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The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

APRIL, 1897.

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Editorial.

A FRIEND sends us the following:—A pastor's wife has just been remarking that her husband always felt that he could count on the members of the Circles when preparing for any spiritual movement in the church. He knew that they would not need to be aroused like so many church members. Doubtless this is true of many Circles. Is it not almost universally the case that those who are in sympathy with Christ in the matter of zeal for the perishing heathen, are also alive to every good work nearer home?

COVENTION NOTICES.

The twentieth annual meeting of the Woman's Baptist Home and Foreign Mission Societies of Ontario West, will be held in the Baptist Church, Galt, on the 19th and 20th of May. The 20th will be Foreign Mission day. Each Circle is entitled to two delegates for a membership of 20 or less; for each additional 20, one delegate. These delegates must be full members of the Society, that is, either life members or contributors of at least \$1 a year to the Woman's Foreign Mission Society.

BOARD MEETINGS.

A meeting of the Foreign Mission Board will be held in the Baptist Church, Galt, Tuesday, May 18th at 7.30 p.m. Members of the Foreign Board will need to leave Toronto by the C. P. R. train 4 p.m. No cards will be sent to members of the Board.

CERTIFICATES.

Railway certificates can be obtained from agents at starting points, on purchasing a first-class full rate (one way) ticket. If delegates travel over two lines it will be necessary to purchase tickets and obtain certificates from each railway. These certificates must be surrendered to ticket agents at place of meeting ten minutes before train time, when return tickets will be issued at one-third fare.

The certificates are only good for use three days after the meetings close, and if the delegates go and return on the same line.

A. MOYLE, *Rec. Sec.*

Mrs. YULE'S DEATH.—The recent death of Mrs. P. S. V. Yule removes from our midst one of the ablest and most devoted of the friends of missions. Her writings in prose and verse are fermented with the spirit of missions,

and she will long be remembered as one of the noblest of Christian women. We intend to publish a portrait and sketch next month.

"LEAN HARD"

II Corinthians xii: 12.

A messenger from Christ, the Lord
To heathen women taught the word
Of Love and its reward,
And when her weariness was seen,
One said to her, "Against me lean,
And, since you love, lean hard."

For us the Saviour's blood was shed;
He freely suffered in our stead,
And still our lives doth guard.
Can we for Him all self forsake
And say, while we His burden take,
"Since Thou dost love, lean hard?"

When called to tread on thorny ground,
Where constant hindrances abound,
And all our steps retard,
Can we the true devotion show
To say to Him, while forth we go,
"Since Thou dost love, lean hard?"

Can we His hungry orphans feed,
And by His loved ones in their need,
Keep patient watch and word?
Can we accept such work with joy
And say, why He doth us employ,
"Since Thou dost love, lean hard?"

Can we our choicest treasures give,
That dying ones may rise and live?
Can we their need regard?
Can we for Him endure each frown
And say, by lives for Him laid down,
"Since Thou dost love, lean hard?"

Oh may that love our hearts inspire,
Which tuned so well the sacred lyre
Of Israel's king and bard:
Then while all else may pass away
True bliss is ours while we can say:—
"Since Thou dost love, lean hard."

Colborne, Ont.

T. WATSON.

ON HALF RATIONS.

I was coming from one of my appointments, and being weary sat down to rest a little. Just then a cart cante-rattling by, and the driver asked me to ride. I accepted and took a seat in his cart. As we went on our way, a conversation took place: "Are these bullocks and cart yours?" "No, they belong to Savakar (merchant or money lender), I am only a 'servant.'" "What pay do you get?" "Six rupees, sir." "How many in your

family?" "My wife, two children and two relatives, besides my younger brother and his wife." "How many of you have employment?" "My brother and I." "How much does your brother get?" "The same, six rupees." "But how do you manage on this now that prices are so high?" "This morning I had one cake only, at noon one, and to-night I'll have one."

I looked at the few strips of old dirty ragged cloth he had wound round his head, at his thin arms and bony legs, and then continued: "But when jowari (a kind of grain) was twenty-four seers (quarts) instead of nine for the rupee, you found it easy to get on!" His face brightening up, he said, "Yes, then I ate two cakes at a meal."

Then it dawned on me, this is the solution of the difficulty of high prices and low pay, they simply reduce rations to half, and the difficulty is solved. He did not murmur nor complain, nor abuse anybody, but his appearance was to me convincing testimony that he told the truth about the one cake at a meal.

I then asked why he thought the famine had come upon us. He said: "Because the sins of the people are increased." But to make sure, he did not mean corn-killings, I said, "What sin?" He then went over a list which I do not mention here, saying, "While these things are done will not famines come?"

This was the case of a man who has regular employment, something to keep soul and body together, but there are many who have no employment, no grain, no money, what must they do? It is this class of people we are trying to help.

D. O. ECKENBERGER,
Methodist Episcopal Mission,
Gulbarga, Nizan's Dominions.

From the *Bombay Guardian*.

THE CONDITION OF OUR OWN AUXILIARY.

A LESSON LEAFLET BY MRS. L. R. NORTON.

Supplementary to the lesson suggested in "Life and Light,"
March, 1897.

Our Auxiliary.—It is by no means dead or in a dying condition; it is a living, working organization.

We may say the same of a child; it is living, taking its daily food, walking, sometimes running, going daily to school, learning its lessons; it is by no means dead or apparently in a dying condition. But is the parent satisfied? No, the child's wan face, puny hands, pale lips, weary ways, tired looks, at times give anxious thought. Something must be done: the dear child lives, but does not grow. A physician is called. He says, "This cannot go on, we must find a remedy; into this little body must be put something to awaken its vital forces and set them to doing their duty. The forces are there, but they are asleep; they want rousing and we shall then have a vigorous growth."

He finds the remedy, and when faithfully applied the

child grows and delights the parent by its bounding step and elastic motion.

Now, this is the condition of our Auxiliary, holding its meetings regularly, with an average attendance and membership, giving just about the same amount of money every year, praying "Thy kingdom come," keeping awake through all the exercises, unless it be a warm June afternoon, or a very cold one in winter and the room too close; loyal to the leader, congratulating her on the interest of her topics; taking copies of *Life and Light*, if kindly reminded when subscriptions have expired and affectionately invited to renew; and reading the annual report of our own Branch when it is put into her hands, and she is urged to read it before it reaches the waste basket.

Our Auxiliary is a live organization, but look at its wan features, its languid ways, its dull eye: it surely lives, but does not grow. Something must be put into its form to awaken and stimulate the living forces that are asleep. We will call a physician, and he must be a specialist. Let us be present while he examines the patient, hear what remedies he suggests, and copy his prescription.

Electricity is a wonderful force, adapted to almost every material to give it action. Fill yourselves with the electricity gained from knowledge of the subject and deep love for Christ, and by private personal interview impart it to each member of the existing body. Apply it again and again by repeated interviews till the life-blood begins to start, then infuse new elements into this body.

A leader invited a young lady recently graduated from one of our colleges to write something of the missionary work in her college. "I cannot, I know nothing about it, I never attended the meetings," was her reply. The leader then said, "Will you come down and see me this week?" She came, and her friend having asked her ten questions pertaining to the subject, said, "Now will you please go home and write out the answers you have given me, linking them together with some other items which these questions have suggested to you, and it will be just what I want. Besides, have you not some college friend who did attend the meetings, from whom you can get other items?" Not quite satisfied with the material thus obtained this young lady made a visit to her *Alma Mater*, and as a result produced such an interesting paper that it has been used in many other auxiliaries, has been heard with interest in a Branch meeting, and is still on its travels, sowing good seed and interesting young and old. The young lady is in a different town and State teaching. The leader informs her of the interest her paper is awakening, and urges her to find out if there is an Auxiliary in the church she is attending, and if there is, to be sure and go to the meetings and write to our Auxiliary about them.

Other young ladies not regular attendants are asked to write on such topics as the following: "Why ought I to be interested in Foreign Missions?" "Of what advantage will it be to me to be interested?" "Reasons why I am not interested." The hour spent in listening to these papers, with prayer and praise, is one of the most profitable of the year. It awakens in the hearts of the young ladies a desire to have a share in this study, and leads them to attend the meetings. One leader invited three of her faithful helpers to write on the questions: "How I first became interested in Foreign Missions? Is my interest growing? If not, why not?" One of these ladies was over sixty years of age, a person of good mental ability, but whose sphere in life had been

somewhat limited. The second was a person in early middle life, who had superior intellectual powers, who has written much for the press, and whose life had been spent mostly among highly cultured people. The third was a young lady only twenty years old, a student in a normal school, an orphan brought up by a severe aunt, and who was won to accept Christ by the sweetness of her Sunday school teacher's life, and to strongly desire to give the gospel to heathen children because her own sad life had been so blessed by the knowledge of Christ. These papers, from such entirely different sources, answering the same question were very interesting, and awakened new thoughts. The meeting was a very full one, for the leader had announced the topic in the local paper, and sent notes of invitation to others who might come from courtesy, and who were afterwards heard to say they had no idea missionary meetings were so interesting, and have since come again and again.

Get duplicate copies of *Life and Light* and *Mission Studies*. Cut out a particularly interesting letter or article; paste it connectedly on white, strong wrapping paper, trim it neatly, put it in an envelope with your own visiting card or a note, and send through the office to one of these ladies, asking her to read it and pass it on to a friend and return it to you. Before this is forgotten send another, being sure next time you meet to inquire if she was interested, and following each such effort with a special prayer for a blessing upon it.

Let the leader take two copies of *Life and Light*, one to preserve for future reference and the other to lend. Mark some one article in the one you lend, not just across at the top, but mark sentences, paragraphs, and make pencil comments at the side; ask her to mark anything she specially enjoys. We all know how much more interesting a book is which has traces of another's reading in marked passages. Why not try it in missionary reading?

Get the monthly letters from the *Independent*; cut out extracts and send them out to work for the cause. Now and then a fine bit is found in a secular paper; save it and give it wings. One leader wrote a very interesting and suggestive paper, compiled entirely of items of missionary intelligence gathered from the secular paper of one week, in the form of a diary, dating each day's gleanings. It was a matter of great surprise that so much profitable matter could be obtained from that source. Look for it and you will surely find it.

Take the missionary papers or magazines of the other denominations. Delightful things are sometimes in them that are not touched upon in our own. Be in personal friendly correspondence with some one in each of the other denominations. This can easily be done even with a stranger whom you have never seen. You will find, if you write to the president or leader of a Branch asking for methods of work, that she, too, is eager for information, and you may be able to return the favor, and soon friendly and helpful relations exist, your heart is enlarged, and your work made more interesting and profitable. Throw out your line as far as your pen can reach, and have four or five hooks on the end. Draw it in slowly, and on some one of these there will surely be something worth your effort.

One leader of my acquaintance takes *Life and Light*, *Mission Studies*, *Missionary Herald*, *Woman's Work for Woman*, *The Helping Hand*, *Congregational Work*, *Canadian Missionary Link*, *Gospel in All Lands*, and *Missionary Review*; a friend sends her a copy of the *Independent* containing the missionary letters; she is in correspond-

ence with some missionary in Japan, China, Micronesia, India, and, best of all, has a dear young lady who went from her own church to India, and whose personal letters always bring a message from her to every meeting.

Enthusiasm, Enthusiasm, Enthusiasm is the motto now, and variety must go with it. A wide-awake life can never be sustained by spending one hour monthly bounding a foreign country, giving its area, population, and number of missionaries there, and reading one letter from a missionary who is not even known by name. Take one particular missionary, find out what were the influences surrounding her early life, and what led her to enter the foreign field; follow her in her journey, sit beside her in the hours when home and dear ones are tugging away at her heartstrings, and winds and waves are bearing her away from them; do not forsake her while she struggles with the intricacies of a foreign language; take her in your arms to Him whose love surpasses all others, and through whose strength she can do all things. By this time she will have become endeared to you as a personal friend. Then take her to your monthly meeting and introduce her as *your friend* and as *their friend*. Tell the Christian women before you what she is doing to advance the kingdom, and thus put them in close touch with her as a friend, a sister, a missionary, then with her field and the work at large.

How Shall There be More Giving?—Increase of interest will prompt generous giving. Personal solicitation at a stated time every year will in time associate the gift with its object. If convenient let the same person solicit year after year, one who is herself thoroughly interested in the object for which she pleads. "I have come now for your usual offering to foreign work. I hope you have been thinking about it and have it ready. The famine in India, the desolation in Turkey make large demands on our benevolences; the dear missionaries whose work has been so crippled by retrenchment need to see that those who hold the ropes at home are in sympathy with them. What a joy it would be to them if we could increase our gifts this year!"

Help all to feel that a small gift is to be desired if no more can be spared. Do not neglect to ask a gift of those you know can give but little, and assure them their small gifts are appreciated.

The dropping of a special gift in some receptacle used for such purposes after every meeting as a thank offering for what has been learned or enjoyed may help to hold in mind the thoughts of the day.

How Shall we Gain More Spiritual Power?—Some one has said it is not in human nature to be interested in a people whom we have never seen and never expect to see, who are so entirely unlike ourselves, who may be disgusting in personal appearance and practice. Nothing but love to Christ, the warmest love to Him who died for such souls as I have described, prompts to faithful earnest desire to know, to help, to pray. "A living, loving faith is the only permanent source of missionary endeavor." We must take to our meetings a heart full to overflowing of love for Christ and the souls He has redeemed. A week before write a note to four or five of those who never offer prayer in the meeting, to pray every day that this one may be specially helpful, that its influence may be felt in rousing interest in some who have been indifferent, and in strengthening and cheering those who are at the front. Surely those who have borne this cause to the throne of grace thus will come in a waiting spirit and receive a blessing, and around by the way of heaven will impart one.

Our Scripture Lesson must be appropriate—not a chapter taken at random just before the opening of the meeting, not a long chapter read to fill up time for lack of other material. We must be so full of our topic that we want to *make* time, to lengthen out the hour that always seems the shortest in the day. The one thought brought from Christ's words, selected a week beforehand and dwelt on every day and prayed over, often has a more hallowed influence on the waiting heart, lifts it to higher levels, and makes it receptive to blessed impressions. A short prayer asking for a special blessing on the exercises, followed by the Scripture Lesson, and another prayer emphasizing the spirit of the lesson, and a closing prayer, bringing the thought of the hour to Him whose multiplying power can make small efforts mighty in results, cannot fail to send us to our homes with new impulses to increase our knowledge, our helpfulness, and our spiritual power.

Teach us, Lord, Thy cross to bear :
Reverently Thy plans to share ;
More than echoes of Thy voice,
Make us partners in Thy choice !

Lift us up to catch from Thee
World-encircling sympathy ;
Arise, strength, and courage give ;
As Thou livest, let us live !

THE GOSPEL IN SONG.

REV. JACOB CHAMBERLAIN, M. D., D. D.

The Hindus, especially the Telugu people, are very fond of poetry and music. All their ancient literature is in poetic form ; their grammar and geography, their arithmetic and astronomy, their works on medicine and science and law that have come down from former ages, are in poetry, which they always intone or chant when they read. Besides this, they have sweet and melodious tunes that have descended from great antiquity, and of those they are very fond. Of these old tunes we make use as a vehicle for the gospel. They have, indeed, been sung to the praises of their false gods, often to libidinous words that no respectable man or woman would listen to without a blush ; but in the desperate conflict that is going on between the powers of darkness and the powers of light in India, we take these old native tunes and convert them by marrying them to Christian words, and again send them coursing through the country ; and usay, glad to be able to sing the old tunes to words that do not make them blush, will join in singing the new words for the sake of the old tunes.

I have before me the Nistaratnakara, or "Gospel in Song," issued many years ago in the Telugu language. In it the whole plan of salvation is clearly set forth in song, set to their most loved native tunes ; and many a Hindu who has received this has begun by trying to see how the new words fitted to the old tune, and has sung and sung until he has sung away his prejudices, and has sung the knowledge and the love of God and of His Son, Jesus Christ, into his heart.

Who originated this book we do not know ; it was in use in several of the languages of India, before it was translated into the Telugu ; but we do know that in each of the eight different languages in which it was issued, it has been the means of leading many souls out of the thralldom of Hindu superstition into the liberty of Jesus Christ. There are many other poetical tracts, large and

small, issued with the same intent, which are willingly received and widely sung by those who thus gain their first knowledge of Jesus and His salvation.

The Telegus also readily catch up and become very fond of our livelier American tunes, especially those with a chorus or refrain ; and we make use of them, for the novelty of the foreign music sometimes rivets their attention. Many years ago I translated into Telugu the children's hymn,—

"Jesus loves me ; this I know,
For the Bible tells me so."

and taught it to the children of our Telugu day-school. It was scarcely a week before, as I was going through the narrow streets of the native town, on horseback, I heard singing that sounded natural down a side street. I stopped to listen, cautiously, where I could, unobserved, look down the street to see and hear ; and there was a little heathen boy, with the men and women around him, singing away at the top of his voice : "Jesus loves me ; this I know." A heathen himself, and singing to them about Jesus and His love.

"That is preaching the gospel by proxy," said I to myself, as I rode away well satisfied to let my little proxy sing over and over the sweet song of salvation.

The tune of "Hold the Fort" is one that catches the ear and rings in the memory of men of every clime. Go where you will in foreign lands, it is hummed and whistled by men, and played by bands who do not even know the words. This seemed a fitting winged messenger to carry the gospel of our song-loving Telugus, and I prepared such a message in their language adapted to the tune, and sent it forth on its journey.

We have a Christian song married to one of the most beautiful of the ancient native melodies, that is known all through the country. Its theme is the insufficiency of human schemes and human help to relieve the burdened soul of sin, and the sufficiency and the love of Christ. Myself and native assistants have sung this song in hundreds, yes, in thousands, of different native towns all up and through the Telugu country. It is one of those tunes that lingers on the ear and prompts a repetition.

The "Gospel in Song"—who can tell its power ? In giving to the superstition-bound Hindus this facility for song and love of music, God has put in our hands one of our keenest weapons. We do well if we use it to the utmost, as we try to do ; for I have only hinted at a few of the many ways in which we use it to bring the matchless love of Christ before the sons and daughters of India.

—From "In the Tiger Jungle."

HOW CAN I HELP THE FOREIGN MISSION CAUSE ?

A great missionary said : "Know and you will feel, know and you will give, know and you will pray."

I recently asked a bright young girl, a student of the Boston University, who is a Christian Endeavorer, the question : "What kind of work do you think the missionary does in the foreign field ?" She replied : "I don't know ; I have never thought about it, but I suppose that after breakfast a missionary lady takes her Bible, goes out and sits down under a tree, and if people come to her she reads to them." I asked : "And is this all that you think she does ?" She replied : "I suppose that would be all ; I can't think of anything more."

I asked an active and successful young business man, a leader in Christian Endeavor work, how many missionary books he had ever read. He answered: "I do not think I have ever read one." "What," I said, "have you never read your Bible?" "Yes," he replied, "but I did not at first think of that as a missionary book." "But, aside from that," I asked, "have you never read one missionary book?" "No," he replied, "I don't think I have; I don't have much time for reading." "Well," I said, "you read some, I suppose; how much do you read?" He answered: "I read usually one, and sometimes two, daily papers; five or six weekly papers, and five or six monthly magazines."

Are there not many Endeavorers who, like this young man, have time to inform themselves on almost every other subject, excepting that which relates to the progress of the Kingdom of God on this earth?

How can I increase the giving of my Christian Endeavor Society to the foreign mission work?

1. By my own example as a proportionate and self-denying giver.

2. By encouraging proportionate and self-denying giving among the members.

3. By interesting outsiders.

How comes it that the average giving of Christians at home toward the work of giving the Gospel to a thousand million of heathens and Mohammedans is only about 3 cents a month, or 36 cents a year, per church member? The reason is that only a few are interested. How can those who are not interested be reached? Plainly, those who are interested must seek to reach those who are not interested. Mr. Moody has said: "It is better to set ten men to work than to do ten men's work."

A lady, at the close of a recent meeting, said to me: "I wish I could give ten times as much as I am now giving, but it is impossible." I replied: "Perhaps you can do something even better than that; can you not interest ten others and lead them each to give as much as you are now giving, and thus the cause will not only gain ten times as much, but ten new friends."—MARGARET LEITCH, in *The Endeavorer*.

BEHOLD WHAT GOD NATH WROUGHT!

In Tahiti, in the South Seas, the missionaries labored fourteen years without a convert. But while they were absent from the Island, Tanhine and another native, who had been impressed with the truth while laboring in a missionary's family gave themselves to God. Soon Pomare II. gave up his idol-gods; and before the return of the missionaries, in 1811, a wonderful upheaval of society had begun. Since that day the converts in Polynesia, those living and those who have died numbered over 1,000,000.

When Theebau was inaugurated at Mandalay as King of Upper Burma, he was a monster of cruelty. The event was celebrated by a horrible massacre. Among the victims were several hundred of the nobility, even some members of the King's own family. When this city of Mandalay was built, fifty-six young girls were slain, that the eight gates of the city might by their blood be secure from all invaders. Despite captivity and martyrdom, missionaries persevered in work for the conversion of the Karens.

Thirty years after that inauguration, the Baptist Missionary Conference was held in Mandalay, and the

Judson Memorial Church was dedicated. Burmese Christians had given 8,000 rupees towards its cost; a native Karen choir led the service of sacred song; and at the closing service, Tamils, Telugus, Burmans, Karens, Shans, Toungooos, Englishmen, Eurasians, Chinese and Americans sat down together to commemorate the Lord's Supper all brought nigh by the blood of Christ.—E. K. B., in *The Christian Missionary*.

A REVOLUTION WROUGHT BY THE MISSIONARIES.

Rev. J. C. C. Newton, writing from Soochow, China, to the *Richmond Christian Advocate*, says:—

"A few days ago an episode took place here that shows clearly what a wonderful change had taken place in the minds of the Chinese of this city toward the foreign missionaries. I suppose the reader is familiar with the stories circulated for so many years in China against the missionaries—that is to say, that the missionaries are child stealers, and that the eyes of the stolen children are often made up into medicine. Thus, if a child should be lost, missing in a community for a few hours, the cry raised, 'Stolen by the missionaries'—by the 'foreign devils'—frequently stirs up a riot at once. An onslaught is made, the houses of the missionaries forced open, looted, probably the missionaries are massacred. Such has been the origin of several massacres in the history of China.

"Now, it came to pass the other day that a Chinese woman was caught here at the hospital, or in the street in front, charged with having stolen a child. Her excuse was that she had stolen the child for Miss Atkinson (a lady missionary, of the Woman's Board, who works in Soochow). In former years, or in other parts of China to-day, such a declaration would have been the occasion of an immediate riot, and the hospital premises would have been destroyed by the excited mob. In this case, however, although there were quickly gathered a hundred people in front of the hospital gate, instead of raising a cry against the foreigners, they at once joined against the woman for having lied against the missionaries, and hurried her off to the magistrate's office. This incident, I say, shows unmistakably what a revolution is being wrought here in Soochow by our missionaries."

A Native Christian Association was formed in Madras, India, in 1885, composed of converts from all missions, for mutual support, socially and religiously.

The noblest gift to foreign missions in our century is recorded in the presentation of twelve thousand pounds to the Victorian General Assembly by Dr. John G. Paton, as the proceeds of his celebrated book, *Life in the Hebrides*.

On the Samoan Islands two hundred native preachers are supported by their churches. For the erection of a new church at Apia the natives recently contributed \$3,500. The Samoan church supports twenty native missionaries in New Guinea.

Work Abroad.

THE COCANADA GIRLS' SCHOOL.

TWO OF THE PUPILS.

1st, Lukahmi.—Early in the year 1881 a caste girl came to Mrs. Timpany and begged to be taken into the Cocanada Girls' Boarding School. On being questioned by Mr. Timpany, who writes the account of her story it ran as follows :

"I am 16 years old, and a widow ; belong to the Telaga cast (this is a high caste among the Sudras). My father was employed by the Government as clerk at Ra. 25 a month. Was born and lived until a short time ago in Vizagapatam. At the age of three, my mother died, having always been sick after my birth. I was her first and only child. At the age of five years I was married to my cousin, a boy who lived in the same house with my people. When I was eight years old my husband died. My father died about the same time. I then began to study with a master and studied for two years ; reading a number of books and doing something at Telugu grammar. My Grandmother, who had kindly cared for me then died." I asked her how it was that she, a widow, was put to learning and had such kindness shown to her ? To that she replied, "That is true, and the reason was that I was an only child, and my grandmother loved me much for my mother's sake ; when my grandmother died my troubles began, my schooling was ended and I did house work, cooking, etc., for my brother-in-law, whose wife turned out a bad woman, and left him.—The family got into reduced circumstances and found me a burden, so put me in the care of a female servant and sent me to Cocanada to another brother-in-law. When I got to Cocanada I found my brother-in-law and family had moved away. The servant woman left me among my caste people and went away. So here I was, a young woman, and alone in a wicked city, as I soon found. I was cooking for a woman of my caste. After a short time, one night I heard talking going on in one of the rooms, and then for the first time knew what kind of a house I had fallen into. The woman was the concubine of an English gentleman. She attempted to poison my mind, but I rebuked her and forbade her speaking to me on such a subject. I prayed God who made me, to save me from a life of shame, and to keep me from falling ; and in some way to deliver a poor orphan girl from such a hateful fate. After a time this woman wanted me to become the mistress of an English gentleman. I refused to do so, and she sent me away. As I did not know what to do or where to go, one of your servants, a sweeper woman, who worked also for us, said to me 'Why not go to the missionary and his wife ?

They have a lot of girls, and maybe will take you, and be like a father and mother to you.' On this I came, not doubting that the living God who made me, had shown me my way." I said, when "You speak of the God who made you, what about *Vishnu and Siva* and the idols ?" To this she replied "All that is a lie, there is only one God who made all, and we are all his children. I found out that in my reading ; caste is all wrong and false. I have no hesitation about breaking it. I asked her if she had ever seen and talked with English people before. "No," she said, "I was kept close at home." Then I said, "How is it that you came and talked to Mrs. Timpany so freely, and have talked so freely and confidently with me ?" "When I first came, the school girls told me to state every thing just as it was, and cover up nothing, as you were like a father and mother ; so I have had no fear." I pressed her closely to find out if she had been living a bad life. I could see that as the talk went on between her, Mrs. Timpany and myself, that she had strong hopes that we would take her ; but I said, "Our girls' school here is for Christian girls and the daughters of Christians. You are a heathen girl, come we know not from where, only as we have your word for it. We know not whether you are a bad girl or a good one." "Oh," said she "had I been a bad girl I never would have come here, there would have been no need for that." You should have seen her look as the hope died out of her that we would take her. I could see that she was ready to break down and cry.

Finally I said, "This Christian faith is holy and good and merciful ; Jesus, our Saviour, is merciful ; I cannot send you away under the circumstances, and will take you. The money given for the support of that girls' school comes from women like Mrs. Timpany. They love you, though 10,000 miles away. Now, my child, how thankful you should be, and grateful. Remember that it is Jesus who has made this kindness possible, and love Him." "That I will," was her reply. "Hereafter, if you slip and sin, it will be like cutting my throat." "Have no fear, sir. God will keep me in the future as He has in the past." So I sent her to make one more among our girls. Did I do right, my sisters ? I could not have sent her away though I had had but one meal a day to give to her. Mrs. Timpany felt the same. There is one happy soul at least, to-night in this compound, and that is Lukahmi.

Cocanada, Jan. 30th, 1881.

2nd, Kripavarti.—One morning, little more than a year after Lukahmi had been received into the school a Christian living in Cocanada, brought to Mr. Timpany's study a young caste girl about twelve years old. Mr. Timpany writes the history he got from her. "When she was a little girl her parents died. The debtors of her father seized the property, which was considerable,

THE CANADIAN MISSIONARY LINK.

and made away with it; she, poor child, was given to the temple harlots, or dancing girls, to train for their profession. She lived among them doing all kinds of house work, and waiting on the older members of the household. Some months before she came here she had gone to spend some time with relatives at Rajahmandry, who were farmers and kept a large number of cattle. She was very hard worked there and got sore eyes in some way. She returned from Rajahmandry to the dancing women who were her protectors. They shaved her head and did all they could to cure her eyes, but in vain.

The disease was very bad and extended to the nose. The good looks of the girl were spoiled, so the dancing women thought. They sent her away and told her to go to the hospital in Cocanada. She was simply turned out to go to ruin. She found her way to Cocanada and to the hospital. The first day, as she came out of the hospital, she was crying, as well she might. Just then a Christian came up and asked her who she was and what was the matter; she told him and he brought her to me. I did not know what to do about her. The upshot of it was I did not see, now that she had come to me, that I could send her away to what I knew was sure ruin, and perhaps the loss of her sight. We have to teach these Hindoos in many ways, and one important way is to exemplify the mercy and compassion of our Lord Jesus. I did not dare send her with such bad eyes among our school girls, so I called Sarah, the wife of one of my colporteurs, and gave the girl to her care. I attended to her eyes daily, and had the satisfaction to see after a week's time that they would get well. After about ten days, Sarah came to me and said the girl was nice and good, and I need have no fear about putting her with our girls. I did so, and she became another of our girls. She had been in the place about three months when she gave her heart to Jesus. The change was evident. The beginning of December she was baptized along with three more of the school girls and some others. The baptism was a typical one. First came two of our English congregation, then one who had been a Brahmin, then some from the non-caste class, then this Sudra girl, then some more from the non-caste class.

I took away the old name and gave her the beautiful native name Krupavarti (the perfume of grace). She has learned fast, and bids fair to become a beautiful, noble woman. I think she is sincerely thankful for what has been done for her. How wonderful are God's ways! Had it not been for her sore eyes, those dancing women would never have sent her away, as she was fine of face and form and would have suited their profession admirably. A year or two more and she would have entered upon a life of sin, from which there is no release." Jan. 17, 1883.

And now we have Miss McLaurin's account of these same girls. Her letter is dated Yellamanchili, Novem-

ber 20, 1883. She says: "I was reading up Mr. La-Flamme's old LINKS the other night—a fascinating operation—and read these letters from Uncle Timpany, telling about (first) a caste widow, Lukahini, he had received into the school and, second, about a caste girl, Krupavarti, whom he had taken in. How I wish you could see those two now! One is Miss Simpson's worker, and one Miss Priest's. I would like to take them by the hand and lead them into one of your nice 'At Homes' in Toronto, for I know they would captivate all your hearts by their gracefulness, their true modesty and brightness. They would be as neatly and appropriately dressed as any of you, would be as clean and dainty and tidy as any Moulton girl, and as bright and observing. If they could speak your language, or you theirs, you would have as interesting a conversation with them as any there and find them as skilful in that charming art. I am speaking the truth. Where did they get all this? From their faith and their education; first—let it be said reverentially, from the love of Jesus which is in their hearts, and which bears fruit in their character and words and deeds; and where did they find that love? In the Cocanada school. Eternity alone can ever reveal all we owe to the faithful work which has been done in that school."

Work at Home.

NEWS FROM CIRCLES.

ST. THOMAS.—The Mission Circle held their annual Thank-offering meeting Dec. 3rd, 1893. In the afternoon we had our regular meeting. The attendance was good, and the ladies responded liberally. The texts accompanying the offering were appropriate, and added to the interest of the meeting. President read a paper on "Thanksgiving," and Mrs. Hartley offered prayer for God's blessing on our offering. This brought the afternoon session to a close. Tea was served from 6 to 7. At 8 o'clock a public meeting was held. A short paper on "The Organization of Canadian Missions in India," was given by Miss McCall, followed by a map exercise by Miss Haight, which was interesting and instructive; a quartette followed. Mrs. Hindmarsh read a good paper on "Women's Opportunities and Responsibilities"; Mrs. Hartley gave "Thanksgiving Ann," in her usual good style. The meeting closed with prayer by Rev. Mr. Calder, of Alvinston. The Thank-offering, together with the collection, amounted to \$36.76.

On Jan. 7th the first meeting in the New Year was held at Mrs. Alf. Edwards'. A letter acknowledging the Xmas gift sent to Lynedock was read, and those who listened to the expression of gratitude felt repayed for the little effort it cost me, and the joy it gave to those

who received it. Mrs. Calder read a paper on "India," which was excellent. We were encouraged in our work by receiving from Mrs. Morris \$25 to make her a Foreign Life-member. We all felt we must sing "Praise God from Whom all Blessings Flow." Meeting closed with prayer by Mrs. Hartley.

(MIS) KATE McCALL, Sec.

MONTREAL.—A very successful Thanksgiving meeting was held on the 11th of January, by the Olivet Foreign Mission Circle. It was a good meeting in every respect, the music and papers excellent. Mrs. F. B. Smith, our late Treasurer, returned from England a short time ago, and we had the pleasure of listening to her voice, as she read extracts from the "Life of Dr. Paton in the New Hebrides." The audience was much interested in the wonderful experience that Dr. Paton had among those hostile savage people, then the reformation which took place when the gospel touched their hearts, what a transformation from death unto life. Miss Loudon read a paper on "The Stundists in Russia." The pretty basket with its contents being brought to the platform, the envelopes with a text were read, and the \$31 realized as a Thanksgiving offering was handed over to our Treasurer. After a hymn and the benediction by our pastor, Dr. Dadson, the friends partook of coffee and cake. This brought a pleasant meeting to a close.

I am very much interested in all that pertains to the Queen's Jubilee. All honor to her who has done so much good in her victorious reign, God bless her. We read of endowments for hospitals, funds for nurses to be trained. In this celebration all that are loyal are expected to take some part in some way. Why not the Baptists celebrate this memorable event by starting a fund to remove the debts of our Societies which are causing alarm to our Boards. To the women of Eastern Ontario and Quebec, will you not be loyal by making an effort to remove those burdens, and give our faithful missionaries fresh inspiration to go forward, and not have to retrench in every department of labor, begun in so much faith and prayer for the salvation of the perishing Telugus for whom Christ Jesus came to save.

JANE CLAXTON.

PHILIPSVILLE.—It is some time since you heard from our Circle, which has suffered heavy losses in the past few months. Two of our very active members moved away, and our much loved President, Mrs. Gile, who has acted as President ever since the Circle was organized, was taken by the Master to the home above. It would be hard for any Circle to find a better President. She was so thoroughly interested in the work, so untiring in her efforts, often under great discouragements. She presided at our public meeting in November last, and the next day was taken down with paralysis. She lived

about two weeks, and then passed quietly and peacefully into her eternal rest. Many of us feel we have lost a personal friend, and in the Circle her place can not be filled, as we realize every time we meet. We all feel that with so many taken from our number, we must each put forth an extra effort to keep the Circle working, and all are trying to do their part, and while feeling our inefficiency, we are looking to our Great Leader for strength and wisdom, trusting Him to guide us in our work and bless our efforts. At our last meeting we made a special offering for the famine in India; this month we are going to try to send a box of useful things to some of our Home Mission fields. May all our offerings be for the glory of God.

BRANTFORD, FIRST CHURCH.—On Feb. 3rd, instead of our regular monthly meeting a self-denial meeting was held, and the sum of \$35 was taken in the envelopes. Some of the sisters told how their money was saved or earned, which made the meeting very interesting. After a season of prayer, meeting closed.

On March 3rd the Union Meeting of the Circles of the Baptist churches was held. After singing and a season of prayer, the President, Mrs. J. Harris, gave a short Bible reading on the "Shall Not" of John. Another hymn was sung, and Mrs. Benedict read an article on "Child Marriage." Extracts from a letter on "The Progress of Christianity in India," was read by Miss Denovan, of the Young Ladies Circle. A solo was sung by Mrs. Hall, of the East Ward Church. Mrs. Simpson, of Park Church, read a paper on "Woman as Helpers in God's Kingdom." The Misses Buck sang a solo, which was very much appreciated. A very excellent leaflet was read by Miss Marshall, of Boston, Mass. Mrs. Gunish read a paper on "Woman's Mission. Mrs. Porter an account of the Alunra Asylum for lepers, and spoke a short time on the leper mission. The meeting, which was one of the best we have held, as the papers and readings were all so instructive and interesting, closed by singing and prayer. Tea was served at six o'clock, to which nearly all remained.

G. H. P., Sec.

QUEBEC.—Another year's work is nearing completion, and as we look back, with grateful hearts we thank God for his goodness towards us, and take courage and go forward praying that He will be with us to guide and direct our efforts in the future.

Our membership is smaller this year than any previous one, numbering only 16; we have an average attendance of ten. Our Circle meets the third Monday of every month, and after devotional exercises interesting missionary items are read, then follows the business.

Most of our members take THE LINK and Visitor.

In June our Circle donated \$15 for the maintenance of

the schools in India, and succeeded in collecting \$15.07 from the members of the church and congregation; of course this amount was credited to the church.

As our Circle does not meet during the summer months, no more work was undertaken till October, when it was decided to hold a Parlor Concert at the residence of our President, Mrs. Diston, on the evening of November 5th. Although the night was wet and disagreeable, the room was crowded. The programme was all that could be desired, and during the intermission the ladies sold homemade cake, candy and ice-cream. The sum of \$22.11 was realized; of this amount \$10 was sent to Grande Ligne, and \$5 was given to Rev. Mr. Distand to help furnish the reading-room in the "Salle."

In December two boxes of clothing and other useful articles were sent for distribution among the needy French Baptists in Marioville, from which place we received a kindly letter acknowledging with heartfelt thanks the useful gifts.

In February \$25 was contributed for the support of our student, Sardi Raghuel, at Samulcotta Seminary. Our former student, Marta Prakasam is at present engaged as teacher in the seminary.

We still continue to write monthly to Miss Murray (the missionary supported by the Eastern Association.) and are always glad to hear from her.

Most of the members have pledged themselves to give a certain sum before April 30th; up to the present time between forty and fifty dollars have been promised. It was decided we take up a collection at each meeting, this with our fees, contents of mite boxes, and the pledged amount should give us quite a little sum for the different missions.

To God we give the glory, we can truly say He hath done great things for us, for we know that of ourselves we can do nothing, but we can do all things through Him that strengtheneth us.

ANNIE L. STORO, Sec.

MOUNT FOREST.—In the last week of November, 1896, our regular Monthly Mission Circle held a Thank-offering meeting, after the regular business had been disposed of a good programme was enjoyed by the large number of ladies present. Then the offerings were gathered and the texts or words of encouragement accompanying each envelope, were read by the Treasurer, Mrs. Reid. The sum of \$8.00 was realized which was all given to Foreign Missions this year, instead of dividing it, as has been our usual custom. We feel the great need of financial help at the present time in the Foreign work. As a Circle we are deeply interested in missions, and sincerely trust that God will bless our feeble efforts. We have committees composed of about six sisters for each department of our work: Home, Foreign, Grand Ligne

and Manitoba. The Foreign Committee held an open meeting in the church on February 2nd, there was a very large attendance, a silver collection was taken at the door, \$4 being realized. A splendid programme was listened to with much pleasure and profit. Our new pastor, Rev. R. Lennie, B.D., in the chair. Perhaps the most interesting feature of the evening was the representation of four lady missionaries in the Foreign field by four young girls of the Mission Band, Miss Ruby Stovel in Native Indian Costume, represented Miss Priest, telling of some of her work. Then Miss Murray by Miss May Gailey; Miss McLeod, by Miss Annie Crabtree, and Miss McLaurin, by Miss Joy Cork. There was also singing by some of the members of the Mission Band. I would like to say just a few words about our Mission Band, we have a large one, about 30 on the roll. They are indeed a band of "Willing" and interested workers. The President of our Circle makes an excellent leader for them.

SUSIE WOODALL, Cor. Sec.

PAISLEY.—The "Cheerful Workers" Foreign Mission Band of Paisley Baptist Church was re-organized by Miss K. M. Fisher about three years ago, and though the LINK hears but seldom from us, the interest in the work is steadily increasing. We have undertaken the education and support of Pitticotana, a Telugu girl, thinking that special work for our Band would increase the interest still more. Last summer we held a "Penny Social," on the lawn of one of our members, from which we realized about \$7; and on Feb. 10th we held a very successful open meeting after the annual business meeting of the church. The President took the chair at 8 o'clock and the report of the year was read by the Secretary, Miss Ethel Pickard. The children gave recitations, selected from the programme of the year, also mission solos, glees, etc. "Ten Little Mission Boys," from the *Baptist Union* and "The Gospel Ship," as given in the LINK of October, 1895, were very well rendered. Mr. A. Spencer favored us with mouth organ and auto-harp selections and Miss K. M. Fisher spoke in behalf of the Band and its work, after which Mr. McKinnon gave a brief address on Manitoba Missions. Our pastor, Rev. W. H. Stevens, then addressed the meeting on the errors of Roman Catholicism, making his talk very interesting by showing several symbols of Roman Catholic faith. The collection was taken up after a small boy recited—

"There are many little children,
Away across the sea,
Who never heard that Jesus
Once died for them and me,
What shall I do to help them?
I will tell you in a minute,
When they pass the plate around
Put your money in it."

The collection amounted to \$6 which will be sent for our Telugu girl.

CARRIE MACKEHRNIE, Sec.

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

Receipts from Feb. 16th, to Mar. 16th, 1897, inclusive.

FROM CIRCLES.—Peterboro', Murray St., completing the life-membership fee for Mrs. Jas. Stratton, \$12; Peterboro', Murray St., additional, \$12.77; Daywood, \$5; Sarnia Township, \$4; Toronto, Walmer Rd., \$8.95; Port Colborne, partly from envelope social, \$13; York Mills, \$3.18; Port Hope, Thank-offering, \$40; Toronto, College St., (\$1.38 Thank-offering), \$12.83; Theodford, \$1; Whitevale, \$11.05; Toronto, Sheridan Ave., \$4.02; Brooklin, \$4; Dundas, \$10; Scotland (\$4 from Mrs. R. Smith's S. S. Class, for Miss Hatch's work), \$8; Wyoming, \$7.50; Ailsa Craig, \$8.50; Brantford, First Ch., for Miss MacLeod, \$30; Toronto, Jarvis St., \$53.93; Victoria, \$7; Preston, \$2.90; Gladstone (\$5.10 special coll.), \$8.10; Owen Sound, \$7.50; Stayner, \$4; Byrford, \$3; Burk's Falls, \$4; Fort William, \$3.90; St. Mary's, \$2.10. Total, \$295.28.

FROM BANDS.—Port Hope (\$21.00 Thank-offering), \$4; Wallaceburg, for K. Davanand, \$5; Hagersville, for two little girls, one supported by a friend, \$34; Toronto, College St., Junior, \$2.50; Toronto, Jarvis St., \$9; New Sarum, for student support, \$7.43; Colborne, \$3; Gilmour Memorial Ch., for Lydia, Bible-woman, \$11; Bracebridge, Young Ladies, for Chavala Daniel, \$3; Bracebridge, Junior, for Chavala Daniel, \$2. Total, \$100.93

FROM SUNDRIES.—Mrs. M. Ellis, Port Rowan, \$1; Union Meeting of Toronto Circles, \$10.80; Niverton "Helping Hand" Society, \$1.13; "For Engola Tokamma," a special girl, \$4.50; Refund on account of "Interest Accrued," on Debenture (see Investment Fund below), 69c. Total, \$18.12. Total receipts during the month, \$414.33.

DISBURSEMENTS.—To General Treasurer, for regular work, \$548. To Investment Fund, purchase of \$1000 Debenture of Victoria Rolling Stock Company of Ontario, at \$100.50, \$1005.00; Accrued Interest (see Refund above), \$4.11; Brokerage, \$2.50. Total, \$1,012.21. Total disbursements during the month, \$1,560.21.

Total receipts since May 1, 1896, \$6,658.59. Total disbursements since May 1, 1896, \$7,416.00.

Will the Presidents and Treasurers of Circles and Bands who have not read my letter in the March LINK, or the closing of the local books on March 31st, kindly do so at once? and confer a favor on me by acting on the suggestions in regard to that difficult matter—a uniform system for all the Circles and Bands.

VIOLET ELLIOT, *Treas.*

109 Pembroke St., Toronto.

"She forgot to come to the meeting
Of our dear Mission band,
But remembered to go down street
For candy, I understand.
She forgot to put the pennies—
For she staid no so herself—
The pennies for heathen children
In the mite box on the shelf.
She forgot to ask God's blessing
On the Missionaries, too."
Ah, she cares no more for Jesus
Than the heathen children do.

W. B. M. W.

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

PRAYER TOPIC FOR APRIL.—For our Grande Ligne Mission. For brother and sister Greenier, that they may not grow discouraged, but see encouraging results from their labours.

The following lines may find a place in some of the many Thank-offering meetings which are being held this month and next:—

THANKSGIVING.

I fain would give Thee deepest thanks,
Thou, Lord, hast made me thine;
That into this lone heart has come,
Thy light and love divine.

I thank Thee for the awful cross,
Its bitterness and woe;
The wrath of God Thou hast endured,
That I no wrath may know.

I thank Thee for the Spirit's love
Who caused my eyes to see
The hollowness of earthly things,
The peace there is in Thee.

What disappointment all along
Life's swift recurring years;
How oft amidst the brightest smiles
Came agonies and tears.

And so the heart must turn to Thee,
When weary or opprest;
To find Thy loving sympathy
A perfect, perfect rest.

Give, give me grace to walk with Thee,
Alone o'er rock or sand;
I shall not fear if Thou art near
To hold my trembling hand.

Until at last my pilgrim feet
Shall walk Thy courts above,
And know the fulness, wide and deep,
Of Thine unchanging love.

S. TREVOR FRANCIS.

We gladly call attention to the article, "How to become Interested in Missions." The Lord has used it; and we hope He will use it again.

It seems strange that Christians should not be interested in missions; and yet so often from our workers comes the cry, "So few are interested." What is the reason? Surely no command of the Master was given so often as, "Go ye into all the world." Yet what is true in one locality is true in all. If there is to be a missionary meeting, the brains of the few must be taxed in order to "make it interesting." And often the missionary meeting has the smallest attendance. This would be easily understood were those invited non-church members; but it is church members; those who are pledged to carry on the work of Christ; pledged to obey His commands, who are the ones of whom it is so often said, "They take no interest." Let us make these uninterested ones a subject of prayer at our April meeting, that

upon all our churches may come the power of the Holy Spirit, rousing each Christian to this work of soul-saving, this missionary work.

Quite a number of Bands have been heard from in response to the notice in the *Column* and *LINK*. There are still others to be heard from. These letters from the Bands are being answered as fast as possible.

We would call attention this month to the news from the "World fields," and ask our sisters that these items be read at our monthly meeting. While we pray for the work we are more specially interested in, let us not forget the world.

HOW TO BECOME INTERESTED IN MISSIONS.

We, who have realized something, even though it be but little, of the obligation resting upon those who have named the name of Christ, to send forth the news of His salvation to every land, are often asking, "How shall we awaken an interest in this work in others?" To-night let us try to answer this question, "How shall we interest ourselves?" It may be in solving this we will in part solve the other; for it our own hearts are on fire, all with whom we come in contact will feel the heat. If each one of us, carried day by day, a heart full of love to Christ, burning with a desire to have His command obeyed, and His Name honored in every land, it would not be long before others would feel the influence, and begin to pray with an earnestness unknown before, "Thy Kingdom Come." How, then, can we have this fire kindled in our own hearts? Let me suggest a few helps toward it.

1st, *Read*. It is comparatively easy to get missionary reading now; all the religious papers have news from the mission fields, and letters from the workers there; and leaflets and books can be had easily and cheaply. Take advantage of all this and read all you can about the work. Spend an hour once in a while with some of the heroic men who were the first to plant the Gospel banner on foreign shores,—with Carey in India; with Robert Morrison in China; with Judson in Burmah; with Williams and Geddies and Cross in the Islands of the Sea; or with Livingstone in Africa. Let your imagination carry you back till you stand side by side with them in the fight; and the influence of their unwavering faith and noble consecrated lives will remain with you as you go about your daily work, and lift your own soul to a higher plane. Or, give your thought freedom again, and accompany one of your own missionaries, as he journeys from village to village, telling the "old, old story," which is so new and strange to those who hear it there; see the people wholly given to idolatry,—no Sabbaths, no Christian homes, no hope for the future, no knowledge of the Infinite One,—but sin and hopelessness and degradation. Then remember for these also Christ died, and you cannot remain unconcerned. Read of the mighty triumphs the Gospel has won; of degraded cannibal tribes changed to civilized Christian nations; of men as low as the beasts raised to manhood and heroic manhood, and there will be no indifference as you exclaim, "What hath God wrought!"

2nd, *Pray*. It is certainly true that we can never approach our Father's throne, and sincerely and earnestly seek His blessing on any person, or on any cause, and

still remain indifferent to that for which we pray. Try it. Begin to offer special prayer for some friend, and see how quickly your interest in that friend will deepen; and the more earnestly you plead the more concerned will you become for the welfare of your friend. So, if you have not as much interest as you would like to have in this missionary work, begin to pray for it. Pray for the missionaries—you know the names of some of them; pray for the native converts who have to endure so much in defense of their faith, they need your prayers; pray for the different mission fields; and you will soon be looking for news from those places to see whether your prayers are being answered.

3rd, *Talk* with your friends about the things of the Kingdom. Is there anything of special interest in the last letter from Japan you read, tell it to your friend when you meet. Is there something specially encouraging in the Indian work in the North-West; let others share in the good news. Even if the news be of an opposite character; of hardship and persecution, of discouragement and failure, still let there be interchange of thought and feeling, and the work will grow more real to you, and less like something far removed from common life.

4th, *Write*. We can have but little idea how welcome letters are to those in foreign lands. I once heard a missionary say that when she first went out, she had left many friends behind her, and letters came frequently; but as the years passed on they grew less and less, till there were not many but the official letters from the officers of the home board. She was glad to get them, but she used to long for home-like letters, friends' letters. If then, you know any of the missionaries, write to them; not merely wishes for their success in the work, but bright, cheery, newswy letters, the nicest letters you can write. Put the good wishes in, by all means, but give them a taste of the home-life too. But suppose you have not met any of the missionaries, then write to one you do not know, and after a few letters have passed back and forth, you will be no longer strangers, but friends.

Lastly, *Give*. This is probably the most effective way of all, of gaining an interest in the work. True is it, in small matters as well as in great, that where our treasure is there will our hearts be also. Give of your means, according as God has prospered you, and He who knows all will measure your gift, not so much by the amount given, as by the love which prompts the gift, and the sacrifice involved in the giving. Give of your time. There is so much might be done, workers are so much needed, is there not some portion of your time you can consecrate to this work of winning the world for Christ. Give yourself: this will include all else. Let us cast ourselves humbly at the feet of our Master (the first foreign missionary) asking Him to appoint us our work, and choose our place for us. Not ours the choice, whether we will serve in far-away lands, as it were in the van of the army, or in the privacy of our own home and social circle. To some the call may come, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I shall show thee." Rejoice, if He counts you worthy to bear His Name to the regions beyond. And if our part is to remain behind, let us do cheerfully whatever task He sets us, only let us make sure we are where He would have us be: then

"If only to labor and wait

In the lowest tasks be thine;

If faithful the Master will say,

'The work and the workman are mine.'"

And now, are you willing to make an effort in these directions to gain an interest in this work? It will mean effort, it will mean some self-sacrifice, but have we any choice in the matter? Is not our duty plain? Perhaps we have not thought of it as our duty to be interested in missions: we consider helping the work a duty, but as to gaining interest, we think we can do as we please. But have any of us, who profess to love the Lord Christ, any right to look interest in the cause that is so dear to Him? If one whom we dearly love has undertaken some special work, how carefully we watch the progress of that work; glad when there is success, grieved when there is failure. And shall we not watch for the success of that work for which our Saviour laid down His Life? He did not die for us, in this favored land, alone, but for the men and women of India, Africa, China, and the Isles of the Sea; and He will not be satisfied till from the North and South, and East and West, His jewels shall be won.

Every effort we make will pay. Take the reading:—we may have to give up some book we had planned to read, but in the range of missionary literature, we will find exercise for every faculty of mind, for fancy and imagination, as well as for thought and memory. We can roam in as strange lands and see as strange scenes as in any book of fiction; and there is no way in which we can gain a better knowledge of this world of ours, than by studying the various mission fields, for they are found in every land.

Then take prayer. In that you not only bring down blessings for others, but, as you plead for others, you yourself are drawn nearer to the great loving heart of the Heavenly Father, and His life flows into yours.

So with the talking, and the writing: for both you will be the richer; richer in friends, for the best friends, the truest, are those with whom we can talk of things like this, whose hearts are one with ours in desiring the prosperity of His Kingdom.

And so, most of all with giving. The more completely we lay ourselves on the altar of consecration, the more fully we yield ourselves to the Saviour's guidance, the more He will be able to work through us and use us for His glory; the more of Himself will He be able to pour into our lives; and so will the beauty of the Lord our God rest upon us,

"And our lives will be all sunshine
With the presence of the Lord."

In view, therefore, of the immensity of the work to be done, of its importance, of its hundred fold rewards, as the words of the risen Christ come to you, "Go ye into all the world and preach the Gospel to every creature," will you not cast yourself at His feet, saying, "Here am I, O Lord, where shall I go, what wilt Thou have me to do."

RUTH.

NEWS FROM BANDS.

WOLFFVILLE, N.S.—("Willing Helpers.")—During the year ending '96, we were able to raise \$36.03; of this, \$15.26 from mite boxes and fees, and \$2.36 from birthday boxes, also \$18.41 from concert and festival given by the Band. We expended 91 cents, leaving a balance of \$35.12, paid to Miss Smith.

Last year the Mission Band children were greatly interested in scrap-book making. We met once a month and the children seemed to enjoy the work very much. We finished five scrap-books by Xmas and gave them to

the poor children. We have some splendid meetings on Band days and all seem willing to do what they can.

J. A. HAYES, Co. Sec.

ARCADIA.—I notice in the *Messenger* and *Visitor*, you ask each Band Secretary to write you how the Band is progressing. Our Band was organized March 29th, 1896, by the Co. Secretary, Mrs. P. R. Foster, who is also our President. We are glad to report an increasing interest in the work of missions. At each meeting the President gives a lesson on the map of our Telugu field, tells of our missionaries and their work and the different phases of heathen life, their sorrow and degradation as compared with the blessings Christianity has brought us. After the lesson, recitations, readings and music are given by members of the Band.

The work of teaching the children something of the needs of the heathen world has truly been blessed of God, in awakening missionary enthusiasm among us. Who shall say that our Band may not yet furnish volunteers for the Foreign field? that the seed sown may not yield an abundant harvest? that the call of God, "Go, ye," may not elicit the response, "Here am I, send me." We may add, that our Band is increasing in numbers, as well as in knowledge and interest.

When organized, we had a membership of 40. It is now increased to 52.

WEALTHY A. SHAW, Sec.

CHEBOQUE.—In response to your request for reports from Mission Bands, I will report for the Cheboque Mission Band. It was organized April 9th, 1896, with 19 members, which has since been increased to 38. The youngest member is a little boy not quite two years old. We meet every fourth Sunday, in the afternoon, that being the most convenient time for our President, Mrs. Foster, to be with us. The average attendance is 21. Instead of the usual we use dues, mite boxes, which we will have opened twice a year. In October last we had a Harvest concert, the proceeds of which were \$11.90.

We have undertaken the support of a boy in Mrs. Churchill's school, Bahara Kroopah.

There has been an increased interest in missions among the older people as well as the children, since Mrs. Foster came among us, and we feel that we are highly favored by having her for our President.

A. MAY HOLMES, Sec.

DEEP BROOK.—Through the efforts of Mrs. J. T. Eaton (our Pastor's wife), a Mission Band was organized in this place. We have 18 members in all, with an average attendance of 10. I will say that it was organized the 11th day of January. Our officers are as follows:—President, Miss Jessie Vroom; Vice-President, Bertie Boice; Treasurer, Grace Spurr; Secretary, Alice Hooper. It is our purpose to work for missions, and we have started a Sewing Circle, and we expect to have a sale by-and-by. We held a Pic Social a short time ago, to raise money with which to buy material for working. We meet Saturday afternoons, at the home of the President, to sew.

We are thinking of having an entertainment soon. I notice in the *Messenger* an exercise is being prepared for the use of Mission Bands. Perhaps we might use that in our own entertainment, if we have it. We are few in number, but we hope to be able to do a little to help along. We should have reported before, but neglected doing so.

ALICE P. HOOPER, Sec.

DARTMOUTH, N.S.—In compliance with your request to be informed regarding the progress of work in our Mission Bands, we are glad to report a membership of 35 "Willing Little Workers," who are a great stimulus and encouragement in missionary activity. The officers for the present year are:—President, Mrs. Wm. J. Howard, who is indefatigable in all that pertains to the interests of the Band; Vice-President, Miss Eva Drater; Secretary, Luella Duckendorff; Treasurer, Beatrice Scott, and a Committee of Management to look after programmes, etc. Meetings are held monthly, at the home of the President and are devoted to the gaining of necessary intelligence, by means of readings, recitations, map exercises, singing, etc. The children are taught to labor after their own programme to a large extent, and, with the exception of the President, to fill the offices necessary to the working of the Band. This they do very creditably.

Last Sunday evening (the 14th inst.) the church was more than filled, and the large audience was treated to a concert given by the Band, which was pronounced an unqualified success. The knowledge and interest in mission work evinced by the children might well cause those now advanced in years to "look to their laurels," lest they be found lacking in the Master's work. An excellent programme was admirably rendered, a very pleasing feature of which was the sweet singing by a chorus of juvenile voices, which so plentifully interspersed the various exercises.

Proceeds from mite boxes and collections, \$18.65, which, in view of the short time since the inception of the Band, was exceedingly gratifying and bespeaks a real interest on the part of the members of the Band.

As the sweet young voices rang out so earnestly in the closing hymn, many felt that it must indeed mean, ere long, "The whole wide world for Jesus." Could but all our churches be brought to realize the importance of training the children to do their part, while their sympathies are so easily drawn out and their zeal and enthusiasm so contagious, as to be a constant stimulus to others more indifferent to the needs of the heathen world.

That God's blessing may rest upon all our Mission Bands and that He may greatly intensify our interest in this work, until they shall become indeed a mighty power for God, is our sincere desire and prayer.

"WILLING WORKERS."

OSBORNE, N.S. The W. M. A. S. of this church met at the parsonage at its February Session, a large number present. Two new members added to our list. As a Society we have every reason to thank God and take courage. We have some very earnest workers. Our officers are filled with missionary zeal and are doing a grand work. Efforts are being put forth to awaken a deeper interest in the work of missions in this County, and success is crowning every effort. Sisters Thos. Williams, County Pres., and N. B. Dunn, with Pastor Dunn, all of Osborne, visited Shelburn town in the fall, and held a public meeting which did much to help the mission cause there. The Society there is small. The Osborne Society numbers 29 members, among them the pastor. Our great aim is to interest the sisters in this grand work, and we are in a measure succeeding. We endeavor to make our meetings so interesting, that when a sister visits one, she invariably comes again. Our County organization meets quarterly, and these gather-

ings have been very helpful in promoting the welfare of the cause. Our County Secretary, Mrs. A. F. Brown, has been one of the chief instruments in God's hands, of bringing about the change so apparent in missionary effort in this County.

Mrs. N. B. DUNN.

CENTREVILLE.—Dear Sister,—I will write you a few lines to tell you how our Society is prospering. You know when you organized three years last October, we had five sisters only; we have not increased in numbers, as we wish, we have ten members at present; we always have our monthly meetings, which are made interesting, and we trust profitable, by each sister taking some part; we know that God does bless us in our efforts.

The Centreville W. M. A. S. met at the home of sister, Mrs. W. Bruce, on Wednesday, February 10th. Meeting opened with singing, reading of Scripture and prayers for our missionaries. We were much pleased to have a call from Rev. J. H. King, who gave us an account of his work in Regina; also of the work of Henry Prince, which was very interesting; he then spoke of the desire of having the Societies of Annapolis to raise Miss Newcombe's salary; the sisters agreed to do what they could towards it. After the reading of *Tidings* and other letters the meeting closed with prayer by several sisters.

The sisters of the Society organized a Mission Band in December, with a membership of 17; we now have 30 boys and girls; we hope by interesting the children to get the parents interested, and that much good will be accomplished by the children as they grow to be men and women.

May God bless our Mission Band.

Mrs. W. MESSINGER.

FROM THE AID SOCIETIES.

A letter from Mrs. Armstrong, President of the Society at Stoney Creek, Ann County, gives the following list of the newly elected officers:—President, Mrs. M. E. Armstrong; 1st Vice-President, Mrs. A. T. Mills; 2nd Vice-President, Mrs. J. A. Porter; Secretary, Miss Hattie McBride; Treasurer, Mrs. Herman Winchester; Auditor, Miss Carrie McRae. The meetings will be held on the first Wednesday after the first Sunday in the month.

A GREAT OPPORTUNITY IN KOREA.

In a letter written by Mrs. Bishop, dated Seoul, Nov. 2, which appears in the *New York Independent*, she says:—

"I confess that I feel very sad about the prospects for Korean work, unless the Church awakes to a sense of what the situation really is. In the three years of travel now drawing to a close, I have visited over one hundred mission stations, and am not conscious of having felt a greater preliminary interest in the work at one than at another. But I am bound to say that the needs of Korea, or rather the openings in Korea, have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them.

"The Pyong Yang work, which I saw last winter, and

which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves on the earth and that the old truths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the Apostolic days, to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only, but here in the capital and especially through the women's work that the seed sown so long in tears is promising to yield a harvest if the reapers come. And though in lesser degree there are signs elsewhere that the leaven of the Gospel is working.

"Eighteen years ago I spent a year in Japan, chiefly in travelling, and visited missions everywhere. The Gospel was working there. There was a great demand there as at Pyeng Yang for Christian teaching, and there was a great hope that if the teaching were provided Japan might be on its way to be a Christian country. So far at least as England was concerned the appeals for men sent during the following year were not responded to. The door which was open closed again, and we all know what the present state of Japan as regards Christianity is.

"Now a door is opened wide in Korea, how wide only those can know who are on the spot. Very many are prepared to renounce devil worship, and to worship the true God if only they are taught how; and large numbers who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that, unless many men and women experienced in winning souls are not sent speedily, the door which the Church declines to enter will close again, and that the last state of Korea will be worse than the first. The methods of the missionaries are admirable in the training of Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligence to their brethren. This work alone requires four times the number of men already on the field to carry it on; yet on it perhaps more than on any other agency hang our hopes for the advancement of Christ's kingdom in Korea. Truly a 'great door and effectual' is opened. I sadly ask, Is it to close again?"

The Rev. Robert Spurgeon of Barisai, India, declares that there are districts in Barisai with populations of 300,000 and 500,000 without a single preacher, though when an occasional visit is paid the people listen eagerly, and purchase copies of the Scriptures and tracts. What must the Divine Head of the Church think of these neglected opportunities?

Young People's Department.

HUNGRY CHILDREN.

Did you ever see them? Do they live at your home? We all know what a hungry place school is, and how the boys and girls, especially the boys, come rushing home at noon, wondering what "Mother is going to have for dinner." With merry laugh and chatter they

gather around the family table that has never failed to supply their need. A hushed moment while the Father in Heaven is being thanked for the abundant blessings of every day; then how the good food disappears!

But the hungry children I am thinking about live far away over the ocean. The boys and girls of India are starving while you read these words, and their fathers and mothers have no food to give them. Many of them have never known the blessing of three plentiful meals every day. They would at all times consider the crumbs and scraps from your table a great treat. But last year the welcome rain, so eagerly longed for in that hot land, did not come to water the rice fields. The burning sun soon destroyed every green leaf and blade, and the people knew nothing but famine was before them. Some of you may remember hearing of the "Great Famine" of 1877. Twenty years ago India was in much the same condition that it is to-day. Thousands of starving men, women and children left their homes to wander here and there in the vain hope of getting some food to satisfy the terrible craving they felt day after day, night after night. Robberies and burning of villages were heard of in every direction. The dead bodies were seen of many people who had starved by the wayside, fallen because their feet were too weak to carry them another step.

One weaver woman came to a missionary with such a sad story. She said with tears, "A year ago I had seven children. I do not know where their father is now. My fifth child died last night, so I bring the last two to see if you can help me save their lives."

Many children were sold for money to buy food for the rest of the family. Then, as now in 1897, the sad news of starvation was carried over the seas to more prosperous countries. God opened the hearts and the purses of the people to send relief for famine-stricken India. Soon we hope showers of the blessed rain will fall, and the ground once more be soft enough to cultivate for the food necessary to feed such an immense multitude of people as inhabit these countries of the east.

But while we are sorrowful over the people who are hungry for bread, our hearts are a great deal more sad over the souls that are starving for the Bread of Life. Thousands of India's men and women have never heard of Jesus and cannot teach their boys and girls about His great love for them. No one can have eternal life without this food for their souls. While we send over money to India to help feed the starving multitudes, let us remember that our missionaries are busy, all the time, in teaching the souls of India's people. Let our gifts to the mission work be given just as freely as we now send money to relieve the famine-stricken ones, and God, even our own God, will add His blessing on those who give as well as all who receive. Pray for the people of India, and all who are seeking to win them for Christ.

SISTER BELLE.

Ottawa, Feb. 17, 1897.

TWO PICTURES FROM LIFE.

I

A black eyed baby lay moping its young life away on the brick bed of a dreary-mud house in Pekin, China.

The feeble voice growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child.

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead yet! My baby is not dead yet!"

"But it has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you."

The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart drawn by a black cow passed slowly down the street; the little body was laid among the others all ready gathered there, and the cartter drove on through the city-gate. Outside the city wall he laid them all in a common-pit, buried them in lime, and drove on.

No stone marks the spot; no flowers will ever bloom on that grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again."

The black-eyed baby's mother is a heathen.

II

A blue-eyed baby lay moaning on the downy pillows of its dainty crib, and it was whispered softly through the mission, "Baby is dying."

With sorrowing hearts we gathered in the stricken room, but the Comforter had come before us.

"Our baby is going home," said the mother, and, though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has but come for His own," said the father reverently, as he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

The blue eyes opened for the last time, and with one long gaze into the loving faces above, closed again, and with a gentle sigh the sweet child passed in through the gate to the heavenly fold.

"Let us pray," said a low voice. We knelt together, and heaven came so near we could almost see the white robed ones and hear their songs of welcome.

There are no baby coffins to be bought in Pekin, so a box was made; we lined it with soft white silk from a Chinese store. We dressed baby in her snowy robes and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the tiny coffin to the cemetery.

With a song of hope and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," says the baby's father, while baby's mother answers, "Our baby is safe; we shall find her and have her, some glad day."

The blue-eyed baby's mother is a Christian.—*Chara M. Cushman in Gospel in all Lands.*

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