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# The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

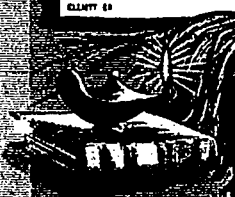
MAY, 1894.

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# The Canadian Missionary Link

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TORONTO, MAY, 1894.

No. 9

## "JESUS HAS CONQUERED INDIA."

*My Dear Readers of the LINK:*

"Jesus has conquered India" are the words of Keshub Chunder Sen, the great leader of the Brahmo Somaj movement in India, and 'Jesus has conquered the world,' or 'Jesus is conquering the world' might be the words of anyone who attended the Student Volunteer Convention for Foreign Missions lately held in Detroit, surely one of the greatest convocations of modern times. For, there were gathered together students and professors from Nova Scotia to California, and from Texas to Manitoba, from the whole of this fair continent of America, representing the learning and culture of over two hundred colleges, schools and seminaries, and with them, missionaries from India, from China, from Japan, from Africa, from the wide world round, missionaries of twelve, twenty and forty years' experience and gathered wisdom, and secretaries representing societies whose united work takes in the whole world, all met to discuss together for four days and more, the theme than which the mind of mortal man can find no greater, no grander—that glorious theme of bringing a lost world to Jesus, of proclaiming a risen Saviour to lost and fallen man. Foreign Missions, this was the theme, and how our hearts glowed within us as we heard of what Jesus had done in all countries, of His work among the savages of the seas, of his work among the cultured, polite Japanese or the cultured Hindus. We heard and we rejoiced until we felt like saying prophetically the words quoted above, "Jesus has conquered India," "Jesus has conquered the world."

But what is it that is going to be the fulfilling of that prophecy? Are there not hundreds of millions yet in darkness? Are those in heathen nations not increasing at the rate of 40,000,000 a year or there about? Even so. "I am the Light of the World" are words spoken by our Captain years ago. "Ye are the light of the world" were the words spoken to the disciples who afterwards assembled in that upper room, and, receiving the power of the Holy Ghost, spread that name Jesus through the then known world. A small company, only one hundred and twenty, but to-day what do we His disciples number? Many thousands of thousands. And why is Christ not known and what wait we for? For Holy Ghost power. As Dr. Pierson says, the power of electricity was a power little known and almost altogether unutilized until within the last few years, and now what can electricity not do in the physical world? So with the Holy Ghost. Jesus came and did

His work, and ascended up on high, but his Spirit, the third person of the Trinity, is now doing His work. O, that we might discover His power! O, that it might be utilized in us for bringing back a whole lost world to Jesus! Not by ones and twos, but by hundreds and thousands!

Spirit of Power, descend upon us all, that through us even in this present generation the words may be fulfilled, "Jesus has conquered India, Jesus has conquered the world." Spirit of Holiness, descend upon us that our desires may be all purified, that this may be our one desire, to bring Jesus to a lost world and a lost world to Jesus.

Spirit of Truth, descend upon us, and, making us free, make us heralds of that truth which shall set all peoples free.

My dear friends, how I wish you could all have been at that farewell meeting of the convention, especially those of you who meet in groups of five or six in circles where the church membership is perhaps a hundred, or where you meet in groups of ten or twenty only, where the church membership is perhaps three or four hundred. You would then have realized that you were not after all but a small company, but that you were part of a great concern, of a magnificent enterprise, of the successful outcome of which there can be no doubt. You might then have felt sorry for those whose eyes were not yet opened to this glorious privilege, but your own hearts would have been full of joy that you were enabled to do and to endure even if it be ever so little for His name's sake. To that meeting about 2,000 were gathered together, and one after another spoke for about three hours' time; all seemed intent to hear and to enjoy this feast of good things.

The President, a very able man, though so young, gave the key-note for the evening, "As thou hast sent me into the world, even so have I also sent them into the world." They were representative speakers. A Y. M. C. A. representative told of their work in foreign lands. One, representing those who would go out this year, spoke of how they must be ready for the gospel of hard work; another, representing those who would stay at home, said they must begin at once their foreign mission work, and seek the conversion of souls to God, and the conversions of Christians to God's work. A Y. P. S. C. E. secretary said that if the Student Volunteer Bands were going to provide the men, their societies must see to providing the means; another told how like Jonah he had tried to run away from the divine call, but he had escaped the troubles he had fallen into, and was now ready to do his duty; the representative for the universities of Great Britain urged that all these

students have a salvation that was "worth passing on," a salvation from sin, from self, from Satan, through a living Saviour. Others spoke, all with great power. Two consecration meetings had been held that day, and their hearts seemed full to overflowing. I could think of no comment but the words: "Holy men (of this time) spake as they were moved by the Holy Ghost." Then 53 rose up, and in a sentence, one after another told where he was going and why. These all go to foreign fields this year. Then over 30 stood up, signifying that during the meetings of the convention, they had decided to become foreign missionaries, the Lord permitting. Then prayers were offered. Miss Guinness, with words touching and earnest, appealed to the Most High for His blessing on all these, and she prayed that we, one and all, might come to the cross, see Jesus there, leave our burdens there, and then go forth, in His strength, to do His will and accomplish His purpose.

And so our hearts were knit together in this prayer, and then we separated, each going to his own home, to his own work, or to his own study, but all, let us hope, marching under our leader, our Captain, Jesus, who leads forth his hosts to conquer the world.

S. ISABEL HATCH.

### IMMANUEL—GOD WITH US.

MISS A. E. BASKERVILLE.

Published by request of Canadian Baptist Mission Conference.

VIZIANAGRAM, India, Jan., 1894.

From the time when our first parents in Eden defiled the stainless purity with which they had come forth fresh from the hand of God, from the time when the promise was given that the seed of the woman should bruise the serpent's head, down through all the long ages there have always been those whose hearts reached out after the Infinite Good, and yearned to recover the glorious heritage lost to the human race in Adam's fall. Man, realizing his own utter helplessness in the strife against sin and wrong, sought the Lord, "if haply he might feel after Him and find Him." The intense craving of his spiritual nature would be satisfied with nothing but God Himself; how precious was the certainty that this desire was one day to be realized! Those who looked for the fulfilment of the promise, from the depths of dire affliction and sore bereavement could exultingly say, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth." Their strong faith made the trials of life easy; "through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." "These all died in faith, not having received the promises but having seen them afar off," but as they remembered the prophecies concerning Him who was

to come, with what an intensity they must have longed to look upon the wonderful Christ, God manifested in the flesh.

With all its wealth of poetical imagery, earth's language almost failed to express the beauty and moral excellence of the promised Messiah. From her treasures of beauty and strength, nature furnished comparisons to the men of olden time who wrote of Him; the purity of the lily, the fragrance of the rose, the kingly majesty of the lion, the gentleness of the lamb, the brilliance of the stars, the glory of the sunlight, the steadfastness of the rock, all things good and beautiful, great and essential, served to show forth in simile the character of Him for whom their hearts were longing. And then, in the fulness of time, "the Word was made flesh and dwelt among us," and from His own lips fell wonderful words, words of grace that taught man the attitude of the Heavenly Father, parables to show His gracious love and tender care. Through the well-beloved He reveals Himself to us as the Good Shepherd, the Bread from heaven, the Water of Life, the True Vine, the Light of the world; and as we try to take in the significance of these, and many other titles that clothe Him as with a garment of glory and beauty, we realize that there is no want of His people that cannot find a source of supply in Him. Among the titles bestowed upon Him there is one, so simple in its grandeur and strength, that we perhaps may fail at first to grasp the depth of its meaning—the name Immanuel, which being interpreted is, "God with us."

"When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him? and the son of man that thou visitest him?" When we consider the power of His majesty, the omnipotence of His strength, His matchless purity, it does indeed pass our poor, weak, human comprehension that God Himself should leave the brightness of the excellent glory to come and dwell among men. Divesting Himself of the royal insignia of heaven, He assumed the very garment of flesh that man had soiled and polluted. To have come among us as a *king* in authority and power would have been great condescension indeed, but our Redeemer stooped to greater depths: "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." "He made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men," and being found in fashion as a man, He humbled Himself still further, and became obedient unto death, even the death of the cross, the most shameful and ignominious death that man could die. And all this that He—the God who fashioned the universe, who set the stars in their places, filled the deep with wonders, covered the earth with

beauty, and flooded the air with light—that He might become one with us in all the experiences that come to us from the cradle to the grave. He can sympathize with the weaknesses of childhood, and with the temptations of youth; He knows the craftiness of our adversary and the weakness of our flesh, for was He not touched with the feeling of our infirmities, and was He not in all points tempted like as we are?

While He lived those precious years on earth, how His heart went out in pity for the suffering and sympathy for the sorrowing! How His hand brought healing and His teaching peace! How He ministered to the wants of the hungry and destitute! How tender was His compassion for the weary and heavy-laden! How wonderfully He comforted those who were bereft! In times of joy as well as sorrow we find Him mingling with the people, sanctifying the feast, and hallowing the marriage ceremony by His presence. In the common every-day occurrences of life, the little things that go to make up the days, His love made service sweet. Hurrying, worrying, toiling Marthas, and earnest, thoughtful, seeking Marys alike might profit by His loving counsel. In the crowded streets of busy towns, in lonely desert places, or by the quiet sea whither the multitudes followed Him, at the feast of the haughty pharisee, or sitting at meat with the despised publican, everywhere He walked and talked with men, everywhere comforting, cheering, blessing. Those who sought healing crowded about Him to touch the hem of His garment; often when the people thronged and pressed Him on every side He was obliged to find a breathing space in the little boat near the water's edge, while His great audience stood on the shore; many a time needed food and rest were forgotten, so absorbed was he in giving health to diseased bodies and sin-sick souls. Never a moment alone except when He sought the Father's presence on the dark mountain side while the world lay wrapped in slumber at His feet. No life was ever so beautiful, so full of self-denial, so grand! Thank God that the only-begotten Son, who was in the bosom of the Father has thus declared Him!

But there came a time when this wondrous revelation of God, this life of God among men, must be ended. The great work for which He came into the world must be accomplished in His death. For those who loved Him it was so hard to comprehend: should He who had given life to the dead be Himself subject to death? He who had the very forces of nature under His control, was it possible that any harm could come to Him? Honored and revered by the multitudes who were ready to crown Him king at the very zenith of His influence and power, was it possible that He would yield Himself to die? They protested, "Far be it from thee, Lord; this shall not be unto thee." In

the event of His death what was to become of the great kingdom they had hoped to see established, and in which they expected to share? Ah! they did not understand that His kingdom was not of this world. That He, going from them, could still be *with* them! Seeing Him betrayed in the garden and led away to the Judgment Hall, their courage failed them, they all forsook Him and fled. Hoping against hope, they watched, secretly and in trembling, from afar, that mockery of a trial. Hoping against hope, they saw Him come forth bearing His cross. Even while His suffering body hung between the two thieves on Calvary, surely they hoped that He would work the most stupendous miracle of all, and come down from the cross itself to defy His enemies and prove His divine power. But when they saw the body, from which, unmistakably, the life had gone out, laid away in Joseph's sepulchre, then all their hopes died and were buried with Him. The disappointment was overwhelming, for they had trusted "that it had been He which should have redeemed Israel."

But the end was not yet; after that short interval of darkness and despair there came the joy of the resurrection, the blessed days of communion and fellowship with the risen Lord, the glory of the ascension, and the fulfilment of the promise given during the last hours of His earthly life. When He went back to His father He did not leave us comfortless. We, His disciples of to-day, can be just as sure of His tender, loving sympathy, His guidance, counsel and support, as were those who, in the days of His flesh, looked upon His face, felt the touch of His hand, and heard the music of His voice. He is *with* us to-day to comfort and bless, with us in a nearer, more intimate sense than when He lived as man among men, for has it not been said that we are the temple of God, and that the Spirit of God dwelleth in us? May He grant unto us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we might be filled with all the fulness of God!

"When thou goest out to battle against thine enemies, and seest horses and chariots and a people more than thou, be not afraid of them: for the Lord thy God is *with* thee, which brought thee up out of the land of Egypt." "Be strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee."

"Be strong and of a good courage: be not afraid,

neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

There are enemies to be conquered in His strength to-day, as in the days when He encouraged His people to go up and possess the promised land. Satan is strong, the temptations of the world beset us on every side, the powers of evil surround us; "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" in our own hearts, we find the strongest foes to dispute with us the possession of the promised rest. As He was with His people in the past, to fight their battles and save them from the enemies that rose up against them, even so now He is with us to give us the victory over these enemies of our souls. He will neither fail us nor forsake us; He is with us at all times, under all circumstances, ready to give us the needed strength to conquer. Let it not be said of us as of His ancient people that in this thing we did not believe the Lord our God; let it not be said of us that our hearts melted within us because of our enemies who seemed greater and stronger than we. Let us remember always that with us is the Lord our God to help us and to fight our battles.

When, at the cruel command of a furious king, three of God's children were cast into the midst of a burning fiery furnace, One walked with them there whose form was like the Son of God, and they came forth without even the smell of fire upon their garments. It was a glorious triumph, achieved before an idolatrous king and people; it brought honor to the living God, and as in these days His people pass through the furnace of affliction, to come forth, not only unscathed, but refined and purified, it brings praise and honor to His grace who walked with them there. "He knoweth the way that I take, and when He has tried me I shall come forth as gold." "He shall sit as a refiner and purifier of silver." He has said, "I have chosen thee in the furnace of affliction, and when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Not only can we be sure that He is with us, but we have the precious assurance that by these furnace fires He does but prove His love. "Whom the Lord loveth He chasteneth." In trouble and perplexity, sorrow and grief, when the waters seem to have overwhelmed us, we are not alone; "when thou passest through the waters I will be with thee: and through the rivers, they shall not overflow thee." While He designs to make us purer and better, there is another purpose to be served, for "He comforts us in all our tribulations, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God."

It is wonderful and incomprehensible that the great Creator of the universe should thus put Himself at the disposal of His creatures. Wonderful to think that there is no event of our lives too trifling for His notice, nothing too small to awake His interest, nothing so great as to be beyond His power to help. We may share with Him our joys and our sorrows, our doubts and our fears, worries so trifling that human friends cannot understand why they should be a trouble, burdens so heavy that no human help avails.

But to us, assembled here to-day, fellow-laborers in this work of the Lord, workers together with Him in His own vineyard, surely to us there is something peculiarly precious in this word "Immanuel." We have His command to go forth and teach the nations, we have the "Lo, I am with you alway," and if ever anyone needed every day the assurance that the God of everlasting strength is present in all His grace and power, you and I do. We need that God should open our eyes, that we may behold the hosts that surround us in the midst of the multitudes of His enemies. We are in a land of the darkness of the shadows of death. Three of us on our way to India read a book by Max Muller, called "India and What She can Teach Us," and as we saw the eulogies concerning the heathen people whom we were coming to help and save, read the panegyrics on their honesty, faithfulness, morality, charity, hospitality and brotherly kindness, we wondered why the Lord had called us to such a people, and we felt that we had nothing to offer them better than that which they already had. Years of life in India, years of daily, hourly contact with its people have revealed to us their morality, their honesty, their hospitality, their kindness to strangers, and the best we can say concerning the religion of this land—Annie Besant, Max Muller, and others of that ilk to the contrary notwithstanding—is, that the very light that is in it is darkness. And we voice again the Macedonian cry, "Come over and help us," reaching out pleading hands across the waters, and watching, with longing hearts, for strong new workers to come to help us bear the burdens that have become well-nigh intolerable. We come here with hearts full of yearning tenderness and love, anxious and eager to be able to speak in their own tongue to these teeming millions who are without God. We find them indifferent to our message, or filled with enmity and determined to oppose us with all their might; we find them joined to their idols, choosing the darkness rather than light, and as the magnitude of the work and the discouragements of it open up in ever-lengthening vistas to our tired eyes, we realize our own helplessness, and know that nothing but the assurance that the Omnipotent God is with us can give us the courage to face the work at all. We need

to feel that He is "with us always." We may be cast down, but He is never discouraged; we may lose hope, but He never gives way to despair; we, in our shortsightedness, may be tempted to think that money and time and strength are almost wasted in this fight against the powers of evil, but He sees the end from the beginning, the work and the ordering of it are His. He will never suffer loss. Let this encourage us then, let us open our hearts to receive His gracious word, let us take time to realize the greatness of the thought that the almighty One is with us in the walk, to which He has called us.

### THE MEMORABLE SAIL

OF DR. AND MRS. JUDSON, DOWN THE IRRAWADDY RIVER.

Down the Irrawaddy River,  
While the moonlight's silvery beam  
Sheds a lustre, grandly solemn,  
On the deeply-flowing stream.

Talk of journeying for pleasure!  
This were pleasure greater far  
Than was felt by tourist ever,  
Since was forged a prison bar.

For behind were prison letters,  
Prison air, and couch impure,  
And the restless, prison longing,  
Hard for spirit to endure.

Harder still for weaken'd body  
Was the fever, raging high,  
Harder yet for wifely feelings,  
Thus to see a husband lie.

Think of all her footsore journeys  
Him to give so little aid!  
Of her racking disappointments  
When those efforts great she made.

In the palace, at the prison,  
Met abuse and loftiest scorn;  
Verily a greater heroine  
Never saw the light of morn!

But adown the Irrawaddy  
In the moonlight now they glide;  
What a contrast is afforded  
As they sit there side by side,

By the peace in heart, on river,  
To the battles lately fought,  
Struggles that the Heavenly Master  
Be by heathen known and sought.

A. J. CHIPMAN.

### SOME PRACTICAL SUGGESTIONS FOR A WOMAN WRITING HER FIRST MISSIONARY PAPER.

The manner in which the invitation to write a missionary paper is received has a great deal to do with its success or failure. If it is accepted in a half-hearted, ungracious way, as if it were a great bore and you only accepted because you were ashamed to decline, you may rest assured that you will receive no enjoyment in writing your paper, and your hearers but little pleasure and

profit in listening to it. So, begin by accepting the invitation to take a country or topic for a certain month, with a gracious manner, and say you will do the best you can. It will be of as much help to the president of the society as to yourself.

Do not wait till a few days before the meeting to begin your paper, as so many do, but as soon as you reach home write down your topic, and begin to cast about in your mind what you would like to say and what books you can consult.

Enthusiasm is a requisite for success in any undertaking, and in writing a missionary paper it holds a first place. By using the following methods enthusiasm can be kindled. I know this from experience:

*First.*—Have a commonplace-book in which to write any helpful thought you may get while talking with friends; or to copy a sentence or paragraph from a borrowed book or paper; or an illustration that flashes through your mind at a most unexpected time or place, and which, if not put down, is apt to be forgotten. I have lost such a good topic for a Bible study just for the lack of making a note of it, and I cannot recall it though I have tried many times.

At \_\_\_\_\_'s you will find blank books which are just what you want. They cost only three cents, have thirty leaves, which give sixty blank pages. These are better than writing tabs for notes, for being bound they are always in place and do not get torn or lost.

*Second.*—Have a large business envelope or an empty envelope box in which to put clippings from the newspapers relating to your country or topic. Take them from the daily and religious papers and select items of all kinds.

*Third.*—Have a mucilage bottle, for you will want to paste several short clippings upon a half sheet of paper, so that you may give a part of your information, in a convenient form, to some member of your society to read at the meeting. Perhaps some of you ladies have a bottle like mine. It is several inches high and has a glass cover which goes over the entire brush, so that the handle is never sticky and the brush is always ready for use. It is "a joy forever," not for its beauty, but for its great utility.

*Fourth.*—Subscribe for as many missionary magazines as you can possibly afford. Of course you will take *Woman's Work for Woman*, and, if you have children, *Over Sea and Land*. Read both thoroughly, and if you have not *The Church at Home and Abroad*, borrow from a friend. At your Board Rooms you will always find missionary biographies, *The Missionary Review* and books of reference.

Every housekeeper knows how easy it is to get into a rut and have the same dishes for the table over and over again, week in and week out. Have you never been so tired with your work for the public and your home cares that all you could think of for dinner was beef-steak and mashed potatoes? I have, and then I take down Mrs. Henderson, Marion Harland and Miss Parloa, and read their tempting recipes till my mouth waters, and I have no trouble in ordering what I shall have for dinner. So, in order to spread a tempting feast for your missionary meeting, you must study the magazines till your heart burns within you at what you learn of the missionaries, and how God is blessing His Word to the conversion of the heathen.

By this time you will find your enthusiasm glowing, and now you are ready to make the skeleton of your

paper, dividing it into heads. Here you will find your commonplace-book and envelope of clippings and mutilage bottle and missionary magazines of the greatest help. Select carefully what you think of interest and value, and fill in your skeleton. It is probable that you will not be satisfied with the result; but, put away your paper for a few days, then read it over and you will be able to make the needed alterations, culling out superfluous matter and changing the sentences until they run smoothly.

"But this takes so much time," some one will say. Of course it does, but it is time well spent. It takes time to have a pretty gown made, but I have yet to know the woman who foregoes the gown because of the time spent upon it. It takes time and strength to go to an afternoon reception to meet a company of women each one talking at the top of her lungs, trying to make herself heard above the confusion of voices and the inane tinkling of Tomaso's Mandolin Orchestra hidden behind a screen of palms and ferns, but the women all go! You are familiar with "Gray's Elegy Written in a Country Church-Yard." The English is so beautiful and the lines flow so naturally and smoothly that it seems as if it might have been written under the inspiration of the twilight hours of some lovely summer day, with the rural scene spread out before the poet's eyes. But I took Gray seven years to perfect this exquisite gem. He began it in 1742, revised it several times and finished it in 1749. Even then he did not give it to his publishers for two years. As a result of this patient labor his beautiful verses will live as long as the English language is spoken. Surely every woman will be willing to give hours and days in gathering material for a missionary paper, when she considers that she is writing about the Kingdom of Christ, which is an everlasting kingdom.

Copy your paper neatly and have it ready several days before the meeting, and, when the day arrives, go to your society feeling that you have a pleasant part to take in it. Read your paper in your cheeriest voice and most animated manner, as if you enjoyed it, and you will, I promise you, and your hearers will enjoy it, too.—G. C. S., in *Woman's Work for Woman*.

## Work Abroad.

KANGIRI, Nellore Dist., India, March 19, 1894.

Dear Mrs. Newman.—How time flies. It is more than a year since I wrote you last and I am now more than two years in this my adopted country. It really seems many years since I came here, the experiences are so new and many.

During the past year I have been appointed fully to my new station and work, which, as you may know, is a part of the famous Ongole field; in fact, it was in this very district where the work first broke out, and it is on this field where the greatest proportion of the Ongole Christians are. I have fully one-third of Dr. Clough's workers. He said I was taking the apple of his eye in taking this part of his field.

Of course everything is new, and, I may also add, entirely different from what I expected. In many things I have been disappointed but never discouraged.

The country, so far as I have seen it, is most dreary and

monotonous. The houses are mere mud huts or hovels, except in large towns and cities. The cow occupies the front verandah, if the mean place in front of some houses may be termed such. Cattle and dogs, with fowls and pigs have a place in many houses, especially amongst the poorer. The houses swarm with bed bugs, and few Hindus are free from vermin. My Brahmin munshi expressed surprise that I had no vermin on my body. Itch is literally on every hand. Leprosy and other loathsome diseases are seen every day. At times I grow sick; again my helplessness fills me with deep sorrow. The Christians are far from what I expected, and still I would rather be here than in any other place in this world.

During the past year, I have built a bungalow and store and cook house, and dug a well, all of which require great patience. I verily believe Job would have spoiled his reputation if he had been sent to India to build a bungalow. My wife and I have done some touring, and I wish some of my Canadian friends could go with us as we go from village to village. You would see poverty, ignorance and filth such as you never saw in Canada, and you would also see signs of an awaking amongst the Christians—here and there some home cleaner, some clothes whiter, some faces and bodies washed, some heads combed, but, alas! not free from vermin yet, and where a teacher or preacher has been stationed an awakened conscience in regard to sins. On every hand is an earnest desire for education. The teachers are opening up night-schools and so helping the people to help themselves.

In many places the Christians are persecuted, some pretty severely. Two cases we have taken to the courts, but whether we will get justice or not is another matter, because the oppressed people are Pariahs and they have no rights amongst the caste Hindus. They always give us a royal welcome; we are their "parents," so they say. They generally give us some eggs and a hen and some straw or grass for our cattle. When I go to their village, I take a seat in the shade of a tree or more frequently in the shade of a hut, call the school children and have them sit in a row on the ground in front of me. I will ask their names, and then ask them to sing, after which I examine them in reading and mental arithmetic; then service, as all are gathered, being much interested in the examination of the children. Our service is simple, singing and reading, with short sermon by Pitchiah, after which I speak a little. Then requests are heard and grievances also, which take time and patience. We leave with salaams from all; sometimes a number will follow half a mile, and at times as far as two miles.

So far I have mentioned what you would see amongst the Christians, but if you were to accompany us, you would see the heathen in their stupid idolatry; you would also see from time to time some of the disgustingly filthy priests of the people. You would find that all are ashamed of idolatry, and really deny worshipping the idols. You would be compelled to believe that what was presented at the World's Fair by Hindu priests as Hinduism, was not Hinduism at all. If you were to come with us you would see some things which represent Hinduism which are too foul to talk or write about.



You would see indecency, cruelty, ignorance, filth and suffering, the fruits of Hinduism, which would make you sick in body and soul, and then you would be amazed at the people of America applauding the champions of such a system of religion, as they did in Chicago last year.

I will endeavor to give you some incidents in our work, such as we are having from day to day in another letter. Although it is now only the first week in March, it is already very hot; to-day it was 102° F. H. in the shade at 3 p. m. In a week or two we will have it intensely hot. Pray that during the terrific heat of April, May and June, your missionaries may be kept in safety to do the needed work here.

GEO. H. BROCK.

### THE KOLAIR ASSOCIATION.

February 17, 1894.

A year ago I sent you some account of the organization of this Association. The second meeting has just been held at Gunnanapudi, which is our strongest centre. Hence most of the sessions were well attended.

Mr. Laflamme came to Akidu on Thursday morning, the 8th, and on Friday morning he and I left for the meeting. By night we were within 4 miles of Gunnanapudi, but that distance had to be made without the help of the boat. On Saturday morning we rode and walked over to the place of meeting, and found Mr. Brown there before us with his tent pitched not far from Pastor Peter's house. Peter had been very busy getting the chapel touched up for this occasion. It had never been plastered or whitewashed, so with these improvements it looked like quite a new place. A bamboo mat for the floor had been ordered in Akidu, and arrived when we did. This was a very great improvement on the common mats of straw that had done service in the past.

The sessions lasted over Saturday, Sunday, Monday and Tuesday. The opening sermon was preached by Gudavalli Satyanandama, of Ganapavaram, after which this brother was chosen as chairman or moderator. Pantakani Chinna Samuel was chosen clerk and Karre Yesudasu, assistant clerk. The programme was carried out as prepared by a committee chosen a year ago. There were a few changes introduced but not many. Some of the papers read would have been more suitable at a ministers' institute, and next year the preachers and teachers hope to devote a day to such a gathering. A paper by Mutyalu Benjamin, pastor of the Akidu church, was on "Right Practices at Marriages," and was full of good advice. One result was that the association passed a resolution to memorialize the Government to raise the minimum marriageable age of Christian women from thirteen to fourteen years. If parents want their daughters married at thirteen, we cannot refuse without making ourselves liable to punishment by fine up to 100 rupees.

Pantakani Pedda Samuel, pastor of the Vuyyuru church, gave a talk on "Some Bad Customs among Christians." This exposed many evils that our brethren and sisters should root out without delay. There were other good papers and addresses, but I cannot mention them all in detail. Under the question of Christian feasts, our brethren lamented that there were not more than those hitherto observed—Christmas and New Year's Days. These, days come at the very busiest season of the year; in fact, in the middle of harvest, in many places. An annual thanksgiving day was suggested by someone; Easter was also mentioned, and it was suggested that Easter Sunday be kept in special commemoration of the resurrection of the Saviour, and the Monday following be observed as a day of rejoicing. As this feast always falls at a slack time, and usually at the very slackest time in the year for most of our people, it will, no doubt, become a genuine feast-day. Mr. Laflamme spoke on the needs of his field, it being the

mission field of our people, because they are trying to support his helpers. On Tuesday he spoke on the opium question, and obtained considerable information from the workers and other delegates. He was preparing to appear before the Royal Commission on Opium. I had the pleasure of presenting to the association the work of the Liquor Prohibition League for India. We intend to ask for the removal of liquor shops in the villages where our Christians live. On Sunday we listened to sermons by Messrs. Laflamme and Brown. The chapel was crowded, probably not less than 400 being inside, and there were many more outside. In the evening there was an experience-meeting, when many spoke, among them being Jonathan Burder, of Cocanada, and Pastor Peter, of Muramanda, and Mrs. Archibald's Subbarayudu, who is now teaching in the Seminary. These, and Jagannaikulu, also of the Seminary, were gladly welcomed as representing the churches in the Godavari association. On Tuesday afternoon we made arrangements for the next meeting at Vuyyuru in 1895 (D.V.), and then spent a half hour in prayer and praise, and separated. I should say that there were many prayer-meetings held during the time we were together; and I must add, too, that we missed our lady worker, Miss Stovel, who was disappointed in not having her boat ready, and so detained at Dowlishwara. We shall hope to have both her and Miss Murray at the next meeting.

JOHN CRAIG.

### THE BOAT "GLAD TIDINGS."

March 16, 1894.

All who contributed towards "the Akidu boat" will be glad to learn that it is finished, and will want to know something about it. My cabin is the front room, is 8ft. x 13ft., has two venetian doors opening on to the front deck, and five venetian windows on either side. On one side, built against the wall, is a cane lounge that opens out and does duty as cot, nights. Against the opposite wall is a small writing-table and a tiny leaf dining-table, and on another wall are bookshelves. Then the bath-room, 5ft. x 4ft. 6in., and back of that the Bible-woman's room, the door of which opens on to the foot-board that runs the length of the boat on either side. Parallel with the Bible-woman's room and exactly the same size, 6ft., x 4ft, is the matey-room or pantry, with plenty of shelves and cupboards for stores, etc. A door opens out of matey-room into my cabin and another into the cook-room, which is 6ft. 6in. x 7ft. 9in. All my food is prepared in the matey-room and cooked only in the cook-room, because this room also does duty as sleeping-room for the boatmen in rainy weather.

Inside, the painting is cream, with trimmings of pale salmon, and outside, cream with deep maroon trimmings. On one side, well to the front, is the name "Glad Tidings" in English and on the other side in Telugu.

We took possession on February 14th, spent a day in Akidu getting supplies and my small belongings on board, and Saturday, the 17th, the "Glad Tidings" started out on her first trip. Sunday we spent in Gopavaram with the Christians. About fifty heathen men and women gathered in to the service too. After the morning service, I had a children's meeting—attendance, sixty-three.

We have a growing work among the high caste women of the village, and two hours of the afternoon slipped rapidly by with them. A Kamma widow, who has always listened very attentively, followed me out of the village and through the fields, told me that she

was trusting Jesus for salvation from the guilt and power of sin, and as she questioned I could see that she was counting the cost of open confession. While in the village, I heard on all sides that she refuses to take part in any of the heathen feasts, rites or ceremonies and that she continually talks of Jesus. Annamma and I spent three days in the village last August, and she was especially impressed then.

Another woman of the same caste in a village further west told me, "Jesus is *my* Saviour; I know it, I feel it, but dare I say so here in my village; would they not turn me out of my home and separate me from my children?" We are praying for both these women that they may have strength to come out boldly on the Lord's side.

In a village where only a week before seventeen women and thirteen men had been baptized, we had a woman's meeting at 9.30 a.m., attended by the Christian women and every heathen woman in the place. At 11.30 forty-two children gathered in a cowshed and we had a splendid meeting; this was followed by a noon-day meeting in the same shed, especially for the men, led by Karri Philemon, one of Mr. Craig's workers.

At 2 p.m. I met the women again and it was nearly 5 o'clock before we started out over the fields to the boat again.

More than a month ago I had given the Christian women of one village sixteen verses of the 5th chapter of Matthew to learn: so when we met, the first business was the recitation of these verses. I wish you could have heard them—grey-haired women and young, one after the other without a mistake, and not one of them can read; indeed, only one man in all the village can stumble through a sentence. When I asked how they learned the verses they replied, "Oh, we went to James every evening and he taught us a verse, and all next day as we pounded rice, swept the floors or gathered fuel we kept saying over that verse, and as the days passed and we learned more verses we kept repeating them all over."

At this season of the year we can reach the Christian women as at no other time, and it is our plan to get them to memorize portions of Scripture because "Thy word is a lamp unto my feet, and a light unto my path," and "the entrance of Thy word giveth light." Very few women can read, and unless the word is memorized and has a good hold the untrained mind so soon forgets.

I could go on telling of the "Glad Tidings" first tour and of our work in the different villages, but my letter has grown long already, and asking only that you will join me in prayer that the "Glad Tidings" may be the bearer of glad tidings indeed to many a heart and home in many a village.

I am yours,  
FANNY M. STOVEL.

## Work at Home.

### ASSOCIATIONAL MEETINGS.

NORFOLK.—Associational meeting will be held at Simcoe, on Thursday, June 14th; verbal reports, not exceeding three minutes, will be expected from each Circle and Band. A paper on Mission Bands and three ten minute papers on Home Mission work

will be given. Miss Hatch is expected in the evening to present the claims of Foreign Missions. Let each Circle be represented.—A. L. FOSTER, Director.

MIDLAND COUNTIES.—Associational meeting will be held in Guelph, Thursday, June 14th, at 2 p.m. Delegates are invited from all the churches. Miss Warren of Georgetown is filling Miss McKechnie's place in her absence from the Association.

MIDDLESEX AND LAMBTON.—Associational meeting will be held Tuesday, May 29th, at 2 p.m., and 8 p.m. in Lobo.—M. C. ROBERTSON, Director.

WESTERN.—Associational meeting will be held in Essex, January 12th. Public meeting in the evening of the 13th. Miss Hatch is expected to speak.—FLORENCE M. ILLER, Director.

### NEWS FROM CIRCLES.

GEORGETOWN.—On March 28th the Mission Circle held their 4th quarterly open meeting. By request Mrs. Newman of Toronto came and addressed us. Her subject was the work in Cuba. We were thrilled by the graphic account given of Mr. Diaz's conversion and the missionary labor there. Suitable music was furnished by Mrs. St. Dalmas giving a solo, and Mrs. Warren and Mrs. McKinlay sang a duet. Mrs. Perrin gave a reading.—M. A. ROE.

BRANTFORD, CALVARY CHURCH.—Perhaps some of the readers of the LINK would be glad to know of the progress of our work. We are glad to report an increased attendance at our Circle meetings and a willingness on the part of the members to help in any way they can. We also hope to show a corresponding increase in the amount contributed at the end of the conventional year. Our Mission Band is very encouraging, owing, I think, to a change in the time of meeting from Saturday to Sunday p.m. after Sabbath school. The attendance has increased from 15 to 25 to between 70 and 80. A few weeks ago the Band gave a good missionary programme, which we hope will interest the parents more in our work. A collection was taken of over \$14, which we divide equally between home and foreign work.

BRAMPTON.—Although it is some time since you have heard anything of our Band we are still living and trying to be worthy of our name, *Willing Workers*. Our Band sustained a great loss last November by the removal of our president, Mrs. McKay, from among us. Miss L. Harris was appointed to fill the vacancy and is discharging her duties faithfully and well. The progress of the Band lately is very encouraging, and the meetings have increased both in number and interest. On Tuesday evening, March 13, an open meeting was held, which was well attended. After the opening exercises an interesting programme was given by the different members of the Band, including a letter from Miss Hatch concerning our student, Epuri Marthamma which was read by one of the members. The most interesting feature of the evening was the opening of the mission boxes which were distributed in August and collected last week; from the fifty boxes there was found to be \$22.01, an average of forty-five cents in each box. The collection taken up during the evening amounted

to \$2.77, making the total receipts \$24.78.—AMY BURTON, Secretary.

MIDLAND.—On Friday evening, March 30th, a very successful entertainment was given by the members of the "Happy Workers" Mission Band; coffee and cake were served from six o'clock. One pleasing feature of this was, the refreshments were provided and served by the children themselves. Each member had invited some of his or her friends, and it was a pretty sight to see the little folks doing the honors of the evening. After supper a somewhat lengthy and very interesting programme was given, consisting of recitations, singing, reading, etc. The chair was occupied by the pastor, who gave a short address on our Mission Bands and their work. The secretary's report showed steady progress and a growing interest in mission work. One item of interest was the exhibition of a pretty quilt made by the children, and also specimens of two others now in progress. Since our band was organized (18 months ago) we have raised and sent to home and foreign missions, fourteen dollars and fourteen cents (\$14.14), leaving a small balance in the treasury. We are greatly indebted to both LINK and *Visitor* for most of the recitations, especially "Our Mission Band" in the LINK for February, 1893, and "Little Helpers" in the LINK for February, 1894. Both these pieces were very much enjoyed, by old and young alike. Ours is truly a band of *Happy Workers*.—A. K.

MIDLAND.—On Tuesday afternoon, April 3rd, the annual business meeting of the Ladies' Mission Circle was held at the residence of Mrs. Manzer. A very pleasant and profitable time was spent. The Secretary's report showed that during the year, seventeen dollars and seventy-five cents (\$17.75), had been raised and sent to home and foreign missions. The following officers were appointed for the coming year: President, Mrs. Kendall; Vice-President, Mrs. A. H. Griffith; Secretary-Treasurer, Mrs. G. F. Proctor; Collectors, Mrs. Hager and Mrs. Manzer. At the close of the meeting, the ladies presented our president, Mrs. Kendall, with a very pretty quilt, which had been purchased by them from the Mission Band.—A. K.

CHEAPSIDE.—Just one year ago our little band of "Helping Hands" was organized, since which time they have done grand work "in His name." We feel greatly encouraged by the increased attendance and interest at each meeting which is held the first Sabbath of each month, ably presided over by Miss A. Stillwell (sister of the returning missionary, Rev. J. R. Stillwell). We are eagerly looking forward to the safe arrival of Bro. Stillwell and family, who will spend the summer in our midst, whose presence, I trust, will enthuse the hearts of all workers for Christ, to a deeper and more thorough interest in the mission cause. In October last we sent a box to India, the contents to be distributed among Mrs. Stillwell's class, and have just recently heard of its safe arrival. The amount contributed during the year (\$23) has been equally divided between Grand Ligne and foreign missions.—IDA BEAM, Corresponding Secretary.

PETERBORO.—A pleasant and profitable time was spent at the Baptist church on Tuesday evening, when a number of ladies from mission societies in town and county

joined the members of the Baptist Mission Circle in a thank offering service in connection with their annual meeting. The attendance would have been larger had the weather been more favorable.

The president, Mrs. (Dr.) Hunter, presided. After Scripture reading, Mrs. Aldridge and Miss Nicholls led in prayer. A few words of welcome were then extended to the visitors by Mrs. Aldridge.

The yearly reports were read and adopted. Amount raised for Home Missions \$45.56, Foreign \$64.69, Special \$12.70, Total \$122.95. The report of the Park street Mission Band is very encouraging. It was organized two years ago with a membership of 31; there are now 51, besides to honorary members, the average attendance at the monthly meetings, 30. They are now supporting a student in India.

Kindly greetings were then presented from the following societies: George street Methodist by Mrs. Kendry; St Paul's by Mrs. Henderson; Gilmour Memorial church, Smith, by Miss A. Walton; St Andrew's was represented by Mrs. Lewis. A solo was given by Miss Brodigan, after which a paper on Home Missions was read by Mrs. Perrin. Mrs. Trotter read a paper which sketched the foreign work of the society. A duet by Mrs. (Dr.) Scott and Miss Hutchinson was followed by a paper on Grande Ligne by Miss Roberts of Selwyn, read by Mrs. V. Eastwood. A solo was contributed by Miss Minnie Barker, after which Mrs. J. McKee read a paper on Caste. Prayer was then offered by Mrs. (Dr.) Fife and Miss A. Walton, which was followed by the reading of the thank-offering texts by Miss Aldridge and the secretary. The meeting was closed with prayer by the pastor.

The officers were elected as follows

Honorary President—Mrs. Trotter.

President—Mrs. (Dr.) Hunter, re-elected.

Vice-Presidents—Mrs. Smart and Mrs. (Dr.) Scott, re-elected.

Secretary—Miss May A. Nicholls, re-elected.

Treasurer Home Missions—Miss A. Branch, re-elected.

Treasurer Foreign Missions—Miss G. McDonald.

## UNION MEETING, MONTREAL.

A most interesting gathering took place in "Grace Church," Montreal, on the afternoon of March the 12th, when the four Baptist Mission Circles joined hands to invoke blessing from above, on the efforts of all. Seventy-two ladies were present, and Mrs. Graham, president of Grace Church Circle, occupied the chair. The programme opened with the hymn "Here am I, send me," after which Mrs. Claxton read the tenth chapter of Romans, and Mrs. Frank Smith led in prayer. The minutes of the last union meeting were read (simply for reference) by the secretary of the Olivet Circle.

Miss Nellie Sims favored the ladies with a solo entitled "Come unto Me."

Miss Greene, corresponding secretary, came forward with extracts of letters from missionaries and Bible-women on the Telegu field, which proved very interesting. One from Miss Murray described her welcome to India, and how her Christmas day was spent there. Miss Beggs told about her work in Cocanada, and Mrs.

De Beau and Miss Gibson, about women they were severally interested in. Portions of a letter from Miss Murray to the mission bands, written to Miss Boa, were read by her. One part was exceedingly touching, where she spoke of rising early to pray Sunday mornings, so that her life, actions, looks and words might tell for Jesus, as that was the only means she had as yet of speaking to the benighted people; how children came weighted with jewels to the mission school, New Year's day, to receive gifts and prizes, which consisted of books, hymn-books, cloth for jackets, dolls (from the Toronto mission bands), fruit and sweets.

After a verse of another hymn Mrs. Greenly read an interesting paper entitled "Flashes of Light from India."

Misses Clarke and Barker told of the Indian Mission at St. Peter's reserve, where Mr. Davis is missionary. Here, on the 11th of January last, the first Indian Baptist church was organized with a membership of thirty-one.

Mrs. Simpson and Miss Scott contributed a duet, which was much enjoyed.

Mrs. Pendleton spoke of a plan adopted in the Grace Church Circle which had proved successful, viz., the selection of names alphabetically to contribute towards the programme. For instance at the first meeting, all the ladies whose name began with the letter "A" took part, second meeting "B," and so on.

Mrs. Therrien represented the French interests, and gave a most enjoyable paper on the "Encouraging Features of the Day," mentioning Papineau's conversion, the establishment of a new French paper, quickening of spiritual life in the churches, and closing with good news from Sorel, St. Eli, and Maskinonge.

The meeting was brought to a close, by singing a verse of "Blest be the tie that binds" and prayer by Mrs. Claxton.

H. F. O.

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

RECEIPTS FROM MARCH 18 TO APRIL 17, 1894, INCLUSIVE.

FROM CIRCULAR.—Toronto (Queen st.), \$1.06; Beachville, for Kar-charia John, \$2.77; Burk's Falls, \$3; Port Colborne, \$5; Stratford, \$9.50; Attwood, \$3; Leamington, \$1.52; Orangeville, \$2.50; Toronto (Sheridan ave.), \$3.35; Toronto (Lansdowne ave.), \$8.18; Hamilton (Victoria ave.), \$6; Hamilton (James st.), \$21.45; Hamilton (Wentworth st.), \$3.50; Toronto Junction, \$1.65; London (Adelaide st.) Young Ladies', \$26.15; London South, \$13; York Mills, \$9; Forest, \$3; Brooke (Alvinston P.O.), \$8; Brampton, \$5; Claremont, \$15; Toronto (Dovercourt rd.), \$9; Listowel, \$5.70; Petrolia, \$8; Blytheswood, \$3.75; Burgessville (\$5, special), \$7; Gilmour Memorial Church, \$10; Whitevale, \$4.20; St. Thomas, \$9.42; Theiford, \$2.25; 1st Onondaga, \$7; East Flamboro', \$4; 2nd King, \$3.50; Toronto (Osington ave.), \$2.78; 2nd Onondaga (\$1.60, special), \$9.85; Toronto (Parliament st.), \$2.05; Brooklin, \$3.11; Burford, \$5.85; Colborne, \$2; Calvary (Wanstead), \$6.50; Ridgetown, \$9.80; South Sydenham, \$4; Stouffville, \$2.60; Lakefield, \$10.90; London (Grosvenor st.), \$2.80; Pine

Grove, \$3.00; Kingsville, \$10; Brantford (North Star), \$3.30; Toronto (Beverly st.), \$11.11; Woodstock (First Ch.), \$12; Brantford (Calvary Ch.), \$8.50; 1st Lobo, \$6; Port Perry, \$3; Mount Forest, \$4.50; Scotland (\$3.35, special), \$23; Sparta, \$4.18; Belleville, \$5.70; Freelon, \$4; Total, \$385.98. In last month's list New Sarum M. C. is printed as contributing \$6; it should be \$5.

FROM BANDS.—Cheapside, \$1.25; Peterborough (Murray st.), \$6.90; Waterloo (omitted from last list), \$6; Attwood, \$2.50; Owen Sound, for Tumapadi Bushnam, \$25; Colborne, \$1; Hamilton (Victoria ave.), for Maggam Ramaswami, \$16.27; Springfield, \$2; 2nd Onondaga, 75cts.; Wolverton, \$3.49; Burford, 6cts.; Toronto (Jarvis st.), \$2; Port Hope, thank-offering, \$21; Freelon, \$2.15; Total, \$90.91.

FROM SUNDRIES.—W. B. H. and F. M. S. of Manitoba, Misses Kennedy, Winnipeg, for N. Nilavati, \$25; Brandon M. B., for Pabbati David, \$4.29; Beachville, Mrs. L. S. S. class, for Kar-charia John, \$1.23; "Two friends," Theiford, \$8; Total, \$38.23. Total Receipts, \$515.12.

DISBURSEMENTS (To General Treasurer).—Regular remittances for April, \$566.66, and special for Mrs. Brown's special little girl, \$17—\$583.66; To Home Expenses—1,000 Treasurer's Receipt Cards, printed, \$11; 300 postals for heading, \$3; Postage for Miss Buchan, \$3; Collection on cheque, 25cts.—\$17.25; Total Disbursements, \$600.91.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

## W. B. F. M. S.

RECEIPTS FROM FEB. 21 TO APRIL 20.

8 Thistle Terrace, Montreal, April 20, 1894.

Kingston, \$10.00; Brockville, \$8.00; Ottawa (Mrs Parsons), \$15.00; First Baptist Ch., Montreal, \$12.00; Lanark, \$5.00; Delta, \$5.00; Vankleek Hill, \$1.50; Olivet, \$16.00; West Winchester, \$5.00; Osnabruck, \$6.00; Thurso Circle, \$6.30; Thurso, Legacy of Mrs. Neil Campbell, \$15.00; Drummond, \$3.00; Allan Mills Willing Workers, \$8.00; Morrisburg \$3.60; Phillippsville (Southey Elliot, since deceased), \$13.25. Total, \$132.65.

MARY A. SMITH, Treas.

## W. B. M. U.

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

PRAYER TOPIC FOR MAY.—"For secret believers at Bobili, that they may have grace to confess Christ openly."

Read o'er your marching orders,  
Sealed with your Leader's blood;  
"To earth's remotest borders,"  
Proclaim the Lamb of God!  
Set life and death before them,

The Jew, the Greek as well ;  
There is one Father o'er them  
Who doeth all things well.

Read o'er your marching orders !  
Who knows so well as He  
The depths of sin's disorders,  
Its curse and misery !  
There is but one salvation  
From sin and death and hell,  
To every tribe and nation  
Let the sweet tidings swell.

Enough for you the Mission,  
The Gospel tale to tell,  
Under the great commission,  
That saves from death and hell.

Read o'er your marching orders,  
His flag must be unfurled,  
In earth's remotest borders ;  
Must float all round the world

### SUGGESTED PROGRAMME FOR AID SOCIETY MEETING FOR JUNE.

SUBJECT—Our Home Missions.

HYMN.

PRAYER—Remembering Topic for month.

RES. READING—Luke iv. 16-23.

HYMN.

READING—By Leader of Article 2 in the Constitution of our W. M. A. Society.

PRAYER—Short prayer on what this clause embraces.

HYMN.

READING of extracts from the report of the Secretary of H. M. Board, in Year Book, 1893, p. 84.

HYMN.

READING—Extracts from Report of the Manitoba and North-West Convention, p. 99 of Year Book, 1893.

PRAYER.

READING—Extracts from leaflets on Grande Ligne.

DISCUSSION—What if our Aid Society could to raise the amounts pledged for Home Missions (vide Ann. Rep. p. 13)?

READING of minutes of last meeting and "Tidings" for the month.

SILENT PRAYER—Benediction by Leader.

Will our sisters remember that but four months of our Convention year remain. How many of the pledges made at the beginning of the year have been kept?

Only about half the amount promised to Home Missions has come in.

We hope our sisters will not fail to read the news from our A. Societies and Mission Bands this month. We need to be very grateful for those new life members in Amherst. The F. M. work needs money so much now. Are there not others who, intending to leave it in their will, will give now, now when prayer can aid the gift to do its work?

It is but fair to state that the letters from Mrs. Gunn and Mrs. Clarke, from which extracts have been taken, were private letters. Neither of those workers had any idea that they would appear in the LINK; yet we feel sure that they will be glad if the Master is honored through them. A business firm that would succeed to-day has its agents all over our Provinces; the brightest, quickest of the young men are sent. Shall we, the Church of the living God, be less active in pushing the interests of the Redeemer's Kingdom?

Why should we give up our Aid Society Meetings and giving to Missions because the Church is without a pastor? Surely the strength of Christ, the presence of Christ is sufficient. Surely His commands are just as binding on the individual Christian as on the pastor? When the Great Head of the Church issued His commands for service, did He make any distinction between His servants? Because you have received a college education and I none, because the pastor has had the hands of the brethren laid upon him, setting him apart for the work of the ministry, and I have not, does it follow that the anointing oil of the Holy Spirit is not on me? Nay, why; we are verily wrong in this matter. If every pastor in our land were to go to the foreign field; there would be servants of Christ enough at home to win these homes to Christ, enough power left in the love of Christ to constrain Christian hearts so to give of their prayers and work that those who had gone would be supported, and lost ones saved at home.

"Let him that heareth say, come." Go thou, and preach the kingdom of God.

### WOMEN AS HELPERS IN GOD'S KINGDOM.

The Psalmist says: "The Lord giveth the word; the women that publish the tidings are a great host."—Psalm lxxviii. 11 (Revised Version).

Glancing for a moment into Old Testament history, first among the helpers we find Pharaoh's daughter. Let us picture this beautiful princess as she stands by the river's bank, preparatory to taking her morning bath. Peeping out from among the flags, reeds and grasses, what does she see? A tiny ark, made of rushes. Turning to one of her maids, she said: "Go fetch it to me, that I may see what treasure is hidden within so strange a basket." With trembling hand she raised the lid; and what did it contain? A little babe, whom she called Moses; "because," she said, "I drew him out of the water." We read she adopted him as her son, and we can imagine how tenderly he was nurtured. What does he become? Israel's great Law Giver.

Miriam sang. Ah! here is a word for those who have the gift of song. Sing for your Master, girls; the sweeter melody you'll make in the new song.

The willing and wise-hearted women were called to weave in the threads of purple and gold in the Temple.

We are all familiar with the beautiful story of the widow of Zarephath: worn, weak from hunger, staring starvation in the face, a little oil and a handful of meal all that stands

between her and death; yet God asks her to give, asks her to sustain His prophet exhausted by hunger and thirst, and still more destitute. She might have kept her meal and eaten and died. She gave it; her own life is saved, her dead son given back into her arms again.

In Nehemiah we read of the daughters of Shallum, who helped repair the walls of Jerusalem.

That Esther was raised up as an instrument in the hands of God to avert the destruction of the Jewish people and to afford them protection, and forward their wealth and peace in their captivity, no one can doubt as they read her history.

In the time of our Saviour, we have Mary the mother of Christ, exalted above all women. Anna, the prophetess, of whom we read "she departed not from the temple, but served God with fasting and prayers, and gave thanks unto the Lord, and spake of Him to all of them that looked for redemption in Jerusalem." What an example for our aged sisters who feel set aside! None are too old to make known Christ to the world.

We find the woman of Samaria leaving her waterpots, going back to the city and telling the men to come and see a man who "told me all things that ever I did." Is not this the Christ?

Then those two sisters of Bethany, the zealous Martha and loving Mary, who received him into their house.

The poor widow, who put all that she had into the Lord's treasury.

The woman with the alabaster box of ointment, very precious, which she brake and poured upon the Saviour's head.

Luke tells us of the women who ministered unto him of their substance. And in the parable of the kingdom of Heaven being likened unto leaven. On the one hand we see the numberless tiny particles, inert, dead; on the other, the transforming Power of the leaven waiting to be applied. But the human agency is wanting. Long the meal has waited, long the leaven has been ready. The woman comes. Deftly she mixes, patiently she waits, knowing that the wonderful transformation is going on; and the result is bread, life-giving bread, and strength and power. Could anything more perfectly point out humanity and the Gospel? The human agency that brings the two together and the converting power of Christ preached.

In Apostolic times we read of women in the prayer-meeting, of Dorcas, who, being dead, yet speaketh; her benevolent example still speaks in the pious labors of the societies called after her; and in later days, the King's Daughters. How many poor have reason to bless the memory of this holy and unobtrusive Christian of eighteen centuries ago.

Priscilla beautifully illustrates the active zeal of Christian women of old time; and also the humility of the great scholar, Paul, in that he willingly learned of such what they had to teach.

In Deborah we find a leader—a lesson to those who like to be first, who like to lead. Use your gift of leadership. We need leaders; but use the gift for the glory of your Master and not your own.

Rhoda, what a comfort to the girls; she had to do the things while the older ones held the meetings. Doubtless, it

was, "Rhoda, do this; Rhoda, do that." When the rapping came, we can imagine someone whispering: "Rhoda, you run and open the door." She did run, and to her was first granted the answer to all the prayers. How girl-like it was to rush back to tell, and never think to let poor Peter in. We can hear them say, "No, Peter is not there." But her enthusiastic faith is not at fault. "Why shouldn't he be there: haven't we been praying for him to be let out?"

We find Lydia praying in the twilight of Judaism. Look a moment: Paul, forbidden to preach in Asia, goes to Europe, and his first convert there is an Asiatic—a woman having, doubtless, relatives in the land whence Paul was driven. As she returns, a knowledge of the Saviour's brought to her own city—a striking illustration of the fact that God works out His plans and purposes in spite of human opposition.

In Paul's letter to the Romans he speaks of Phoebe, Priscilla and Aquila as his helpers in Christ Jesus.

And of the Philippians he asks help for those women which labored with him in the Gospel.

So we find in Old Testament times the women as helpers, a leader and law-giver for Israel is provided, God's servants cared for, the tabernacle beautified, and the walls of the Holy City made stronger. The Lord Jesus aided in His work; His mission accepted and proclaimed; His resurrection joyfully made known; prayer-meetings sustained, the needs of the poor supplied, and ministers helped and encouraged.

Yes, over 1,800 years ago woman received her commission as a publisher of the good tidings of a risen Saviour. He said to the women "Go, tell." Is it any wonder we read, "they did run," the message they bore so gladdened their own hearts? His presence so cheered them that they flew to do His bidding.

We have glanced at a few of the women of the Bible who were helpers in God's kingdom. In concluding let us consider for a little, how women may help Christ's kingdom today. In the words of another: "Two-thirds of the Christian church are women with capacities for thought and action, with sympathies that can teach and mould, with patience that can watch and wait, with sense of the importance of little." Is not woman specially prepared in the very nature of things for special branches of service? Would that we might be "wise as serpents and harmless as doves," deftly dropping a little leaven here and a little there till the whole lump were leavened.

The message of the Gospel might have been written on the sky above or the earth beneath; angels might have been the messengers to bear it to men, but such was not the plan of the Allwise. He laid the responsibility on His children: "Ye are My witnesses, saith the Lord." If we fail, the world fails; but if we do our duty, it cannot fail.

Radiating from Jerusalem, the Apostles were hidden, "Go ye." Radiating from our own homes, our churches, our villages, our own hearts filled with love to Christ and souls, our own land brought under the reign of King Immanuel,—then the work in the regions beyond will go on with increased vigor.

"The world waits for help," sang Mrs. Browning. Happy indeed are we if we give it. But then the immensity of the

work makes us feel that we can do nothing but wait. Can we not do everything that is required of us? We can give and serve and pray. The best example of self-denying liberality in the Bible is recorded of woman; as is also the best example of loving service. The best example of conquering prayer in the Bible is recorded of woman. It was no *great* gift, no *great* service, no *great* prayer. The gift, a widow's mite; the service, the anointing of Jesus with a box of ointment; the prayer, a mother's prayer for a daughter possessed with a devil; but the gift, service and prayer were in self-denial, love and faith, and so in God's sight were of great price. Of the poor widow He said: "She hath cast in more than they all;" of Mary, with her box of ointment: "She hath done what she could," and of the Canaanitish mother He said: "Oh! woman, great is thy faith; be it unto thee even as thou wilt." What power she had with God! Why it seems like the Creator saying to the creature, Thy will be done. Surely such giving, such service, such prayer is possible to every woman. It is not the *greatness* of it, but the spirit, that tells. There are treasures of the Lord that wait our mites. There are alabaster boxes we can break for Jesus, if not upon Him. There are daughters, oh! how many the wide world over, in Christendom and heathendom, whom, by faith, we can bring to Jesus for healing.

"Oh, Master, dear, the tiniest work for Thee  
Finds recompense beyond our highest thought;  
And feeble hands that work but tremblingly,  
The richest colors in the fabric wrought.

"We are content to take what Thou shalt give,  
To work or suffer as Thy choice may be;  
Forsaking what Thy wisdom bids us leave,  
Glad in the thought that we are pleasing Thee."

TERESA BURNABY.

## NEWS FROM THE FIELD.

LETTER FROM DR. MARGARET MCKELLAR.

NEEMUCH, Central India, Feb. 8th, 1894.

"Going through the Golden Cow" was the heading of an article in the *Pioneer*, one of India's daily papers, yesterday, and as I think you will be as curious as I was, to know what it meant to go through a golden cow, I am going to tell you.

Down at the extreme south of India is a little kingdom a hundred and seventy miles long from north to south, by fifty wide. The Maharaja of Travancore, for that is the name of the state, in spite of his long title, His Highness, Sri, Patmanabhi, Plasa, Vanji Balarama Varmah Kulasahara Kridapadi Mannay Sultan Maharajah Rama Rajah, Bahadur Shamsir Yang, Fellow of the Madras University, is not a Brahmin by birth, but a Sudra. In order to put him on the same footing as the Brahmins, he had to distribute among them the golden coins, which had to be poured into the scale pan until he himself was hoisted in mid-air, and last week he passed through the ceremony about which I am going to tell you.

A vessel was made of gold, ten feet high and eight feet in circumference; this was filled with the five products of the cow, and the Brahmins performed the prescribed rites over it. The Maharaja then mounted an ornamented ladder, made

for the express purpose, and entered the vessel where he immersed himself five times in the sacred (?) liquid, while the Brahmins surrounded the vessel and chanted and prayed.

The ceremony lasted ten minutes, after which the Maharaja came forth, prostrated himself before the image of the deity of the Travancore kings and received from the hands of the high priest his crown. Now he is considered as having made himself holy by passing through the golden cow.

From the above you will have an idea how strong is the hold which the Brahmins still have in that state. When we visited the missionaries of the London mission there last year, they told us many things with which we were not before familiar.

The low caste people are not allowed to come within ten feet of the sacred person of a Brahmin; they must cover their mouths, lest their breath should taint the air. While passing a temple there the missionary told us that they would not allow a person of low caste nor a Christian convert from a low caste to pass even on the road before the temple.

The low caste people must not clothe themselves above the waist.

In no other state in India are caste distinctions so insisted on, nor are the lines of separation so rigid.

How much need there is of more to tell of the "fountain opened for sin and for uncleanness." When the people will have been taught by God's Holy Spirit of this "fountain" then there will be no desire to pass through the golden cow, in order to be made holy. — *Pres. Record*.

British and other foreign residents in India give more than \$300,000 a year towards the evangelization of that country, which shows what they think of missions.

This was the prayer of Teava, a convert of the Hervey Islands, who helped to carry the Gospel to the natives of the Samoan group, who only nine years before had been the lowest kind of a heathen: "O Lord, Thou art the king of our spirits; Thou hast issued orders to Thy subjects to do a great work. Thou hast commanded them to preach the gospel to every creature. We are going on that errand now. Let Thy presence go with us to quicken us and enable us to persevere in the great work till we die."

Rev. J. N. Cushing, American Baptist, writes of the Was, a tribe very ferocious and little known, dwelling in Burma and toward the borders of Western China: "They are a people without the most elementary notions of decency or propriety of any kind. They habitually practise the most savage customs, being unable to sow a field without cutting off some one's head and offering it to appease the unseen powers. The state of dirt of both men and women is absolutely beyond belief, and is only limited by the point beyond which extraneous matter refuses to adhere to human flesh," etc. Outside of every village is an avenue of grinning skulls fixed by the hundred upon posts.

The gods of the Celestial Empire must needs be continually on the *qui vive* against cheating. A writer in the *North-China Herald* narrates that "in August last an epidemic was

prevailing, such as is common at that season of the year, but not common at New Year's. Hence it was proposed to make the god of sickness think that he had mistaken the time of year, and so had sent the epidemic at the wrong season. Therefore, on September 1st, they pretended that it was the first day of the New Year, the festivities appropriate to that season were begun, the crackers fired, and the placards of red paper were displayed. The authorities co-operated in the attempted cheat, and the people thought that they should thus get the better of the divinity."

BAY VIEW, P. E. I., March 17, 1894.

Dear Sister Johnson,—I have just arrived home from a two weeks' visit on the western part of the Island among the women of our Baptist Churches, trying to interest them in missionary work. I visited Tyne Valley, West Devon, O'Leary, Alberton and Summerside. I hope soon to have good reports from Tyne Valley. When Miss Wright and I visited them we organized an Aid Society; not much has been done yet, but I am hoping better for the future. We had a good prayer-meeting with the sisters; then I spent two days visiting among the friends at West Devon. Sorry I could not see all the sisters; some were sick and could not come to the meeting. I tramped round on very bad roads, got ten out, had a very good meeting, which opened with singing, reading the scriptures and prayer from most of the sisters present. As they had never had an A. S., we organized, with Mrs. A. Morshead, President; Mrs. Palmer, Vice-President; Miss H. Adams, Secretary; Mrs. Le Guff, Treasurer. The sisters are poor but are willing to do what they can for the Master. I received two subscriptions for the LINK; then by train I visited O'Leary. Here I was very much disappointed, it being the third time and found no A. S. working. I started out in the morning on foot and called at every house for nearly three miles, some of them quite a distance from the road; did not get to see as many as I wished, the hour for our meeting having been fixed for 2 o'clock. The Aid Society here had gone down, but we reorganized, and elected the following officers: Mrs. James Gray, President; Mrs. P. Seliker, Vice-President; Mrs. R. Smallman, Treasurer, and Mrs. D. Seliker, Secretary; received two subscriptions for MISSIONARY LINK. I next visited Alberton (also the third time), and found they had given up their meetings and collections for missions; they have been for some time without a pastor. At present they have a student from Academy. Here also I reorganized, with Mrs. Fred. L. Rogers, President (she is from Amherst, N. S., from Mr. Steel's church, a young woman just come among them); Mrs. Hardy, Vice-President; Miss Lillia Bennett, Secretary; Mrs. D. Gray, Treasurer; here I received four subscriptions for the LINK. Travelling being so bad, I could not visit Springfield or Alma, but heard they were doing good work. On the way home, visited Summerside; the members here are alive. They have had quite an addition to their Church and hope to add to their A. Society. The Society in Cavendish is getting more and more interested in mission work. Our last subject for study was China. We

find the *Tidings* very helpful in bringing us the latest news from our mission field.

Believe me, ye fellow workers,

MRS. J. C. CLARK.

## FROM THE AID SOCIETIES AND MISSION BANDS.

AMHERST, N. S.—A sister writes: "One of our good deacons (J. M. Layton) did himself the honor of making his two daughters, Mrs. Hibbert Pipes and Mrs. Burnett Kalston, life members of our W. B. M. U., and thus enriching the funds of our F. M. Treasury to the extent of fifty dollars. It was certainly very pleasing to these sisters to be the recipients of such a gift and very gratifying to the women of our society. With grateful hearts they thanked the Lord who had incited our brother's heart to this noble deed. Our brother said he had intended doing this for his daughters, by leaving it in his will to be had when he was gone; but feeling the cause needed the money so much now, concluded to give it at once, and so have living enjoyment from it. This makes three life members from this family this year—the mother and two daughters."

WEST JEDDORE writes that they are getting along fairly well. The meetings at times are very interesting.

BELMONT, N. S.—A S. S. Teacher writes to our treasurer: "Enclosed, please find \$14.66 from my S. S. class to be appropriated as follows: N. W. Missions, \$9.91; Foreign Missions, \$4.00; Home Missions, 75c. Mrs. Gunn goes on to say that one year ago she gave her class of twelve little girls, varying in age from eight to thirteen years, ten cents each to be used by them for one year. At the end of the year the amount gained was to be given to missions as each wished. Maggie Lightbody bought materials and made a pin wheel, filling it with pins and selling it for fifteen cents, with this she bought materials for an apron, which she made and sold for twenty-five cents. Then she made fancy flowers of tissue paper, and so on, till she had four dollars. The others made pin wheels, pin cushions, aprons, dish-towels, sofa pillows, and candy. Each commenced in a very small way, but by perseverance accomplished so much. The best of all is that six of these workers are Christians." No wonder that teacher closes thus: "I wish you could have seen the satisfaction which beamed in their faces as they handed me the money; it really seemed 'willing service' to the Master. I thanked God for what He had done for them. I do think there are hundreds of little girls in our Maritime Provinces who could do likewise if they set about it and be a means of gathering a great deal for the Lord's treasury. Five out of these six little girls have been converted since receiving the ten cents."

ACADIA MINES, N. S.—Our Society is at present very small, but the interest continues good. We hold our meetings regularly the first of each month, and are using the programme given in the LINK. We find it very helpful as far as we are able to carry it out. In roll-call each sister responds with a verse of Scripture



bearing on missions. During the present year we have, without any special effort, raised \$8 among our nine members. Some of the sisters hope to do better, in the matter of giving, this year than formerly.

Our Young People's Department is unavoidably omitted this month.

### "NOT I, BUT CHRIST."

GALATIANS ii. 20.

"Not I, but Christ," be honored, loved, exalted;  
 "Not I, but Christ," be seen, be known, be heard;  
 "Not I, but Christ," in every look and action;  
 "Not I, but Christ," in every thought and word.

"Not I, but Christ," my yearning supplication;  
 "Not I, but Christ," my longed-for, wished-for goal;  
 Christ, only Christ, my fondest meditation;  
 Christ, only Christ, theme sweetest to my soul.

"Not I, but Christ," to gently soothe in sorrow;  
 "Not I, but Christ," to wipe the falling tear;  
 "Not I, but Christ," to lift the heavy burden;  
 "Not I, but Christ," to brush away all fear.

"Not I, but Christ," in lowly silent labor;  
 "Not I, but Christ," in humble, earnest toil;  
 Christ, only Christ! no show, no ostentation;  
 Christ, none but Christ, the gatherer of the spoil.

Christ, only Christ, no idle word e'er falling;  
 Christ, only Christ! no endless bustling sound;  
 Christ, only Christ! no self-important bearing;  
 Christ, only Christ! no trace of "I" be found.

Christ, only Christ, e'er long will fill my vision,  
 Glory excelling, soon, full soon, I'll see—  
 Christ, only Christ, my every wish fulfilling—  
 Christ, only Christ, my All in All to be!

—A. A. F., *Bombay Guardian*.

WHY the Turkish government should have taken such extraordinary pains to prevent any allusions in the press to the burning of the famous mosque at Damascus it is not easy to understand. The fire occurred on the fourteenth of October last, and the destruction of the building had a most depressing effect upon the city. It is said that people regarded it as a portentous calamity, indicating the decay of Turkish power and prestige. One of the most singular facts connected with the mosque is that an inscription upon one of its towers, which was placed there when the building was the Church of St. John the Baptist, prior to the conquest of Omar, has been allowed to remain during all these centuries. Strange to say, in this last fire the tower, with its inscription, was not injured. There it stands to-day, looking down on the ruined mosque, and one may still read the words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is from generation to generation."

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