Toronto
4	Bellam Nukaiah	Junior M. B. Talbot St. London
5	Magam Ramaswami	M. B. Victoria Ave. Hamilton
6	Vinukoti Vuggia	Miss Jeanie Hendrie
7	Merugumalla Duke	M. B. Osnabrock
8	Katam Samuel	
9	Sheik Ally Nathaniel	M. B. Park St. Peterboro
*10	Rali Tree Ramulu	
*11	Manga Venkatareddi	Missionary
*12	Koti Nathan	
*13	Jungun Jacob	
*14	Chirupaper Pentarah	Missionary
§15	Dundi Mamiah	M. B. 2nd Church Woodstock
16	Todeti Philemon	S. S. Beverley St. Toronto
*17	Katuri Peter	
§18	Addipalli Reuben	
*19	Nicodemus Ishmael	
†20	Ehuri Martha	M. B. Brampton
‡21	Tarapalli Mary	

III. STANDARD.

1	Karu Sanyasi	M. B. Brooklin
2	Edla Abraham	Y. P. M. S. Talbot St. London
3	Lade Prakasam	M. B. Schomberg
4	Tuluri Cornelius	Y. P. A. Tecumseth St. Toronto
5	Arla Turiah	Mrs. John Carswell Plattsville
6	Chintala Gabriel	Montreal
7	Pabbati David	M. B. Brandon Man.
*8	Nalli Peter John	Missionary
§9	Kodali Anandam	
†10	Nicodemus Gabriel	
§11	Chetti Samuel	(S. S. Osgoode)
*12	Darise Yesudasu	
§13	Chirugudi Ramaswami	
††14	Dundi Gnanakutamma	
††15	Pantagani Mary	

II. STANDARD.

1	Gali Reuben	Missionary
2	Mungamuri Jacob	A friend Canada
3	Gurrala Abraham	M. C. Beverley St
*4	Gummedi Isaac	
*5	Sadi Raquael	
*6	Morampudi Nukalu	
*7	Talari Naraiah	
§8	Pata Lazarus	
*9	Gudavalli John	
*10	Katari Devanandam	Missionary
*11	Edithi Appanna	
*12	Kolla Joseph	
*13	Motukuri John	
*14	Mudi Appanna	
*15	Tanasi Jacob	
*16	Turikumukkula Robert Fyfe	
*17	Kodali Jacob	
*18	Mantada David	
*19	Kodali Samuel	Missionary
*20	Kodali John	
*21	Todeti Isaac	
*22	Charala Daniel	
*23	Mudi Rajanna	
§24	Nunna Solomon	(M. B. Aylmer)
*25	Ducca Darmadusa	

* New Students. § Returned Students. † Married Students. ‡ Wives of Students.

There are thus, including wives, 36 students in the Theological School, and 74 in the boarding, making 110

total of 110. In the above list I have included only those from our own Mission and (except Dundi Josiah) supported by the Seminary appropriations.

There are also the following students studying here supported by the parties sending them.

- I. Theological year. Togram from Visianagram.
- VII. Standard, David Solomon Waltair
- VI. " David John " "
- VI. " Chowdari John Parla Kimedya
- V. " David Smith " "
- IV. " David Leslie Bimlipatam

The following students have not returned for study:
 1 Geddham Tyrapatayya (M. B. Malahide and Baham) graduated in March last. Teaching 1st year class in Theological School.

2 Vanga Samuel (M. B. Parliament St., Toronto), graduated, preaching.

3 Ballipuri Ramaswami (M. B. 1st Church, Lobo) graduated, evangelistic work on Yellamanchili field.

4 Ballipuri Minnamma (M.C. 1st Church, Brantford), wife of Ballipuri Ramaswami.

5 Korra Isaac (Miss Hatch) graduated, preaching.

6 Kommuguri Peter (Mrs. Friend, Ontario, Cal.) graduated, preaching.

7 Ventru Cornelius (S.S. James St. Hamilton) teaching.

8 Vinukoti Yesudasu (M.C. Boston) shortly after quitting seminary fell into sin and was expelled from church, engaged in cooking work.

9 Palikurti Aaron (M.B. 1st Church, Brantford) teaching.

10 Parnu Jacobu (M.B. Ingersoll) expelled from the church and seminary, has since been re-admitted into the church.

11 Tuluri Isaac (S.S. Peterboro) partial graduate.

12 Merakanapalli Solomon (M.B. 1st Church, Woodstock) engaged in work. May return.

13, 14, 15 Pendurti Ramaswami (M.B. St. Thomas; Palaverti Isaac and Nagadesi Sahib, expelled for misconduct.

16 Tota Benjamin (M.B. Adelaide St., London) teaching.

17 Parasi Enoch (S.S. Denfield) preaching.

18 Kondi Reuben, not returned on account of illness.

19 Varsala Appanna, teaching.

20 Tandi Lazvrus (M.B. Osgoode) cause of non-return unknown.

21 Pantagani Reuben (Y.P.A. South London) farming I think.

22 Tota Isaac (M.C. Wolverton) father died, farming.

23 Kuchipudi Samson (M.B. Waterford) died of fever.

Will Circles, Bands, Sunday schools and individuals wishing names of students they want to support, please correspond with the recently appointed Secretary for Bands, Mrs. C. T. Stark, 174 Park Road, Rosedale, Toronto.

In the case of some returned students, I have inserted in brackets the names of Bands, etc., that formerly supported them. Several letters to students still await answers, These I shall answer as early as possible.

Trusting for a continued interest in this work on the part of supporters of students and readers of the LINK,

I am yours sincerely, J. R. STILLWELL.

A site for a hospital at Patna has at last been secured. Two more lady doctors are going out this year, and three more will, we hope, be ready to go next year.

Medical Missionary Record.

Work at Home.

NEWS FROM CIRCLES.

GILGOUR MEMORIAL CIRCLE.—It is some time since the LINK has heard from the Gilgour Memorial Circle. We are still in existence and interested in the work. We hold our meetings regularly once every month. The attendance is very good, considering the distance many have to come and other disadvantages. We held our annual meeting in August. Eighteen contributed to foreign missions, sixteen to home. Total amount raised for missions, seventy-two dollars. Ten copies of the LINK were taken. We hope our feeble efforts may be blessed to the salvation of perishing souls in heathen lands, that the interest in our meeting may steadily increase and more members be added to our circle. —MRS. G. BARKER, PRESIDENT.

BROCKVILLE.—Many months have come and gone since there has been any mention of our Brockville Circle in your columns. This month I shall try to give you a brief account of our last meeting which was held on the 7th inst. There were 42 ladies present at this meeting, and in view of the departure of our sister, Mrs. Weeks, our meeting varied a little from the ordinary. After the opening exercises and the usual business of the meeting, which occupied about 30 minutes, we had a number of select missionary readings, varied by the singing of appropriate hymns. Our president, Mrs. Vaux, then in a few well chosen words, expressed to Mrs. Weeks, on behalf of herself and circle, the deep feeling of regret felt at her departure from our midst. She spoke of her faithful services here in the missionary cause during the past six years, and trusted that she would be equally zealous in the same part of the work in her new home in Moncton, N.B. In conclusion she presented Mrs. Weeks, in behalf of the circle, with a Life Membership in the W.B.H.M.S.; also a very handsome case of sterling silver spoons (Louis XIV. design) as a souvenir from the Brockville circle. Mrs. Weeks replied to the address in suitable terms, thanking the ladies for their kindness and also expressed her deepest regrets at leaving the work here. After singing "Blest be the tie that binds" they all adjourned to the parlors of the church, which were decorated with flowers, and where a delicious tea was spread, and here each had an opportunity to say a few parting words to her whom we have met probably for the last time in this capacity. We trust that our meeting together at this time may awaken a deeper interest in the work. And as the need of a little extra effort on behalf of all who remain is made more plain, we believe that some talents which hitherto have been lying dormant, may be brought to the front and utilized for the Master, for we know that although the workers may be removed, the work is His and must still go on. —LIZZIE HURD, SEC.

BUREAU OF MISSIONARY INFORMATION.

CIRCULATING LIBRARY. BIOGRAPHY.

Wm. Carey, Robert Morrison, Robert Moffat, David Livingston, Samuel Crowther, James Chalmers, Thomas Comber, Mackay of Uganda, John Paton, Alfred Saker, Heroines of the Mission Field, Lady Missionaries in Foreign Lands.

BOOKS ON INDIA.

Serampore Letters (about Carey), Wm. Carey, Heroines of the Mission Field, Lady Missionaries in Foreign Lands, Everyday Life in India, Hindu Women, From Darkness to Day Light (Hindu tale by Dr. Clough), The Unfulfilled Commission (Hindu tale by Mr. Stillwell), Telugu Scrap Book, Lone Star Mission, India by G. T. Gracey, India—What It Can Teach Us, In Brightest Asia, World Tour of Missions, Our Gold Mine, Woman's Medical Work in Foreign Lands, Decennial Missionary Conference at Calcutta, Prize Essay on Missions, Missionary Sketches, Our Eastern Sisters.

CHINA.

Robert Morrison, The Crisis of Missions, Pagoda Shadows (Chinese tale), Days of Blessing in Inland China, In Brightest Asia, World Tour of Missions, Heroines of the Mission Field, Lady Missionaries in Foreign Lands, Our Gold Mine, Woman's Medical Work in Foreign Lands, Prize Essay on Missions, Missionary Sketches, Our Eastern Sisters.

BURMAH.

Heroines of the Mission Field, Lady Missionaries in Foreign Lands, In Brightest Asia, World Tour of Missions, Our Gold Mine, Prize Essay on Missions, Woman's Medical Work in Foreign Lands, Missionary Sketches, Our Eastern Sisters.

AFRICA.

Robert Moffat, David Livingstone, Samuel Crowther, James Chalmers, Thomas Comber, Mackay of Uganda, Work on the Congo River, Lady Missionaries in Foreign Lands, Missionary Sketches, World Tour of Missions, Heroines of the Mission Field, Our Eastern Sisters, Prize Essay on Missions.

JAPAN.

In Brightest Asia, World Tour of Missions, Missionary Heroines, Our Eastern Sisters, Missionary Sketches, Prize Essay on Missions.

MISCELLANEOUS.

Do Not Say, Self-Giving, Missions in Greece and Palestine, Bright Bits (collection of choice missionary readings and recitations).

MISSION BANDS.

Children of India, Children of China, Children of Madagascar, Children of All Nations, Children's Work for Children, Mission Band Folios Nos. 1 and 2, Concert Exercises, etc. Nos. 1 and 2, Mission Band Hymnal, Bright Bits (collection of choice missionary readings and recitations).

Address all orders to Miss Stark, 64 Bloor Street E., Toronto.

Accompany each order for each book with six cents. The postage on these books runs heavy and the Bureau cannot afford to pay it.

INDIA.

India Leaflet 5c (questions and answers on country and people), Mission Band Lessons (including the following subjects: First Work in India, Country and Customs, Woman's Work and the Telugus) 3c; How the Zenana Missions Began, 3c; The Hindu Child Wife, 1c; Little Men and Women of India, 2c; The Story of Attie, 2c; The Lone Star Mission, 5c; Wm. Carey, 5c; Hindu Women and Their Houses 2c; A Hindu Widow's True History, 2c; A Heathen Woman's Story (prose) 2c; Mrs. Bartlett's Thank Offering, 2c; Story of Julia, 5c; Krichnal, 3c; Lydia of Nellore, 3c (the last three, stories of converted Hindu women); Concert Exercise on India, 2c; The Bengalee Widow, 2c; The Ongole Girls' School, 2c; A Story of India for boys and girls, 1c; The Nations of India, 10c (a book recommended and sent out by Mr. Craig); India by Gracey, 40c; Woman's Medical Missions, 25c.

BURMAH.

Mission Band Lessons Nos. 1 and 2 at 2c each; Studies in Baptist Missions No. 1 (History of Its Missions—The Karens), 3c; No. 2 (Woman's Work), 3c; No. 3 (Different Tribes of the Country) 3c; The Burmese Bible and Language, 1c; A. Oniram Judson, 5c; Zathe, 3c (a story for girls.)

CHINA.

China Leaflet (questions and answers on country and people), 5c; China Concert Exercise, 2c; Exercise on Chinese Missions, 5c; China by G. T. Gracey, 10c; The Chinese Kitchen God, 1c; Women in China, 1c; Mei, Mei Your Forgotten Sister, 1c; Who Will Open the Door to Lingte?, 2c; Chih, The Little Chinese Girl, 2c; Sister Yong's Family, 1c; Two Sunny Hearts, 2c (a hospital sketch) What My Becky Thinks About the Chinese, 5c.

JAPAN.

Japan Leaflet (questions and answers on country and people), 5c; Some Curious Things About Japan, 2c; A Doll's Mission, 2c; Concert Exercise on Japan, 2c; I Belong to Heavenly Father, 2c; The Women of Japan, 3c; The Land of the Rising Sun, 10c.

AFRICA.

Africa Leaflet (questions and answers on country and people), 5c; Woman on the Lower Congo, 1c; Concert Exercise on Africa, 2c; Women of Africa, 1c; Mothers and Homes of Africa, 1c; A Black Boy's Ideas, 1c.

Address all orders to Miss Stark, 64 Bloor St. E., Toronto.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM AUG. 18TH. TO SEPT. 17TH., 1893. IN CLUSIVE.

FROM CIRCLES:—Port Hope, \$20.45; Orangeville, \$3; Brantford, (Park Church) (\$10 of this to complete Miss P. Hegg's support), \$18.50; Ballieboro, \$4; Toronto, (Tecumseth St.) \$5; Tilsonburg, \$5; St. Catharines, (Lyman St.) \$3.75; Lakefield (towards the deficiency in Peterboro Association) \$4; Bethel, (special towards Miss Priest's expenses) \$1.07; Port Colborne, \$5; Selwyn, (towards the deficiency in Peterboro Association) \$2; Teeterville \$3; Burgessville, \$1.7; Petrolia \$7.75; Euphemia, \$4; Grimsby, (\$25 being a life membership fee for Mrs. Marie E. Bell, by her daughters) \$35; Whitevale, \$3.20; Cheapside, \$4.92; Colchester, \$3; Wolvorton, \$5.50; Hillsburg, (\$1.50 special, in response to the appeal) \$5.52; New Sarum \$12.30; North Cayuga, \$1.05; Toronto, (Parliament St.) \$3.05; Blytheswood, \$3.25; Fingal, \$3; Houghton, \$4; Burk's Falls, \$2.50. Total, \$189.83.

FROM BANDS:—Wilkesport, for Mungamus Manikymma \$17; Cheapside, \$3; Ridgetown, for T. Yesudasu, \$10; Toronto, (College St.) Young Women's \$7; Wyoming, for K. Samson, a year in advance, \$14.70; Lindsay, for Palukurti Moses, \$20; West Toronto Junction, for the Akidu boat, 75c; Delhi, for Nakkai Kate, \$2.50; Guelph, (1st Ch.) for Pittala Lydia, \$12. Total, \$92.95.

FROM SUNDRIES:—"For the Akidu boat," per Mrs. Robertson (additional) \$5; South London, B. Y. P. U. (\$4 of this for P. Reuben, \$1 special, from a member towards the deficiency) \$5; Mrs. T. Stewart, Belleville, \$5; "For the Akidu boat," per Mrs. Robertson (additional) \$10; Manitoba Society, Brandon and Qu' Appelle Bands, for a student per Miss Priest, \$17; Gobles, Y.P.S.C.E. for Miss Priest's passage money, \$2.40; Hamilton, (James St.) Woman's Bible Class for Miss Priest's expenses, \$5. Total, \$49.40.

DISBURSEMENTS.

To General Treas. :- Monthly remittance,	\$438.33;
" " " Sept. allowance, Miss Hatch,	\$29.16;
" " " For Miss Priest's passage, (on account),	\$214.00;
To Dudley and Burns, for 500 blank forms for Circles,	\$2.50;

Total Disbursements :- \$683.99.

Dovercourt Road S. S., Toronto, have contributed \$50.00 towards the passage money, paying it to Mr. Firstbrook, direct.

Total Receipts :- \$332.16.

The receipts for the corresponding period last year were \$538.45.

Comment is surely unnecessary!

VIOLET ELLIOT, Treasurer.
109 Pembroke St., Toronto.

THE TREASURER'S STATEMENT should be carefully noted by all. Let every thing possible be done within the few days remaining before the books are closed to get the money into her hands, that we may have enough to meet our obligations.

W. B. M. U.

MOTTO FOR THE YEAR. — "Lord, what wilt thou have me to do?"

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above,
To soothe and quiet us with His love.
He leaves us not when the storm is high
And we have safety, for he is nigh.

MARIANNE FARNHAM.

WHETTING THE SCYTHE.

Before machinery had taken the place that now it holds in the work on the farm, closely interwoven with the poetry and the prose of haying, along with the sight and the fragrance of the new-mown hay, was the frequent sound that told that the scythes were being given a keener edge. The clatter of the mowing-machine, which has not yet quite drowned it out, tells no more surely of the work that is going on. The very sound that proclaims that nothing is falling before the blade proclaims no less surely that the mower is fulfilling his part.

"I should have thought mowers very idle people," says a quaint writer: "but they work while they whet their scythes. Now, devotedness to God," he adds, "whether it mows or whets the scythe, still goes on with the work." That thought of the whetting of the scythe is one of which we sometimes lose sight. It looks as if time were being lost when the mower stops, if we do not bear in mind the waste of strength that would follow if he did not stop. The world's need of workers is a crying one; the fields are white; but he will be an unwise laborer that grudges time or labor spent in making sharp his scythe, that its work may tell. Duties press at every moment; there is enough to keep the hands ever busy; but he will rue it that does not stop to whet his scythe with prayer. The sun is bright; the field is large; the time is short; how can

the work that lies before one ever be done if there is a moment's pause? But the scythe must sometimes be whetted by needed rest or change.

There are two sides to the thought. The whetting is work only when it is done for the sake of the work. He would truly be a lazy mower that made whetting his sole occupation, and instead of gaining a good edge he would soon exhaust his strength in wearing it out altogether. Nor is the keen scythe gained that it may be carefully put away and kept sharp; the keenness is for a purpose, and is wasted unless it is spent again. Whetting of any kind that furthers true work is in itself work; whetting of any other kind is worse than wasted.

— Golden Rule.

Our President has appointed October 11th as Crusade Day. Let all our Societies observe it. What a wave of earnest prayer and loving service will go up on that day from our women in these three provinces?

Our President's message has just been received and will be sent to every Aid Society in time for the October meeting.

Please remember that all moneys from Mission Bands and Sunday Schools is to be sent this year to our Treasurer, Mrs. Mary Smith, Amherst, N.S.

Also remember whenever possible to send your money quarterly to the Treasurer.

The Banner offered by the Union to the Band or School raising the most money was won by the Band at River Hebert, Cum. Co. N.S. Though only numbering 17 they raised \$45.00. Some of the members have to walk several miles to attend the meeting. This Mission Band holds the Banner for this year. It is now open again for competition.

The Eastern Association of N.S. convened Sept. 9th, at Great Village, Col. Co. Our women's meetings were well attended. The mass meeting on Sunday afternoon had, from what we heard, the blessing of our Lord upon it.

At the meeting on Saturday afternoon, one sister said, "we need money and men for this work, and we need the faith that expects God to open purses and send the men."

Glad words of welcome were given by an aged sister. These meetings she considered stimulating; they tended to strengthen the weak. We work by faith. Our sister urged that not a moment of time be wasted.

Through a mistake on the part of the Provincial Secretary, no notice was given of the meetings of the W. B. M. U. held during the Central Association, N.S. Owing to the arrangements for Sunday afternoon having been made before the request of the F. M. B. to the Union we were unable to hold our mass meeting on Sunday afternoon. But Friday and Saturday afternoons saw the sisters gathered in the vestry of the First Church, Halifax. The attendance was very small. Indeed we never remember so few delegates. Still those who were there received the blessing. Grand papers (which we hope to publish) were given by Miss Robinson and Miss Porter and we trust that the results will be seen in renewed efforts during this year.

By a resolution passed at the annual meeting, five cents will be charged for each annual report. Will the Secretaries please remember this. Send the money to

your Provincial Secretaries who will forward it to Mrs. Smith and thus we will be able to keep an exact account of the number sold. This is the first year that a price has been set on these reports, and we think it is a wise move. Members of the W.C.T.U. pay five cents for their annual report, and ours is certainly worth much more than five cents to us. The money of course, goes back into the work.

I am sorry that in the press of work at the annual meeting, I overlooked the fact that Miss Gray had not signed her letter for the LINK. Yet I feel sure our sisters would recognize it.—A. E. J., Correspondent for LINK.

FROM THE LIFE OF JOHN G. PATON.

MISSIONARY TO THE NEW HEBRIDES.

May we not learn a lesson from the following?

One of the converts had become a teacher. The natives had several times tried to take his life. "And," says Dr. Paton, "I pleaded with him to remain at the Mission House (ill we felt more assured, but he replied:

"Missi, when I see them thirsting for my blood, I just see myself. When the first missionary came to my Island I desired to murder him, as they now desire to kill me. Had he stayed away for such danger I would have remained heathen; but he came, and continued coming to teach us, till by the grace of God, I was changed to what I am. Now the same God that changed me to this, can change these poor Tannese to love and serve Him. I cannot stay away from them; but I will sleep at the Mission House, and do all I can by day to bring them to Jesus."

"One morning during worship when the good teacher knelt in prayer, a savage Priest sprang upon him with his great club and left him for dead, wounded, and bleeding and unconscious. Recovering a little he crawled to the Mission House, and reached it about mid-day in a dying condition. On seeing him, I ran to meet him, but he fell near the teacher's house, saying:

"Missi, I am dying. They will kill you also. Escape for your life."

Trying to console him, I sat down beside him, dressing his wounds and nursing him. He was quite resigned; he was looking up to Jesus, and rejoicing that he would soon be with him in glory. His pain and suffering were very great, but he bore all very quietly, as he said and kept saying, "For the sake of Jesus! For Jesus' sake!" He was constantly praying for his persecutors.

"O Lord Jesus forgive them, for they know not what they do. O take not away all thy servants from Tanna! Take not away Thy worship from this dark island! O God, bring all the Tannese to love and follow Jesus!"

To him Jesus was all and in all; and there were no bands in his death. He passed from us in the assured hope of entering into the glory of the Lord.

What the Lord is to his loved ones is well seen in this incident.

One night pursued by these savages Dr. Paton was obliged to climb into a tree for safety. He says, "The hours I spent there live all before me as if it were but yesterday. I heard the frequent discharging of muskets, and the yells of the savages. Yet I sat there among the branches, as safe in the arms of Jesus!

Never in all my sorrows, did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered among these chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus. Alone, yet not alone! If it be to glorify my God, I will not grudge to spend many nights alone in such a tree, to feel again my Saviour's spiritual presence, to enjoy his consoling friendship. If thus thrown back upon your own soul alone, all alone in the midnight, in the bush, in the very embrace of death itself, have you a Friend that will not fail you then?"

What can be more thrilling than this, the last extract we will give? Surely this devoted servant could say with Paul—"In deaths oft."—"A killing-stone thrown by one of the savages grazed poor old Abraham's cheek, and the dear soul gave such a look at me, and then upwards, as if to say, "Missi, I was nearly away to Jesus." A club was also raised to follow the blow of the killing-stone, but God baffled the aim. They encircled us in a deadly ring, and one kept urging the other to strike the first blow or fire the first shot. My heart rose up to the Lord Jesus: I saw Him watching all the scene. My peace came back to me like a wave from God. I realized that I was immortal till my Master's work with me was done. The assurance came to me, as if a voice out of heaven had spoken, that not a musket would be fired to wound us, not a club prevail to strike us, not a spear leave the hand in which it was held vibrating to be thrown, not an arrow leave the bow, or a killing-stone the fingers, without the permission of Jesus Christ, whose is all power in heaven and earth. He rules all nature, animate and inanimate, and restrains even the savage of the South Seas. In that awful hour I saw His own words, as if carved in letters of fire upon the clouds of heaven: "Seek, and ye shall find. whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

And with Paul I could say, even in this dread moment and crisis of being, "I am persuaded that neither death nor life—nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

THE RELATION OF CHRISTIAN WOMEN TO FOREIGN MISSION WORK.

My sisters, What could you do without Jesus? If you could not tell Him of your sorrows and joys! if you could not think of Him first in trouble and turn to Him in perplexity! and what would prosperity and happiness be if you could not trace it to its source and thank God for it!

We cannot imagine just what life would be without the Saviour, but we know we should be very miserable. Our sisters in India know all the misery that can come from this living without Jesus, and as we hear of their lives, so hopeless, so degraded, so devoid of ambition or high ideal, our hearts ache in sympathy.

If one of these Oriental women should come in here to-day, how bewildered she would be. She has never joined in the public worship of her idol. She knows nothing of the New Testament teaching that there is neither bond nor free, male nor female in Christ Jesus. But ever after there would be hope in her heart, she would think "Those Christian women will feel for us, they will help us."

We have heard a great deal about the condition of heathen women, but who that has not been in her own country can realize what a degraded being she is. Her religion does it. Oh, the horrors of child marriage and child widows! Their religion sanctions it. We have a Saviour, we have freedom, we have hope. Our religion gives it to us. What have we done that the lines should have fallen to us in such pleasant places. Heathen fathers despise their daughters. Our fathers loved us when we were put into their arms, and how tenderly they have cared for us ever since. It is not easy to realize that the little widowed children who are so brutally treated are just such ones as our own little girls that we love so well and guard so jealously.

This contrast is no new state of things, from the beginning it has been one mark of difference between the false and the true. Had Confucius a sister Miriam? Was there a Hindoo Deborah? Many Eastern systems of religion teach that there is no salvation for the soul of a woman (if indeed she have one) but at the will of her husband. The most brilliant poetical representation of Buddha, the light of Asia, shows him leaving his wife to years of suspense without a word, when he went out to be the helper of his people. Our Lord was thoughtful for his mother and provided a home for her with his beloved disciple when he hung on the cross.

Our fathers and brothers and husbands are true men. They differ from idol worshippers as Jehovah differs from pagan deities. They do great things for missions because they are large hearted and willing to do what they consider to be their duty. But Christian women should have a deeper motive and a more absorbing interest in foreign missions than any other.

What can we do for those in darkness? and what shall we render unto God for all his kindness to us?

The missionaries ask our prayers—our constant prayers, for themselves, for the heathen, and for the converts. For if young Christians in this country need special help, how must it be with those who are surrounded with all the old heathen influence? We can pray and the Father will listen to the prayer of faith in their behalf. We can give and just a little more, just two cents a week, and could not some of us double it? We can try to interest others. It may be we can be instrumental in planting an aid society where there was none.

As Baptist women we have assumed a responsibility, and we must not be discouraged nor give it up. We cannot give it up.

Do you remember the old story of St. Christopher? By the side of a river, a poor man met a little child who begged to be carried over. So he raised the little fellow and started to ford the stream, but the water grew deeper and the current swifter, and the burden on his shoulders became heavier and heavier. It was only by a superhuman effort he reached the opposite bank. When lo! it was a man he had carried—it was the Christ. But what a blessing he received; and a new name was given him, Christopher (the Christ bearer) because he had carried Christ over the difficult place.

Twenty-three years ago our women heard a voice calling them to do a certain work. They knew the voice—it was the Holy Spirit. They took up the little burden. Looking back from our position to-day it appears very small, just the support of a lady missionary. The years have rolled on, the burden has grown heavier, the water deepens, there is no turning back. And still the weight increases. What are we carrying? How

can we tell? We must keep our eyes fixed on the farther shore, and press on. But when that shore is reached, we will see all the toilsome way we have come, and we will know what we have carried. The weariness will be forgotten then, in the rejoicing over what the Father had allowed us to do.

Our God is going to have the heathen for his inheritance, and the uttermost parts of the earth for his possession, whether we help or whether we hinder. But we may help, He wants us to help, He wants every woman in this association to help.

(MRS.) S. B. S. BROWNE.

YOUNG PEOPLE'S DEPARTMENT

MISSION BAND LESSON.

GLIMPSES AT THE MISSIONS OF THE WORLD, NO. 2.

Leader.—Remarks to connect two lessons.

Leader.—Do we know who were the first people who ever lived in this North America of ours?

Answer. Yes, they were Indians but it is hard to find out about them. They were divided into so many different tribes or races. Before the colonists from England came to this new world the Delaware Indians lived on both sides of the Alleghany Mountains from the Gulf of Mexico to Canada and New Brunswick.

Fact.—When first discovered the natives of America honoured the sun and moon by singing, dancing, howling, feasting, and cutting their flesh. The Canadians and people of Virginia and Florida, worshipped the devil with a multitude of idols. They sometimes sacrificed children to him, and when he was supposed to be thirsty, they quenched his thirst with human blood.

LEADER.—Who was the first Missionary to them?

ANSWER.—The first Missionary to the Indians was the Rev. John Elliot. He preached the first sermon ever delivered to the Indians in their native tongue.

LEADER.—Do you know if he had a Bible, and when it was printed?

ANSWER.—In 1663 Elliot issued the First Bible ever printed in America. It was the first case in history of the translating and printing of the whole Bible for missionary purposes.

LEADER.—How long was Elliot in preparing this work?

ANSWER.—It took him eight years. But the language had no literature and had never been reduced to writing. It was a wonderful work for one man. Elliot used to say "Prayers and pains through Jesus Christ will do anything."

LEADER.—To what places were Elliot's labours chiefly confined?

ANSWER.—He worked principally in Massachusetts. God crowned his labors with great success. He writes to a friend, "I have not been dry day or night from the third day of the week to the sixth, but at night I have pulled off my boots, and wrung out my stockings, and put them on again, and thus I continued to travel, but God steps in and helps me."

LEADER.—Did these rough experiences shorten his life?

ANSWER.—No, indeed, he lived to be 87 years old, and his death, which occurred in 1690, was truly happy. His last words were "welcome, joy!"

LEADER.—Who followed Elliot?

ANSWER.—After Elliott's death the work was carried on by a number of the natives who had been converted under his ministry, and also by the Mayhews, a family fitted with missionary zeal.

LEADER.—What incident in the history of this family teaches us that we are never to cease working for missions till God calls us away?

ANSWER.—When Thomas Mayhew, the missionary, died, his father, nearly 70 years old, undertook to study the Indian language, and preached to them for 23 years.

LEADER.—Was there not a man named David Brainerd who laboured among the Indians?

ANSWER.—Yes, 53 years after Elliott's death, in 1743, David Brainerd entered upon his work. He laboured among the Indians in the State of New York. Ill health, perils on sea and land he counted as nothing, so that he might tell the Indians the "old, old story."

LEADER.—Was he successful?

ANSWER.—Yes, indeed; men, women, and children found Christ, and went in their turn to say "come" to others. Schools were opened, and better laws made for Indians through his influence.

FACT.—In 1892, there were ten thousand baptized Indian Christians leading consistent lives, and reading daily the gospel of the Lord Jesus Christ.

LEADER.—You spoke of David Brainerd being in ill health, did this last long?

ANSWER.—He seems never to have been strong. Hardships, toils and privations accelerated the progress of diseases and on October 9, 1747, he entered into rest, aged 30 years.

FACT.—In one place Mr. Brainerd had as his first congregation but four women and a few children, yet these travelled 10 or 15 miles to tell their countrymen that a Missionary had come.

SOMETHING ABOUT TIGERS.

Tuni, India, July 29th, 1893.

Now this is really written for the boys, though, of course, the girls may read it if they wish.

This week, when out on a tour, I asked Mallayya, one of my preachers, if he had been to visit the Christians who lived in Doparty lately. He replied that he had not because it was not safe to go, for a tiger, ten days or two weeks ago, had killed an ox-driver and had eaten him, his oxen also had been killed by the same animal; while the next day after this had taken place, another man who sells onions and salt, when returning through the same jungle, had been seized by a tiger and carried off.

Next day a party of men going along that road had seen the tracks of the tiger, the torn clothes and baskets of the man and so had fled back frightened.

To a certain extent, travel through this jungle to Doparty has been stopped and the tiger is in possession of that part of the country, while the skulls and bones of the poor ox-driver and hawker have been pulled about from place to place by the jackals, who with the birds of prey, have stripped the remaining flesh from off them and left them to whiten in the sun and rain.

The places where the men were killed may be marked by cairns of stones to which the passing natives will each contribute one as they hasten by on their journeys.

When touring in that jungle some years ago, I had occasion to visit Doparty at a time when two tigers had been seen on that side of the hills.

Our party was small, two preachers, a horse-keeper, myself and my pony. For weapons one of the preachers carried an axe, and the other a bamboo stick, while the horse-keeper carried a lantern.

What an exciting walk it was through that jungle, how we listened as we went along for the sounds of cracking sticks and rustling bushes. One of the preachers told us that we should not see the tiger but that he would see us and jump before we could catch a glimpse of him. This was not very encouraging, especially as the bamboos were thick in some places and their branches reached far above our heads, while the way became very steep and rocky so that I had to dismount my pony and jump from stone to stone.

The visit to the Christians being over, we made the return journey through the jungle after dark with our lantern to show the way. How every sound seemed fearful and the hooting of an owl really caused a nervous start, but there were four of us and a horse, so we passed a few joking remarks as to which of us the tiger would take first if he came.

When we were quite in the thick jungle the light of a large fire showed us that some men were cooking, and upon approaching them we found a party of hill men who had come down to make medicine from the bark of a tree found in that place.

They gave us some of the medicine they had made in a cocoanut shell and we left them with their big blazing fires and their pots of simmering bark. After coming out of the thick jungle we came to a place where men saw planks of wood from big trees.

In order to be safe from the tigers these men sleep on a platform which is fourteen feet from the ground. Well we did not see the tigers that night though they may have seen us. Now I have another story:

Last week a tiger came within three miles of our mission bungalow in Tuni and killed a cow and also severely wounded an ox with its teeth and claws.

The wounded ox and the rest of the cattle were driven along the road in front of our bungalow by the little shepherd boy.

While I was looking at the ox going by and listening to the story about the tiger killing the cow, a big Mohammedan who owned the cattle rushed up and beat the little shepherd boy for allowing the tiger to eat his cattle. Why did you drive them on that hill, why did you drive them so far into the jungle? he said, and the poor little *Golanwardie* seemed more frightened than another tiger had come.

Now do you not think that these shepherd boys are brave to go into the jungle when they know that a tiger or leopard may come?

That night some of our Christians in our mission compound were frightened and closed the doors of their houses securely lest the tiger should come in the night. But I must tell you about a hunter who lives in Chanderty, near a big jungle; this man has shot several leopards and also a tiger. He has only an old single-barrelled gun and yet he will go out into the jungle with this where he either climbs a tree or digs a hole in the ground, which he surrounds with thorns and when the tiger or panther comes to eat a poor little goat which he has tied near by, this hunter Kamudu shoots it, that is, shoots the tiger I mean, not the goat.

This man is a Christian, so is his wife and mother, while one of his children is in our Tuni school. They

told us how they trusted in Christ and I baptized them in a tank near this jungle, a place where tigers come to get a drink sometimes.

Kamudu wishes me to go out with him and he will show me how to shoot a tiger. What do you say children, should I go? You know a tiger's skin is very beautiful and would make a lovely rug, would it not? while the government would give me a reward of twenty dollars if I really shot a tiger, but then—, well I think I must wait until I hear from you.

R. GARSIDE.

NEWS FROM BANDS.

FOREST.—The name of our Band is "Cheerful Givers." The children have worked faithfully during the past year to make the meetings, which have been held monthly, interesting. Some special work has been done, a scrap book having been made for some orphan children, and a quilt for the Children's Hospital in Toronto. The amount raised for the year was \$11.74, which was equally divided between Home and Foreign Missions. The Band is greatly indebted for its success in the past to the efficient oversight of Mrs. Macken. The following officers were appointed in May for the ensuing year:—Pres., Mrs. A. P. McDonald; Vice-President, Miss Norine Macken; Sec., Miss Bertha Bell; Treas., Frank Taylor.—**MRS. A. P. MCD.**

STAPLES.—A Mission Band was organized May 19th, with 14 members. Pres, Miss McQueen; Vice-Pres., Miss Bernice McLenon; Sec., Myrtle Brooks; Treas., Victor McLenon; Director, Mrs. H. B. McLenon.

CHILDREN'S MISSIONARY CONCERT.

On Friday evening the Band of Willing Workers in connection with the Baptist church, Windsor, N.S., gave an interesting missionary entertainment in their Sunday School room. There was a large audience, about half of whom were young people connected with the Sunday School, though not members of the Band. Mrs. Nalder had charge of the affair, and presided in her usual easy and graceful way. The exercises consisted principally of recitations, vocal music, dialogues, etc., and the programme was carried out in a manner exceedingly creditable to the children, some of whom were very young. Great pains had also been taken in the floral decorations, which were very attractively arranged and looked very pretty. The following programme was given: Opening Hymn—"Praise Him." Scripture Recitation in unison—"The Great Commission."

Prayer by Mrs. Nalder.

Report of Secretary, Willie Fuller.

Singing—"Little Gleaners."

Exercise—"Mission Stars," by twelve members of the Band, each holding a letter and reciting a couple of stanzas, closing by singing, "When He cometh to make up His jewels."

Recitation, by Laura Gow.

Solo—"Your Mission," by Winnie Smith.

Dialogue—"The Girls' Discovery," Frances Hall and Maud Mosher.

Recitation, by Nellie Gow.

Duet—"Bird Song," by Bessie and Katie Fuller.

Dialogue by four little girls.

Collection.

Solo—"Angels, ever bright and fair," Miss Florence Shand.

Singing—"Throw out the Life Line."

The singing by Miss Winnie Smith and by the little Fuller sisters deserves especial mention, as all three possess very sweet voices, and will no doubt be heard from later, in musical circles. The recitations would have been better if given a little louder; however, many allowances must be made for the youth and timidity of the performers. The contents of the Mite Boxes, in which the children had been depositing their savings for the past five months, were counted and found to contain \$10.58. All the boxes had not been handed in, however, so that this sum will be considerably increased when the full returns are in. The money collected by the children is applied towards the payment of Mr. Morse's salary as a missionary in India. The collection taken amounted to \$5.00.

"I SHALL DIE IF I DO NOT."

When Dr. Duff, the great Scotch missionary, came home after his life-work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian Church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to, and asked: "Where was I? What was I doing?" In a moment memory returned, and he said: "Take me back, I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise but gathering himself up for one final effort, he said: "Fathers of Scotland! have you any more sons for India? I have spent my life there, and my life is gone, but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know that there is one man in Christian Britain ready to die for India." *Christian Oracle.*

"WHY DIDN'T YOU HURRY?"

A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing and simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, "There's an old well there and he has fallen in." I hurried up to him, reached down in the well, and lifted him out, and as he looked up into my face, what do you think he said? "Oh! papa, why didn't you hurry?" Those words never left me. They kept ringing and ringing in my ears, until God put a new and deeper meaning into them, and bade me think of others who were lost, of souls without God and without hope in this world, and the message came to me, as a message from the Heavenly Father, "Go and work in My name"; and then from that vast throng, a pitiful, despairing, pleading cry rolled into my soul—as I accepted God's call: "Oh! why didn't you hurry?"—*The Moravian.*

THE MISSIONARY HAYSTACK.

I know some little children who are very fond of asking who first thought of things—"Who first thought of beds, Auntie?" "Who first thought of pins?" and "Who first thought of a great many other things?"—till sometimes I think I must always have an encyclopædia under my arm to be able to answer all their questions. Not long ago one of them asked, "Who first thought of our missionary society?" and it came into my mind that perhaps there were a great many other children asking the same question.

It was not discussed in any great assembly of learned men; nor organized with much solemnity; not at all. It was just talked over by a few young men sitting, by the side of a haystack out in a field in Williamstown, a beautiful little town among the Berkshire hills in Massachusetts. The idea did not come from the brains of gray-haired ministers; it originated in the mind of one little boy. His name was Samuel J. Mills, and he was no larger nor brighter nor wiser than many of you; but he was very fond of his good Christian mother and used to listen very earnestly to everything she said. One day he heard her say that she had devoted him to the service of God as a missionary; so when he gave his heart to the Saviour, some time afterwards, he thought a great deal about the heathen and longed to go and teach them.

With these ideas he went to college, and there he found four other young men who loved to get together and talk about their Heavenly Father, and to pray for the coming of His Kingdom on the earth. Sometimes they used to go out into the woods, where they could be sure of being quiet; and one day, while they were talking under the trees, there came up a heavy thunderstorm, and they took refuge behind a neighboring haystack. There young Mills proposed that they should do what they could to send the Gospel to the heathen, saying they could do it if they would. So they sat and talked by the haystack.

The dark clouds were above them, but they did not notice them, nor the flash of the lightning, nor the thunder echoing among the mountains. They knelt together in prayer, and as they prayed, the heavens grew brighter, and the dark clouds rolled away.

From that little meeting came after a while, our American Board. People did not think very much about it at the time, but fifty years afterwards, when the Society had sent out hundreds of missionaries, and there were thousands of Christians in the churches in heathen lands, the place where the haystack stood began to seem very sacred and memorable; and, that it might not be forgotten, some good men placed a monument on the spot. This monument, with the haystack carved on the side, has on top a globe representing the world, throughout which the Gospel must be preached.

The five young men who sat and talked there have all passed away, and the monument erected to their memory may some time crumble into dust, but the work which they began will be known through all eternity. Yet they simply did God's will, and if you do what God wants you to, little friends, who knows but you may do as much as they to help on this glorious work?—*Mission Day Spring.*

If you have a concern for the things that are God's, He will also be careful of thee and thine.—*Leighton.*

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Miss A. E. Johnstone, of Dartmouth, N. S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

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