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The Canadian

Missionary Link

CANADA

INDIA

And Gentles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

OCTOBER, 1899.

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PUBLISHED
IN THE INTERESTS OF THE

Baptist Foreign Mission Societies
OF CANADA.

DUDLEY & BURNS, PRINTERS
TORONTO, ONT.

THE BAPTIST FOREIGN MISSION SOCIETIES OF CANADA

THE

Canadian Missionary Link.

VOL. XXII. |

TORONTO, OCTOBER, 1899.

| No. 2

Editorial.

THE LINK.—Now is the time to begin a vigorous canvass for subscribers. Will the Circles please see that agents are appointed, then will not all of our friends help the agents, first by handing them their own subscriptions, and then by asking some one else to take the paper? Remember our motto: *As many subscribers to the LINK as contributors to the Circle*: We hope soon to begin publishing a list of the Circles that have reached this standard. Let us see who will be the first.

MEETING OF THE W. B. H. AND F. MISSION UNION OF TORONTO.

Special attention is called to the next meeting of the W. B. H. and F. Mission Union to be held in the school-room of Walmer Road church on Thursday, October 19th.

There will be two sessions, one in the afternoon at three o'clock, tea will be served at six, and an evening session beginning at eight o'clock.

The speakers will include Miss Baskerville, Mrs. McLaurin and others, and will therefore be of unusual interest.

A most cordial invitation is extended to all the women in our Toronto Circles and churches outside the city to be present.

MABEL STARK, Sec. Union.

REPORT OF BOARD MEETING.

The quarterly meeting of the Board was held in the Board Room, Friday, Sept. 8th, at 2 p.m., Mrs. Booker presiding.

Fifteen members were present, including Miss Baskerville, Mrs. W. J. McKay, Mrs. Wolfhill, and the Misses Nichol and Walton, representing the out of town members. A committee was appointed to confer with one from the Home Mission Board regarding the time and place of meeting of the next Convention.

The treasurer's report showed a decrease in regular contributions as compared with the same quarter last year.

Letters were read from two ladies desirous of qualifying themselves for work in India. Extracts from very

interesting letters from the Misses Murray and Morrow were also read.

It was a great pleasure to the members of the Board to have Miss Baskerville present; a number of questions were answered and much information given which was very helpful. Photographs were shown of the new school buildings on the Davies Memorial Compound, which are finished and paid for, also the ladies' bungalow in course of erection.

Much regret was expressed at the necessity of a cut of 18½ per cent., which will seriously cripple the work in India.

A. MOYLE, Rec.-Sec.

THE DUTIES OF A MISSIONARY'S WIFE.

From Mrs. J. A. R. Walker's Address, given at Ingersoll.

The emphasis is undoubtedly on the word "missionary," for, whatever, may be our ideas of woman's work and calling; we are all agreed that the high office of wife and mother was her original calling, and the end for which her Creator intended her; and she who faithfully fulfils her mission as wife and mother, in any land, or among any people, can ask for no higher field of usefulness.

The altered conditions of life in a heathen land may bring other opportunities of usefulness. Of these we may mention a few:

The home duties of a wife in India require more foresight and general good management than the house-keeping duties of wives and mothers here. If she suddenly finds herself without butter, for instance, she can't "phone" up the grocer, or even run down town and supply her want, but she can send an order to Bombay, 600 miles away, or to some other far away city, and do without butter till it comes. As good butter is some fifty cents per lb., she has the satisfaction of practising economy in that commodity for ten days or so. But it is in regard to her servants that she is most frequently misunderstood. With all these to do her bidding, surely she is a lady of leisure. Some of these so-called servants ought not to be called such at all, for they correspond to the ordinary conveniences of every day life here. You turn the tap, or, at the worst, a well in the yard supplies you with all the water you need.

During all our life in India we sent a distance of more than two miles, for ours. It was carried suspended by a yoke upon the shoulders of our water man and boiled and cooled and filtered before it was fit to use. And all the water for bathing purposes came from a tank half a mile away and was literally liquid filth, which had to be first stirred up with a sort of nut and then allowed to settle and be strained into the bath tubs. This takes all the time of one man; and then we are not so well served as you are, if you pay your watertax. Another so-called servant comes daily to remove the waste. He corresponds with your sewerage or scavenger system, and our good health depends largely on a thorough oversight of these two-workers, whose sole idea of service consists in going through the motions and drawing their pay.

The baker and the milk-man, of course you would not call servants, neither shall we. But we have a cook—alas, for most of us, we have had several of them. He buys the provisions. In most Anglo-Indian households this function is performed by a butler, a higher priced individual, not often found in missionary homes. But our cook must attend the morning market, in some cases miles away, and always a considerable distance, and food must be brought fresh each day, for we have no refrigerator to keep things cool and sweet, and then consider the heat. But buying is his delight for he manages to make a little out of you on every purchase. He calls it commission and considers it his right. As to the preparing and cooking of the food, he certainly generally does better than you could expect with the few tools at his disposal. He has no stove, just a row of fire holes and little black pots and pans; he blows up the fire through a long bamboo. It looks very simple but a few trials convinces nearly every woman that she had better not attempt her own cooking all alone. The Ayah is not to be found in every home, but if a mother is to have any leisure at all, either for herself or mission work, Ayah is a necessity. There is no grandma or auntie to take the baby off mother's hands for an hour or two, not even a kind neighbor to run in and see that things are all right. And sickness is too often with us. Much more might be said on the servant question, and many kind things said of the servants too; but we consider ourselves well off when we are able to do without them.

Owing to the long absences of her husband on his tours, many things fall to her that are not generally considered a wife's province. In his absence she has to attend to correspondence and accounts, and settle disputes. She sometimes secures legal help for oppressed Christians. If building is going on in his absence she must keep count of stone and brick and tiles and see that the mission is not cheated.

She must keep her far away husband supplied with

food and water, and every day and all the time be ready to wait on and doctor the sick, for not only the Christians, but many of the heathen are constantly coming for such help. It is wonderful what a few simple remedies and a little common sense can do.

Her life is full of interruptions and little cares and worries that cannot be prevented, and constant supervision is required in every department. She can not afford to just let things go even when she is ill and tired, and many a missionary break-down, that seemed a mysterious Providence, is due to bad missionary house-keeping and a lack of personal supervision, for instance the water, the milk, etc.

In most stations, she has to do the most, if not all the sewing for herself and children, she is their school teacher too if they are of school age. All of this means time. We must pass on to her mission work proper.

Zenana work presents an open door, but one which, unfortunately, she is seldom able to enter since she cannot leave her little children and go out and abroad to the homes of the women. But her very position as wife and mother entitles her to a respect, and invests her with an influence such as an unmarried sister cannot command among an eastern people. It is in the boarding schools of our mission that the wife has her golden opportunity for a service that will tell.

Most of our stations have such schools where boys to the number of twenty or thirty, sometimes fifty or sixty are brought in and clothed and fed and taught, and what they shall be in the goodness of the Lord rests largely with the missionary's wife. She first teaches their teachers to teach (no small task), she takes the Bible classes and often the English as well. By precept and example she seeks to enforce the golden rule and many a soul re-born to God, and many a faithful, fruitful life, are the trophies of our boarding schools. All their physical needs too, are her care, their clothes, their daily food, mean daily toil and loving care to her, and here it seems to me she finds her mission, if God has given her health and strength to serve Him thus.

Of course like her sisters in more favored circles, she is still "a creature not too bright nor good for human nature's daily food;" in fact she is very much like other wives, and occasionally leaves undone the work she ought to do, and has done those things she ought not. But she is far away from home advice and home influences.

A curious and suggestive illustration of the working of the Gospel leaven is furnished by Dr. Summerhayes, of Quetta. It appears that native Indian troops (Mohammedans), who have been serving in Uganda, have been so impressed with the character of the Christians of Uganda that, on their return to India, they came to Dr. Summerhayes asking for Bibles. So the Mohammedans of Beluchistan are helped towards Christ by the native Christians of Central Africa.

THE WRONGS OF INDIAN WOMANHOOD.

[We gave in our last issue the introduction to a series of articles from the *Bombay Guardian*, on this subject, also the chapter on *Murals*. The writer follows with articles on *The Zenana*, *Child Marriage*, *Enforced Widowhood*, etc. Then follows a statement as to what the Government has done and what Reformers have attempted and partly succeeded in accomplishing. The writer then proceeds to give what seems to be the reason of this partial failure, and the real remedy for these evils].

In spite of the absorbing subjects of the years which we have enumerated that have filled to a large extent the public mind, there is still a root cause why the reformers are not more successful in their efforts. *They have no moral motive power.* When one uses the word reformer, the mind instinctively goes to men like Wicliffe, Luther, the Huguenote, the sturdy Hollanders, the Pilgrim Fathers, Wilberforce, Garrison and others. Visions of flame come before us, unfolding in their fiery embrace men like Latimer, Ridley and Cranmer. The dictionary says a reformer is one who effects reform. How shall we define the word in its usage in India? It is often applied to all the educated class indiscriminately. A man may possess the highest culture, and yet be far from the ranks of the reformers. Some men are prepared to suffer a little for the cause of reform, but not too much. Until Indian reformers are willing to suffer even to the loss of all things, to order their own lives according to their convictions, to do right because it is right regardless of consequences, we do not use the word in its legitimate sense. Some one has said, that India has never seen a real reformer yet.

The protest is often made that Europeans are not patient enough with the reformers, and do not understand their awful social difficulties and complications.

We know these trials are very sore, but what is needed is the power that comes from the truth apprehended in the words: "Whosoever loveth father and mother more than Me is not worthy of Me." If a man is not willing to forsake all that he hath, "he cannot be My disciple." "Whoso seeketh to save his life shall lose it." We do not see how men can ever be happy or retain self-respect, who do not live up to their own convictions.

The hollowness of some so-called reform is illustrated by the four methods of reform, enunciated once by a reformer in a public meeting:

1. By the *Shastras*. When they agree with the reformers, quote them.
2. Interpretation. Interpret the *Shastras* so as to make them agree with you.
3. When interpretation fails, appeal to reason and conscience.
4. When that fails, ask for legislation.

We feel the reformers fail for three reasons. (1) They seem to lack the spirit of self-sacrifice. (2) They seem to lack in courage and perseverance. (3) They have not learned the value of example. A lack of conformity to our talk makes it useless. The Social Congress is accused of only passing resolutions. The highest moral influence that can be exerted by any being is EXAMPLE. Advice, precept and sanction all have moral power, but are only rendered operative by example. The world has this moral motive power manifested in the atonement of Jesus Christ. "God so loved the world that He gave His only begotten Son" for its redemption, and it is argued, "Hereby know we love, because He laid down

His life for us, and we ought to lay down our lives for the brethren."

It is nothing but the love of Christ that gives men power to suffer for others, and compensates them for the loss of all things. This is the moral motive power that has made reformers and martyrs in Christian lands, and without which the Reformers will never accomplish any thorough or lasting reform in India.

In our previous articles we have canvassed the subject of the hope of help from Government and the Reformers, the two sources to which many look for the redemption of Indian women. But we confess the out-look for women from either source at the present is not very bright. Government under the most propitious circumstances has been slow to act in making changes, much less is it likely to do so now in the presence of its present absorbing questions, and in the face of the present discontent and strong race feeling.

And the Reformers? To many the disappointment from this source has been most bitter. We give them credit for all that has been done, but so much that we had a right to demand from educated India has never been accomplished. Hon. Justice Scott, of the Bombay High Court, well said in a letter to Mr. Malabari: "If you wait till individual Hindus take up and carry through, single handed, without any outside aid, any great change in their social system, you will realise the fable of the countryman, who sat by the river bank and waited for the stream to run dry before he crossed over to the other side. It is not in human nature to expect great changes to be effected in a society by its own members, when the advocates of change have to face family estrangement, social ostracism and caste excommunication as a probable result of their efforts." Caste which holds the whole fabric of Hinduism together has been too much for them. They will denounce it and yet obey its demands enough to keep within its sacred precincts socially.

Even Ram Mohun Roy, who has stood the highest in the ranks of Indian Reformers, "in the eyes of the law always remained a Brahmin. He never abandoned the Brahminical thread, and had too lively a sense of the value of money, to risk the forfeiture of his property and the consequent diminution of his usefulness and influence [as he saw it. E.] by formally giving up his caste. In fact, though far in advance of his age as a thinker, he laid no claim to perfect disinterestedness of motive as a man. . . . He died a Hindu in respect of external observances; his Brahmin servant performed the usual rites required by his master's caste, and his Brahminical thread was found coiled round his person when his spirit passed away. In all his *Anti-Brahminism*, he continued a Brahmin to the end. Even after his death it was thought advisable to keep up the fiction of a due maintenance of caste."* His body was not interred in a Christian burial ground, though he died in Christian England, lovingly nursed to the end by Christian friends; but was buried in the private grounds of his hostess. And this will continue to be the history of Reformers until they have a different motive power for effort that will enable them to suffer the loss of all things and to receive that which will compensate and satisfy their hearts for what they lose.

And the women themselves, will they agitate their

* "Religions Thought and Life in India." By Sir Monier Williams.

wrongs until they are righted? Until they, too, are given different ideas of religion, respectability and right, they will be the greatest opponents of reform on their behalf. Women are the religious ones in every nation, and in India they are the ones who stifle so intensely for the old ways, customs and caste. No matter how deeply a young widow suffers herself, in being shorn of her hair, often no one is harder than she as time goes on, on younger widows that they should follow in the same steps of suffering. A Brahmin neighbor of ours had two widows in his family, who were of the most orthodox type. In the course of conversation with one of them one day, he kindly proposed that she should re-marry. At the mere suggestion, notwithstanding all she had suffered, she burst into tears. She regarded it as an insult. It would not be respectable! It is the women of the household that many educated Hindus fear almost more than aught else. Men who will declaim against child marriage, caste and enforced widowhood in public, have not courage when they go home to face the women of the household. Their tears and entreaties win the day. We know one gentleman who lost his wife. Immediately his mother proposed marriage with a little girl. He pleaded to be allowed to remain single. But no, the mother persisted. Then he begged to be allowed to marry a woman nearer his own age, who under the circumstances would have to be a widow. At this all the female relatives rose in a solid rank against it. They were uneducated; they had never shared his thought of reform. Finally the mother threatened to commit suicide, which she probably would have carried out, and the man yielded at a sacrifice of all his conviction, of all his public utterances that had done so much good, and married the girl-wife. Children are timid and shrinking, and some one has suggested that it is from child mothers, that Hindus inherit their lack of courage. Yes, Indian women have great influence, and know how to use it, but how often it is in the wrong direction. God meant that woman should have great influence. He meant that she should be man's help-meet and comforter. It was perhaps from the memory of such scenes as we have described, that, in speaking of the influence of women in the homes of India as in other countries, Keshub Chundra Sen said in a humorous way in an address in England: "Woman has been defined as an adjective agreeing with the noun, man. I should rather say that man is a noun in the objective case governed by woman!"

Neither are the women of India inferior to the women of other lands. Given the same opportunity they are the equals of any women. We have found many who had all the possibilities of the career of noble women, save they were handicapped by ignorance and the disabilities under which they have lived. And such women are not confined only to the high castes. We once knew for a number of years a sweeper woman who was a most remarkable character had she but had half a chance. Unhappily her life was turned into evil channels, and yet her neighbours called her the "Begum," a lady! There are thousands of women all over the land that, were they not warped by iron custom, and handicapped by cruel public opinion, and were they given a purpose in life, would leave their mark upon the Indian world.

Indian women are loving and affectionate and faithful; and, says the *Indian Witness*, "they are entitled to the greatest admiration for the wonderfully patient manner in which they accept their hard lot and make the best of their gloomy environments."

We are grateful for what has been accomplished in female education, and for the enlightened Hindu ladies we meet, here and there, but the real emancipation of Indian women will never come, except through the Gospel of Christ. This is the *real* remedy for the Wrongs of Indian Womanhood, and this is what has elevated women in other lands, and is waiting to do the same for India.

Culture and civilization alone will never raise woman to her true position. Whatever of civilization at present is worth anything in Christian nations is the outcome of the religion of Jesus Christ. The true elevation of women in these nations is due to this, and this alone. Turn over the pages of history with us and see if this is not true. What do we find to be the condition of women in any land outside of Christendom, either in the past or present?

Infanticide has prevailed in some form or other in every nation; "polygamy has prevailed over almost the whole expanse of Asia; that throughout the vast empire of China, and in the greater part of India, female children are betrothed in childhood; that in almost every pagan race, ancient or modern, females are given away in marriage without their own consent; that in many, they are bought and sold; that divorce can in most cases be had on easy terms; that not only the Brahmin of India, but the Polynesian savage and even the Negro slave of the West Indies will not allow their wives to eat with them; that intellectual culture, when apart from the sanctifying influences of Christianity, has nowhere checked—has rather precipitated—the derangement of the relation of the sexes to each other."

What did the high civilization of Greece and Rome, and the philosophies extant then, do for women? Says Dr. Murdock: "When Christianity was first made known in Europe, the state of Society in the most civilized nations was most corrupt. Adultery was a fashionable crime. . . . A single temple to the goddess, Venus, had a thousand prostitutes for its priestesses"; and he quotes a writer as saying, "The tender reverence for woman is no mere product of culture and civilization, for it was unknown to Greece and Rome in the zenith of their refinement. . . . It is the reflection on earth of that self-devoting love that brought the Son of God from heaven." And says the Rev. F. W. Robertson: "It was from that time forward that womanhood assumed a new place in the world, and steadily and gradually rose to a higher dignity in human life. It is not mere civilisation, but to the spirit of life in Christ that woman owes all she is, and all she has yet to gain."

The religion of Jesus Christ is not so much a system of doctrines, though this has its value, as it is a *life* that moulds and transforms the character of its believers. Says one: "It expelled cruelty, curbed passion, punished and repressed an execrable infanticide, drove shameless impurities of heathendom into a congenial darkness, freed the slave, protected the captive, sheltered the orphan, shrouded as with a halo of sacred innocence the tender years of a child, elevated woman, sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament," and where men and women have received it, has made their hearts and lives so pure that has given to men a reverence and chivalrous care for women, and on the other hand, has so hallowed the character of woman, as to make the words, "mother," "sister," "wife and "daughter," the tenderest words in the language of men.

It has taught the equality of woman with man, and made her his help-met and comforter. It is a religion that offers salvation regardless of sex, and teaches that "in Christ there is neither male nor female." (Gal. iii. 28); and makes a woman a responsible moral being, whose salvation and possibilities of a holy life on earth, and future eternal blessedness, depends on her own personal acceptance of Christ and obedience to Him, and not on her relations to her husband or any other relative.

Christianity does not subvert the relations of the household. It recognizes man as the head of the house, and asks obedience of the wife, while in the same breath it bids husbands "love their wives even as Christ loved the Church, and gave Himself for it." It demands obedience of son and daughter to both father and mother alike, and hallows the whole Home by making the relation of husband and wife as a type of Christ and the Church, and the relations of parents to their children, a faint shadow of the great Fatherhood of God. But in all these relations, the obedience of the wife to her husband, the love of the husband for the wife, or the submission of the children to the parents, are never to supersede love and obedience to God. This helps us to understand what is meant by the words: "He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me."—Matt. x. 37.

This is one of the places where Hinduism breaks down, in that family and caste relations are made to supersede obligations to God and their fellow-men. This is the rock upon which so many Reformers wreck. This is the cause of much unhappiness on the part of Educated India, who sacrifice their convictions to these considerations. This is the point where so many hundreds of men and women in India reject the Gospel, which is the very hope not only of India's women, but of India herself.

India has had some wonderful proofs of what Christ can do for women in Ramabai, in her tireless love and self-denial for her Indian sisters; in the energetic Mrs. Sorabjee, with her Victoria High School; and in her accomplished daughter, Cornelia, the first lady graduate of the Deccan College, the first lady Professor in an Indian College whose students were men, and the first lady law-student; in that earnest quartette of sisters, Sunderbai, Manjulabai, Showantabai, Jaiwantibai Power, in their evangelistic efforts for women; in Toru Dutt, the gentle poetess; in Krupabai Sathianadhan, the authoress; in Chandra Bose, the esteemed lady Principal of the Bethune College; in Lilawanti Singh, the efficient teacher in the Lucknow College for women; in Lakshmi Goreb, the sweet hymn-writer; in Dr. Gurubai Karmarker, the lady physician; and in hundreds of other Christian women in equal or humbler ranks of life. How many times we have thanked God for their lives, counted their friendship sweet and their fellowship in the Gospel, blessed. And may we add, have almost envied their possibilities for usefulness in India? We know of no women in the world who have the "open door" set before them for usefulness as the Christian women in India to-day. Do they realise it, and are they willing to meet it? If the recital of these wrongs, has made them realise more deeply what Christ has done for them, and shall lead them to yield themselves

to God, that so far as in them lies, every woman in India shall hear the Gospel, we shall be satisfied. Is it possible for the one hundred and fifty million women of India of this generation to hear of the Gospel? We leave the Christian women of India, England and America to answer the question.

Our series of articles on the Wrongs of Indian Womanhood closes with this number. The section dealing with "What the missionaries have done," covering the educational question, had to be omitted for the present, on account of not being able to get statistics in time.

THE INDIANS OF SOUTH AMERICA.

One of the principal reasons why the South American Indian has been very largely overlooked in the missionary movement of this century is because we of North and in Europe fail to realize that the situation, as regards the Indian population, is very different in South America from what it is in the northern hemisphere. Whereas the Indians of the United States and British America number only 278,746, which is a small percentage of the total population, in South America the ratio between the white and the red race is nearly reversed, only twenty per cent. of the population being pure whites, while almost seventy-two per cent. of the southern people have Indian blood in their veins.

There are thirty times as many pure Indians in South America as there are in the North, and the number of wild Indians alone is calculated by reliable authorities at about one and three-quarter millions, surely a sufficiently large number to claim the attention of the Christian church. From the standpoint of simple political economy, it can easily be shown how enormous a loss the South American republics sustain in leaving these Indian tribes in their uncivilized state, especially in view of the fact that all of these countries are deficient in working material, without which they cannot develop their immense natural resources. As long as the Indians remain in their wild state, they are not only of no value to the State, but they are a positive hindrance by retarding the exploration and colonization of the regions which they inhabit.

THE CLAIMS OF THE INDIAN ON THE PROTESTANT CHURCH.

There is, however, a more forceful claim than that of political economy, on which we base the appeal that the Protestant church bestir itself in behalf of the Indian. It is because we should recognize the debt which they who have the light owe to those who sit in darkness and in the shadow of death. This the Christian church owes particularly to those people, who like the Indians, have been forcefully held under the influence of a nominally Christian people, and who have not only been elevated into a Christian civilization, but have been degraded and depressed into a virtually lower plane of living than that occupied by their ancestors before the European conquest.

This assertion may seem exaggerated, but it holds true when we compare the civilization and morals of the Incas of Peru with that of the miserable remnants of that once powerful race, which we find to-day in the Bolivian Andes. It also holds true, if the testimony of reputable explorers can be believed, who claim that the

* *The Influence of Christianity on the Position and Character of Women*: by Dr. Ka.

ethical standards of the Indian tribes in the interior of the continent is superior to that of tribes who have been contaminated by their contact with the whites.

However much we may wish to avoid provoking a quarrel with our Catholic brethren, we cannot escape saying that the Catholic Church as a whole has failed to lift the Indian under their charge into anything beyond a mere formal acquiescence in Christian doctrine and has left him, for the most part, with simply a substitution of one form of idolatrous worship for another.

ARE THE INDIANS ACCESSIBLE TO THE GOSPEL ?

Anyone who has any doubts on that score should read the story of David Zeisberger, whose life and labors are commemorated by a touching account, written by Rev. W. H. Rice and published by the American Tract Society. It is a beautiful story, full of pathos, in which the Indians appear as the possessors of a truly Christlike character, in striking contrast to the fiendish conduct of their American and English persecutors during the war of the revolution.

The record of Allan Gardiner's heroic attempt to found a Mission among the Fuegians of the Tierra del Fuego and the eventual success of the Mission in the face of seemingly insurmountable difficulties, is a story too well known to require more than a passing notice.

The story of the Moravian Mission in Guyana, which at first was entirely among the Indian population, also goes to prove that the Indians are attracted and transformed in their character by the Gospel of the Lord Jesus. If in the beginning of that work every convert cost the life of a missionary (owing to the deadly climate which eventually caused a temporary abandonment of the Mission), who will venture to say, in the light of subsequent history, that the labor of these devoted and fearless brethren has been in vain ?

The Indians are not only accessible, but they are, in some instances, apparently eager that the gospel light should be sent to them.

Thus the Bishop of Guyana (Church of England) states in his report for 1896 that the Indians from the interior had sent him repeated requests that he secure for them a missionary teacher, and the writer of this paper knows of an instance (which indeed has been the cause of his becoming interested in this sphere of the Lord's work) where an Indian tribe have sent their chief a distance of over 1,500 miles in order to ask for a teacher.

Dr. Horace M. Lane, of Sao Paulo, to whom this request was made, and who is at present in this country on furlough, says that the journey of that Indian chief from his home on the lower Tocantins to Sao Paulo and back again required at least eight months in time and an immense expenditure of labor and exertion.

In view of facts like these, can we doubt that these people are in earnest, and are they not unconsciously seeking after the Lord, if haply they might feel after Him and find Him ? (Acts 17 : 27). Shall we not hasten to bring them the light, seeing that this is perchance God's appointed time for their reclamation ?—*The South American Messenger*.

A native conference of Hindus in Madras resolved that jewelry wearing should be discouraged on the part of women. The members returned to their homes to find the kitchen barred against them, the irate women having also taken a resolution to the effect of "no jewels, no supper !"

"ABOVE EVERY NAME."

(Phil. II. 9.)

Write my words in water,
Write in sand my fame,
On my heart for ever
'Grave one sacred Name.

Pulse of every purpose
Let that sign remain,
Till in clouds of glory
Jesus comes again.

On my heart's high altar
'Graven it shall be,
Through the countless ages
Of eternity.

LUCY A. BENNETT.

TWO BURMAN ORDINATIONS.

PROF. W. F. THOMAS, INSELN.

In missions numbering tens of thousands, like those to the Karens and Telugus, ordinations may be no unusual occurrences. But when a call comes to the seminary to leave our classes in theology and New Testament Greek to attend two Burman ordinations within as many days, it is something that deserves more than a passing notice.

Passing by Mrs. Ingalls and Miss Evans at Thongze and Miss Higby at Tharrawaddy, Brother Eveleth and the writer proceeded up the Prome Railway to Zigon, where Miss Bunn has bravely held alone for years a station in an association "manned" entirely by women, whom we of the seminary are glad to help from time to time, agreeably with the apostolic injunction. The writer was particularly glad to visit this station again after so many years, as he took over charge of it after the death of its founder, the lamented Mr. George, about twelve years ago.

Ko Myat San, whom we were called here to ordain as an evangelist, has been specially successful as a pioneer worker among the heathen of this field. Although a man of middle age, and converted too late in life to profit by the technical training of our mission-school system, we found Miss Bunn's man "mighty in the Scriptures," as was Apollos under the tutelage of Priscilla, who is mentioned before her husband in the Revised Version. Instructing the candidate as best we could with regard to the duties and privileges of an ordained minister of the gospel, we commended him to the God of Missions, nothing doubting that he will double Miss Bunn's efficiency in the evangelistic labors which she so enjoys over and above the educational work in which she so excels.

The second ordination on the following day in Paungdeh, a large city of the Prome field, which Brother Mosier had so well in hand, also had special attractions for us from the seminary. This was because the young pastor-elect of the Paungdeh church, Maung Tha Din, was a recent graduate of the seminary, passing out of the institution three years ago in the first class ever graduated from the Burman Department and being the first graduate of that department to receive ordination. Our interest in this young brother, whom the writer had the privilege of welcoming to the ranks of the Christian ministry, was still farther enhanced by our having him

in mind as a possible addition to our Burmese faculty, which must be increased before long if we are to have a four years' course and offer advantages equal to the Karen Department.

Not only did Maung Tha Din acquit himself nobly and reflect honor on the institution which he represented by the exceptional examination which he passed, but the narration of his religious experience and his whole spirit and bearing were also most satisfactory and commendable. Having been at one time almost inveigled as a novice into a Buddhist monastery into "persecuting the church of God," like the great apostle, he was convicted of sin as few Burmans have been, while yet in the yellow robes of the Buddhist priesthood, by Dr. Judson's graphic version of "straining out the gnat and swallowing the camel" (Matt. xxiii. 24, Bible Union Version), a terrible text for the Buddhist priesthood, who literally do that very thing for fear of unwittingly taking animal life. Distressed with his weight of sin, like Martin Luther, he approached his father confessor in the Buddhist monastery, waking him up in the dead of night to inquire how he might obtain the forgiveness of his sins. Dissatisfied, however, with the flippant manner in which his spiritual advisor attempted to "heal slightly his hurt," he found no rest till he fled for refuge not only to the God of the Christians, but to the Christ of God, whom he was at first inclined to esteem as less than God, but whom he soon came to know by blessed experience to be "very God of very God" in the manifestation of his saving power in his behalf.

Equally satisfactory was his call to the ministry. No man-made minister was this. For although he first learned the blessedness of Christian service in connection with slum work in Rangoon, which we did as a Burman Seminary with "Daniel's Band," an off-shoot of the Salvation Army, he did not finally make up his mind to give up all his earthly prospects for the self-denying labors of a minister of the gospel in a heathen country till he was on his way to Insein for his last year of study in the seminary. The sight of so many heathen villages between his native city and this station on the railway, and his sense of the sore need of a native agency to reach them with the gospel, broke his heart and caused him then and there to devote his life to the work of saving the lost. His tender, earnest efforts to win heathen and backsliding Christians to the fold within the last three years have not been without the seal of the divine approval, and constitute the best evidence of his superhuman call to the ministry. May we not all unite in the prayer that his passion for souls may prove contagious in the institution to which he is so soon to return, no longer as a student, but as a consecrated leader?—*Baptist Missionary Magazine*.

TO BE REMEMBERED ABOUT KOREA.

First notice of Korea in literature in the ninth century.

Signification of Korea, "morning calm."

The name of Korea was changed from Chosen to Daihan in October, 1897.

Size, a little smaller than Great Britain.

Number of inhabitants about 12,000,000 to 15,000,000.

The capital of Korea is Seoul, which has 250,000 inhabitants.

The great landmark of Korea is Whitehead Mountain.

Korea is two days' sail from Japan and twenty-four hours from China.

Koreans are great travelers in their own land.

The Korean dress is universal and of white cotton cloth.

The language of the Koreans is similar to that of the Chinese.

We are indebted to Korea for the first metal type.

Most Koreans can read and write.

Government, imperial.

An isolated country until 1876, but now has treaties with Japan, China, United States, Great Britain, Germany, Russia, Italy and Austria.

Korea has had three woman rulers.

Korea's recent history has freed her from the domination of China and largely from Japan. She is at present greatly under the influence of Russia.

Korea has had five religious periods. Of the first, little is known; the second was Buddhism; the third, Confucianism; the fourth, Roman Catholicism; the fifth, Protestantism. Of these Confucianism has the strongest hold on the people.

The first tidings of the existence of Christianity that went to Korea was through books sent from Peking in 1777.

The first missionary, Dr. Allen, was sent to Korea in 1884 by the Presbyterian Board.

The Methodist Episcopal Mission in Korea was founded in 1885.

The first missionary sent to Korea by the W. F. M. S. was Mrs. M. F. B. Soranton in 1885, and the first medical missionary, Miss Meta Howard, in 1887.—*Woman's Missionary Friend*.

LAKSHMIAH.

Rev. J. A. K. Walker, of Poddapuram, presiding in a village to a hard-looking crowd, noticed one man whose face beamed with light. At the close he came to the missionary, holding out a soiled and crumpled tract, saying he had received it from him a year ago, had had it read to him, and had through it found the great Saviour, adding, with the tears coursing down his dusky cheeks, "My wife and my son and my brother are all saved too." These four were, after careful examination, baptized. Persecuted in their own village they moved to a distant village where their relatives lived, but where there were no Christians. Such was his testimony there that at the end of eight months five of his relatives professed conversion. Led by Lakshmiyah, they started on foot one night to find the missionary that they might be baptized. They walked all night and all day, stopping neither for food nor rest. Reaching the missionary's bungalow exhausted, they found he was away on tour in another part of the field. Stopping only long enough to eat some food prepared by the missionary's wife, they started on in search of him. What a joy to the missionary to receive such souls! They begged him to visit their village as soon as possible, as their wives and other relatives had believed also and desired to be baptized. When the missionary reached their village later, he baptized twelve more. Lakshmiyah can neither read nor write, but the man who can in a few months lead seventeen souls out of the blackness and wiliness of heathenism to the Lord Jesus Christ, is a workman that needeth not to be ashamed. His power for Christ in conversation is such that he has now been sent out among the villages to tell the story of Jesus in his own effective conversational way.

Work Abroad.

MRS HATCH WRITES :

"I was gratified to hear of the ladies' approval of my work for the lepers. On this tour I was approached by a girl who is a leper, and almost before I knew she had kissed me on the cheek. She was formerly in the boarding school and does not realize that there is now a difference and she had not seen me for some time. I told Miss Morrow I was glad it was not my lips that she kissed. The leprosy does not show much on her yet. She is a dear girl, is very pious and gentle and if we have work for the lepers, she may be able to teach the children if the disease has not made too much progress by then.

At another village we had fans brought us from a house where there is leprosy. I think I told you we counted up 49 lepers in 11 villages. We must still go on counting.

Dr. Bailey expects to visit Canada again this August, and he wants me to keep him informed about any steps we may have taken, and to let all my friends know of his coming to Canada. So I hope you will all try to see him.

You ask about how much it would require to put the work on a solid basis. I have written Mr. Davis, telling him to consult with Dr. Smith, who is also in Coonoor, and have also written Mr. Laflamme, these three being members of the committee with me, and together we will make out an estimate and let you know later. I pray that your question may mean that the Lord has some one ready to put the work on a solid basis. He had compassion on the lepers and his hand was stretched forth for their cleansing.

The half yearly reports of "Zonana Work" in Cocanada, are just to hand, 148 houses have been visited by Miss Gibson and Miss Beggs. Increased interest in the study of the Word and stronger belief in the power of prayer are some of the encouragements in this work. Both ladies ask an interest in our prayers. Miss Beggs writes, "May I ask the dear friends to remember these women in their prayers, that they may be filled with the love of Christ; so that they cannot help but confess Him openly, and remember us, that we may be filled with the Spirit to carry this wonderful message to all around us."

Work at Home.

ST. WILLIAMS. —At the close of a missionary conference held on the evening of August 17th, in the Baptist church, a Womens' Home and Foreign Mission Circle was organized with the following officers:—Mrs. Tennant, President; Miss Bertha Youmans, Vice-President;

Mrs. Andrew McCall, Secretary; Mrs Youmans, Treasurer; Mrs. James Price, and Miss B. Brandon, Programme Committee. Also the Mission Band at Selkirk has been re-organized and held their first meeting the last Saturday in August. Will our sisters remember this new Circle and re-organized Band and pray that God will strengthen them and abundantly bless their efforts for His honor and glory, and that others seeing their good works may become interested and join their ranks and so "help a little" in this our Master's work.

M. E. DAVIS, Director.

MRS. (REV.) THOMAS BONE.

The Queen St. Baptist church Mission Circle, St. Catharines, and our mission cause at large, have suffered a great loss in the death of one of its oldest and most devoted members—Mrs. (Rev.) Thomas Bone, which occurred on July 14th.

She was born near the ancient city of Haddington, Scotland, 78 years ago, was converted at the age of 18, and in 1847 was baptized by Rev. Thomas McLean and united with the Baptist church in Dunbar, Scotland. She was married in the same year to Thomas Bone, and removed in 1849 to Edinburgh, and with her husband united with the church there, under the pastoral care of Rev. Francis Johnston.

In the spring of 1853 she and her family came to Canada, and settled in St. Catharines. She united with the church there, and for nearly fifty years remained a faithful, loyal and consistent member. Her delight was in the courts of Zion, and never was she absent from the Lord's house, except when circumstances would not permit. Her cheerful countenance and devout manner were a benediction.

She was noted for her liberality to the cause of Christ. By dint of strict economy and patient industry she was able to save quite a few hundred dollars, which savings were religiously devoted to the Lord's work, both in her own home church and in the regions beyond. She was very much interested in the training of the native Christian women of India, and she became responsible for a number of years for the necessary money to educate one of these.

She was a life-member of our Women's Foreign Missionary Society. So interested was she in this work, that during her last remaining days she apportioned the remainder of her savings to our different missionary objects, had the amounts sent to the different treasurers, and receipts for the same returned.

She thoroughly exemplified the scriptural injunction, "Be careful to entertain strangers," for very many can testify to her kindly hospitality. Many a poor drunkard

and wanderer have been taken in from the streets warmed, and fed, and refreshed by her tender care.

It was a delight to visit her in her home, for she was always ready to "speak a good word for Jesus." Her children rise up and call her blessed. One of them wrote, "Mother's fragrant life will be an inspiration to me to live such a life that I may meet her in glory."

In the Mission Circle, by her testimony, her prayers, and her sweet counsel, her presence was an inspiration and a blessing.

As a friend and neighbor, her words of encouragement and acts of helpfulness were invaluable. As a Christian, a mother, a friend and neighbor, her like is not often found. The Lord's glory was ever her first thought, and when about to die she hoped her death might prove a blessing to some one.

Truly can we say we have suffered a great loss, but our loss is her unspeakable gain, for even now she doth behold the face of her Beloved and is rejoicing in His presence. Though we sorrow, we cannot but rejoice with her that she is in the Palace of the King, to behold the beauty of her Lord.

She was laid to rest beside her three loved sons in the beautiful St. Catharines cemetery, on July 17th, there to await the resurrection.

ADA M. GIBSON.

12 Grove Ave., Toronto.

BABY BANDS.

At the Convention in Ingersol, a new departure in our M. Band work was suggested, namely "Baby Bands." These have been in operation in the United States for some years. They originated in this wise: "Some sixteen years ago a letter was sent to Chicago containing a baby's first dime, with a request from his mamma that it be used to do some one some good. The lady who received it thought it might do the largest amount of good by using it to start a "Baby Band," each member of which should send in ten cents a year to the Treasurer of the Women's Baptist Missionary Society. At the end of the first year, the offerings amounted to \$40.30, and in fourteen years the Baby Band had sent in to the treasury \$4,348.52."

Miss Ada Aldridge, Secretary of Murray St. M. B., Peterborough, says, "After reading of this very interesting result of missionary effort we thought that what had worked so successfully in the United States, might work equally well in Canada, so we decided to try the experiment in connection with our M. B.

"We had tiny certificates printed with a picture of the Baby face of the one whom we have chosen as the founder of our Baby Band.

"When little Donald was a tiny baby an offering was

given (unsolicited) in his name to Foreign Missions, and he is now two years old. We have his latest photograph used for our cut.

"We will give these dainty certificates to every child under seven years of age who becomes a member of the Baby Band. The fee is ten cents a year or one dollar for a life-membership for six years. There is space left on the card for the member's name, year, and Treasurer's name. Our object is not to start a new society, we simply add a branch to our Mission Band work, called the 'Baby Band,' having the same officers as the more general Band. It seems to us that the plan is one that would not only be practicable in towns and cities but is especially adapted to country places, where it is difficult to hold meetings regularly. The fee seems to be within the reach of all, and can hardly take anything from the gifts of the older girls and boys. We are very enthusiastic over our new idea, and are hoping that we may in this way get a better hold on the children while they are young, and that the missionary spirit may be developed in a permanent way."

The Murray St. Band had 500 of these certificates printed, and can supply any Band wishing to use them, for fifteen cents per dozen. They can be obtained also from Mrs. C. W. King, of Kingston, who has promised to take some in connection with the Bureau.

We have no doubt many of our young people will be glad to adopt this new departure in connection with their Mission Band.

Now is the time to begin in earnest. Let us make this year the brightest in our history. That it may be so is the prayer of

Your M. B. Secretary,
A. M. TAYSCOTT.

BARDVILLE BAND, organized a little over a year ago, is supporting a boy student in Samulcotts, and a girl in Cocanada. This is the only Band supporting two students in India. Who will be the next to follow the example of these aggressive young people?

A. M. T.

BUREAU OF LITERATURE.

BAND LEAFLETS FOR CONCERTS.—Our Jesus 3c. (music), He was not Willing 3c. (music), Little Lights 1c. (dialogue), A Missionary Dialogue 1c., Happy Hints 10c. (music and dialogue), Gems 10c. (dialogue and recitation), The Dollies Dialogue 4c., The Reason Why 2c. (dialogue), The Master is Calling 1c. (dialogue), The Voices of the Wind 1c. (dialogue), Little things 1c. (dialogue), Mission Stars 1c. (acrostic), A Penny a Week and a Prayer 1c. (recitation) Swing Light 2c. (dialogue).

CIRCLE LEAFLETS.—Forget not all His Benefits 2c. (thank-offering service), Mr. Adbury's Stupid Thanksgiving 1c., A Bit off Zenana Work 1c., Premadini 2c. (A Hindu Tale), Pundita Ramabi 2c., The Promise of the Word, 1c., Bear the Message Onward 1c., God's Purposes 1c., Motives instead of Enticements in Giving 2c., What do the Heathen Teach us 2c., Somebody Watching 1c., The Story of a Gift 2c., The Way Opened 2c., Brothers in Christ 2c., Facts on Foreign Missions 5c., Parliamentary Rules 1c., If They Only Knew 2c., The Bengalu Widow 2c., Christian Village Schools 2c., Conversion of a Hindu Lady 4c., Wm. Carey 3c., A Zenana Party 2c., How Native Christians Give 1c., Woman in Burmah 2c., A Heathen Woman's Story 2c., Medical Missions 2c., The Christian Experience of a Syrian 1c.

Address all orders to Mrs. C. W. King, 318 Carl St., Kingston. Make postal notes and orders payable to Lottie King, stamps always received, 1c. preferred. In ordering state if you have a catalogue.

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

Receipts from Aug. 16th, to Sept. 16th, 1899, inclusive.

FROM CIRCLES.—Toronto, Beverley St., \$7.97; Beachville, \$2.60; Grimsby, for life-membership, \$25; Gladstone (\$3.81 Thank-offering from Mrs. Annie Sinclair), \$13; Brantford, First Ch., for Miss MacLeod, \$50; Bothwell, \$3; Atwood, \$2.35; Toronto, Walmer Road, \$21.65; Guelph, First Ch., \$4.01; Hartford, \$4; Wingham, \$1.40; Sprucedale, \$1.75; Toronto Junction, \$5.71; Ailsa Craig, \$3.50; Burch, \$5; Poplar Hill, \$4.25; St. George, \$3.25; Burk's Falls, \$3. Total, \$161.44.

FROM BANDS.—Glamis, \$1.15; Hageraville, \$7; Bullock's Corners (per Miss Baskerville), \$4.80; Toronto, Sheridan Ave., \$3; Hartford, \$3; Port Hope, \$12.74. Total, \$31.49.

FROM SUNDRIES.—Mrs. Chisholm, Berlin, \$6; Mrs. William Craig, special for Zenana carriage, \$12. Total, \$17.

Total receipts during the month, \$209.93.

DISBURSEMENTS.—To General Treasurer for regular work, \$544.75; Extras: Woodstock, Oxford St. (M. C. for "Engalla Nokamma"), \$4.50; Mrs. W. Craig, balance for Zenana carriage, \$12. Total, \$561.25.

HOME EXPENSES.—Miss Buchan, for postage, \$3.

Total disbursements during the month, \$564.25.

Total receipts since May 1st, 1899, \$1,647.92. Total disbursements since May 1st, 1899, \$2,885.99.

VIOLET ELLIOT,

Treasurer.

109 Pembroke St., Toronto.

W. B. M. U.

MOTTO FOR THE YEAR:—"We are labourers together with God."

PRAYER TOPIC FOR OCTOBER.—For God's blessing upon our missionaries going to India—that they may have a pleasant passage, and the continued presence of the Master. For a revival of missionary zeal among our pastors and churches, and a large ingathering of souls at all our mission stations this year.

Our Associational and Annual gatherings for 1899 are all over. Only their influence remains to go with us through the new year, and already one month of this new year has gone. Do not let us leave our work until the last quarter of 1900, but let each month see something accomplished, and let this be our prayer—

"Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All Thy bidding to fulfil;
Open Thou mine eyes to see
All the work Thou hast for me.

Lord, Thou needest not I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King,
Thou an honour' art to me,
Let me be a praise to Thee.

Jesus, Master! wilt Thou see
One who owes Thee more than all?
As Thou wilt! I would not choose,
Only let me hear Thy call.
Jesus! let me always be
In Thy service glad and free."

F. R. H.

The paper in Sept. LINK entitled, "Personal Responsibility and Willingness to Enter into God's Plan for Supplying Need," was prepared and read at our Annual Meeting by our missionary, Mrs. Walter V. Higgins. Mrs. Higgins is much improved in health. We were all glad to see her looking so well.

Our Hospital at Chicacole is now an assured fact. The lady apothecary is at work. The Union voted \$300 toward the Hospital for this year.

A short time ago the outlook for our foreign work was dark, but none ever sought the face of our God in vain. Prayer has been answered, and Mr. and Mrs. Churchill and Mrs. Sanford will be leaving for India in October, probably toward the end. Miss Gray and Miss Blackadar sail from Halifax on October 5th. We are thankful to send these, but among them is only one new missionary. At least one new missionary family should have been sent. We are firm in the belief that had the men offered, the money would have been sent. God supplies our need. The work needs strong men. Are there none in these Maritime Provinces who are willing to go?

Many of us have had the great pleasure of seeing and hearing Miss D'Prager. She came to us, as she said, to "see the good people who had sent the Gospel to her people," and also to thank them that through the sending of that Gospel message she had been brought into the life and liberty of the Gospel. Our sister has visited many of our homes and churches. The homes are a revelation to her, these Christian homes of ours. The churches she admired, but they are a pain. "Why should Nova Scotia have so many, and India so few?" "How can people help being good in this country?" she asked one day. "Why, your very trees, your rivers and streams, your beautiful climate all point to God." She realizes now how much our missionaries give up when they leave here for India. Full houses and earnest listeners have greeted our sister everywhere. God grant that the impetus given to us by her words may remain long after she has returned to her work. Miss D'Prager expects, after a rest of two days in St. John, with our President, Mrs. Manning, to visit Montreal and Toronto before leaving for England, via New York.

Instead of one Treasurer in our W. B. M. U. we have two this year. Our work has grown to such dimensions that Mrs. Smith asked to be relieved of the Mission Band money; so the Treasurers of our Mission Bands will please take notice that all Mission Band money is to be sent to Mrs. A. F. Fownes, St. Martin's, N. B.

Sometimes our leaders hardly know how to manage when a Junior Union comes along, and the question was asked at St. Martin's, "Shall we give up the Band and go into the Union?" The W. B. M. U. gave no uncertain sound in its answer, which was decisive and emphatic: "No, on no account must we give up our Mission Bands. The training of the children in this Mission work is part of our Constitution, we can never abandon it. Over the funds of the Junior Unions we have no control, but all *moneys* raised by our Mission Bands go to our own Treasurer.

Many of our workers remember the historical sketch of our Maritime Foreign Missions prepared by a former Secretary, Mr. John March. We felt we could not do without it. This book has been slightly enlarged and brought down to date by our present Secretary, Rev. J. W. Manning. It will meet a long felt need, especially among our Presidents of Aid Societies and Mission Bands. Send to Miss Margaret Wood, Amherst, N. S., for a copy. Only five cents each.

At St. Martin's, a Model Missionary Aid Meeting was conducted by Mrs. Cox, Prov. Sec. for N. B., and the paper which we give this month was prepared by Miss Clarke for that session.

We are glad to welcome Mr. and Mrs. Archibald, though sorry for the cause which made their return imperative. The physicians in England gave a more favourable opinion than those in India. We pray that the former may be correct, and that the absolute rest, combined with our cooler climate, may fully restore our brother.

THE MODEL SOCIETY.

By Miss F. Clarke, Secretary for West Co., N. B.

I can remember when a child, how the word model alarmed me and generally filled me with dismay. A model was set before us; we were asked to draw something like it. Oh, my! time and again have I tried, only to find each attempt more unsatisfactory, as I looked at the beautiful model and then at my wretched drawing. Or a beautiful copy was placed in front of me and I was quietly told to write like it. Tremendous responsibility! I simply could not. So for me the word model has never borne much significance, only as something unattainable; something that it would be nice to arrive at, but which I, for one, simply could not. It is just possible that some here will feel much the same, when they hear the title of this paper, viz., Model Society, and will think, well, there will be nothing practical in that, any way.

My sisters, if, at the conclusion of this paper, any of you so feel in reference to it, the attempt to help will have been a wretched failure; for the writer most earnestly desires to help you and would place before you a Model Society which can be patterned after and which may perhaps benefit some one. We are but human. The Model Society has not, and never will attain, perfection. It can never be content, though, with standing still, or going back, but will ever strive to press on and do the right.

First, then, our Society must have its officers, and as these are chosen by the members, it is necessary that the Model Society exercise great care in their selection. Not every good woman makes a good officer.

First in order is the President. Will the members of the Model Society please dismiss the thought, that any one at all will do for a President? Sad to say, there are cases in which the president has seriously injured the work and made it difficult, indeed, for the members to go on with it. It is necessary, first of all, that the president be an earnest Christian. She must consult the Master about the work and ask guidance from Him. She must be able to guard her speech and be discreet enough to keep quiet once in a while, and not listen to and repeat all "they say."

Again, she must be popular. It is altogether wrong for a few to try and force an officer upon the Society, whom the majority do not care for. Neither must one or two, because the President is not just the one they wanted, refuse to work, and absent themselves from the meetings. To do so, would be to spoil the Model Society.

Next, it is desirable that the president be a public-spirited woman, one who recognizes the great need of a perishing multitude, and who longs to help them and will count it a joy to do what she can to advance the work.

Furthermore, our president must be conscientious; that is, having accepted the office, she must fill it as faithfully as she can. And last, but by no means least, she must be persevering and courageous, ready to deny self, if need be, that God may be glorified. It matters not whether she is a brilliant speaker, if only she is a true Christian woman.

Having selected our president, we will pass on to the Vice-Presidents, 1st and 2nd. In the Model Society we will find these women earnest workers with the President; ready to supply her place if need be, and always

ready to advise with her about the work. The president looks upon them as co-workers with her, and instead of ignoring them, except when she wishes her place supplied by one of them, often consults with them as to the best way of advancing the work. Yes, and sometimes the three will kneel together and ask help from Him, who alone is perfect strength, but who never forgets the frailties of His children. Christian communion with each other and with our God, too often sadly neglected. Strong in ourselves—we fail; strong in His strength—we succeed. President and Vice-Presidents of the Model Society, we ask you to work together. Be not obstinate, nor jealous of each other, but be earnest, faithful, Christian women.

The next officer required is a Secretary. The Model Society, realizing the importance of this officer, uses judgment in selecting ones. Many a good president would make but a poor secretary, as their duties are quite different. If possible, it is desirable that the secretary be a good reader; also that she be able to express herself clearly, and give a good report of the meetings of the Society. She will consider it a point of honor to attend every meeting possible, but if unavoidably kept away, will see that the minutes of the former meeting are sent, and will also secure and copy the minutes of the meetings that she could not attend. Thus will a faithful record be kept, which can at any time be referred to, that others may know date of meetings, number present and business transacted. To help the work on, she will occasionally write a short piece for the *Messenger and Visitor*, so that others may know that she is neither dead nor sleeping. Perhaps, sometimes, she will receive a letter from the Provincial or the County Secretary. These officers are deeply interested in the work and are often very anxious about the Societies under their charge. The secretary of the Model Society will see to it that these letters are answered at least two or three months after their arrival. Possibly, even in a fortnight's time, instead of waiting nine months, or, as often happens, ignoring them altogether.

Secretaries of model societies, we would call upon you to remember the Golden Rule, and do to others as you would be done by.

It's an easy matter to write a short letter telling about the works and mentioning any way in which you think the officers referred to could help. Oh, be true to yourselves and to your societies and your professions of Christian women and do the right.

Next in order in our list of officers is the Treasurer. She certainly has our sympathy, for hers is a thankless billet. Have patience, though, Treasurer of the Model Society, and be not disgusted if you have to tramp the streets of your town or drive our country roads in slush or mud, or under broiling sun and at last return home weary and hungry, with perhaps only twenty-five cents more in your pocket-book than when you started. Be fearless and cheerfully try again, and never stop till the last cent has been collected or paid in. Of course, though, in the model society, the treasurer will not have any such experiences for every member will cheerfully pay her dues or see that they are paid at the proper time. By so doing, much labour that should be unnecessary will be saved. Accuracy in keeping accounts, perseverance in collecting and a cheerful willingness to oblige, are some of the essential requisites for a model treasurer.

And now, we present our officers to you—a loyal and

faithful band, united together to do all they can for the advancement of the society under their care. But, members, what about you? Does the Model Society really depend upon its officers or upon its members? Oh, surely in a great measure upon its members. I cannot tell you how grieved I have been this year as I have looked at the societies of my county and realized that some of them were dying, simply because the members would not do their part. The officers did all they could, but in one instance at any rate they have had to abandon the work, for the members would not fulfil their promises, and two or at the most three could not do it at all. Again, we have instances in which the officers are hurting the society. Time and again do they neglect their duties and still claim to be officers. Oh, Christian women of the W. M. A. societies, how much longer will ye trifle with God! How many paltry excuses will you offer for your non-attendance, your negligence and your refusal to pay what you promised when you enrolled your name among those who have for their motto—"We are laborers together with God."

Members of the Aid Societies, we call upon you to-day to be more loyal and true than you have been. Keep the day and time of the monthly meetings in mind. Only twelve of them in the year. Try and attend them, but if you honestly can't, then cheer the other workers on by an encouraging word now and then, and the prompt payment of your dues. Don't, please, remain in your homes and cruelly criticize those who are trying so hard to work.

Again, the members of the Model Society must be sociable. Gladly will they welcome strangers and interest them in the work; if it is necessary to drive to the meetings those who have teams will not inquire around to see where they can get a chance with someone else, and so save them the trouble of taking their own team, but will consider those of their society, who have no way of getting to the meeting, only as some good Samaritan takes them, and will kindly invite them to go with them, seeing to it, that they call in time. The model member will of course endeavor to be ready when the sister arrives. It would be well, too, to occasionally take someone besides a special friend, some sister, who perhaps is in poorer circumstances than you are but who is no less an earnest Christian woman and who will enjoy a little attention from her more favored sisters, more than words can tell.

Then in order to make the meetings pleasant and profitable, every one will be ready to do what she can, and will promptly respond, not weary others by frivolous and idle excuses. If you cannot offer a learned and lengthy oration to the Lord (and it may be just as well you cannot), tell them in a few simple words that you are anxious to do His will and desire His help. Don't refuse to pray. Again, don't leave all the Committee work for one or two to look after but "bear ye one another's burdens," realizing that other women are tired as well as you and would dearly enjoy a rest, but stern duty urges them on for the work must be done. And now, just a few words to the small, weak society. My sisters, we have not forgotten you. Our sympathies and prayers are always yours for we know you have a good deal to discourage you. If you cannot work on as large or as good a scale as you would like, you can still be a Model Society by standing loyally by each other and faithfully doing the best you can. Conquer but be not conquered by the indifference and apathy of others.

And now, my friends, we leave the Model Society with you, asking each member to bear in mind that she, as an individual, must do her part to perfect and beautify the Model, not mar it by opposition, cruel criticism, selfishness, jealousy, or mean insinuations that wound very deeply and do no good whatever. Let us ever take Christ for our pattern and let His love rule in our hearts and bind us closely together—officers and members of the W. M. A. Societies. So will the work advance and our societies be more as Christ would have them.

Here the work and wearing struggle,—
 There the rest in Home—sweet Rome,
 Here the pain and disappointment—
 There the Father's love and smile.
 Here the yearning to be better—
 There perfect in Him—content.

The compensation is with every effort. May we all do His will and receive the welcome greeting, "Good and faithful, well done, enter into the joy of the Lord."

WORK AMONG WOMEN AND CHILDREN.

"Pray ye the Lord of the harvest that He will send forth laborers into the harvest."

The same cry goes forth year after year, and the response seems very slow in coming, but we have faith to believe that from across the sea and in this land of darkness there are those whom the Lord has called and that they will gladly respond and enlist in this blessed service.

In reporting the work for the year, it is with much joy and thanksgiving to the Giver of all good that I am able to report a year of uninterrupted work.

Bible Women.—During the first half of the year five women reported their work regularly; one other did a little work, but after prayerful consideration she was dismissed as incapable of proclaiming the message of truth.

Another gave up the work six months ago because of lack of interest in the salvation of those around her. Her husband says she is doing just as much work as she did when she was paid. I trust she is doing more and that the Lord will give her a great desire to do something for Him.

Two of my women have young babies, so for the last three months have not been able to go out visiting as usual. They are earnest Christians and I trust do much good just in their own homes and among those they meet daily.

Nursammah in Jalumur, and Herrimmah here, have been permitted to keep on with their work, and have faithfully gone forth daily in "His name."

Pray for more Christian women who will be willing to do this most important work.

One woman with whom I had often talked and prayed, and who seemed to grasp the words of life, died while I was on tour. I had been praying that the Lord would bring her out and consecrate her to Bible work. He who knoweth all things called her and I trust she is at rest. On visiting her people on my return, they said she believed as you do and did not worship idols.

Bible Classes have been taught on Tuesdays and Fridays when at the station. We are still studying the Book of Acts, the most unique missionary report ever written, and find our faith grows stronger as we talk over

the life and work of the Apostles, see the faith of the early Christians and follow Paul from place to place on his missionary tours.

Station Work.—Daily we have visited in the town when at the station, and can say as we have before that there is a good interest. Some of the women I trust have passed from death unto life, but until they confess the Lord openly they cannot enjoy the fulness of His presence. Several have told me they know it is their duty to be baptized, but still they halt.

A very interesting Bible class has been conducted every Monday afternoon when at the station, at the home of some educated caste women. Several seem specially interested, and I trust that they may be led to know the Lord personally.

Sunday School Work.—Four schools have been started in different streets among the outcast children. Two are held on Sunday and two on week days. The children attend very well and are learning very quickly. This in, we feel, a very encouraging feature of the work. No doubt Miss Archibald will report what she is doing along this line.

Touring.—Four tours were made during the year from seven centres. In the towns where Bible women reside, and in the villages where Miss Might visited before me, we were gladly received and many heard again the way of salvation. One centre, we visited from had never before been explored by missionary or helper. We found many who had never heard the gospel message, and who listened eagerly to our words. If there is one part of the work I enjoy more than another, it is touring. The people out in the villages are not fond of argument; they are a simpler people and are willing to listen to the simple gospel.

Summary of Work.—Villages visited by self, 93. Bible lessons taught, 140. Days spent on tour, 118. Miles travelled in the work, 650. Handbills distributed, 1500. Visits made by self and helpers, 4210. Hearers, 18,207.

In conclusion, I would say that we in Chicaole will very especially need your prayers this coming year. The Lord has seen fit to call aside Mr. and Mrs. Archibald to rest a while. Pray for them, that they may daily realize His presence; and for us, that we faint not; also, that a family may come at once to take up the work.

Chicaole, India.

MARTHA CLARK.

Young People's Department.

HOW A NAUGHTY LITTLE BOY HELPED.

It was in the village of Chinnakapavaram, only five miles from Akidu, where for all of nine years, we had been trying to get a really good hearing but had always failed.

A white haired old Brahmin there, would invariably hear of our presence in the village and if we had succeeded in getting into a house or on to a verandah, one look or word from him would send the women scattering, or he would follow us down the street and at a wave of his hand every door would close against us.

Two, three, sometimes four times a year, for nine (9) years we visited the village and always this same old man spoiled our work. Sometimes he would be sitting on the canal bank; then there was no getting into the village without his seeing us, and as I said he would follow us down the one little street the village boats, and the doors on either side would close as if by magic.

One day, about the end of last transplanting season, the old man was not visible and we crept quietly into the village, hoping to get, at least, work in one house before he heard of our coming. We were seated on a verandah, the women all about us, when along came some boys; they asked me for papers and I gave to each a Telugu Gospel hand bill. One among them immediately tore his into shreds and threw them over me, "that boy needs a good shaking" said I, and quick as thought rose to give it to him, whereupon the boy ran round a corner, into a yard and on to a verandah. I followed, but on the verandah was met by the old man who had given us so much trouble all these years. For a minute I wondered what would happen next, then was reassured by the old man, who welcomed me with "Oh Missamma, you have come to my house, I am so glad you have come to my house, do sit down." He spread a mat for me and called his wife and daughter-in-law and widowed daughters and bade me open my book and read to them. I did so and we had a nice time together and later had good hearings in two other houses that same afternoon.

Thinking that perhaps the old man's friendly spirit was largely due to his desire to shield his naughty little grandson from the shaking he richly deserved, we were a little doubtful as to how we might be received when we again visited the village, some months later. So we stopped at almost the first house we came to, and after spending a good hour and a half there, were passing along the street when we met the old Brahmin. He was delighted to see us, and asked if we had just come. "No" I said "we have been sitting at so-and-so's house," to which he exclaimed "you did not come to my house first! you must always come to my house first!" and he led the way to his house, spread a mat on the verandah for us, and as before, called his women folk and we again had an opportunity of making plain to them the way of salvation, and we came away feeling assured of our footing in the village for the future and praising our Father for this "open door."

Pray for Chinnakapavaram!

Yours in the Lord,

FANNY M. STOVEL.

Akidu, India.

MISSION BAND LESSON.—PEDDAPURAM.

Leader.—Before 1890 we had four stations only in India, with resident missionaries, Cocanada, Tuni, Akidu,

and Samulcotta, but between 1890 and 1892 five more stations were started. It is about one of these that we are going to learn something to-day. First let us try and get some idea of where Peddapuram is. Will some one tell us how near it to Cocanada?

Ans. 1.—It is twelve miles north of Cocanada, and the nearest railway station is at Samulcotta, so that when the traveller leaves the railway he has to drive three miles. The road is a government one, usually in good condition and passes through the town of Samulcotta, by our Seminary buildings and then by a gradual ascent, the winding shady road reaches over mission premises at Peddapuram.

Leader.—The mission house faces the road, and the compound, or land on which it stands, is 2 acres in extent and is beautifully situated. What does Mr. Walker say about it?

Ans. 2.—It occupies a position quite near the Government offices and just outside of the town proper. The elevation is comparatively high, so that standing on the front veranda one can see far away over the fields, at a distance of from 40 to 50 miles the peaks and blue outline of the high hills beyond. The house itself occupies a spot near the north-east corner of the lot, behind it stands the kitchen and storehouse. Farther away and at the extreme south side are ranged the houses of the helpers. The chapel occupies the north-west corner of the lot, behind it are the dormitories and cook houses in connection with the Boys' Boarding School.

Leader.—How large a place is Peddapuram?

Ans. 3.—It has a population of 13,000. It is the headquarters of two high Indian officials and has a Government Treasury, a small Jail, a Police Station, and a Government Dispensary. These buildings are beautiful structures and are within a stone's throw of the mission compound, on the road to the town.

Leader.—It was here that Mr. and Mrs. Walker went in 1891 to take charge of the district known as the Peddapuram field. At that time there was only a small house on half an acre of land and there was no church in the town; there were churches in two places near, with about 80 Christians in them, these Christians were in 20 villages. Now there are seven churches with a membership of 300, and Christians in 60 villages. Mr. Walker had gone to Peddapuram to be one of God's witnesses, to bear the Good News that although unseen, there is in the world a loving, living God, who wants to save men, and that the grace of our Lord Jesus Christ can make a man unselfish, kind and good, but He was received with suspicion. Someone tell us about it.

Ans. 4.—Mr. Walker tells us that the merchants would not take coins from his hands for the goods bought. He says, "A long iron ladle was held out upon which we were requested to place the coin. It was then drawn in, and in some cases immediately deposited in a dish of water, to be purified I suppose. The parcel of goods was also delivered by means of the ladle, or pushed far away from the seller. By and by the coins were simply left on the floor of the veranda where the goods were sold. Little by little the pot of water fell into disuse, so that long before we left, there was no one who would not receive our money and deliver our parcels in the regular Canadian way.

Leader.—The blameless life had begun to tell. At the request of the Government, Mr. Walker took the position of Chairman of the Dispensing Committee, all the other members being leading natives of the town. For

two years he occupied the position corresponding to a mayor of one of our towns. What beautiful witness did Mr. and Mrs. Walker bear to the power of God to make them think of others before themselves?

Ans. 5.—It was during the great famine of 1897, hundreds of half starved Telugus crowded into the compound. On many occasions there were over 200 people cared for and fed for several days and nights in succession, and when the hot season came on when Mr. and Mrs. Walker should have gone to the hills for much needed rest and change, they decided to stand the heat and take the money the trip would cost and give it to feed the hungry people about them.

Leader.—Let us remember that, and may this act move us to give more to save the Telugus to whom our missionaries give so much. For six years Mr. Walker cared for the field and part of the time he had charge of Tuni, and another station. He often spent five months of the year travelling about preaching, sometimes on horseback, or in a cart. There are four Government roads on the Peddapuram field and two rest houses for travellers, but the missionaries usually travel with a tent of their own. In 1898 Mr. and Mrs. Walker came to Canada for a rest and Mr. Craig was appointed to take charge of the work. There is a Boys' Boarding School at Peddapuram, when was it started?

Ans. 6.—In 1894. It began with seven boarders and in three years it had increased to 45. Since a school has been started at Tuni it is not so large, as the boys from the Tuni field used to be sent there. Last year there were 19 boys six of whom have been sent to the Samulcotta Seminary. Mrs. Davis had charge of this school and it is now under Mrs. Craig's care. The lessons have to be heard in the chapel as there is no school-house.

Leader.—Who is the lady missionary at Peddapuram?
Ans. 7.—Miss McLeod who went there two years ago. She spends most of her time in visiting houses in the town but during a tour of forty days she visited 36 villages, she has three Bible-women to help her.

Leader.—Soon after Mr. Craig went to Peddapuram, Mr. Stillwell the principal of the Samulcotta Seminary was taken ill and Mr. Craig was obliged to take his place, so that he has had a great deal to do in looking after the Seminary and overseeing the seven churches on the Peddapuram field. We have been thinking of the Canadians who are working at Peddapuram, let us now hear about one of the Telugu Christians called Lakshmiiah. Reading of extract from this number of the LINK.

AMELIA MUIR.

September, 1899.

CORRECTION.—In article on *Ceylon*, last month, instead of "about their tenth" read *above* their tenth.

HAPPINESS MAKES HAPPINESS.

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation: "You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate.—*Wellspring.*

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The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances, to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.

Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

Subscription 25c. Per Annum, Strictly in Advance.

Subscribers failing to receive their papers will please make inquiry for them at their respective Post Offices. If not found notify the Editor at once, giving full name and address and duplicate copies will be forwarded at once.

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