



FEBRUARY, 1901.

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## Editorial.

### OUR PRAYER CYCLE.

With infinite pains our loved missionary, Miss Hatch, prepared the Prayer Cycle which has just been published by the Women's Foreign Missionary Society of Ontario. Her reasons for so doing are stated on its first page, as follows :

ONTARIO AND QUEBEC BAPTIST FOREIGN MISSIONS  
Founded 1874.

"For some time there has been a 'Prayer Union' connected with our Women's Society. Will not all the members of this Prayer Union, and all others who wish to remember missions every day, take again the promises of God, and every day plead them before the Throne, concerning our work in India and Bolivia ?

"The Cycle of Prayer has been suggested in order that all may unite in special daily petitions, month by month, and that by so uniting, we may draw down from on high, large and abundant blessings upon the work of His hands in these countries.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

"Whatsoever we ask we shall receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

"And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us.

"Call on me and I will answer thee and show thee great and mighty things which thou knowest not."

On enquiry as to the expense of publishing, it was found that it would cost so much that the Executive Committee of the Women's Board hesitated for several months as to their ability to publish it. It was finally brought before the Board at its annual meeting, and after careful consideration it was decided that as so much labor had been bestowed on its preparation, as its use would lead to more intelligent

prayer, and as the year 1901 would be the TWENTY-FIFTH ANNIVERSARY of the formation of the Women's Societies of ONTARIO and QUEBEC, to publish it at once. This has been done and the Prayer Cycle can be had from Mrs. C. W. King, 80 Amelia Street, or the Baptist Book Room, 9 Richmond Street West, Toronto; price 25 cents. The date, 1901, on the cover indicates, as before mentioned, the 25th anniversary of the formation of the Women's Societies of Ontario and Quebec.

We hope that not only the women of the Circles, but that every Baptist family in Ontario, Quebec, Manitoba and the great North-West will secure a Prayer Cycle, so that we all in this land may with our missionaries in India and Bolivia, "unite in special daily petitions month by month," and by so doing draw down from on high "such a blessing that there will not be room enough to receive it."—J. B.

### SPIRITUAL SERVICE.

"God is a Spirit and they that worship Him must worship Him in Spirit and in truth." I ask enlightenment of the Holy Spirit of promise as we consider for a while how we can in spirit and in truth worship and serve Him, who is God over all, blessed forever. Our work may be in our own home circle, in our own Church, in Home Mission fields, or far away in foreign lands, but alike in all we need to know how acceptably to worship, how efficiently to serve.

Dear Sisters, I ask you to go back with me to the day you gave yourself to Christ, and the sweet hope first dawned upon your soul, that your sins were forgiven and your name written in heaven. O, the peace, down, down to the depths of your troubled heart! Safe, safe, and shut in with God forevermore, singing and making melody with your heart unto the Lord—these were days of "heaven upon earth." But clouds came in, days of broken communion, stormy and dark days; days of wandering and sighing for "a closer walk with God." Looking back to the beginning are we satisfied with the spirit worship and the true service which we have rendered along the way,

to the Master we love? Is there any here to whom the Master says not. "I have this against thee that thou did'st leave thy first love?"

Let us look for a moment at the cause of our joy at the first. It was the knowledge of forgiveness; that our sins were washed away in the precious blood of Christ. What marred our peace? It was the coming in again of those sins from which we had been made free! In some unguarded moment we did or said something that belonged to the old life, not to the new. We came back to the Saviour and were graciously forgiven, but another slip came and our life grew to be a series of departures from God and reconciliations to Him, and, in some cases, a growing coldness that settled down over the life like a cold Atlantic fog on the sunshine of a day in June. Is this the best God has for those who trust in him? Is His peace like everything else in the world, evanescent, passing away? Did he not say, "Peace I leave with you, my peace I give unto you, *not* as the world giveth, give I unto you. Let not your heart be troubled?" How can we appropriate this parting gift and obey this dying command?

Is it possible to live in unbroken fellowship with God? We all know what His peace is, but to many it is here to-day and gone to-morrow. In Isaiah 48: 18. The Lord says, "O that thou hadst hearkened to my commandments then had thy peace been as a river and thy righteousness as the waves of the sea, following one another in unbroken succession." But our peace does not flow with steady, irresistible current; nor does our righteousness follow on without a break, like the constantly recurring waves of the sea and in long weariness we cry "who is sufficient for these things."

Dear Sisters, believe me, the secret of the whole matter lies in the fact that we have received only the first half of the salvation of God. Did Christ bring to us a salvation of forgiveness alone? "He saved us by the washing of regeneration and *renewing of the Holy Ghost.*" "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" It is a salvation out of the old life and into the new. First, is a forgiven past, then a purified present. Each is a gift and is given only to the prayer of faith.

It is true that we have asked for and received the forgiveness, but have we also asked for and received the cleansing? Christ was "set forth for the remission of sins that are past" but His salvation

covers more than that. He gives power to renovate the life and save us from the commission of those sins which have been blotted out. When our past is cleansed, the promise is given us of a clean future to follow. It is the same gospel that began with John The Baptist who preached the baptism of "repentance for the remission of sins," and that "they should bring forth fruits meet for repentance." Our Lord came saying "repent" and the sermon on the mount is His commentary on the life that ought to follow repentance. We all appropriate the forgiveness by faith, but fail so fully to appropriate the life because we think this depends largely upon ourselves and do not apprehend that this also is received alone by faith, "not of works lest any man should boast." John's special message was that one mightier than He was coming after him who should baptize with the Holy Ghost. Everywhere John preached that his baptism which symbolized forgiveness was preparatory and incomplete. It needed the mightier baptism by the coming One whose special Mission was to endue with the Holy Spirit. So in Christ's last words, recorded in Acts 1: 5. He says, "John indeed baptized you in water, but ye shall be baptized in the Holy Spirit not many days hence," and He "charged them not to depart from Jerusalem but to wait for the promise of the Father"; saying, "ye shall receive power when the Holy Spirit is come upon you." It was useless for them to do anything without this power. Everywhere through the Acts we find that those who had been baptized in acknowledgment of the remission of their sins immediately needed to receive the Holy Spirit in order to live aright; they could not keep themselves pure, they needed the power from on high. We all know that when our hearts are cleansed and purified by the precious blood of Christ. We need the Holy Spirit's abiding power to keep us clean; but my enquiry to-day is "have we all by a definite act of faith appropriated the power to live aright, as we have the forgiveness of "sins that are past" "The just shall *live* by faith." Being justified by faith we have peace with God through our Lord Jesus Christ. This comes first, but immediately we read "By whom also we have access unto the grace wherein we *stand,*" and the whole 8th of Romans deals with our living "by faith in the Spirit of life who has made us free from the law of sin and death." It is not for those who live by their own striving to do right or as Paul

says, "who walk after the flesh," but for "as many as are led by the Spirit of God." Paul "delighted in the law of God after the inward man," but he could not keep it, neither can we. "We are not sufficient of ourselves to do anything as of ourselves." What a weary road I travelled seeking for a way to "walk with God." I thought by God's grace and help I could make my life right at last by trying, and I knew no other way. In the Old Testament we read "The just shall live by faith"; and faith is the requirement in every book of the New Testament. We all urge the unconverted to "Believe on the Lord Jesus Christ and be saved." And we take this to mean chiefly that sin will be forgiven but the Master stood and cried (Jno. 7: 38) "He that believeth on me as the Scriptures hath said out of Him shall flow rivers of living water." But this spake he of the Spirit which they that believed on Him were to receive.

Just as we received His promise "the blood of Jesus Christ cleanseth from all sin," and we asked for cleansing and believed that we received it because His word was true; so we must take His promise (Luke 11: 13) "If ye then being evil, know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." We must ask for the Holy Spirit to come in and abide in us in overcoming power. We must appropriate Him by faith, just as we appropriate forgiveness by faith. Believing that God gives the Holy Spirit to those who ask Him, He will come in and abide with us, and make us "more than conquerors over everything which has conquered us before." In His strength only shall we prove that "sin has no dominion over us."

Sisters, did you ever think "if the Lord Jesus was here in person, and I could talk with Him, and travel round with Him, and be one of the women who ministered to Him when He was here on earth, and who sat at His feet and heard His words, what a comfort it would be!" The Master said "while I was with them I kept them and I guarded them, and not one of them perished." But He also said, when He went away "I will not leave you comfortless; the Father will give you another Comforter." Just such another comforter as Jesus was.

Have you a present Comforter? Is the Lord Jesus by His Spirit actually abiding in you always, so that your body is the temple of the Holy Spirit? and for you to live in Christ? My Lord and I always together, always one? Every thought and wish one with His who is my companion and friend indeed?

If it is not so the fault is not His. He says to His own, not the world (Rev. 3: 20). "Behold, I stand at the door and knock; if any man open the door, I will come into Him, and sup with him, and He with me." Yes, and He will never go away again, for the promise says, expressly He will abide with you forever."

Do I speak the truth? Is not this the Master's special gift to us? not forgiveness only, but His presence by the Holy Spirit, His actual presence with us to give us victory over ourselves and over the "power of the enemy." Have you read His promises to "him that overcometh?" We all hope to overcome at last, but the Lord meant us to overcome all along the way; and if we open the door, and let Him in there will be no lack of power for every moment of every day. How many of us have Him within, fighting our battles, while we lean upon His bosom rejoicing and let Him do it? How many of us are fighting our own battles, and being worsted every day? Have you forgotten that He said "Without me, apart from me, ye can do nothing? For many weary years I struggled on, sure the Lord was looking down and would help me when the conflict was too strong for me. I failed to see that He wanted me to let Him do it all: Through me, indeed; "yet not I, but Christ living in me." He says to every one of us "The battle is not yours, but God's." He says to us as he said to the Israelites coming out of Egypt, "Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace."

Is not this "a more excellent way"? There the promise stands, and has stood ever since Christ passed into the heavens saying, "all power is given unto me, and lo! I am with you always." He has not promised to give us the power, He has promised to give us *Himself*. We are not to use Him; He is to use us. "Stand still; the battle is not yours, but God's." We have wearied ourselves in vain, and spent our strength for naught.

Jesus stood and cried "he that believeth on Me, out of him shall flow rivers of living water." No paltry stream, but many a rushing torrent of blessing from the fountain dwelling within." "This spake He of the Spirit which they that believed on Him were to receive."

Sisters, how many of you have been trying to live your life and work for God without power? Cease to-day Lay hold upon His strength.

"I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Hand it over to Him. This is your part, your spiritual service. The cleansing, and filling, and using are all His. Trust Him; He will do it all for you. "Fear not ye, neither be dismayed. Ye shall not need to fight in this battle. Set yourselves, stand ye still, and see the salvation of *Immanuel*," of "God with us."

MY LORD AND I,

MRS. H. M. N. ARMSTRONG.

An Address delivered at Brantford, Nov. 14th, 1900.

## Work Abroad.

## RAMACHANDRAPURAM

Letter to Mr. James M'Connell, Lakeview, Elgin County, Ontario.

Dear Brother M'Connell,—Your kind letter of September 26th reached me October 30th, and I hasten to answer. Latchmiah has been doing the best work he ever did during the past year, I find it impossible to control him or keep him working in any one place. He says, "Oh! God's spirit came on me to go to such a place," and away he goes. But I find on following him up that he is always preaching and singing. He is a born evangelist, singing all the time and the heathen like to hear him. I find wealthy Hindoo women call him when their husbands are out and get him to sing for them and tell them about Jesus. Last month I visited three villages where Latchmiah has done a great deal of preaching for the last ten years. We went to the caste people in the morning and to the out caste people at night. Each morning about 400 men, and from 50 to 100 women gathered round us and listened to the gospel and read passage after passage of Scripture and explained for over an hour and a quarter in each village and they showed that they had considerable knowledge of the Bible. I asked them how they knew, "Oh!" they said, "We have been listening to Latchmiah for years. He sings for us and tells us of the true God and of Jesus the Saviour of the world." I should say as many as 5,000 people know something about the way of Salvation in those three villages. Each village has over 4,000 souls, and they have been listening to Latchmiah for ten years. In one village, particularly (Gandrada), the people seem to be interested, and some men and a few women are in earnest, but they are afraid of their caste priests. Still I believe they enjoy listening to the gospel and secretly I think they serve Christ. Two men stepped out of the crowd in another village near there and said, "We believe all you have said, we believe the Bible is God's book," and I found one of them had a New Testament and hymn book and he said he had family prayers, and yet he is not baptised. God is undermining the whole superstructure of caste, and some day it will give way and tumble like the walls of Jericho. I believe about ten persons from the out caste have been led to Christ through Latchmiah and about 5,000 or 6,000 persons have heard the gospel through him. So your gifts have not been in vain. Mr. Fox will simply add the money to the Native Preachers' Fund and send it in a lump. It is divided among us out here so that we each get enough to support our preachers. We do not give all your money to Latchmiah. He has some land and we were afraid of spoiling him. So we gave nearly half of it to another man. Dear brother, you have given freely.

You will meet Latchmiah and the souls won through him one day in glory. Now I am sending you Latchmiah's photo, so you will see what he is like. He is very ignorant. Can only read the Bible a little, but God has been pleased to use him more than some of the educated men. God often chooses the very weak things to confound the mighty. We are all weak, but if He wills to use us the praise is all His own.

"The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace."—Numbers vi : 24-27.

Yours in the Master's vineyard,

J. E. DAVIS.

P. S.—Mr. McConnell has supported this native preacher for eight years.

Nov. 1st, 1900.

## COCANADA.

To the readers of the LINK :

My Dear Friends,—It has long been on my mind to send you a message. Among other things I have wanted to tell you of my delightful six week's holiday in Coonoor, where the panting little Nilgiri Railway train landed me on May 19th. Perhaps it was all the pleasanter because so unexpected. And what did I find in Coonoor to afford such pleasure? you ask. Why beautiful Coonoor itself! Each time I visit the place I come away more in love with it than before. But what were its mountains, its flowers, its birds, or its breezes without Coonoor's God? God seems to say: "There, I will meet with thee and I will commune with thee," and never since has my hungry heart been disappointed. It is my trysting place with Christ my Lord, therefore I love it.

God came very near to us this year and removed one of the best loved of the party in Miss Orlebar's Homes of Rest where I was staying. One of this sister's last acts of service was to conduct Telugu prayers just outside my window on the verandah. She spoke to the little group of Telugus of the return of Christ, little thinking that she was so soon to see Him.

Nor did God cease to speak to us in this way, nor has He ceased throughout this whole year so full of woe and tears, yes, and victory and "coronations."

It has come to be quite a common occurrence to receive news of the death of fellow missionaries and beloved native Christians. Many missions have been visited. God has mercifully spared our little Band, but we trembled when our Brother McLeod was so ill. The little flock in Cocanada has been passing through deep waters. Since the latter part of June no fewer than eleven, old and young, of our native church and congregation have been called away. One of these was one of the Boarding School girls. May God's

VUYURU.

heart of love, which "doth not afflict willingly," be satisfied by His people's growth in holiness and increase in fruitfulness as a result.

There are indications that the discipline of sorrow is bearing fruit in one young life in Coonor. A former Boarding School girl who left the path of virtue has recently been bereaved of her husband, whom she really loved. He died of cholera. The whole demeanour of this formerly careless, self-willed child is changed and her remarks reveal that her thoughts and affections have been lifted heavenward, whither she has reason to believe her husband has gone, and whom she longs to meet again. Pray that the change may be real and lasting. She is subject to many and fierce temptations. Pray also that she may be "kept."

Most unexpected changes have taken place in the school during this session. Cassie is no longer my "righthand." In accordance with her mother's wishes she has remained at home this term, where she teaches a small school. God has been good in supplying her place.

Upon my return from the hill I found old Veeramama ailing. She has acted as matron in the school for fourteen years or more. I made a request that she be received into the hospital as an "in patient" for a time. Imagine my surprise when she was refused admittance on the ground of her disease being *leprosy*!! She was immediately removed from the School, but would not be prevailed upon to enter the Leper Asylum in Ramachandrapuram. She insists that her disease is not leprosy and has spent the past months among her friends. However, I think she will soon be led to accept the provision which will be made for her in K.

As this dreadful disease is manifesting itself in one and another of our Christians we see more and more clearly God's hand in the opening of this Asylum by our sister, Miss Hatch. How thoughtful He is of His own.

Into the midst of this scene of disease, sorrow and death our new missionaries have come in all their physical vigor, and the fulness of joy which comes to surrendered lives, their hearts and faces aglow with the "love of God shed abroad."

Already they have made their presence felt and already they have crossed the enemy's frontier (the Telugu alphabet) and are advancing on the capital "Victory-a." The campaign will be painful, but there is no doubt as to its successful issue for the word from the Commander-in-chief is, "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand."—Isa. xxxiii: 19.

Wishing you all a Happy New Year.

His and yours,

ANNIE C. MURRAY.

December 5th, 1900.

Dear Readers of THE LINK:—

For some time it has been on my mind to write you about our work among Christian women, for I am persuaded that few of our supporters at home realize the necessity for such work and the great importance of it. I did not take it in myself until I had been in India a few years—until, in fact, I came to a field, where there were numbers of Christian women. When I began to visit these women in their homes, in the midst of their every day surroundings, and saw the filth, wickedness and degradation of the hamlets where they live, it was borne in upon me with convincing force that in order to overcome these degrading influences and shine as lights in the dark places of the earth our Telugu sisters needed our sympathy and help.

First for their own sakes, that they may be consistent Christians; then for the sake of the church to which they belong, and for the sake of their influence in it; for the sake of their children; and last, but most certainly not least—for the sake of their heathen neighbors whom we are trying to win to Christ we must teach and train the women, for unless the Christians carry out in their lives the precepts of our Lord, heathen will not be attracted to Him. Our great reason for working among the Christian women is that through them may flow the rivers of salvation to all with whom they come in contact.

In order to understand the necessity for work among the Christian women, let us first consider their condition as they come to us—new converts. And here I almost despair of making the situation real to you—but I must at least try. Remember that the women are first of all ignorant—so ignorant that they think the reason I am white is because I use soap! And I have been asked time and again if my whole body is white, or only my hands and face. They know nothing about the great world about them—they don't know that their's is the only country where caste is found. They have heard about the Queen more than once, but it has been in such vague extravagant terms that it is very commonly supposed that she is a goddess. Of course they cannot read, and because their ancestors for countless generations have been ignorant, degraded people, their minds are wholly untrained, they have no memory for learning anything. They do not know anything true about God.

Being ignorant, it follows that they are extremely superstitious. To them the trees, the hills and the air are full of spiteful, revengeful devils and evil spirits. One smallest act such as sneezing or yawning may bring on the most awful disasters unless the evil effect is warded off by an immediate pious exclamation such as "Rama!" or "Narayana!"

Densely ignorant, extremely superstitious, they are easily led astray and most gullible. They believe all the silly tales and legends they hear. Their priests, ignorant and superstitious as themselves and far wickeder, are their religious leaders—and they follow blindly.

"Densely ignorant, extremely superstitious, pitifully credulous—what next?" you say. The next thing is that they seem to us to have learned everything bad from their babyhood up. Lying is nothing, and comes as easily as their breath. Petty thieving, not quite so common, still is not at all a rarity. Quarrelling, using abusive language and family jars are as common as curry and rice—and commoner; for whereas in hard times a family may be for two or three days without rice, they will not be without hard words. They are the common coin of the village. They have some idea of personal cleanliness. The young married woman usually takes pains to look neat, but an elderly woman has gotten past such vanity and especially if she is a widow, for if such an one attempts in any way to look comely, her neighbors with one accord make terrible sport of her and accuse her of being a coquette! Aside from themselves their surroundings are indescribably filthy and odoriferous.

Of home-life—I was going to say there is *none*. Certainly none as we understand and love it. There is no privacy in this hot country where people live out-of-doors in the sunshine and only use their houses to cook in and keep their scanty furniture in and sleep in—when it is cool. They do their housework outside, sit and gossip outside, and fight and quarrel outside. Family unpleasantnesses are much discussed village property—there are no "cupboard skeletons" in India, they are all paraded before the public.

I am trying to think, as I write, if there is *anything* in the hamlet life that I am describing which is of itself elevating and I can only think of one thing, and that is the love of the parents for their little children. And even this is blemished by outbursts of violent temper when they abuse and knock them about. Neither do they care for the highest good of their children, their only anxiety being to feed them and keep them healthy until they are able to feud for themselves. However, it is love, *genuine love*.

They might perhaps learn something beautiful or true from Nature, but they have not eyes to see. Nature is, to them, fields of rice and corn to eat, and rain and sun to make the crop grow. Life is one long fight for food. They are "like dumb, driven cattle."

Well, the women hear the Gospel. In the course of time they with their husbands believe and after instruction are baptized and become members of the church. In their hearts is the seed of the New Life, just coming up in a weak, tender little shoot. They have found the true God—but their Christian character is yet to be formed. They begin to realize

that there is some connection between the new mind within them and their outward conduct. The salvation wrought within them must be worked out in their lives—and here the real struggle with the Tempter begins, and here does our real work begin. They have left off idol worship with all its charms and ceremonies, heathen modes of marriage and burial, and heathen feasts. But it is not so easy to quit lying, stealing, quarrelling and using bad language. The old habits of mind are hard to change and it is not to be done in a day. The evil deeds which have become second nature to them must be "put off," and oh! how hard that is when their evil surroundings are still the same, their companions go on in the same old way and there is no help to be expected from them for they usually combine to make it all the harder for the new converts by jeering at any attempts they may make to mend their ways. They cannot fly to their Bibles for help and guidance for they cannot read. There may be a teacher or preacher in their village who teaches them a good deal, but very likely he lives in another village and only visits them once a week on his round.

Now in this country women must teach women, the social conditions are such that men cannot. That is why we were sent to India and why we have women workers. There is only one of *me*, unfortunately, so I cannot do all I would for the Christian women on my field. Besides, it is much better to get others interested and set them to work and that is what I am trying to do. The Bible-women are paid and so we expect them to work hard, and as a rule they do. The preachers' wives are not paid and we hope that they may become voluntary workers. Some are responding to my call nobly—some do not have a mind to work, alas! (but their numbers are very few) and some cannot, for not even all the preachers' wives are educated.

My own personal work for the Christian women is this—when I tour I always camp in a village where there are Christians, and hold meetings with the women, on week-days when possible and always on Sunday afternoon. I try to find out what they need most, whether instruction in biblical knowledge or exhortation. If they seem very ignorant we teach them something about Jesus and His life here on earth—or perhaps a lesson on His sacrifice for us. If they seem well up in such knowledge and deficient in spiritual life we give them James 3, or some practical lesson. We examine them on the Ten Commandments and drill them once more on that. If the preacher's wife of that village—if it is a village where there is a preacher—is educated and interested, I organize a little Women's Helpmeet Society and we appoint her its President and give it to her to keep going. Then we visit the women in their homes, pick up the babies, name the new baby-girl, talk to the mothers, listen to their "tales of woe," sympathy, rebuke them if a bad word slips and read

and pray with them. In this way we gain an influence over them, without which it is almost useless to try to teach them.

The Biblewomen and preachers' wives teach them Scripture portions and hymns. And remember that it is not reading women we are teaching. To learn anything by heart is very hard for them, as their minds are wholly untrained and they have no memory at all. We aim to teach them Scripture passages so that they will have some previous part of the Bible in their minds, for comfort, for guidance, for inspiration—something pure and elevating to think on. If they are faithfully taught some of the women learn splendidly—but it has to be drilled into them. In Bordagunta where Jane lives the Christian women are well-trained. When I went there one Sunday last year we began our Women's meeting at two in the afternoon and kept on till almost dark. They had to sing for me their hymns and recite their portions. Some could repeat word for word, almost Matt. 5 and 25; Psalm 1; a part of Col. 3; Rom. 12, and Luke 15, some more, some less, but I must hear all. Not one of these women could tell one letter from another, they were all very poor, and had learned these portions at night after working all day in the fields and Jane had taught them after her day's work was over. And then two of the women, Mary and Krupavarti, had been doing some missionary work and I must hear about that. These two poor, unlearned women, with the love of God in their hearts, had been driven by poverty to peddling onions in baskets on their heads across the Kistna river in villages where the Gospel had never gone. They even preached to the caste women who bought their onions, and so acceptable were their words that sometimes they would say—"Here, tell first and sell your onions afterwards—we will take them all." The women's faces fairly shone as they told me their experiences in that meeting and my eyes filled with happy tears as I sat in that little humble company and realized that all these verses and hymns and this amateur preaching meant that into the midst of their sordid lives had come an elevating influence. God had raised them up and made them to sit in heavenly places in Christ Jesus. One of these very women, Krupavarti, used to make her side of the hamlet ring with her vile language. Now she is a new creature in Christ, and is a model Christian.

In another village where the Christian women never used to know anything at all, a pastor's wife has been at work and the other day when I visited them they rejoiced my heart with their hymns and portions and their interested faces. What a help such a *pastoress* is!

They all have their faults—no one knows that better than we do. But many of them are fighting temptations you in favored Canada know nothing of, and many shall come out more than conquerors, I know.

And this is our work for the Christian women, loving them, rebuking them, lifting them, teaching them, pointing out to them their errors, giving them something better, leading them to place full confidence in Christ. In thinking of ourselves in connection with this work, one line of Longfellow's "Village Blacksmith" often and often comes to my mind.

"Toiling, rejoicing, sorrowing."

Pray for us—we need so much patience and hope.  
"Lovest thou me? Feed my sheep."

KATIE S. McLAURIN.

Oct. 20, 1900.

## Work at Home.

### NEWS FROM CIRCLES.

MCPHAIL MEMORIAL, OTTAWA.—The first meeting which our "Women's Mission Circle" held this year was a very interesting and profitable one. After the regular routine business was transacted, the devotional exercises were conducted by Mrs. C. W. White, the bible-reading being on "Love—a fruit of the Spirit." Then followed a programme of rare excellence, the chief features being a dialogue by four of our bright young ladies, Misses E. Warwicker, L. Devlin, F. Coopley and — Tomkins. Mrs. A. E. Matthews gave a reading, "The Two Mites," in her own graceful and forceful manner. A solo by Mrs. R. S. Hunter was received with marked appreciation. Just as the president announced that the programme had come to an end, the secretary rose and read an address from the members of the Circle to Mrs. Frith, the president, expressing their high appreciation of the very efficient manner in which she has fulfilled her arduous duties. A certificate of life membership in the Foreign Mission Society was presented, also a palm. Mrs. George Elbourne presented the certificate, tastily framed in oak, and the palm encased in a quite pretty jardiniere. Mrs. Frith, although entirely taken by surprise, replied in her own loving, winsome, happy manner. "Sister Belle" closed with an earnest, touching prayer. Refreshments were served and a profitable hour of pleasant social intercourse was spent.

POLLIE WHITE, *Secretary.*

BOBCAYGEON.—Our Circle held its first open meeting on October 8th, having given an invitation to the other Mission Societies of the town. We had a nice little gathering, president occupying the chair. The meeting was opened by a short devotional exercise. After the general business was transacted, in which the treasurer reported \$17.58, being gathered in the past eighteen months and a half, divided equally between Home and Foreign Missions. We had a very interesting and helpful address given by Mrs. Reley, of Lindsay, which was very much enjoyed by all present. Solos were given by Miss Grahame, of Kinmount, and Mrs. Wright. After the meeting was closed with prayer by the pastor, light refreshments were served, and all enjoy-



ed a social time before separating for the evening. Collection taken during the evening was \$2.20.—*Mrs. R. S. WRIGHT, Sec.*

**THURSO.**—The Woman's Mission Circle held a thank-offering service on the evening of October 18th. The attendance was good. A short but appropriate programme was provided, consisting of music and addresses. The thank-offering amounted to \$20.16. Refreshments were then served and a social time enjoyed. Meeting closed with doxology. The Woman's Mission Circle held the first meeting of the new year on Sunday November 4th. The report of last year was read and it is encouraging to know that the total contributions are larger than the year before. Raised for Foreign Missions \$19.80, for Home Missions \$15.57, for Grande Ligne Mission \$6.95. The Mission Band contributed \$1.16 to Foreign Missions also, making a total contribution to Foreign Missions of \$20.86.

Total amount raised for Missions during year	\$ 43 48
Contributed to India Famine Fund	24 40
Proceeds from two public meetings	34 50

Total amount raised by Mission Circle for year..\$102 38

There are twelve copies of the LINK taken, present membership twenty-one, average attendance eleven.—*M. H. MACLEAN, Sec.*

**ORANGEVILLE.**—Although it is some time since we have reported to the LINK, we have not been idle, but working steadily on. We have good meetings every month, which are interesting and helpful. On the evening of Thanksgiving we held an open meeting in the church which was well attended, the president, Mrs. Hicks, presiding. After devotional exercises and roll call, which was responded to by a suitable scriptural text, a ladies' quartette of the Presbyterian Church gave two good selections, entitled, "All the way my Saviour leads me," and "To-day." An able and profitable address was given by Miss Baskerville on "Mission work in India," where she has been laboring for several years. She had with her a number of curios, such as the kind of dress the Hindoo women wear, a broom and plow, that are used in India, also a great many other things of interest. We hope Miss Baskerville's visit with us will be the means of deepening the interest of mission work in our midst. Offerings amounting to six dollars and seven cents was received.—*Mrs. A. SMITH, Sec.*

**ST. CATHARINES, QUEEN ST. CHURCH.**—The annual thank-offering service of our Mission Circle was held Thursday evening, November 29th. The President, Mrs. Trotter, occupied the chair. Written invitations had previously been sent to all the ladies of the church, a number of whom responded by their presence. The meeting was opened by singing, reading of the Scriptures and prayer: then followed an interesting programme of readings, recitations and music, all partaking of a missionary character. The envelopes were opened and found to contain appropriate texts of Scrip-

ture as well as a substantial offering for missions. \$26.78 was received. This amount was equally divided between Home and Foreign Missions. At the close of the programme light refreshments were served and a social time spent. We raised for Foreign Missions during the year \$64.53 and for Home Missions \$55.18.—*L. M. HOOKER, Sec.*

**NEW SARDON.**—The twelfth Anniversary of our Circle was held in the church on Wednesday, November 21st, our President, Mrs. Spencer, presiding very efficiently over the meeting. After a short praise service, Pastor Spencer read the Scriptures and offered prayer. The president then gave a brief address of encouragement and cheer, and was followed by the secretary's report for the past year:—Regular meetings held, twelve; membership, twenty-two; average attendance, eleven; amount raised for Foreign Missions, \$16.80; amount raised for Home Missions, \$15.95; special for student's support at Grande Ligne, \$1.80. Total \$34.55.

Miss Baskerville, who was making a tour of a number of the Circles of the Elgin Association, was present and gave a very interesting and instructive address on "The contrast between our Christian land and the land of India," and between "the women of our land and the women of India," and said that all that was superior or better in the comparison was due to Christianity. Her address was listened to with the closest attention and we trust will arouse a deeper interest in us all in Mission Circle work, that has for its object the salvation of our degraded and down-trodden sisters in heathendom. Miss Baskerville also exhibited a number of curios, which were examined with a good deal of interest. Refreshments were served, and a collection for missions of \$4.03 was taken.—*Mrs. A. S. NEWCOMBE, Sec.*

**FREELTON.**—In response to an invitation from the Women's Mission Circle of the Freelon Church, Rev. J. G. Brown paid us a visit and addressed a goodly congregation on "The needs of the women of India," making it clear to his hearers that the only thing to satisfy and supply their needs in the gospel and a knowledge of the love Christ. A good musical programme was given under the leadership of our organist, Mrs. Currie. A collection amounting to (\$5 60) five sixty was taken up for missions.

*Mrs. W. H. REVELL, Secretary.*

## UNITED STUDY OF MISSIONS.

SIX LESSONS FOR USE IN MISSIONARY MEETINGS.

1. Awakenings and Beginnings; 2. The Century in India; 3. The Century in China; 4. The Century in Japan; 5. The Century in Africa; 6. Opportunities and Coming Conflicts of the Twentieth Century.

FIRST LESSON.

1. Awakenings and Beginnings.

Keynote: "The Blood of the Martyrs is the Seed of the Church."

(a) Christian Frederick Schwartz, the missionary star of a missionary century.

(b) William Carey, the father of Foreign Missionary Societies.

(c) Henry Martyn, the scholar missionary.

(d) Adoniram Judson, the Haystack Band.

(e) John Williams, the Martyr of Arramanna.

(f) John Coleridge Patterson, the Martyr of Melanesia.

(g) Hiram Bingham and the Sandwich Islands.

(h) The Martyrs of Uganda.

(i) The Martyrs of China.

Twenty minutes review by decades, mentioning salient points in each. If the list seems too long, selections could be made as desired.

*Books of Reference.*—Missionary Expansion since the Reformation; The New Acts of the Apostles, William Carey; Henry Martyn, Adoniram Judson, Sarah B. Sudson, John Williams, Bishop Patterson, Mackay of Uganda, China in Outline.

Any of these books can be loaned two months for six cents each from Mrs. C. W. King, 80 Amelia St., Toronto.

Other books you may have or can borrow: Pioneers and Founders, by Miss Young; A Century of Missionary Martyrs, by T. F. Harris; Great Missionaries of the Churches, by C. C.; Creegan, a Hundred years of Missions, by D. L. Leonard; Transformation of Hawaii, by Belle M. Brain.

## BUREAU OF LITERATURE.

### CIRCULATING LIBRARY.

Some books in at date of writing: The Bishop's Conversion (2); John Paton (2 books, was especially written for the young); Bright Bits, (Miss, readings); By Canoe and Dog-train, (in the N. W.); Life of Judson, (B); Mackay of Uganda, (a); Around the World Tour of Christian Missions; The Great Closed Land, (T.); China's Millions—Across India, by Miss Guinness; The Story of Baptist Missions, (Harvey); The Hindu Woman, Ramabai; Report of the South Indian Missionary Conference held at Madras, January, 1900; Baptist Missions Among the Karens; Baptist Missions in Burma; Like all Incidents: Baptist Missions in Europe and South America; Baptist Missions among the Chinese; and The Origin of the China Inland Mission; Band Folios Nos. 1 and 2; India, What it can Teach Us; (Max Muller); Do Not Say—gems for the little ones (music); The Crisis of Missions, (Pierson); Christian Martyrdom in Russia of the Donkhorors; The Great Value of Success of Foreign Missions, by Rev. J. Liggins; Robert Moffat (a.); Five Visits in the Burman Missions, China, (Gracey); James Harrington, (a.); Miracles of Missions, Nos. 1 and 2, (Pierson); The Greatest Work in the Work, (Pierson); A Hundred Years in Baptist Work, (Stillwell); Baptist Missions in Assam and Japan.

To be continued next month.

Any of these books will be loaned two months (with the privilege of renewing) for 6c.

NOTE.—A, Africa; I, India; T, Thibet; B, Burma.

Address orders to Mrs. C. W. King, 80 Amelia Street, to.

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

### LIST OF LIFE MEMBERS.

1878-79.

Mrs. Raymond, Mrs. Bell and Mrs. Coutts, Guelph; Mrs. Cooper, London; Mrs. Castle, Mrs. Denovan, Toronto; Mrs. Porter, Mrs. Hill, Brantford; Mrs. Grant, Paris.

1879-80.

Mrs. Bates, Woodstock; Mrs. Mason, Calton; Mrs. Horace Perry, Rochester, N. Y.; Mrs. J. D. King, Mrs. Freeland, Mrs. H. J. Rose, and Mrs. Evans, Toronto.

1880-81.

Mrs. Ashley, Woodstock; Mrs. Tuttle, Brantford; Mrs. Grant, London; Mrs. B. J. Timpany, Calton; Mrs. Dyke, Mrs. Smith, Miss Lloyd, Toronto.

1881-82.

Mrs. Laing, Sparta; Mrs. McLaurin, India; Miss A. Davies, Mrs. J. Lewis, Toronto; Mrs. Dawley, Guelph; Mrs. E. E. McConnell, Calton.

1882-83.

Mrs. Lewis Carter, Port Colborne; Mrs. H. A. McConnell, Whitevale; Mrs. John Arnold, Paris; Mrs. T. S. Johnson, Sarnia; Mrs. G. L. Wittet, Mrs. Horace Foster, Boston; Mrs. Ebbles, Mrs. Thorold, Toronto.

1883-84.

Mrs. Thompson, Guelph; Mrs. Ettie Cohoon, Timpany's Grove; Mrs. F. G. Gobles, Gobles; Grandma Burtch, Woodstock; Miss Flora Pegg, Simcoe; Mrs. L. C. Barber, Mrs. Harriet Haviland, Boston; Mrs. Benjamin A. McConnell, Calton.

1884-85.

Mrs. David B. Wallace, Simcoe; Mrs. J. Hull, Princeton; Mrs. G. L. Oliver, Hartford; Mrs. Lorenzo Beal, Boston; Miss Martha Nelles, Wilsonville; Mrs. Hollins, St. Thomas; Mrs. Crawford, Brantford; Mrs. W. Pegg, Hartford; Mrs. T. Cartwright, Calton.

1885-86.

Mrs. W. Pegg, Brantford, Mrs. Wm. Hollins, St. Thomas; Mrs. Crawford, Brantford, First Church; Mrs. Wm. Pickard, Guelph; Mrs. A. V. Timpany, Woodstock; Mrs. Ryder, Gobles, Mrs. S. Dudson, Paris; Mrs. Davis, 2nd Lobo; John Bates McLaurin, India; Mrs. Carey, Mrs. T. S. Shenston, Brantford; Mrs. Ira Barber, Villa Nova; Mrs. John Haviland, Mrs. John Nelles, Boston; Miss Clara P. Lugedin, Toronto.

1886-87.

Mrs. Thomas Couch, Guelph; Mrs. Moor, Mrs. Wm. Mills, Mrs. Elmore Harris, Mrs. Charles Stark, Toronto; Mrs. Hallam, Dundas; Mrs. Lewis Benedict, Brantford; Mrs. Bone, St. Catherines; Miss Jane Randall, Paris; Mrs. Carryer, Woodstock; Mrs. Hatch, Woodstock; Mrs. E. Welter, St. Thomas; Mrs. A. Dewar, Dominionville.

1887-88.

Miss Annie Robertson, London; Mrs. T. L. Lindop, St. Thomas; Mrs. E. J. Adams, Aylmer; Mrs. Wallace Secord,

Boston; Miss Annie Grant, Toronto; Mrs. Wm. Eades, Port Arthur; Mrs. Charles Powley, Brantford; Mrs. Barker, Whitby; Mrs. W. S. Millers, Gables.

1888-89.

Mrs. J. L. Matthews, Port Arthur; Mrs. Wm. Forbes, Grimsby; Mrs. Hastings, Scotland; Mrs. Kennedy, Port Arthur; Miss Clara B. Goble, Gables; Mrs. Dorling, Mrs. Sowerby, Aylmer; Mrs. T. N. Thenston, Brantford; Mrs. Mary Wade (Wade), Parkhill; Mrs. G. E. Clark, Aylmer; Mrs. R. W. Elliot, Mrs. Duckerworth, Toronto.

1889-90.

Mrs. Boughner, St. Thomas; Mrs. Weld, London; Mrs. W. C. Weir, Guelph; Miss Selina Nelles, Wilsonville; Mrs. F. Fairchild, Scotland; Miss Evans, Woodstock; Mrs. Wm. Mickle, Harrow; Mrs. James Rogers, Aylmer; Mrs. McKay, Woodstock.

1890-91.

Mrs. Alfred Jury, New Auburn, Mtnn.; Mrs. Ira Smith, Toronto; Miss Lillie Talbot, Chicago; Mrs. Joseph Johnson, Mrs. Ezra Parney, Boston; Mrs. Hartley, Guelph; Mrs. Tapscott, Hamilton; Mrs. A. Poplewell, Brantford.

1891-92.

Miss Kate Marquis, Mohawk; Mrs. John Stark, Toronto; Mrs. E. D. Clarke, Guelph; Mrs. Craig, Brampton Circle; Miss A. E. Dryden, Greenbank; Mrs. Wm. Holmes, Nelles' Corners; Mrs. E. W. Patton, Burford; Mrs. P. R. Foster, Boston.

1892-93.

Mrs. William Davies, Jr., Toronto; Mrs. Alexander Nelles, Boston; Mrs. Hooper, Toronto; Mrs. Maria E. Bell, Grimsby; Miss Anna Moyle, Brantford.

1893-94.

Mrs. John W. Bertram, Waterford; Mrs. John Hendry, Hamilton; Miss Mary Matheson, Guelph; Miss L. Edith Stark, Toronto; Mrs. Wm. Biggins, Woodstock; Mrs. Church, Dundas; Mrs. E. B. Freeland, Toronto; Mrs. E. W. Dadson, Woodstock; Mrs. Alfred Turner, Hamilton; Mrs. Charles S. Hatch, Woodstock; Mrs. John Watt, Hamilton; Mrs. Hess, St. Thomas; Mrs. Ann Cappel, Bethel; Miss Mary Haviland, Boston.

1894-95.

Date of Convention changed, so this was a short term. Mrs. Chrisolin, Port Hope; Mrs. John Jones Brampton; Mrs. A. D. Kitchener, Mrs. John Firstbrook, Mrs. O. C. S. Wallace, Toronto; Mrs. James B. Standing, Burford; Mrs. Preffer, St. Thomas; Mrs. W. H. Landon, Woodstock; Mrs. Hannah Timpany, Aylmer; Mrs. J. C. Yule, Brantford; Mrs. Duncombe, Delhi.

1895-96.

Mrs. George Burt, Hillsburgh; Mrs. Champion Phelps, Mrs. James Fleming, Mrs. James Oxley, Miss Emmeline Oxley, Mrs. S. G. Harris, Boston; Miss Annie Harbottle, Burford; Mrs. Julia Arnold, Aylmer; Mrs. Eberle, Owen Sound; Mrs. A. Balne, Brantford; Mrs. Charles J. Holman, Mrs. Charles J. Eaton, Toronto; Mrs. James Whitesides, Delhi; Mrs. Upton, St. Thomas; Mrs. S. Powell, Guelph.

1896-97.

Mrs. Carrie E. Head, St. George; Miss Violet Elliot, Toronto; Mrs. Arnold, London; Mrs. H. H. Wright, Aylmer; Mrs. J. Schwalm, Boston; Mrs. James Morris, St. Thomas; Mrs. James Stratton, Peterboro'; Miss Rowland, St. Thomas; Mrs. Cynthia McConnell, Lake-View.

1897-98.

Mrs. Thos. Stovel, Mount Forest, Miss Margaret M. Whiteside, Mrs. Geo. Matthews, Lindsay; Miss Amelia S.

Ellis, Miss Lizzie Tilley, Toronto; Mrs. John Hutchinson, Aylmer; Mrs. E. H. Grove, Galt; Mrs. Wm. Somerville, Sr., Hamilton; Mrs. G. W. Mann, Bridgenorth; Miss McColl, St. Thomas.

1898-99.

Miss Martha M. Rogers, Toronto; Mrs. Jaheil Davis, Aylmer; Mrs. Charlotte Lockman, St. George; Mrs. A. W. Graham, Mrs. Jas. Hales, St. Thomas; Mrs. Geo. Winter, Brantford; Mrs. J. B. Hambridge, Aylmer; Miss Ellen Priest, Tuni, India.

1899-1900.

Date of Convention changed back to the autumn, so this is a long term.

Mrs. Hattie McLay Brown, Grimsby; (In memoriam, Mrs. T. Bone), Mrs. A. E. St. Dalmas, Mrs. M. F. Proctor, Mrs. R. D. Shanks, St. Catharines; Mrs. Robert G. Wilson, Mrs. Wellstead, London; Mrs. Arthur Reid, Boston; Mrs. George Cross, Mrs. B. Tibbets, Mrs. Stephen Pierce, Aylmer; Mrs. Joseph Adams, Brampton; Mrs. H. G. Broderick, St. Thomas; Mrs. Jane Hicks Pearce, Strathroy; Miss Susie Vrooman, Marlborough, Assa.; Mrs. John Muir, Woodstock; Mrs. Richard McDonald, Sarnia; Mrs. Enos Rosebrugh, St. George; Mrs. Jessie M. Shaver, Worcester, Mass.

1900-1901.

First Quarter.—The following names have been added to the above list, making the total number to date 221: Miss Mary G. Buchan, by a member of Jarvis St. Mission Circle, Toronto; Mrs. Joseph Jeffery, Talbot St. Circle, London; Miss Euphemia Starnaman, by the Hespler Circle.

LIFE MEMBERS OF BANDS.

1889-90.—Miss Mary Arnold, Aylmer; Miss Mary Ann Nicholls, Peterborough; Miss Kachel Scott, Boston.

1890-91.—Miss Annie Sovereign, Waterford.

1891-92.—Mrs. L. C. Barber, Boston; Miss Ella M. Stratton, Miss Nellie Gilmour, Peterborough.

1892-93.—Mrs. H. J. Barber, Boston.

1893-94.—Mrs. E. T. Rowland, Miss Edith Woody, Mr. H. J. Barber, Boston; Mrs. O. C. S. Wallace, Toronto.

1894-95.—Convention date changed. None added during this short term.

1895-96.—Mrs. Wm. Holmes, Nelles Corners; Miss Emma Olmstead, Boston.

1896-97.—Mrs. W. G. Rickert, London.

1897-98.—Miss Ada W. Aldridge, Miss Annie Croly, Peterborough.

1898-99.—Miss Nellie Hatch, Woodstock.

1899-1900.—Convention date changed. Long term, Miss Minnie Prately, Brampton.

Nineteen names in all have been placed on the list of life members of Bands of our Foreign Missionary Society.

The above list of those who have been made life-members of our Society since its organization is now published by request, with the explanation that the names to the year 1888-89 were gathered from various sources as the official list to that time was lost before my appointment as treasurer. We have been obliged to accept this as correct and have based the yearly statements upon these numbers. These are the conditions of life-membership: "Any woman shall be held and deemed a member of this society, who contributes \$1.00 a year to its funds; and any woman may be a life-member who contributes \$25.00 in one year, or for whom that sum is given in special offerings. A life-membership cannot be constituted from the regular membership fees of the Circle. Any life member of Bands of the Foreign Missionary Society can upon payment of \$15 additional in one year, become a full life-member of the Society."

Ten dollars secures the Band life-membership.

A mark has been set to try to bring the number of life-members in the Society up to 250 before October 20th, and

for the Bands to aim at increasing their total to twenty-five, as these figures seem very appropriate to the silver anniversary. Who will add the next name?

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto

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

Receipts from November 16th, to December, 15th, 1900,  
Inclusive.

#### GENERAL ACCOUNT.

FROM CIRCLES.—Alvinston, Thank-offering, \$4; Atwood, (\$3.85, Thank-offering) \$5.25; Brantford, First Ch., for Miss MacLeod, \$50; Brantford, Park Ch., Thank-offering, \$12.34; Cobourg, Thank-offering, \$3.50; Claremont, \$10; Daywood (\$5 Thank-offering) \$10; Port William, partly Thank-offering, \$4.25; London, Talbot St., Thank-offering to make Mrs. Joseph Jeffrey a life-member, \$28.34; Lindsay, Thank-offering, \$6.66; Lakeshore, Calvary, Thank-offering, \$10; Pickering, \$3.75; Plympton, (3.65, Thank-offering) \$5.15; Sarnia Tp., \$4.19; Plympton, \$1.50; Sarnia, Thank-offering, \$0.32; St. Catharines, Queen St., (\$13.39 Thank-offering) \$16.65; Toronto, Jarvis St., (\$10.00 to complete the Life-membership fee for Miss Mary G. Buchan and \$75.65 Thank-offering), \$109.68; Toronto, Walmer Rd., Thank-offering, \$23.85; Toronto, Western Ch. (\$9.20, Thank-offering), \$22.27; Wallaceburg, \$1.40; Woodstock, Oxford St., \$5; Wyoming, Thank-offering, \$3. Total, \$351.45.

FROM BANDS.—Bardsville for Tatsupdi Ramaswami, \$4.25; London South for Dagala John, \$10.00. Total, \$14.25.

FROM SUNDRIES.—Collection at Convention, Brantford, \$53.15; Miss Baskerville's tour in Elgin Association, \$27.68 less \$3.42, expenses, \$24.26; Interest on Deposit, \$25.84. Total, \$103.25.

Total receipts during the month, \$468.95.

DISBURSEMENTS.—By General Treasurer for regular work, \$516.14; Special grant for village schools, \$35. Famine Relief—Miss Rhoda Massecar, Springfield, Mass., \$2; a member of Bardsville Band, \$1, \$3. Total, \$554.14.

HOME EXPENSES.—Standard Pub. Co., 6 copies of Temperance Text Book and postage to India, \$1.82; Dudley & Burns, 300 copies Treasurer's Report, Misson Band blank forms, Blank forms for Circles, for Convention returns, \$6; 4 extra pages of December LINK, \$25; Towards expenses of Director of Owen Sound Association, \$3.28; Mrs. C. W. King, for special literature for Circles, \$5; Miss Baskerville's expenses to Brantford, \$1.10. Total, \$42.20.

Total disbursements during the month, \$596.34.

SPECIAL ACCOUNT.—"Medical Lady" Fund.

DISBURSEMENTS.—By General Treasurer, for Dr. Gertrude Hulet, \$42.90.

Total disbursements since October 21, 1900, \$36.00.

GENERAL ACCOUNT.—

Total receipts since October 21, 1900. . . . \$609.97

Total disbursements since October 21, 1900. 1104.72

NOTE.—The heaviest payments for our regular estimates come in the first four months of this Convention year, so local treasurers are urged to forward funds as promptly as possible. The two items above are samples of "supply and demand." the figures for receipts should be much larger to keep the balance on the right side.

VIOLET ELLIOT,  
Treasurer.

109 Pembroke St., Toronto.

Receipts from December 16th, 1900, to January 15th, 1901,  
inclusive:

FROM CIRCLES.—Aldborough Plains, Thank-offering, \$2.16; Ailsa Craig, Thank-offering, \$5.50; Beachville, \$2.65; Bethel (\$5 Thank-offering), \$10.60; Burtch, \$5; Barrie, \$4.15; Brantford, Calvary Church, (\$4.25 Thank-offering) \$12.25; Brantford, First Church, for Miss MacLeod, \$25; Burford, \$2.50; Brooke and Enniskillen (\$1 Thank-offering), \$2.30; Caltou, \$16.75; Calvary, Thank-offering, 1.50; Cramahe, \$1.50; Chatham, \$5; Glamis, \$1.55; Guelph, (\$2.90 Thank-offering), \$4.40; Hamilton, James Street, First Church, \$6.40; Galt, \$7.35; Hamilton, Thank-offering, \$9.33; Ingersoll (\$5.76 Thank-offering), \$19.90; London, Talbot Street, \$19.50; London South, \$6.50; London, Adelaide Street, (\$5.50 Thank-offering), 20.75; Mount Forest (\$2.04, Thank-offering), \$6.78; Midland, \$4; Missouri, East, \$3; Owen Sound, Thank-offering, \$5.78; Port Arthur, towards life membership fee, \$5; Pine Grove (\$1.50 Thank-offering), \$2; Stayner, \$1.54; Scotland (\$12.90 Thank-offering), \$15; Toronto, Immanuel Church, Thank-offering, \$11; Toronto, Bloor Street, \$37.31; Bloor Street Y. W. Aux., \$2.25; Bloor Street, Thank-offering, \$39.79; Toronto, Parliament Street (\$4.41 Thank-offering), \$12.21; Toronto, Jarvis Street (\$2.50 additional Thank-offering), \$32.64; Toronto, Walmer Road, \$31.90; Woodstock, First Church (\$2.60 Thank-offering) \$9; Wyoming, Y. L. Thank-offering, \$1.50; Wilkesport, \$1.25; York Mills, \$3.32. Total, \$438.68.

FROM BANDS.—Delhi, for Boddu Dinamma, \$17.50; Langton, \$8; Port Arthur, for Nicodemus Gabriel, \$4.25; St. Catherine's, Queen Street, for Pennamata Verkanna, \$8.85; Toronto, Western Church, for Nakka Mary, \$17; Toronto, College Street Y. W., for Degals Mary, \$4.30; Toronto, Bloor Street, \$1.14. Total, \$61.04.

FROM SUNDRIES.—Hamilton, James Street Junior Y. P. S. C. E., for Mungamuri Karunamma, \$12; London, Talbot Street Y. P. S. C. E., Thank-offering, \$62; Investment—Miss Nellie Davies' gift, \$10; Mrs. F. W. Vardon, Springfield, Ont., for work for lepers, \$10; Mrs. Wm. Tait, Norfolk, Va., \$2.50. Total, \$35.12. Total receipts during the month, \$534.84.

DISBURSEMENTS.—By General Treasurer, for regular work, \$516.13; special appropriation for village schools, \$18. Total, \$534.13.

HOME EXPENSES.—Dudley & Burns, on account for "Prayer Cycle," \$50. Total disbursements during the month, \$584.13.

Total receipts since October 21, 1900, \$1,144.81. Total disbursements since October 21, 1900, \$1,688.85.

The total receipts include \$368.68, thank-offerings from 41 Circles, 2 Bands, and 1 other organization.

SPECIAL ACCOUNT.—"Medical Lady" Fund. Note: Interest added to November 30th, \$1.29. From Circles: Toronto, Bloor Street (Miss Tapscott's class), \$7.25; St. Mary's \$2. Total receipts since October 21st, 1900, \$10.54.

DISBURSEMENTS.—By General Treasurer for Dr. Hulet, \$42.90. Total disbursements since October 21st, 1900, \$128.90. VIOLET ELLIOT,  
Treasurer.

109 Pembroke Street, Toronto.

SOME Circles lag behind because there is a lack of one or more women of profound faith, who will go forth to work joyously and persistently.

## U. I. N. U.

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

**PRAYER TOPIC FOR FEBRUARY.**—For Kimedj, its missionaries and outstations; that the work among the women may be greatly blessed.

## PARLAKIMEDI.

Est. 1892.

This is the most northern of our stations, being about two miles beyond Chicacole. It is a beautiful place, entirely surrounded by hills. The scenery is magnificent.

It is separated from the Chicacole field by a mountain range called the "ghauts."

A petty Rajah lives here.

The town has a population of about 15,000.

Its nearest railway station is about 24 miles away. A branch line is being run to the main line.

Mr. and Mrs. Armstrong before going to Chicacole, went here, hoping to make this the head station of the field. But they were driven out by fever.

When they went there they found a few natives ready for baptism at Akulatampara—a little out of the way village about nine miles north-west of Kimedj. These had been converted through a relative from Berhampore, who had heard the Gospel from the Free Baptists of England.

This church is now partially self-supporting.

The population of the field is 317,974. To tell the story of the cross to all these we have Rev. W. Y. Corey and Mrs. Corey, Miss Maud Harrison, and seven native helpers.

## FAR-AWAY VOICES.

From the valleys, o'er the mountains,  
By the rivers far away,  
Hear the cry, "O come and help us,  
In the night of our dismay:  
Gloom and fear are all around us,  
Tell of Him you love so well;  
Can He give us light in darkness?  
Tell us of Immanuel."

## CHORUS

Hear the cry, "O come and help us,"  
From the weepers o'er the sea,  
Waiting, waiting, till you tell them,  
Of the Lamb of Calvary.

Where the morning breath of roses,  
Fills the air with sweet perfume,  
There are human hearts the saddest,  
Pining in the wall of doom;  
Doom of doubt and helpless sorrows,  
Where sweet freedom is unknown  
In the cold and silent terror  
Of the idols made of stone.

O ye daughters of our Zion,  
Voiced with gladness everywhere,  
Lift, O lift your hands together  
In one long and tender prayer,  
For your sisters in their hiding,  
In the scorn of years untold,  
Waiting, waiting, till you tell them  
Of the promise made of old.

In the valleys o'er the mountains,  
Tell the story o'er and o'er;  
Sing the songs of love and mercy,—  
Songs they never heard before,—  
Go and sow beside the waters,  
And the harvest ye shall see,  
In the joy of millions saying,  
Jesus died for me, for me.

DWIGHT WILLIAMS.

—Heathen Woman's Friend.

## WORDS OF CHEER.

In India, thousands of people are manifesting a practical interest in the Christian religion. Young men and women seek for Christian training—numbers of children could be taken into the schools if only there were sufficient accommodation and teachers. The great famine has opened the hearts of the people to their Christian benefactors, and has brought thousands of children to receive Christian education.

There must be more liberal giving if we are to enter these open doors. If we will not enter, the devil will.

In China, while our missionaries have been martyred for Christ, thousands of the native Christians have willingly given up their lives rather than deny Christ. Hebrews II:37-38 aptly describes these people. All this will tell in the near future on the hearts of the natives. Will the Church be ready to seize the opportunity?

Japan calls for our prayers. The nation presents fewer barriers now to Christian progress, but Zion must awake and give Christ to Japan, lest rationalism and materialism take the country.

In Korea whole communities are turning to God. Siam, in the Laos States, reports similar awakenings.

Arabia is being occupied in important centres.

In Papal Europe—Italy, Austria, France—there is an unprecedented revolt from Romanism, and a turning of priests and people to simple faith in Christ.

—Adapted from *M. Review*.

The seed has been sown, let us go in and reap.

**SENT THEM OUT.**—In 1834, a significant baptism occurred in Hamburg, Germany. Seven persons, be-

lievers in the Baptist faith, were quietly baptized by starlight, in the river Elbe, by Dr. Barnas Sears, of America. These seven constituted the First Baptist Church of Hamburg. Each member of this Hamburg church became a volunteer evangelist. The converts increased with marvelous rapidity, and the light spread in every direction. In 1838, the seven had grown to seventy-five. On April 13th, 1859, the church celebrated its twenty-fifth anniversary. In spite of sore persecution, the work had grown surprisingly. The original seven had become seven thousand, stretching across the German States from the North Sea to Russia, and from the Baltic to the confines of Italy. Hundreds of churches have sprung from this single church.

### CASTE WOMEN OF INDIA.

BY MRS. H. M. N. ARMSTRONG, BURMA.

We hear much of a Hindu woman's degradation and seclusion and ignorance; of her sufferings, her helplessness and hopelessness, and the half of it all is neither told nor known. Shut in from all the world, without books, without music, or even the knowledge of a song to sing; without needlework or fancy work of any kind, or any occupation or amusement whatever, save what the naked little children make, how can she escape an almost vacant mind, if not hopeless imbecility? If she is a wife she may arrange her cloth and her jewels becomingly and contrive dainty dishes for her husband, of which she will partake when he is satisfied; but if the one to whom, probably as a baby, she was betrothed, happens to die, even these poor pleasures are denied her. She is a reproach, an outcast, accursed; in all God's heaven no star casts a ray of hope to her. What influence can such a one exert or what power can she wield?

A whole race of women have lived for generations under these conditions, and remain intelligent and lovable, with a native refinement marvelous to see, and no women in the world exercise greater power. Perhaps you will be startled if I say that they hold the destiny of their country more completely in their hands than the women of any other land; that they are the ruling power in India, although this power is exercised so quietly and out of sight. Repressed power is always the most dangerous. Women in Christian lands can participate in almost every amusement and every privilege open to the other sex, can have their women's aid societies in every philanthropic measure of the day; and perhaps this very widening of her influence diverts time and thought from father and brother, husband and child. Certainly it gives us community of thought and action. Women are as much elevated by the mental and moral culture of the day as men are.

In India it is not so; all the influx of civilization

and religious light from the new world has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women, sadly few in number, who have been able to reach their sisters in their seclusion, and tell from house to house the story of the cross. I believe this, above every other reason, is the cause of the slight hold Christianity has taken of the caste people of India. A caste woman has not even her father or brother to care for; she was separated from them in early childhood. Her whole life has but one vent, one direction in which to grow, and that is out through her husband and her sons to the world beyond. To keep her husband and her sons loyal to her is her one ambition, and there is nothing too hard nor too high for her in her endeavor after it. Thousands fail, and yet many succeed; and when one fails it is generally because another woman has usurped the place. There is something very suggestive in the fact that the most beautiful and renowned building in India (the Taj Mahal) was built as a tribute of a devoted husband to his queen.

Again, every Hindu woman is bound to keep her husband and sons in the good old paths after the strictest sect of Hinduism. She generally cares far more for religion than her husband does—she is, if you please, more superstitious. Woe to the man who is recreant to her faith! His wife may not say much, but his mother will; there is neither peace nor rest for him henceforward.

When you urge a Hindu to give his reason for not accepting the Christ of whose claims he is intellectually convinced, he will be slow to give it; but it is almost invariably one of three reasons: "I cannot break my poor old mother's heart." "I am afraid of my mother's curse." "I cannot give up my wife and children." *It is a woman's influence that holds him back.*

Many of these men love their wives and children—*more*, perhaps, love the tasty breakfast and savory dinners that no one else will take the trouble to cook for them. For one reason or another, all find it inconvenient, at least, to have no home, especially as hotel life and restaurants are incompatible with caste. Now, to have a home one must please the women who dwell there. If a man wishes to be a Christian he has not merely his wife or wives to contend with, but his mother and grandmother, his brothers' wives, and all the women of the establishment (usually not a few) club together to bring him to his senses; they will coax him first, but they have no end of devices for bringing him back to the faith if coaxing fails. Men know this, and the terror that hangs over the head of every one of them is, that if he persists in what the women of his household call evil courses, something will be mixed in the food which they cook which will conquer all his stubbornness and end his days.

The only thing a man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all—literally, to run away and leave with them his property, his house, his children, and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.

I remember a case in point—a wealthy and influential high-caste man, who, I have no doubt, is a converted man, and who was baptized by my husband some years ago. This man was remarkable for breadth and strength of character, a man of sterling worth and great independence. He was practically king in the district where he lived, and he thought he was able to be a Christian and make his household either submit or leave. He was wealthy, had two wives and a large "following."

When he came to the house of the native preacher to ask for baptism and to offer himself to the Church, a crowd of retainers came with him, among whom were his two wives, weeping and tearing their hair. One of these—one to whom he was strongly attached—beat her head against the wall of the house until they had to hold her to keep her from killing herself, while she declared she would kill herself rather than see her husband a Christian.

But none of these things moved him. He deferred his baptism for a while in consequence, but avowed constantly his faith in Christ, and his purpose to confess His name publicly in baptism. And he did so. He came and was baptized, but he held to his property and one wife. He had no children.

His friends found that they could do nothing with him, for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied round him again. His wife said "he was wise and good, and she would cook his rice and be a Christian too." The rest of his household said that if he, in his wisdom, thought it best to be a Christian, they could not gainsay it; he was greater than they; they would be what he was. So they cooked his food, and ate with him as before, and treated him as well as they knew how. It was not in human nature not to feel flattered with all this deference to his opinion.

For about a year his conduct was exemplary; but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made trouble when other Christians came to eat with him and defiled the dishes. It was only a matter of eating and drinking, and he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said that he knew it was wrong, but he was really worried to death. After a while his other wife came back to the house unbidden. Again and again he promised to break

away from them all. He believed in Christ; he worshipped Him only, and wanted to follow Him; but he said he saw there was nothing for him to do but to build a small house for himself and live there alone—he could not be a Christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him; but they conquered in driving him out at last.

These women are standing right across the path of Christianity in Hindustan. The work of converting them, humanly considered, is restricted to the labors of Christian women among them. Sisters, here is a work peculiarly yours that no one else can do. How will you do it? With luke-warm zeal, spasmodic efforts, and indifferent success? Or, with all your hearts unflinchingly, till it is accomplished?—*Tidings.*

## LUKE 2. 14.

"Glory to God in the highest!  
On earth peace, good will to men!"

To the Baptist Foreign Mission Board of the Maritime Provinces of Canada.

I, P. Somalingam, a Christian and a resident of Polepilly Village, Bimlipatam Taluk, Vizagapatam District, Madras Presidency, India, address you with exceedingly many grateful salutations.

I cannot help writing you concerning the blessings which accrued to me through dear Mr. L. D. Morse, who was caused to be sent through you to preach on our Bimlipatam field the gospel of Jesus Christ, whom God, according to his abundant grace, gave for the salvation of sinners.

Although, before that, God has called me by his own book; yet he sent this one after me from a very far country as a meet instrument to arouse my soul and inspire me with sufficient courage to be baptized in January, 1894, and publicly confess myself to be the servant of Christ. Moreover, in my bodily infirmities also, how much help I have obtained from him! Since my own baptism, six more out of my own relations have been baptized. Besides this, we have in our families, under Christian influences, eight adults and ten children. Altogether there are twenty-five of us in Christian homes. Seven of us are partakers of the Lord's Supper. For the other eighteen, we are praying that they may be brought nearer to faith every day. In all, we are fourteen females and eleven males. Moreover, besides us, a number from other castes have been baptized. These also have a number of unconverted with them in their families. These are growing in grace, listening to God's spiritual doctrines through dear Mr. Morse, who was sent for us.

However, now at length, he is about to leave us and come back to his own country, America, because his health has been gradually forsaking him on account

## ADDRESSES

## OF PRESIDENTS, SECRETARIES AND TREASURERS.

of the cruel sun and heat and various other unwholesome perils of our India. Therefore, I am praying God that he may return to India, full of enthusiasm, to work amongst us Telugu with greater physical strength and spiritual force than ever.

Both in material and spiritual things we are still mere children. We are not men grown. That through you many more evangelists may be sent to shepherd and train such new converts as we are in the way of the Lord, and to show the way of salvation to the exceeding many multitudes of our Telugu countrymen who are on the road to destruction, and that for this purpose abundance of means may be gathered I am praying God.

Moreover, the other preachers of the gospel sent through you, the Board, to our Telugu fields, are preaching away according to their strength, in toil and affliction, and their travail has not been in vain. They, having beheld converts to the faith of Jesus, are rejoicing and forgetting their own afflictions in India. Such long-suffering teachers may the Lord send in great numbers to our country!

I humbly pray you, most honored members of our Board, and the churches which you represent, that you make known your requests unto God through Christ Jesus, in your unceasing prayers, that from our own midst, preachers like Paul may arise and also men able to give such financial aid that the day may come speedily when it shall be no longer necessary for missionaries to come, with great price and pain from a far country; and that (to this end) the hard hearts of the Telugu people may melt and that they may be saved of the Lord.

Thus (writes) Your Humble Telugu Brother.

Polepilly, March 1st, 1900. P. SOMALINGAM.

The above letter written in Telugu which was translated by Rev. L. D. Morse. Does it pay to save a man who can write such a letter?

## NEWS FROM BANDS.

**THE GOLDEN RULE MISSION BAND.**—The "Golden Rule" Mission Band of the Western Baptist Church was organized by the Mission Circle, on October 1st, 1899. The officers of the Band are: President, Mrs. Eddy; Vice-Presidents, Mrs. Flint and Mrs. Gregory; Treasurer, Miss Ada Downing; Secretary, Miss Eunice Dyke; Organist, Miss Belsey Flint. The membership was, at first, 29, but by the end of April, when the season closed, it had risen to 51. During that time, fourteen meetings had been held, with an average attendance of 34. The total amount of money raised was \$20.61. Of this, \$12.48 was from the membership fee of 2c per month, and from collections; \$1 from money earned by members, and \$6.63 from mite boxes filled during the summer months. The interest in missions, on the part of the young people, has steadily increased and the outlook for this winter is, if possible, still more hopeful.

EUNICE DYKE, Sec'y.

Of Ontario: Pres., Mrs. W. D. Booker, Aylmer, Ontario; Sec., Miss Buchanan, 185 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Tapscott, 105 Park Road, Toronto; Bureau of Information, Mrs. C. W. King, 80 Amelia St., Toronto.

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