

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

APRIL, 1892.

CONTENTS.

EDITORIAL NOTES	95
THE APPEAL	96
THE CARE FOR GOD'S PROPERTY FIRST	96
THE CONTRAST—A STORY FOR WHICH	99
THE MOTHER AT HOME	100
WHERE TO LOOK FOR WORK	101
WORK ABROAD	102
WORK AT HOME	104
W. B. M. U.	105
YOUNG PEOPLE'S DEPARTMENT	107

CLIPPY 01

PUBLISHED
IN THE INTERESTS OF THE
Baptist Foreign Mission Societies
OF CANADA.

W. S. JOHNSTON & Co., PRINTERS
TORONTO, ONT.

The Canadian Missionary Link

VOL. XIV.

TORONTO, APRIL, 1892.

No. 5

PRAYER TOPIC FOR APRIL. The work at Samukcotta, for Mr. and Mrs. Stillwell, for Miss Hatch, for the other teachers in the Seminary, and for the students; for the Christians at home, that there may be poured out upon them the spirit of *prayer* and of *giving*, that the treasury may be filled, so that the work of the Lord may not be hindered; for our Young People's Societies, that a spirit of missionary zeal may be born in them, for their large gathering to be held in Toronto May 4th and 5th for the purpose of forming a Provincial Union, that they may soon become a *strong arm* for help in all our denominational work.

MR. CRAIG writes, "Those new Christians I write about are still being persecuted. Nearly all have left one of the villages and taken up their abode in other places; they couldn't live in their old homes. How much they need your prayers. I question whether we and our people and our work have a tenth of the prayers we should have. The Christians are weak and the heathen hard hearted largely because we are not sustained sufficiently by the prayers of God's people in Canada. Thank God for the earnest prayers that we know are sent up. But what thousands fail to do thus for us and the converts and the heathen."

THE CIRCULATING LIBRARY. In noticing the transfer of the library to Miss Stark, and in commending the new management, we should not have omitted to make suitable recognition of the self-sacrificing and successful work performed for years by Mrs. Wm. Craig, Jr., as manager of the library. According to a notice that appears in our present issue, only two of the books are unaccounted for and these will probably be returned in due time. It should have been said also that continued ill health led Mrs. Craig to transfer the library to the Bureau of Missionary Information.

THE CAREY CENTENNIAL FUND. We have had a number of inquiries as regards the plans of the General Board for raising this fund. It may be said that the Board have appointed a committee to arrange for a systematic effort to raise \$100,000 as a special fund to be used in extending our Telugu work largely in purchasing compounds and building houses for new stations. The details are not yet ready for publication, but we are sure that any *extra* contributions designated to this fund and sent to the Treasurer of the General Board will be gladly received and suitably acknowledged.

MR. AND MRS. McLAURIN. An interesting letter from Mr. McLaurin written from Bangalore appears in a recent issue of the *Canadian Baptist*. Our readers will be glad to know of their safe arrival and of the hopeful view of their new field. Mr. McLaurin's heart is still in the Canadian work, and his exhortations to the Baptists of Canada to bestir themselves in behalf of missions should not go unheeded.

CAREY CENTENNIAL MEETINGS.—A well attended and most successful meeting was held recently in London, Ont., and another is announced for St. Thomas early in April. At Port Hope, also, a meeting of considerable interest has been held. Others no doubt will soon follow.

REPORT OF THE TORONTO MEETINGS. This report has been prepared and is now in the hands of the printer. It will be ready for delivery about the middle of April. The report will embrace most of the papers and addresses given at the meetings, and will form a large pamphlet. The committee entrusted with the publication of the report will no doubt communicate with the churches in due time as regards the circulation of the pamphlet. It will be a document of great interest, and should be read by every Baptist in Canada. It cannot fail to be highly promotive of missionary zeal.

ANTI-OPIMUM MEETING. Dr. Pierson gives in the *Missionary Review of the world* an interesting account of a great meeting recently held in Exeter Hall, London, in opposition to the terrible opium traffic for which the English Government is responsible. The occasion of the meeting was the arrival in England of an Oriental gentleman, Mr. Cheok Hong Cheong, and an Oriental lady, Miss Soonderbai Power, "who had come to protest on behalf of their fellow country people against the opium traffic." These Orientals made an earnest plea and were heartily supported by a number of prominent speakers. The English Government cannot, surely, long remain deaf to such pleas, or insensible to the fearful wrong it is committing against Oriental humanity.

TO OUR SUBSCRIBERS. Before the publication of our next issue we shall feel obliged to remove from our list the names of those whose labels bear an earlier date than 1892. Will not each subscriber examine the label and if it be not marked '92, promptly remit the year's subscription? To many subscribers it would be an easy thing to send with their subscriptions the name of some new subscribers. Will they not do it?

THE APPEAL.

"All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations baptizing them in the name of the Father and the Son and the Holy Spirit; teaching them to observe all things whatsoever I command you. And lo, I am with you always even unto the end of the world." Matt. 28: 18-20.

At the Sixteenth Annual Conference of the Canadian Baptist Missionaries assembled at Bimlipatam, January, 1892, after most earnest and prayerful consideration of the appeal sent forth three years ago calling for fifty additional men and other laborers for the speedy evangelization of the Telugus upon our Foreign Mission Field.

It was resolved—

1. That we express our gratitude to God for the response made to the appeal as manifested in a more wide-spread interest in the work, in larger contributions and in the equipping and sending forth of ten families and three single lady missionaries, yet we sincerely believe that the Baptists of Canada have not yet fully and conscientiously considered the great spiritual destitution set forth in our appeal and that they have not yet in any adequate measure acknowledged their indebtedness to these perishing Telugus to give unto them the Bread of Life.

2. That as faithful to our trust to the Baptists of Canada, whom we represent; to the Telugus, whose evangelization we have before God undertaken; and to Christ for the fulfilment of whose commission we are responsible, we do solemnly re-affirm our belief that in the great work of world evangelization, these three million (3,000,000) Telugus are a share only proportionate to our ability, and that we shall betray our trust, prove disloyal to our Leader, and barter this people's opportunity for attaining eternal life, if we do not promptly to the full extent of our numbers and ability, put into the field a force adequate to meet this unutterable need.

3. That we do again most earnestly beseech our Baptist Brethren in Canada to reconsider our appeal sent forth and to respond to it in a measure more nearly proportionate to their means and more worthy of Him, whose cause we represent.

4. That inasmuch as our own and other societies throughout Christendom are resolved to celebrate this centennial year of missions by greatly increasing their efforts as well as by devising new measures for meeting the great world need, we add our entreaty to our brethren, the pastors, deacons, S. S. teachers and other leaders in the churches to interest themselves in spreading this need before their people so thoroughly, so perseveringly, so earnestly, that every member in the Baptist churches of Canada will have placed before him, full information of the awful destitution prevailing on our Foreign Mission Field, therefore the

priceless privilege of contributing to the relief of this pressing and distressing need.

5. That during this whole centennial year we do engage ourselves and do request our Baptist brethren in Canada to unite with us in unceasing and importunate prayer to God, that He pour out His spirit upon His people in such measure as to revive His work, reach these people with the Gospel and hasten the coming of His Kingdom.

"And it shall be in the last days, saith God, I will pour forth of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my servants and on my hand-maidens in those days will I pour forth of my spirit and they shall prophesy."

"Ask me of the things that are to come, concerning my sons, and concerning the work of my hands, command ye me."

By order of Conference,

L. D. Morse, Sec'y.

"THE CAKE FOR GOD'S PROPHET FIRST."

(GENESIS XVIII. 1-7.)

REV. EDWIN H. MURDOCK, D.D., BROOKLYN, N. Y.

(Read at the Missionary Conference at Buffalo, N. Y., Nov. 17, 18 and 19, 1891.)

THE famine was sore in Israel, and the drought also, but God's prophet did not starve. Fed by the ravens and refreshed by the brook, Elijah's sojourn at Cherith was a perpetual discipline in the life of faith.

But it came to pass after a while that the brook dried up. What now? where next? were, surely, the questions on Elijah's lips. At last came answer from God: "Into exile! Get thee to Zarepath, which belongeth to Zidon." And with the requirement an assurance: "I have commanded a widow woman there to sustain thee." The command to fly and the promise to sustain, together, constituted a new test of faith. Phoenicia was the home land of Jezebel, the house of Baal was there, thence had come the desolation of Israel. And is God's prophet to be nourished in the enemy's country? and by a widow at that? He, a big and brawny man, is he to live as a dependent on a widow's bounty? But God's bare word is the prophet's marching order. Wherever God sends him there is the prophet's place. How ever God will support him, that is his stipend.

His not to make reply.

His not to reason why.

His but to live and die

it need be. So he arose and went to Zarepath. But when he arrived, what? Famine sore in Phoenicia, and drought as dreadful as in Israel! A widow at the city gate, indeed, and so far as assurance to faith! but a widow in want as soon appears. To the hungry prophet's request for a morsel of bread, there came the wail of a calam-

itous house. "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse, and behold, I am gathering two sticks *to* would suffice to bake such a morsel as remained, that I may go in and dress it for me and my son, that we may eat it and die."

How true to life is every detail! Each stroke of the story has in it the verisimilitude of fact. It is as graphic as the Gospel of Mark, the perfection of realism in narrative. One can almost see the woman's gaunt face darken with the shadow of impending death.

And what said Elijah to such tidings? Did his heart fail him to his sandals' level? Did his face blanch for fear? Neither, for so much as a moment. Faith that is worthy of the name does not falter.

"Fear not," said the prophet to the widow. [That is faith's constant watchword. "Go and do as thou hast said, but make me a little cake thereof, first, and bring it unto me, and after, make for thee and for thy son." For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.]

This is ever faith's way with God promises. It honors them by use. It credits them by affirming them. It tests them by putting them to the proof of the event. Faith leaves results where they belong with God. He has more at stake than His prophet has. When the promise is given, all the prophet has to do is to voice it, to fill its conditions, and to wait for God.

To doubt would be disloyalty.

To falter would be sin.

Here, then, is our first lesson. The life of God's prophets is ceaselessly, a life of faith. God is perpetually putting His prophets to the proof whether they will believe His unattested word, and do His simple bidding as straightforward men. It is thus that he fits them for further usefulness. Every Zarepath is the precursor of Carmel beyond. God can use for prophet only the man who is willing to learn an heroic, a dauntless, a daring faith. If one who comes to God must believe that he is, and that he is a rewarder of them that diligently seek him, much more must they who go for God be ready to take Him at His word, and to live strictly by His promise. If God can do no mighty works for them who stagnate in unbelief, it is certain He can do no mighty works by such. The ministry of the word is powerless in proportion as it is faithless.

And this is especially true of the prophets whom God sends into exile. He whom God expatriates is shut up to trust in God. The missionary enterprise, from first to last, is a faith enterprise. Its enthusiasms are wholly irrational to men who do not believe in the supernatural facts of the Gospel, and to some, even, who profess to believe

in them. William Carey, with his watchword of missions,—that utterance of sublime faith,—“Attempt great things for God; expect great things from God,”¹ was a subject for decision to Sydney Smith. But what warrant have we for our purpose to displace the false, or partial religious heathendom, but our faith that Jesus Christ is God incarnate? that He died a sacrifice, rose a Saviour, reigns a King? And our only sufficiency for a mission with such a purpose is our faith in His guarantee to be with us to the end. Our only motive, equal to our task, is our confidence that what He says of men as lost, and of His relation to them as Saviour, is true. Only as faith rest upon the invisible Christ and His inviolable promise, is any soul equal to the dangers, the duties and the trials of missionary life. So Mrs. Judson found, during those dreadful months at Oungpema. Let her own words witness: “If ever I felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no effort to succor my husband; I could only plead with that great and wise Being who has said, ‘Call upon me in the day of trouble, and I will hear, and thou shalt glorify me’; and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered.” So found David Livingstone surrounded in mid-Africa by the hostile tribes of Loanda. Hear his journal: “Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked in the head to-morrow. But I read that Jesus came and said, ‘All power is given unto me in heaven and in earth. Go ye therefore and teach all nations’ and lo, I am with you always, even unto the end of the world.” It is the word of a gentleman of the most sacred and strictest honor, and there is an end on’t. I will not cross the River Zambesi furtively by night as I intended. It would appear as flight; and should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude to-night, though they may be my last. I feel quite calm now, thank God!” So found John Paton, among the savages of Tanna. He thus records an instance: “Danger again darkened round me. One day, while I dwelt away at my house, the war chief, his brother, and a large party of armed men surrounded the place where I was working. They all had muskets, besides their own native weapons. They watched me for some time in silence, and then every man levelled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus either Himself to protect me, or to take me home to His glory. I tried to keep working on at my task as if no one were near me. In that moment, as never before, the words came to me, ‘Whatsoever ye shall ask

in my name I will do it"; and I knew that I was safe.

But who am I, that I should talk thus of the missionary's life of faith, in the presence of those who have known, with Elijah, the testing of exile, and have made proof of its trials? Speak, veterans of the cross! You, of all men, are the most eloquent witnesses that the prophet's life is, ceaselessly, a life of faith.

But what of that poor widow to whom Elijah's message came? Was there not a testing of her faith, too, in the audacious summons, "Make me a little cake first, and after make for thee and for thy son?" Have you read, ever, the quaint comment of Bishop Hall upon that demand?

"Oh, what a trial is this of the faith of a weak proselyte, if she were so much! She must go and spend upon a stranger part of that little she hath—hope of more that she hath not, which she may lose. She must part with her present food which she saw, in trust of future which she could not see. She must rob her sense in the exercise of her belief, and shorten her life in being, upon the hope of a protraction of it in promise. She must believe that God will miraculously increase what she hath added to consume. She must first feed the stranger with her last victuals, and then after, herself and her son. Some sharp dame would have taken up the prophet and have sent him away with an angry repulse. 'Bold Israelite! there is no reason in this request. Wert thou a friend or brother, with what face could thou require to pull me last but out of my mouth? Had I superfluous provision thou mightst hope for this effect of my charity.' . . . Then tellest me the meal shall not waste, nor the oil fail; how shall I believe thee? Let me see that done before thou testest. . . . If thou canst so easily multiply victuals, how is it that thou wantest? Do that beforehand which thou promisest shall be afterwards performed; and there shall be no need of my little."

Here, then, is our second lesson: The life of those who are appointed of God to sustain his prophets is a life of faith. They are required, in the exercise of their beneficence, as the stewards of God's gifts, to walk, not by sight, nor by reason only, but by faith. They are asked to put God's prophets first, themselves and their children after, to put him first, because he is God's prophet; and God, the Giver of their store, will have him sustained. That they have but little, is no reason why they should put self before the prophet. The poor no less than the rich, are taught to pray, "Thy Kingdom Come," before they ask for daily bread, and as we pray we should act. They who offer no larger gift are under the same obligation to prefer God in their dovecotes, as the lord of the manor is to give the firstlings of his stall or of his fold. The widow in her lonely struggle, made all more strait by her dependent son, is as much

subject to God's summons as the wife whose husband still fills her purse.

Nor are they to be excused who are but recently, and as yet imperfectly Christians. The woman of Zarepath in heathen Phœnicia is called of God to nourish His prophet. That missionary is false to the divine plan who forgets to teach the convert from heathenism that the blessedness of the new life is not in something received, only, but even more, in what is given. In Asia and Africa, as well as in America and Europe, "It is in re-blessed to give than to receive." True as all this is, however, is it not the fact that, as a rule, the poor are more ready to recognize this obligation than the rich? that the Christians lately heathen are more prompt in its discharge than the Christians who were born to the heritage, and live amid the opportunities of civilization? How often do the offerings of the poor shame the gifts of the rich! From the almost empty barrel of many a widow comes an offering more free, more generous, the sign of a larger faith and the token of a less calculating love, than the gifts of many wealthy persons, who cast into the treasury of the Lord only a pittance from their superfluity. Kanus in Burma, the Christian Congoese, still half savage, the low caste, indigent Telugus, are ready to make the prophet's cake from their handful, than some in Christian lands who could well afford to bake loaves for his nourishment. The life of faith, as it is related to the consecration of substance to the service of God, is of larger growth, sometimes, in hut than in palace.

And what of this life of faith as it is related to the questions of administration upon the great field of missions? Have our executive committees and boards of management no lesson to learn at Zarepath? Surely, the widow's barrel almost exhausted, the widow's cruse nearly dry, have their frequent parallel in administrative experience. Surely, too, the widow's heroic faith might teach officials, if they will ponder its significance, that cold blooded calculation may not always control expenditure. There is place for the heroism of a missionary faith in the council chamber also. Faith has her ventures in financial administration, as in other realms. There, too, sometimes, the proverb holds, "Nothing ventured, nothing won." There are emergencies in the lives of prophets, famine epochs in the course of God's providence, when they who would administer wisely must execute in faith. Too often, at such times, as Doctor A. J. Gordon said so finely in that remarkable paper, in the October number of *The Missionary Review of the World*, entitled "The Faith Element in Missions," too often in times of emergency "Prudence sits over against the treasury watching the expenditures to see that Faith does not overdraw her account." More and more, therefore, we must keep in mind that the matter of money for missions is matter of faith.

Funds are already in the hands of those who are God's appointed stewards sufficient to send every missionary who ought to go, and evangelize every people as yet unreachd by the gospel. Why, then, does not money flow in a steady stream into the treasury of the Lord, until there is enough and to spare? There is only one answer: God's people are weak in faith. They have not yet risen to that height of daring confidence in God to which this Phœnician proselyte attained, under and less luminous dispensation of God's truth and love. We, who have seen the glory of God in the face of Jesus Christ, are actually behind many to whom that sight was never given in the confidence of our faith, in our consecration, in our spirituality. We prefer ourselves as creditors of our accounting with God. We must take care of "number one," whether God's prophet is cared for or not. When we are not wholly selfish in our administration of our substance, we are timid, calculating, overshrewd. The lesson taught us by the Zareptan widow is the lesson of a wise daring in the surrender of what, unless God were, and were true, it would be the rankest folly to give.

The money question is, after all, a spiritual question so far as missions are concerned. The question of finance, also, is a question of the Holy Ghost. Given Pentecostal blessing, and Pentecostal consecration of property will follow. No one but the Holy Spirit can overcome the natural and ingrained avarice of some of the members of our churches. No one but the Holy Spirit can incite souls to that degree of faith which will lead them to set at defiance the dictates of selfishness, the maxims of worldly policy, the suggestions of over-cautious prudence. If we are to dare for Jesus as He deserves, in the surrender of our substance, our minds must be illumined, our hearts inflamed, our wills impelled by the unselfish Spirit, part of whose glory as a divine Person is, that He prefers the Son to Himself in His administration of His own powers, in the manifestation of His own life.

What, finally, of the issue to which this widow's testing came? The sacrifice made was abundantly rewarded. As Bishop Hall says, once more:—

"Happy was it for this widow that she did not shut her hand to this man of God; that she was so niggard of her last handful. Never corn or oil did so increase in growing, as here in consuming. This barrel, this cruse of hers, had no bottom. The barrel of meal wasted not, the cruse of oil failed not. Behold! not getting, not saving, is the way to abundance, but giving. The mercy of our God crowns our beneficence with the blessing of store. Who can fear want by a merciful liberality when he sees the Zareptan had furnished if she had not given, and by giving abounded?"

Here, then, is our third lesson: God rewards the faith of His prophets and their supporters by gifts which enlarge still further the disposition towards its exercise. "There is that scattereth

and yet increaseth." "Give, and it shall be given unto you: good measure, pressed down, shaken together, running over." God delights to meet faith with supernatural response, to bestow upon it ultra-natural reward. She who gave a cake when she was about to starve, and preferred God's prophet to herself and her son, found that God would not leave her without a witness of His power and love in another and even darker extremity. She who pinched herself and her son for the kingdom of God, received her son back again from the dead, at the prophet's hand.

Still there is reason to expect the fulfillment of Malachi's prophecy: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." So that the converse of what was before said is true. The way to secure a new Pentecost is to enlarge our gifts. Those of us who are in any degree partakers of the Spirit of Power, must put God to the proof for a wider, a larger blessing. If we expect Him to grant us, for the sake of the church yet unconsecrated and the world unsaved, some new and surprising access of spiritual power, we must make to Him some demonstration of our faith, daring in its heroism, splendid in its measure, uncalculating in its generous denial of self. Are we ready to do it? Shall the centennial of modern missions furnish the occasion?

THE CONTRAST.

A STORY FOR WOMEN.

NO CONTRASTS are more striking than those which describe the condition of women in the heathen and in Christian countries.

The *Religious Herald* thus speaks of women in China, India and Japan: "They carry coal in baskets for the supply of steamboats lying in the harbor; they carry baggage and heavy loads of merchandise on their heads; they gather offal and remove sewerage from the open streets of great cities; they creep in mud and water six inches deep, pulling up the weeds between rows of rice in the paddy fields, and breathing the odors of sewerage with which the gram is watered from the town. They even carry strong men in chairs supported by bamboo poles resting on their shoulders. They climb, panting for breath, under such burdens, up the steep sides of mountains and receive a small string of copper cash for the hard service."

The condition of women among some of our still savage Indian tribes is no better. There she is counted, and called "a dog," she is a beast of burden: she must build, plant, she must walk carrying a load of blankets while her lord and master proudly rides his pony, she may not sit at his table, although required to prepare the meal, but she must take the remnants with the dogs when he has finished.

Christian woman, "who maketh thee to differ" from these? And what art thou doing to give others that Gospel which has done so much for thee.

THE MOTHER AT HOME.

STORY BY PANSY.

CHAPTER II.

DEVELOPMENT.

THE days went on, and Mrs. Prescott thought and read and prayed over the cause of missions — Home Missions, Foreign Missions — whatever came within the scope of the word arrested her attention. Do you know the first marked result? She began to have an absorbing interest in the subject: what was begun as a *duty*, with a view to the development of her children, grew into an enthusiasm. When she prayed it seemed to her almost impossible to get away from missions. Her heart began to go out to the missionary mothers, trying amid many disadvantages and discouragements to guide their own children, she incorporated them into her prayers as she had not done before. In the course of her day of work, for her work was the doing of plain sewing — many ladies, she came in contact frequently with Christian mothers. "Out of the abundance of the heart the mouth speaketh." Full of her object, she one day asked Mrs. Mason Brooks, a wealthy and fashionable Christian mother.

"Mrs. Brooks, how do you interest your girls in missions?"

Springing itself right into the midst of conversations as to whether she would have her new French cambric ruffled and puffed, or made with ribbon bands and Hamburg, Mrs. Mason Brooks was so much amazed as though she had been asked, "How do you interest your girls in tracing the constellations of the heavens?"

"Why," she made answer, in an embarrassed and hesitating tone, "I have them give *money* of course."

This was an idea. This giving *money* to the cause of missions was something that had not occurred to Mrs. Prescott before, by reason of the fact that she certainly had very little to give. But Mrs. Mason Brooks, it seems, had thought somewhat of that phase of the matter, and therefore contributed her mite to Mrs. Prescott's education. Though, be it known to you, that by reason of the earnest and earnestly put question, Mrs. Brooks gave more thought to the subject during the next half hour than she had ever given before. She really was a woman who had ideas above cambric dresses and ruffles.

Mrs. Prescott, after her patron had gone, pondered. What was there she could do to rouse in her children a desire to earn and then to consecrate money for the cause of missions? She went to her knees for help; she was learning more and more to go thither for inspiration not only, but for balance. Then she opened her worn little Bible — opened it at random, so she said, and she did not mean to speak irreverently — to this verse:

"Go ye into all the world and preach the Gospel to every creature." It startled her with the newness of its application. Why was it so new? "Children, obey your parents." Yes, she had been wont to turn to that verse for authority; she had used it in the training of her children, and recognized its helpfulness. " whatsoever ye would that men should do to you, do ye even so to them." Oh, yes, she had applied the golden rule, her children knew, and in a measure professed to live by it. "Bear ye one another's burdens, and so fulfil the law of Christ." It was only last week she had reminded Robert of that, when he demurred at something that must needs be done by him because of Nettie's forgetfulness. The question was, why had not this direct, plain command of the Lord Jesus ever pressed itself upon her as addressed to herself and her children? How could they obey it? They certainly could not go into *all* the world. No, but into their corner of it. Nay, they could reach remote corners of it by those pennies which she was anxious to have earned. Why was not this an incentive? Had she not tried to bring up her children in such a manner that her quiet "Mother wishes it" would be to them a potent reason for any line of action? Then could she not hope to make them feel that when she said "Christ wishes it" that was reason enough? She determined to make a trial of it.

"But, mother," said Robert, "we haven't got any pennies. Slate pencils, shoe buttons, and pens, and ink, and oh, I don't know what not, take every cent of money I can get, besides some that I would like to get and can't."

"But, my boy," said the mother, "there is the command. Don't you want to obey it? Is there no way that we four, putting our heads together, can contrive for earning a little money that shall go out into some part of the world and preach the Gospel for us?"

The proposition, put in that manner, sounded inviting, and the four heads were put together many a time after that, and plans were talked over and abandoned, and others brought up, until the sister and the two brothers found their interest rising and rising, and before the spring opened, in that home each had his or her well laid scheme whereby certain pennies were to be earned and consecrated.

Now the interest was fairly developed — how to foster it was the question. After mature deliberation, Mrs. Prescott again resorted to her pastor for help. First, she told him, with enthusiasm, how thankful she was for those books, and how interested her children had been in them, and the pastor listened with puzzled wonder. It had not occurred to him to try to interest his children in those books; he had called them too advanced for young people. Then Mrs. Prescott wondered if there could not be a way by which the children

could know just where their mites went, and what they accomplished. She felt sure it would awaken a deeper interest in the cause. Why, yes, the pastor said, some Sabbath schools took care of a girl or boy, clothed, civilized, educated him, prepared him to become a missionary, all with their money. Mrs. Prescott's eyes glowed! Here was a new idea! Just the thing! How she would tell Nettie and Robert and little Harry about the native boy whom they were to help to become a missionary? As they talked, the good pastor became intensely interested in his own scheme, and resolved to work it up without delay.

"I'll preach a sermon about it," he said. "I have felt this long time that our church ought to be doing more for missions. I'll take for my text, 'Go ye into all the world, and preach the gospel to every creature.' Here was an item for the children! The very text which had been taken as their motto, and now a sermon to be preached from it. Thenceforth in the Prescott household they called that text their text, and that sermon which was to be *their* sermon, and they talked it over and wondered what the minister would say, and whether he would tell them anything new about Burmah, "where mother's missionary went, you know."

Nettie talked this thing over with her school-mates, and Robert referred to it in the grammar class, assuring the boys that Dr. Payson was going to preach a sermon for *them*. So, when the eventful morning came, and the looked for text was announced, there was such a winking among the boys and girls, and such a coughing and "humming" to arrest attention, that the good pastor, not quite understanding it, was almost in danger of being embarrassed. But he had worked hard over that sermon. Besides, Mrs. Prescott did not remember that she had ever prayed so much about any one thing in her life as she had for the success of that day's work. Was it either of these reasons or both combined, that set the people to saying, as they came out from church, "I declare, I never knew so much about missions in my life as I do from listening to that sermon?" Or, "Really, we must wake up and give more attention to this matter. That was the best missionary sermon I ever heard!"

As for the Prescotts, their eyes had sparkled and their cheeks had glowed during the entire service. Even little Harry sat still and looked steadily at the minister. And Robert, passing down the church aisle, had called to his bosom friend, Charlie Parker.

"Say, Charlie, what shall we name our Chinaman, or Bradumm, or whatever he is? You know the folks that support him give him an English name."

Steadily the thought of missions grew and grew in that mother's heart. "Go ye into all the world." It sounded sweetly to her as she sewed her ruffles and hummed her hymn.

"From Greenland's icy mountains,
From India's coral strand."

New meaning had those grand old words taken. Her pennies and her prayers were helping to roll on the mighty ocean.

But one day there came to her a thought which had in it a thrust like a sword. "Go ye," said the Lord Jesus. Not alone by your money and your praying and your talking. There must be individual effort. Somebody must go. Do you see where the pang came? Her Robert, her Harry, nay, perhaps even her Nettie. Who knew? Perhaps the Lord would call them into his actual field of foreign labor. *Could* she give them up to that? Could she develop and foster the very seed that might spring up years hence into such fruit as that? Over this solemn thought there were tears and there were prayers. And it required time before that widowed mother, clinging to her idols, could look the Lord Jesus in the face and say, steadily, "I will prepare the soil and plant the seed, and watch against the weeds, and guard the springing blossoms, and wait for the fruit, and if you mean that one of my own darlings shall hear the word 'go' in his or her heart, I will say, 'They are the Lord's.'"

Absolute consecration of her children to the Master. Absolute self-surrender. This is where the missionary spirit brought *this* mother. Was it an easy step do you think? It is to look at in another. But when the boy or girl is yours or mine, and when we fairly feel the breadth and depth of the ocean that is to roll in between us, and when we see the future hour when death comes to claim us for his victim, and the friends gather around us for good bye, and one dear face not there, away off in heathen lands, surrounded by heathen faces and heathen dangers, possibly, we shrink and falter. In Mrs. Prescott's case it was a time of heart searching and of prayer. But she turned from it serene and smiling. And, so wonderfully tender is the Master over our poor little crosses, hers blossomed out into beauty.

RESIGNED NAT WESTER

WHERE TO LOOK FOR WORK.

"I SEEKING a sphere of usefulness, do not look too far away. Closer inspection may discover your field of labor just where you are. God's providence determines your lot, and generally purposes work for you in your immediate surroundings. It is hard for the ambitious and future scanning to realize this. They want some opening in a distant clime, or in "the good time coming." They are so concerned about the destiny awaiting them, and so expectant of a certain order of opportunity, that they overlook the work and place of activity near at hand. Too often the agency for their development, and the season for their best exertions, and the place of their life work are lost through neglect of their present environments." *Phil Press*.

Work Abroad.

EXTRACTS FROM LETTERS TO MISS BUCHAN.

MISS STOVEL writes from Akidu, Nov. 11. "It is good to know that others are preparing for the work here and some day we may hope to welcome a trio. You cannot send too many and need entertain no fears on that score." Then, speaking of the needs of the fields, she adds, "I advocate two young ladies in one place. The Lord sent his disciples out two by two, and why should not we? Mention of the hot season reminds me that it was said to be the hottest India has known for twenty years, and I am sorry to say that it went harder with me than I expected, and I am not quite myself. I am not sick and have not an ache or a pain but am tired, Oh, so tired. At first I treated it as a lazy fit and started out on a tour with plans for a good solid two months of touring, but before a week was over I was forced to the conclusion that for a while at least, I must be content to work in and around Akidu. With twenty villages within six miles of the station I had plenty to do, and I had quiet moments too, while on our tour there is never a quiet moment, morning, noon and night, it is talk, talk, talk, till our throats are in danger of giving out."

"Of late I have been giving a good deal of time to the Christians, had a daily evening Bible class in one village for more than a week. I was delighted to watch the increasing interest in the Word. The Christians of a village a mile further on attended several evenings and made the request that we give them a week too. Out of these Bible classes two weekly prayer meetings have grown—one in each village. These I hope to send quite often."

"Last Sunday a young woman was baptized. 'Be- hold I stand at the door and knock, etc.' had been the message to her heart in one of the evening Bible classes mentioned above. She is bright and *knows* Him in whom she believes, and bids fair to be a valuable missionary in her own village, in her own way she cannot read. On Sunday she brought to church with her three women of a lower caste, and introducing them to me, said, 'May not these believe too? Is there salvation for them also?'"

"This same lower caste was brought to my notice in another village only the week before. It was at the close of the morning service, and I had mounted my horse and was coming away, when a woman with eager turned face said, 'Are you going without speaking these words of life to my people? Must they not hear too? Do you care only for these Christians?' The man was high in the heavens and I had a three mile ride before me and dared not stay longer, but promised to spend a day among her people soon. She is the only Christian among the people of that particular caste in that village. She had heard and believed, and been baptized in a village far away, and now while on a visit her relations was concerned for their spiritual welfare. Since coming here she has not once missed an opportunity to attend prayers Sunday or week day, and invariably brings from three to eight women with her. Yesterday I was in a village some four miles away, all day, visited from house to house, spent a couple of hours in the school and had a woman's meeting at which every Christian woman was present as well as a few heathen—thirty-nine in all. The evening was spent with the Christians in prayer meeting, after

which we came home in the moonlight—Annamma was with me."

Then follows an account of the work of each of the four Bible women on the Akidu field. Miss Stovel adds, "The women are becoming familiar with the Bible stories and its truths, and you know heart knowledge follows head knowledge. How can they believe in Him of whom they have not heard? A year ago we could scarcely get a hearing in many of the houses where we are now well-liked."

"And so the work moves on, but as some one has said, 'We are just touching the very edge of the fringe and that with but the tips of our fingers, and the garment is broad and wide and embroidered with many pearls. How, when are we to grasp it in our hands and rejoice in its beauty?'"

"Oh pray for me that I may be filled with the Spirit. As I grow in experience in the land, the more I am convinced of the need of God's Spirit working in me and through me. There are so many influences to dampen one's spiritual zeal and drag one down that a missionary it seems to me should be endowed with a double portion of the Master's spirit. Pray especially that Christ may be in me, by His spirit, a living power."

"When this reaches you it will be in order to wish you all the compliments of the season. May you have a truly merry Xmas tide. I am planning to spend Xmas here at home, and go to Canada for the week of prayer. I have not been off the field since last January and I am positively hungry for an English sermon and will attend the English meetings during the week of prayer, after which we go to conference. So you see I have quite a feast of good things to look forward to."

"I am planning, too, to get away for the coming hot season, for my first holiday and rest and change. Have not yet decided, but am thinking of Darjiling, so is Miss Rogers and Miss Baskerville, and Miss Hatch may join the party. You can guess what a jolly time we four could have together. I already have visions of home fruits and flowers and snow-capped mountains."

"As I write a man and two women stand on the verandah, they have come for medicine for their boy, who, they say will not stay at home, is in fact a regular scape-grace running away and when brought back runs away again, and they want *medicine to make him stay at home* and are loath to believe that I have none of that sort."

"One day Annamma and I were having a nice time in a village when an old Brahmin who told them that we would sprinkle some medicine or scatter some powder that would *compel* them to be Christians, and at once the women fled and the doors all down the street were closed against us."

NOTE: Letters of more recent date tell how, after a rest at Samulotta, Miss Stovel was able to return to Akidu, and is again hard at work.

MISS HATCH writes Dec. 15th: "I hope indeed that you may be sending recruits out during the coming year. It seems to me there are many places to be filled by them."

"There is a great deal of sickness among the natives this year. The wind is poisonous, they say. Our monsoon failed us and it looks as if famine were approaching. I am trembling for these poor people and feel as if I must save all my pence for the hard time coming for them."

FROM MISS ROGERS, JAN., 16TH.

"I am beginning to feel quite at home in Tunj and am enjoying the work. This week has been, as regards our work, a rather peculiar one. It has had four feast days and when there is a feast on it is not much use to go to the houses; but I went to my school across the river in a caste village on Tuesday morning and found the dearest lot of children I have ever seen in India. A part of the performance is to bathe the children in warm water; so they were clean and all tinted with saffron, and they behaved better than they ever had before.

"On Wednesday I went on horseback to the village where Abel preaches. I was on my way before sunrise and we reached the village in time to tell the story in four different places before my 11 o'clock breakfast. "I was ready to go with the Bible women at 2 o'clock to another village, and such crowds as came there. There were a lot of men, but I never count them and I tell them they must stand back and let the women hear. On the way home we stopped at another village and had a good hearing. The moon was shining when I reached home, and I was tired enough to sleep soundly that night. On the 4th day of the feast the women put on their best clothes and jewels and wander round, so we have been having an 'At Home' for two days. Such crowds of women, they seemed to come in families and the size of some of them has been surprising. I have had the Bible women singing and preaching to them and I have shown pictures. I have a number of colored ones that they have at home in S. Schools, and talked to them till we were all tired. This is Saturday and as the feast was supposed to end yesterday I did not suppose they would come to day, but we have just had a visit from 20, so I expect they will be coming all the afternoon. In the two days nearly 500 women or more must have visited us. At one time there was such a crowd on my verandah that I counted them as one of the Bible women was speaking and there were 150.

FROM MR CRAB, JAN., 20TH.

"Our medical lady is needed now more than ever, for in our people come now than a year ago. I have had several cases lately that I could do nothing for. It sometimes seems as if a missionary ought to know *everything* when he lives in a place like Akidi."

FROM MISS BASKERVILLE, JAN., 30TH.

"The Bmih conference is just over, those who attended it were richly blessed. I did not go, though I should have liked to. As I am going away in a few weeks now, I thought I had better stay with my girls. Late last year I was so encouraged in the work; you know there are more *discouragements* than *encouragements* in this work, looking at it from a human standpoint. How many times I have felt my weakness and insufficiency and gone to my knees to confess failures and blunders; how many times I have felt that unless God Himself took hold of these girls, I could do nothing. After a weary struggle of two long years it was such a joy to know that the power of the Spirit was beginning to be felt among them. Veeramma told me one morning of how they had called a meeting entirely of their own accord and had exhorted each other to try to do right, to be faithful in their work, to be obedient and to give as little trouble as possible. Then the proof that this movement came from the right course, was that they knelt then and there and prayed for the strength from above. They have not been by any means perfect

since then; but it is an unspeakable comfort to know that they have the 'good mind,' as the native people say."

On Sunday afternoon in the malapilly a poor mother was wailing over the death of her baby. When I went over there to Sunday School the children told me that the child had died. They were then making ready to take the little body away and while the verses were being taught we could see the people gathering about the house and finally a little group moved away carrying the corpse. The mother's cries were heart-rending. As soon as I could I went to her and tried to comfort her. She knows me well; nearly every Sunday she comes and stands for a while near the spot where the children are sitting on mats spread under the trees, for our Sunday School is in the open air you know. The little form that she usually carried in her arms is gone from her forever; how very, very sad a death in this country is. All is so dark. When she saw me coming she called, "Oh, Miss Amma." Miss Amma my little boy is gone. Her pretty face was worn and haggard, her hair and dress all disordered and the tears rolled down her cheeks as I took her in my arms and told her of the loving Father in heaven who loved her and loved her babe. I told her that her child was too young to know evil and that the good Father had taken him to Himself to live in heaven, in peace and joy and where so kness and pain and death never come. Her cries and moans gradually quieted as I told her this over and over again, then I kissed her and left her. May the Lord lead her to Himself, the source of all true comfort; she is so quiet and pretty, quite a superior little thing and intelligent, too. The country is full of this hopeless grief, for there is no hope for the dead in a land of idolatry like this. Such a scene as I witnessed last Sunday afternoon would stir the hardest heart to pity. Oh, when will the country be filled with the love of Christ?"

SAMULCOTTA SEMINARY.

SICKNESS. Not a cheering item that, with which to begin my letter, yet it is quite an important one with us, for during the last five or six weeks, sickness among the students has prevailed to such an extent that as many as twenty in a single day have been absent from the classes. We have during the last four years tried every possible change, improvement and device, but with little apparent effect, for as regularly as the year returns, does the fever pay us its annual visit. Our bad time is during the rains and the cool season. The rains are invariably accompanied with fever, while the winds that prevail during the cool season seem to be feverish, sweeping down as they do from the mountains, and wake up an almost unquenchable fire in the native system. Happily, however, few cases prove fatal, and we generally succeed in doctoring our patients back to health, though in some cases this is accomplished only after the fever has run its course, and after the lapse of days during which the wasted strength has been slowly regained.

KARRE LABAN. This year we have seen for the first time one of our boys die. Others have died at their homes and their names are recorded in past numbers of the LINK, but since the reopening of the Seminary in 1888, no one has died while in the school except K. Laban. He had been very ill with fever, so ill that the fever had scarcely abated when dysentery set in. This last disease is a fearful one and does its work terribly

ack and sure. We sat in his house watching him as he doled out the medicine, and thought him but pass-
all. But the next morning we were startled and our
sank within us as we noted the colorless face
sunk eyes of the patient. We did all that we
do, but by the next day he was rapidly sinking.
at half past eight in the evening we saw him
the his last. We closed his eyes, prepared him for
and the next morning conveyed him to his last
place there to await the resurrection morn. He
is one of our best boys and we miss him sadly. He
his work well and never gave us occasion to reprove
for anything.

A few days before Laban died we dismissed two boys
their homes, and one, a boy to be trusted and loved
as all. Some of you may know that we have dedicated
new students' houses, and when we dedicated them
prayed that those who occupied them might be
free from evil. Our hearts have been made sadder
in we can tell by students yielding to temptation and
and we had been praying so earnestly and con-
only that this year might pass unmarred. But alas,
soon two boys occupying the new house fell into sin,
evid the year, and brought disgrace upon the school.
each confessed the sin, and one, we believe, most bit-
terly repented. But there was only one way open to us,
releasing them from the Seminary.

PEER. There, we have written so much, and it will
be mournful no doubt. But there is a large bright
side, for though some of the students do disappoint us,
majority of them are earnest and true and do faithful
work. We believe in them most thoroughly and ex-
pect much from them. Nearly all of our best men are
at the Seminary—men like P. Samuel, of Vuvuru,
Samu, pastor of the Akidu church; Satyanam,
teacher of the Akidu Girls Boarding School,
Sipulu, in the Cocanada field; Jagannakulu, in the
Seminary; T. Cornelius and Je. Pal Dos, at Luma,
and Subbarayudu, of Chicacole. Thus there is
nothing to be very much to encourage; and we joy and re-
joice in the students that are doing so well. Yet, we
cannot refrain from dropping a tear over those that
have fallen, and a still more bitter one over those that went
from the way. Remember us in our work.

J. R. S.

Calcutta, Feb. 16, 1892.

Work at Home.

BUREAU OF MISSIONARY INFORMATION

CIRCULATING LIBRARY.

Figoda Shadows; Everyday life in India; The
of Missions; Children of China; Children of all
nations; Children's for Children, bound, for 1886 to
1891.

NOTE. All the books belonging to the Circulating
Library have been received at the Bureau with the ex-
ception of "Around the World," and "Day Dawn in
Dark Places." Will be grateful for any information re-
garding them. Band leaders will find the last four
books very useful. MISS I. STARK, 64 Bloor St.
West, Toronto.

NEW CIRCLES.

RODNEY. The W. M. Circle in this place has been
held for nearly two years. A few of us met in the

church on Feb. 2nd and organized a Home and Foreign
Mission Circle with 8 members. The prospects for the
future are encouraging. Officers: President, Mrs. Peet,
Vice President, Mrs. H. Hillman, Secretary, Miss
Bella Gray, Treasurer, Miss Morrison, Collector Mrs.
K. Johnstone.

A. N. PEER.

BELLEVILLE. A very profitable meeting was held
under the auspices of the Mission Circle, May 3rd, in
celebration of the Carey centennial.

The President, Mrs. Tracy, gave an opening address
full of helpful suggestions. Papers were read by Mrs.
Lewis of the Methodist Church and Mrs. Cannington,
Baptist, on Women's work for woman, as carried on by
each denomination. Mrs. J. Bigger read an article on
medical missions—other items of interest made up a
very complete programme. The offerings amounted
to \$88.75.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

COLLECTS FROM THE 15th TO MAR. 17, 1892, INCLUSIVE.

Burgessville M. C., \$6; Toronto, Dovercourt Road
M. C., \$10.50; A. Iner M. C., \$12; Weymouth M. B. for
Knoxington Sancom, \$4.25; Port Hope M. C. Thank
offering, \$25; Ingersoll M. C., \$9.35; Stayer M. C.,
\$1.00; Stayer M. B., \$8; Maple Grove M. B., \$8;
Guelph First Church M. B. for Ketaia Lydia, \$9;
Peterborough M. C., \$17.25; Avoca M. C., \$2; Col-
chester M. C., \$3.95; Colchester M. B., \$1.75; Clare-
mont M. B. for St. Leigh, \$19; Cobourg M. C., \$4.80;
Meaford M. C., \$2; Eastwell M. C., \$3.70; Sarina Tp.
M. C., \$6; Toronto, Moulton College M. C., \$5;
Woodstock First Church M. C., \$28; Gilmour
Memorial Church M. C., \$13; Owen Sound M. C., \$6;
Denfield M. C., \$6.50; St. George M. C., \$8; Orange-
ville M. C., \$1; Peterborough M. B., \$3.15; Boston M.
B. for A. Esults, \$24; \$10 of the is a life membership
fee for Bands for Mrs. J. C. Barber, Westover M. B.,
\$2; Hillsburgh M. C., \$5.65; \$1 to is commission from
the "Baptist" Malahide and Bayham M. C., \$5.25;
Wolverton M. C., \$3.80; Port Hope M. C., \$32; "A
Friend" towards sending a medical lady to India, per
Mrs. Booker, \$1; St. Mark's M. C., \$3.05; Windsor
M. C., \$10; Stirling M. C., \$2.65; Beaverville M. C.,
\$8; Mrs. Sarah E. Loss, Blytheswood M. C., \$1; First
Lobo M. C., \$5; Schomberg M. B. for Saade Praksam,
\$11; "Two in Toronto who love India" for Todlat
Yohann, \$6.25; Toronto, Parliament St. M. C., \$9.15;
Toronto, Bloor St. M. C., \$53.10, (of this \$4.50 is com-
mission from the "Baptist"; Uxbridge M. C., \$3;
Atwood M. C., \$4.65; Etobicoke M. C., \$4; Lansay
M. C., \$8; Toronto, Ossington Ave. M. C., proceeds of
a lecture by Mr. E. O. White, \$2; Boston M. C., \$26;
of this \$17.80 was raised by special efforts, partly com-
mission on the "Baptist," and is to be used towards a
life membership fee; Malahide Jubilee M. C., \$6;
Peterborough, Murray St. Y. P. S. C. E., \$5; The
Misses Lizzie and Jennie Kennedy, Winnipeg, per Mrs.
Clarke, Treas. for Path Varamma, China, \$25; Wing-
ham M. C., \$5.16; Wingham M. B., \$1.80; Sarina M.
B. for Devarapilli Reuben, \$7. Total, \$499.29.

VIOLET ELLIOT, Treas.

109 Pembroke Street, Toronto.

W. B. M. U.

EDITED BY MISS A. E. JOHNSTONE.

MOTTO FOR THE YEAR. "*Be not weary in well doing, for in due season ye shall reap if ye faint not.*"

PRAYER TOPIC FOR APRIL. For our Home Mission fields and workers that the kingdom of our Lord may be advanced in each department, and hearts and purses opened as never before.

The question has been asked, "Can you not send us a responsive reading for our monthly Aid meeting?" So we venture the following and hope some of our sisters will be induced to send us one for May.

RESPONSIVE READING FOR APRIL.

LEADER. Lord, what wilt Thou have me do?

MEMBERS. Go ye into all the world, and preach the Gospel to every creature.

LEADER. What, human, what of the night?

MEMBERS. The day of the Lord is near upon all the heathen.

LEADER. Gird up the loins of your mind for thus saith the Lord, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God."

MEMBERS. Break forth into joy, sing together. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

LEADER. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes.

MEMBERS. Sing O ye heavens, for the Lord hath done it. Shout ye lower parts of the earth; break forth into singing ye mountains and forests, and every tree therein, for the Lord hath redeemed Jacob, and glorified Himself in Israel.

LOOK UPON THE FIELDS.

MISS SPOONERBEE POWAR, an Indian Christian lady of Bombay, has come to England to protest against the continuance of the British opium traffic in India and China. This drug is given to children only three or four days old and hundreds of thousands of children are annually poisoned by it.

Mothers' Christian mothers? Do you know that our own British Government licenses these opium dens, licenses this poison? Pray, ye who are mothers, pray, and your prayers shall enter into the ears of the Lord of Sabaoth.

BISHOP INCHER pleads for forty men for Uganda, and says that in asking for these he pleads for 20,000,000 people.

It is said that the 25,000 native Christians of China gave \$44,000 last year for the spread of the Gospel in their own land. Lo, mighty grows the word of the Lord.

IS A letter received from Mrs. Howard Barss last week, dated Chacole, Feb. 3rd, she speaks of herself and Mr. Barss as both well, and hard at work on the study of the language. They long to "tell the story" to those who need it so, and ask for our prayers that they may acquire it soon. At the late conference held at Bimbi, it was decided that Mr. and Mrs. Barss should settle in Pakonda as soon as a suitable place was secured for them to live in. Mrs. Barss is afraid the

Board will hardly be able to build two mission houses this year.

Members of our Aid Societies, can we not do this? Six thousand dollars is needed for these buildings. The Cor. Sec'y of the W.F.M. work in the States asks it among the sisters there they have not some who could give \$100 each, some who could give \$50, some who could give \$5 or \$10. Are there not some among us, dear sisters, to whom these questions come home?

"*Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.*"

In providing a home for our missionaries we are providing one for Christ.

Dear Link. It has been long since you and I had a chat, but silence is not always a proof that interest and affection are things of the past. You have not shown yourself to me in your pretty dress, for either February or March. When we are once more settled in our Indian home, you will probably be properly itself in the matter of regularity, but now it is difficult to make safely the distance from Toronto to the "M & L" office, St. John.

Lately we have been visiting the churches and societies in the counties of Queen's and King's. In ourselves we found the warmest hospitality for the work which we represented, which is so immeasurably more worthy than we, a good deal of interest, considering the amount of the information which is possessed by the body of the people.

Perhaps it is time that something definite should be done in a much broader scale towards securing a healthy mission literature and circulating it among the people. In too many instances neither the "M & L" nor the LINK is taken, and what indentments can be brought to bear upon church member that will result in a change? How would it do for the sisters at Aid meetings to discuss and pray over this little problem. Then for different ladies to volunteer to canvass their particular sections in favor of one or both of these papers. We found some grand women in these counties, who walk and work to sustain these societies. Their unflinching devotion helped me, and I believe it they undertook to get men and women to take these papers they would succeed. So often the question is asked, how shall we make one meeting interesting? Is it not an interesting thing to grapple with and supply a practical need? And why should not these daughters of the King cause an increase in enlightenment, consequently more love for, and interest in the extension of His Kingdom?

The societies generally were in a healthy condition, and may God's richest blessing rest and abide forever on the workers. In one case we found an old lady, between sixty and seventy, who supports herself by working wherever she can find something to do. She has been a member of the Society since its organization, and sometime ago made her little granddaughter a member also. She lived so far from the place of meeting, that she started the day before and walked all the way, fearing that a storm might prevent her being on hand the next evening. She is poor, yet she can afford money for two. She is old, yet she can give time and strength, and make what can justly be called an effort. She is all unconscious of the lessons some of us might learn from her; but nothing will escape the eye of the Allwise Rewarder who knows so perfectly how to measure things.

A society was organized at Belyea's Cove, another at

Thornton, and a Band at 2nd Springfield. Could I get them, I would send some LINKS to these.

We distributed tracts, sold maps of our mission field, and some of Mr. Stillwell's books, and we feel assured that the dear people will not forget the work God has given them in India. We returned to the city weary in mind and body, and being rested and refreshed in a beautiful Christian home, the memory of it will last as long as we live. We look into each other's faces in the Father's house, and beyond. In our wandering we meet various incidents. Here is one. A certain father and mother, not especially interested in mite boxes, took one home, as was not to be in the way of others. Then their little boy, four years old, whom we will call King Harold, wanted one of his own, but papa said one would do for all. One day, when all the family were visiting at a lady's house, the King said, "Will you give me a mite box?" "What for?" the lady said. "To put money in for wee 'tittle heathen," said the King. "I will if papa and mamma say so," said the lady. So when he was being wrapped in the evening for the cold home ride, the King said, "I'm glad I've got a mite box." Soon he wanted some money to put into it, but papa said, "You must earn it all." So day by day King Harold worked, and the cents grew in the mite box. Then other children wanted mite boxes, and the money that would have gone so readily at the happy Christmas time, shipped out of sight, by choice of the children through that queer little hole in the box cover. One day King Harold said, "Give me some work papa to do for a cent." But papa said, "Oh never mind, I have no black money to-day." The King called cents black money. Then he said, "Give some white work and pay me in white money." Some white work was given and the tiny silver bit started on its mission. By and by papa had to alter cents not stamps to mail a letter, so he said he could take three cents from the mite box. But King Harold's little ears were sharp, so he sprang up exclaiming, "Oh no, that's for wee 'tittle heathen." But papa said, "I will put it back again." "No, no," replied the King, "God will be angry." Further explanation did not quiet the heart of King Harold, for he cried out, "Oh papa, would you take money from Heaven, would you take money from Heaven, papa?" So the mite box was left untouched. And the children, ah the children, how many beautiful lessons they teach us. May the life of little King Harold long be spared, and may God give him the greatest of all privileges, that of preaching the Gospel to the heathen.

C. H. ARCHIBALD

St. John, March 7th, 1892

It may be of interest to the home workers of the Oregon field to hear from the W. M. A. S. of the Oak Bay Baptist church. The origin of this Society dates from the recent visit of the N. B. Provincial Secretary to Charlotte County, when we were organized with twelve members. We have had three meetings, which were all well attended, and the interest in the work grows deeper. Three have been added to our numbers since organization and there is a prospect of more coming us at our next meeting. This meeting of the sisters, to pray and work for the missionary cause, is of great benefit to us all, as we go from each meeting feeling a deeper interest in the work and to rejoice that we have been the means of helping to carry the Gospel message to the perishing heathen. Will the sister Societies remember us when they pray, that the efforts we put forth and the means we raise may be blessed by

Him who hath said, "He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

MRS. A. J. DOLAN, Sec'y.

Oak Bay, N. B., Jan. 14, 1892.

MRS. TREFRY, of Bridgewater, not Bridgetown as stated in *M. & F.*, writes to our Treasurer.

My Dear Mrs. Smith: Having noticed in *I think*, an October number of *M. & F.* your request to Labrador schools to take up new work for missions, I laid the matter before my class of young girls. They were delighted to do something. I looked about and found we could make quilts for the lumbermen, so on the following Saturday four or five girls came with their rolls of pieces and we sat to work. Now we have a quilt finished, for which we received \$4, which we enclose to you. So our mite for the great box of the W. M. A. S. for India, 'tis only a mite there, but to my class I trust it will be the beginning of a life work and interest in missions. Invest it in the Palconda building fund if you think best and send share cards. I would not like to say any certain sum, although I told the girls we should not be satisfied with less than \$1 apiece for the year. They seem inclined to go on, so they come again on Saturday to begin another quilt.

Yours in the Master's service

MRS. R. P. TREFRY

Bridgewater, N. S., Feb. 20, 1891

Dear Sister: With regard to our Society, our meetings have been regularly sustained, and a deep interest manifested. Out of our membership of fourteen in our immediate neighborhood we sometimes have as many as thirteen at our meetings, and our smallest number has been five. We regret that so few seem to take an interest in this great work. Our Pastor and wife are doing all they can to incite a more extensive interest among the people, and we hope to do good work in the near future. A parlor suitable was held a short time ago, and the sum of \$35 realized. The mite boxes are coming into use, and we feel sure they will be of great help to the small girls in our society, to whom we have given the name of Willing Workers. Our branch Society at Falkland Ridge are doing all they can to help on the work. As you will see by their report. Please accept our thanks for leaflets, etc., and believe me yours sincerely

E. O. SCHOFFELD

Springfield, Jan. 16, 1892

THE St. John, N. B. junior Mission Band of the Central Street Baptist church, known as the Cheerful Gleaners, was organized Jan. 23rd, 1891, with twenty-five members which has increased to twenty-eight, and the following officers were appointed: Pres., Mrs. Gates; Vice-Pres., Leta Oulton, Grace Sharp and Lulu Estey; Treas., Nettie Hatfield; Sec'y, Bessie Bostwick; Man. Com., Miss Richardson, Miss Estey, Miss Bowman, Josie Bostwick, Estelle Vaughan, Florrie McFarland. Meetings held every night during the year. In April we held a missionary concert, which was very successful and highly appreciated. The proceeds were \$25. During the year 1891 we have donated \$10 to the Northwest Missions, \$10 to the building at Palconda, and \$15 for Foreign Missions.

BESSIE B. BOSTWICK, Sec'y.

FROM AID SOCIETIES AND MISSION BANDS.

IN February our prayer topic was, "For Mission Bands and their leaders." This week comes the grand news, "Six of our Mission Band girls rose for prayer this evening." And again, "At our next Band day some of these girls proposed that we should have a prayer meeting, and one after another rose, until ten had told that the seeking Saviour, and the seeking sinner had met." Verily ours is a God that answereth prayer. How shall we show our gratitude?

TRURO has another life member.

THE "History of the Formation and Progress of the Woman's Missionary Aid Societies of the Maritime Provinces" written by Miss Cramp is now ready, and for sale at our Book Room, Halifax. Price, 15c per copy or two for 26c. Every member of our Aid Societies should have one.

TO AID SOCIETIES AND MISSION BANDS IN NOVA SCOTIA.

NOTICE.

SOON after our annual meeting in August, Mr and Mrs. Archibald will be returning to India. We must not lose this opportunity of sending a box which will gladden the hearts of the workers there. Parcels may be sent to the Book Room, Halifax, but in every case please notify me that you have sent such parcel. Also write the name of such station *distinctly* on outside. Money for freight may be sent to me.

Mrs. Churchill writes that cotton skirts of colored prints with the quoika or jacket of same will be very useful in the school. I will send the pattern of this jacket to any who wish it. Mrs. Churchill also says that she has often thought that prettily dressed dolls from home would be a grand incentive to regular attendance at school.

A. E. JOHNSTONE, PRO. Secy for N.S.

Dartmouth, N. S.

YOUNG PEOPLE'S DEPARTMENT

AR ADDRESS TO THE Y. P. UNION AT WALMER ROAD CHURCH, TORONTO.

THE Telugus will be my subject this evening. They inhabit a stretch of country on the eastern coast, running north from Madras about 400 miles, and numbering from sixteen to eighteen millions. I am sure we are all interested especially in these people—

1st. Because our churches are helping to support missionaries in that land, and the need is so great that every church should feel the necessity of supporting at the very least one missionary.

2nd. Because we, as a Young People's Baptist Union of Walmer Road, are looking forward to a time, not very far distant, when we will be able to send and support a missionary of our own in India. We say this in all humility and with our hearts filled with gratitude to God for what he has led us to do in the past. We earnestly hope and pray that many of our young people, not only in our church but in every church, will realize the need, and thoroughly consecrate themselves for the work.

But what is one missionary to one hundred and fifty thousand heathen? *on* person to feel the responsibility of telling the Gospel to *150,000 perishing souls*. For instance, on many of the great market or feast days the people pour into the towns from the surrounding country and consequently the population is almost

doubled. For miles the roads are lined with people a great living mass and what is of most concern, nearly all are unsaved. While many have not the remotest idea of what is meant by salvation. Will the missionary proclaim his message? Will he drop into the sea of life and make his presence known? He selects a spot, sings a hymn which soon attracts part of the moving mass. Where will the missionary begin? But he must not hesitate there are other attractions and the crowd will soon move on. He has but one story, that of the cross—how will these darkened minds appreciate it? Yet they must and just at this time—then lives, for if they pass on they may never hear the message again. And many do pass on and never hear it again. And many on the outer edge of the mass never hear it at all and go down to that awful death which is eternal.

Do we as Christians realize the great need of the people? Do we ever think of the commission Christ gave his disciples: "All power is given unto me: Heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you, and lo I am with you always, even unto the end of the world?" Are we straining every nerve to help forward the fulfillment of it? The disciples seem to have grasped the meaning and attempted to have the commission fulfilled with such grand results that we have never been able to equal, and if succeeding generations had been as faithful as these disciples were we would not at this late day know that two thirds of the whole world are without Christ and without hope. And so the commission is still unfulfilled and when we think of the dumb cry that goes up to God for eight of our mission fields in Telugu with a population of 3,000,000 heathen dwelling in nearly 6000 villages and towns and covering land to the extent of 9,222 square miles. This cry is not being heard only by the Telugus but from whole continents and territories. We owe them the Gospel, it is a debt that must be paid. All and each Christian must feel the responsibility that Christ's command lays on each one of us.

The love of Christ should have constrained us to go to respond to the cry of the perishing. But of saddest thought of all is that very few of us have an intention of fulfilling this commission. And shall we who are saved by the blood of Jesus Christ do all we can and consecrate all we have to His service? Let our prayer be continually *none of self and all of Thee*.

May we feel that an enthusiasm for the work of this is not enough. Let us pray more earnestly for the workers who are bearing to them the Word of Life. Pray until an intense yearning fills our souls, until we can give ourselves, our lives, for them. Do you remember the words of Christ in Matt 19: 29 "Every one that hath left houses, or brethren, or sisters, or father or mother or children, or lands, for my name's sake shall receive a hundredfold and shall inherit eternal life." May we not rest till every nation shall know the love of Jesus. A missionary relates a pathetic little story of an old woman who had died in one of the Zenans expressing a trust in Christ, "It is light now," she said, "and I am not afraid to die." The old woman had heard the Gospel story in time to believe.

Mrs. McLaurin tells us that the Telugu women possess their appreciation of the Gospel by the readiness with which they deny themselves in order to send it on to others. One other thought from Mrs McLaurin—yo-

would be touched to know how the Telugu converts love and pray for you. For what you have done and given for them they never cease to pour down all riches and blessings upon the heads of Canadian Baptists.

In the name of Him who made himself poor for our sakes, and who gave the command, we press this commission upon ever one here, from your pastor to the poorest and weakest member.

MILDRED S. JOHNSON, 340 Huron St.

BRAMPTON MISSION BAND.

THE following account of a special effort to interest the children of our Band in our own missionaries and their work may be helpful to some readers of the LINK who are engaged in this branch of mission work.

At a regular meeting it was requested that on next meeting day each member bring a lunch and be prepared to stay a little longer than usual.

When the day came and after a short programme these lunches were taken charge of by two of the large girls and arranged in a class room for passing around.

A list of the names of the missionaries, with their stations opposite, had been prepared and posted up in the Band room. Also a basket of cards had been prepared. Two cards, one bearing the name of a missionary, the other the name of his or her station, were tied together.

The number of persons present was ascertained. Then enough couples of cards were chosen to give each person one, cut apart, put in the basket and passed round.

The leader then from the list prepared called out the names of the stations and those holding cards bearing these names marched into the lunch room and were seated leaving an empty chair by each station for the missionary. The missionaries were then called and seated by their stations, after which the lunch was served.

Next a new roll was prepared in the following manner:

Missionary or Station	Member of Band
Rev. John Craig	Minnie Wilson
Miss Hatch	Ada Fry
Akodu	Jane Willis
Cocanada	Fred Evans
etc.	etc.

In calling the roll the name of missionary or station always called.

From time to time a certain number are appointed to sit out what they have learned of their missionary or station to read at the next meeting.

In connection with this a map exercise is very helpful. I may add that in addition to other good results, the LINK has become a necessity to two families represented in the Band.

The LINK and other helps have aided me in this plan.

MRS. R. R. Mc KAY.

MISSION LESSON NO. 4.

THE CENTENNIAL YEAR, AND WHY WE CELEBRATE IT.

LEADER: Why is this called the centennial year of missions?

ANS.: Because it is just 100 years since William Carey went to India.

LEADER: Had no missionaries gone before this?

ANS.: Some few had gone, but there had been no organized effort.

LEADER:—What has always preceded every great

missionary movement?

ANS.: The spirit of prayer. In 1874 a monthly concert of prayer for the spread of the Gospel was begun, and within eight years the first missionary society was formed.

LEADER: We have been told that we are celebrating the centennial of missions. Have we any other reason for doing so than the fact that Carey then left for India?

ANS.: Yes; gratitude is another reason. Gratitude to God for the work he has permitted his people to do. Where, 100 years ago, Carey was the only Protestant missionary, there are now more than 7,000, and the first convert has a following of fully two-thirds of a million.

LEADER: Why have Baptists a special interest in this year?

ANS.: Because God has honored them by making them in many instances pioneers in this work. The first to go from England in 1792 being William Carey; the first from America, Adoniram Judson; the first from Canada, Richard Burpee and his wife, and the first single lady missionary from North America was Miss Minnie de Wolf, now Mrs. J. Eaton.

LEADER: Can you tell us some of the ways in which we propose to show their gratitude?

ANS.: By holding public meetings that more interest may be awakened at home, and also that a deeper consecration may be experienced on the part of those already engaged in the work, and further by raising large sums of money to increase the work abroad.

LEADER: Can you tell us anything of our pioneer missionary, William Carey?

ANS.: He was born in England in 1761, was converted and baptized by Dr. Ryland in the River Nen on October 5, 1783, and was ordained in 1787.

2ND S.: On Oct. 2nd, 1792, the first Baptist Society for sending the Gospel to the heathen was formed at Kettering, England.

LEADER: Have we any incident of interest in connection with the meeting held when Carey offered to go?

ANS.: One who was there describes it: "We saw there was a gold mine in India as deep as the earth, but who will venture to explore it?" "I will go down," said Carey, "but remember that you must hold the ropes." We solemnly engaged him to do so, not while we live shall we desert him."

LEADER: Were there any difficulties in the way for Carey?

ANS.: Yes, and plenty. At first no one wanted missionaries to go. When Carey's father heard the news he said, "William, are you mad?" and at a meeting of preachers he was told he was "a miserable enthusiast." No English ship would take the party, and they had finally to sail in a Danish vessel.

2ND S.: Arriving in India they were at first not allowed to preach. For five months they were in abject poverty, and Carey was obliged to work in an Indigo Factory.

LEADER: How many years elapsed before one was converted?

ANS.: Seven years went by and in 1800 one, Krishna Pal, was brought to Christ and baptized by Mr. Carey in the river Ganges, December 28th.

LEADER: The Apostle John in the Revelation, speaking of the sainted dead says, "Their works do follow them." Was this fulfilled in any way in this first convert?

ANS.: We see in the fact that Krishna Pal, who

after twenty years of active service in the cause of Christ, died in 1822, left behind him a hymn, which having been translated into English, has, during all these years, been, perhaps, more than any other, used to glorify the name of Christ in comforting and encouraging His people. This hymn begins

"Oh! thou, my soul, forget not me

The Friend who all thy sorrows bore,

Let every idol be forgot,

But, Oh! my soul, forget Him not."

LEADER. To within the reach of how many people did Carey bring the written Word of God?

ANS. To over 300 millions of human beings to whom it had been unknown. He having translated it into no less than between 30 and 40 different languages.

LEADER. What other work was he enabled to do?

ANS. He made the first dictionary of Eastern languages.

2ND S. He established the first college in heathen lands.

3RD S. In the year 1800 he published the whole of the New Testament in Bengali.

4TH S. When the British Government found it necessary to establish a college for the instruction of their own officers in the languages and literature of India, Carey was the only man to be found able to fill the place.

5TH. Here was a sublime spectacle, the shoemaker training the Government classes of India in Sanscrit, Bengali and Marathi all day. Translating too, the sacred books; and then when the sun went down returning to the society of the lame, the halt, the maimed and even leprous, to preach in different tongues the old, old story of Jesus' love.

LEADER. Was Carey permitted to do still more?

ANS. He started the first newspaper in the East.

2ND S. His was the first clear and powerful voice which the British Government heeded in suppressing the cruelty of child murder, the burning of widows, and the living sacrifices to pigernaut.

LEADER. What are we told was the custom when Carey and his helpers had finished translating a volume?

ANS. They had a beautiful custom of placing the volume on the Communion Table and dedicating it to the service of Christ, thus offering intellect, heart and body, of which the volume was the product, a reasonable service.

LEADER. What was said of Carey by men?

ANS. That he was the instrument of diffusing more religious knowledge than any man since the reformation.

2ND S. That he was the most successful and honored missionary since the days of the Apostles.

LEADER. Give some idea of Carey's influence at home?

ANS. To his personal influence can be traced the formation of three great Missionary Societies. The London Missionary Society, representing different denominations; The Scottish Missionary Society, Presbyterian; and the Church Missionary Society, the Church of England.

2ND S. Individuals too, caught Carey's enthusiasm, and one, Robert Hall, sold all his possessions, and gave \$200,000 to the cause.

LEADER. How did God honor Carey on earth?

ANS. In 1804, when Carey had still 30 years of life before him, the Governor General of India declared that he esteemed the commendation of such a man, a greater honor than the applause of courts and parliaments. On this occasion Carey and a brilliant assembly of European officers and native scholars, welcomed

Lord Wellesley in a speech in Sanskrit, then almost an unknown tongue to Europeans.

LEADER. What effect did honor and praise have on Carey?

ANS. Carey, himself, seemed to be the only one ignorant of his greatness. During his last illness his humility was beautifully shown when he said to Dr. Duff, then a young man, as he was leaving "Mr. Duff you have been speaking about Dr. Carey, when I am gone say nothing about Dr. Carey, speak about Carey, Saviour."

LEADER. When did Carey die?

ANS. In 1834, in the 74th year of his age.

2ND S. When Carey was dying the Metropolitan Bishop of India, the highest official of the Church of England in India, knelt with bowed head by the pillow of this shoemaker missionary, and asked his blessing, feeling that no honor could equal the blessing of this man, whom God had ordained to be the greatest apostle of Modern Missions.

A. E. JOHNSTONE.

ADDRESSES.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

OF ONTARIO: Pres. Mrs. W. D. Baker, 356 Markham St. Toronto; Sec. Miss Buchanan, 165 Bloor St. East, Toronto; Treas. Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Hattie West, 51 Huntley St., Toronto.

OF QUEBEC PROVINCE: Pres. Mrs. T. J. Claxton, 213 Green Avenue, Montreal; Sec. Mrs. Bentley, Cor. Sec. Miss Nanette E. Green, 478 St. Urban Street, Montreal; Treas. Mrs. E. B. Smith, 37 City Councilors St., Montreal; Sec. of Mission Bands, Mrs. J. C. Radford, 15 Park Ave., Montreal.

LOWER PROVINCES: Pres. Mrs. J. W. Manning, 26 Robt. St. Halifax, N. S.; Treas. Mrs. Botsford Smith, Amherst, N. S.

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

SPECIAL.

TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to Mrs. Botsford Smith, Amherst, N. S.; and also, that the money should be sent quarterly, in order that all our obligations may be fully met.

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 at the Editor at once, giving full name and address and duplicate copies will be forwarded at once.

Send Remittances by Post Office Order, when possible, payable at YORKVILLE Post Office, or by registered letter.

Sample Copies will be furnished for distribution in canvassing for new subscribers.