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# The Canadian Missionary Link

CANADA

INDIA

Unto the Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

MAY, 1893.

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ELBERT 59

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OF CANADA.  
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THE  
Canadian Missionary Link.

VOL. XVII.

TORONTO, MAY, 1895.

No. 9.



In the death of Mr. Thomas S. Shenston, of Brantford, the Foreign Mission cause loses one of its most steadfast and most generous supporters. He was among the founders of the Foreign Mission Society of Ontario and Québec, and for many years was treasurer of the Board. He also took a deep interest in the work of our

Woman's Society. He passed away quite unexpectedly on March 15. Readers of the LINK join with the family in mourning the loss of so good and so useful a man. For the portrait we publish this month, we are indebted to the courtesy of the Manager of the *Canadian Baptist*.

## BOARD MEETING OF THE W. B. F. M. S. OF ONT.

The quarterly meeting of the Board was held Friday, April 12th, at 2 p.m. The subject of the Post Office Crusade was discussed very fully, when it was decided not to make a new departure but to leave tract distribution to the missionaries.

An application had been received from a lady to be sent to India as our missionary. Though exceptionally well qualified in many respects, owing to the state of the finances the application could not be considered.

A very interesting letter was read from Miss Hatch regarding her removal to Ramachandrapuram.

The Treasurer's quarterly report was very encouraging.

A. MOYLE, *Rec. Sec.*

## CONVENTION NOTICES.

The Annual Meeting of the Woman's Baptist Home and Foreign Missionary Societies of Ontario will be held in the Baptist church, Peterboro', on the 15th and 16th of May. Each Circle is entitled to two delegates for a membership of 20 or less; for each additional 20, one delegate. These delegates must be full members of the Society, that is, either Life Members, or contributors of at least \$1 a year to the Woman's Foreign Missionary Society.

## BOARD MEETINGS.

A meeting of the Foreign Mission Board will be held in the Baptist church, Peterboro', on Tuesday, May 14th, at 7:30 p.m. Members of the Board will need to leave Toronto by the C.P.R. train at 9 a.m.

## CERTIFICATES.

Delegates will be provided with badges, which should be returned before leaving the meeting. Railway certificates can be obtained from agents at starting points on purchasing a first-class, full-rate, one-way ticket. In case delegates travel over two lines, it will be necessary to purchase tickets and obtain certificates from each railway. These certificates must be surrendered to ticket agent at place of meeting at least ten minutes before the train is due to leave, when return tickets will be issued at one-third fare. The certificates are only good for use three days after the meetings close.

ANNA MOYLE, *Rec. Sec.*

Those who do not work in this world will be poorly prepared to rest in the next.

Be what you wish others to become. Let yourself, and not your words, preach for you. -- *Amiel*.

## HANNAH HIGGINS' EXPERIENCE.

HELEN SOMERVILLE.

I am very much obliged to you for re-electing me treasurer for another year. But may I talk to you a little while? You will pardon my plain, awkward way of putting things. I can't speak like our gifted president, for I am only plain Hannah Higgins.

Perhaps you think it is very easy to be treasurer. If you will bear with me, I'll give you one day's experience collecting dues. It was so bright and cool last Tuesday, I said when I woke, "It is a fine day to give to God and collect money for His work."

I began with Mrs. A. They were a long time opening the door. Little Minnie invited me into the parlor, and there was Miss Bertha decorating the room; two of the other girls were sitting in the back parlor finishing off a fancy gown, while from the kitchen came the sound of egg-beating.

After a while Mrs. A. came in with a streak of flour on her forehead. She said they were getting ready for a party for Edna, and she was making the fourth cake.

When I told her my errand, an anxious expression came over her face and she said, "O yes! Is it time already? It doesn't seem like three months, but of course you know best. I'm not sure I have any change, though. I spent nearly all I had for cream this morning. Minnie, run and get my purse."

The purse contained only sixteen cents, which Mrs. A. handed me, saying she would pay the rest some other time, if I would call for it. I invited her to come to the meeting this week, but she said she would be having company.

I then went around the corner to Mrs. B.'s; she had been taking a nap, and looked confused when I knocked. "O, is it you, Mrs. Higgins? You are quite a stranger. I never see you unless you are coming for money. O yes, I know it's time for dues. I never forget that. But I haven't the money ready to-day. I'll send it as soon as John gives me some. You needn't call for it, I'll send it." But it has not come yet.

In the next block was Miss C., and her sister Mrs. D., was visiting her.

They are both members of the W. F. M. S., but looked annoyed when I told them what I'd come for. Miss C. said, "O dear, is it time already? Well, I might know it, just to see you, for you never come on any other errand. Well, here's the money. You never have to ask me twice for it."

"Thank you," I answered. "It is a relief to find some one who is always ready, but it would help me more if you would come to the meetings and bring your dues."

"O dear, no! I never have time to go to the meetings. You ought to be satisfied that I keep up my dues. You don't have such an easy time with all of the members."

"No, indeed," put in Mrs. D. "Here I am cramped for money all the time. Mr. D. never gives me a cent ahead, so I can't be independent like sister Julia here, who has her own money to do with as she pleases. I can't pay you to-day, Mrs. Higgins. I may next week."

Mrs. E. was out, Mrs. F. was sick and I couldn't see her. Mrs. G. was at home, but looked so uneasy when she saw me that I was really sorry for her.

"O, Mrs. Higgins," she said, "I know you want your

money, and you ought to have it, when you've come such a long way to get it!"

"No, Mrs. G.," I said, "it is not my money. It is the Lord's. I am only His steward."

"Yes, yes," she interrupted, impatiently; "I am sorry but I really cannot give it to you. I am getting ready to take a trip up the lakes. After all, what have those heathen ever done for us? I often think of that. Well, I will try to pay you when I get back."

At the next place, Mrs. H. was ready with her dues, and apologized for not having sent me the money. Mrs. I. met me with a long face, and said, dolefully, "I think you must take my name off your list. I just can't raise the money. The times are hard, and the children have been sick. You may drop my name."

I tried to talk her into letting her name remain, but no, take it off she must and did. I left her one of Mrs. Rider Meyer's "Do Without" leaflets, but she looked at it suspiciously, as if she thought I was trying to get her to pledge herself to something against her will.

The day had its streaks of sunshine after all.

By this time it was getting on towards evening, but I wanted to finish, as there were only a few names left. One of my shoes had burst at the side, but I hoped it wouldn't look too unseemly before I could get home.

At the very next house I met with so much encouragement, I'll tell you outright who the person was. It was old Auntie Runnels on the hill.

The minute she saw me, she said, "Mrs. Higgins, of all people! I'm so glad to see you, dear. Come right in and rest and take a glass of lemonade, for you do look about tired out. I must say, I've missed the meetings, this spring, just dreadfully. The rheumatism has been so bad in my feet that I couldn't get on my shoes most of the time, and have to wear these old slippers. Do you know I believe the Lord can always bring good out of things, and here's an instance of it. I haven't had to buy a pair of new shoes, because what was the use? I could not wear 'em! So I laid aside fifty cents out of money I'd been saving to buy some new boots, and here 'tis, enough to pay my dues for the next six months."

I felt quite cheered and went on my way uplifted by Auntie Runnel's spirit, to Mrs. Taylor's. I found her sad and disheartened. Poor Nettie is failing fast, you know, and was lying on the couch at the west window, pale and drooping like a fading lily. After a while I ventured to ask Mrs. Taylor for the dues. Poor woman! She burst into tears, and said, "(O, Mrs. Higgins, do not ask me! Every cent I can possibly spare from housekeeping and doctor's bills goes to getting little comforts for my poor child. I'll not have her with me long."

Nettie heard us from the inner room, and she called out, in a thread of a voice, "Mamma, Mrs. Higgins, will you please come here!" We went to the couch, where the setting sun shone on the face of the sick child. Holding out her little hand, so thin and almost transparent, she said gently:—

"Mamma, I have been a great trouble and expense to you. You have worried over your poor Nettie very much. (O yes, mamma, I know it! I haven't been blind all these long months. I have seen the lines of care on your dear face, and have heard your sigh when you thought I was asleep, and I knew it was all for love of me! You are sorry to have me leave you, dear mamma, and yet you are wearing yourself out trying to make me comfortable. But"—and she wiped away a

tear, and her lip quivered, "if you love me, and I know you do, grant me one favor. Will you?"

"If I can, my darling," said the poor mother, and her voice choked with sobs.

Nettie raised herself with an effort, and turning her face in such a way that the sunlight fell full upon it, giving an expression of heavenly beauty, she continued, "Mamma, I want to do some good in the world before I go, and you must help me. Instead of spending so much money in getting me luxuries I do not need, I want you to set aside that much for missions. You spoke of getting me a birthday treat next week. Now, instead of doing that, you will please me a great deal more if you will use that money to pay your dues. And more than this, mamma. Every year, when your dear Nettie's birthday comes around, and she is celebrating it in heaven, I want you to set aside a certain sum for missionary work. Then it may be that some poor, ignorant girl in far-off lands will learn of Jesus and His love through this remembrance of Nettie's mother. (On my next birthday—not this one, for it is so near that I think I shall spend this one with you—but next year, instead of grieving and saying, 'My poor Nettie would have been seventeen to-day, if she were only here!' I want you to rejoice, mamma, dear, and to think, 'I have a precious daughter who is waiting in Heaven for me, and what I would have expended on a little gift for her to-day I give gladly to help some young girl in heathen lands to find Christ. Will you do this, my mother?'

She sank back almost exhausted, but waited anxiously for her mother to speak. For answer, Mrs. Taylor went to a drawer and brought out some money, which she slipped into my hand without a word. As I went out, I looked back and saw the sick girl lying on her pillow, deathly pale, but with a smile of content on her face, waving a good-bye with her little white hand.

At the next place I hesitated wondering whether to go in or not. Old Mrs. Felter has seemed to be losing her interest in us, and I could only think of Nettie Taylor, and I wanted to slip away home, but while I paused at the gate, I heard Mr. Felter's pleasant voice calling me, and he and his wife came out together, hand in hand, from under the archway of roses.

"Mrs. Higgins," he said, "my wife saw you coming, and told me she expected you wanted her missionary dues," and he handed me—not a quarter of a dollar, but a bright gold eagle, the sight of which nearly took away my breath. Then he passed his arm around her waist and, looking fondly into her eyes, he went on—

"Mary and I have lived together for fifty years. Yes, this day we celebrate as our fiftieth anniversary, and we love one another more, much more, than we did the day we were married. Our life together has been a beautiful one. We have shared one another's joys and griefs, and have found living together a very happy experience. We want to do much good the little while we remain on earth, and we give this little sum as the earnest of what we mean to do in future. Is this not so, Mary?"

She looked up at him through tears, and slipping her hand into his, said softly, "'I have been young, and now am old, and am ashamed I have done so little for my Lord, but from this time on I mean to work, remembering how soon the night cometh."

As I passed out through the gate I saw a beautiful picture. That aged couple stood under the archway, still hand in hand, she, little creature that she is, looking up trustingly into his face, he, tall and erect in spite of

His seventy years, smiling down into her tear-dimmed eyes.

The next morning, Benny Keam came running over to my house, with a purse in his hand and a note from his father, which said, "Dear Mrs. Higgins, our home is gladdened by the coming of a little daughter, whom we mean to dedicate to the Lord. As a thank-offering to Him for His great mercies, we send five dollars for missions, wishing it were more. God bless it as it goes on its way!"

This is all, sisters. I thank you for listening so patiently to my long story, and now if you wish me to be your treasurer for another year, I am glad to accept the office.

Kansas City. *Heathen Woman's Friend.*

### OLD HUMILITY.

REV. J. W. CARLIN, D.D., UNKUNG, CHINA.

There was baptized last spring one of the most agreeable and humble men I ever knew, I called him Humility, and the natives, perceiving the aptness of the sobriquet, ever afterward called him Humility. After baptism, being filled with love and joy and good intentions, he returned to his house; but alas, alas! the sublime and the ridiculous are often nigh unto each other, although they be out of fellowship. His old wife met him at the threshold with a club, which, with much liveliness, she proceeded to apply to his unsanctified corporality. It was too suddenly much, he could not stand it; he was not yet an angel fully fledged, but a callow creature with wings just beginning to sprout; so he turned the joke astonishingly on the old lady, and she got the larger complement of the thrashing. I did not rebuke him, didn't know how to do it, for any woman so intolerably wicked as to provoke humility itself to blows, could find no defender in me just then; I was without an argument. But when I recovered my wits and position as Christian teacher, I lectured the native preachers on wife beating; they reminded me that I had made a mistake, that I must mean some one else; I told them that doubtless it would pass to the right one. They told Humility of the lecture, mollified, I suppose, by their own half-hearted belief therein, and so Humility was not destroyed.

The first Christian (?) lesson Humility gave his wife produced "peaceable fruits," and *lasting*, and when he died her heart was filled with sorrow, for she was left doubly desolate, without any one to chastise, or the better prospect of being chastised herself. Chinese esteem it wrong to fight in general, but they think every man has the privilege and duty of chastising his family, of whom his wife is the main subject, who was bought with his money, and has the infamy of being a woman; and there is no law, either among men or the gods, that can justify or even palliate her two-fold guiltiness; and when this is aggravated by disobedience, her crimes stink unto heaven, and the most merciful condonation is the *last*.

But I only designed to tell of Humility's strange departure. He had no apparent sickness, but on the day of his death he ate two bowls of rice for dinner as usual; and while eating he charged his son thus: "Go and tell the pastor [myself] I shall pass out of the body and ascend to heaven this afternoon."

He also bade his son to tell one of the native preachers to make certain arrangements about his burial, where-

upon his son rejoined, "He has not returned from a visit to his mother."

But the father replied "Do as I tell you. I know he has been home, but he has come back." The preacher had not come to the chapel; he had arrived in the city just about the time the father was speaking. How he knew he would die that afternoon, and that the preacher had returned, God only knows; and the mystery was intensified when his time had fully come, for he laid himself down in apparent health and died without a struggle and without a pain.

In this district two years ago an old believer, after eating a hearty breakfast, said to his son, "Child, see the angels!"

"No, where?" replied the young man.

"Why, they are all around me," said the father, and in a moment he was dead, sitting in his chair.

*Baptist Miss. Magazine.*

## Work Abroad.

### BOAT "CANADIAN"

*Dear Sisters.* I feel blessed in my work on this field in having with me such a devoted Bible woman as M. Sarah. Her children are most of them engaged in work for the Lord, and she has left her very pleasant home in Moramundi, where she formerly labored, to travel about with me, and preach the gospel, for which she has great desire and for which she seems specially called. One day we were hindered in our work because we could not get coobos to take the boat where we wanted to go, and Sarah felt a great burden on her heart because she had not witnessed for Christ that day. I had been writing letters and so I told her also to write a letter and she might do as much good by that letter as if she had preached a sermon, so she dictated to me the following and then her burden was gone, although, she said she had enough to keep me five days writing, if I would write. She had told me before that whenever I wrote to any one I was to send her salaams, because she said, "If I send my salaams, then they will remember to pray for me," and so my sisters, when you see this letter, will you remember to pray for Sarah, and pray for us both that the work may prosper and that the Lord may be glorified.

### SARAH'S LETTER.

"You must all pray that the Lord will give me His Holy Spirit that through His influence I may do a good work for the Lord. Sometimes, although I am deterred from doing the Lord's work, I still have the great desire and longing in my heart, implanted by the Lord. Although I have nothing in myself, although I have no wisdom, when I appear before the people, the Lord is with me, and speaks through me, that which is well pleasing to them. As the Lord gave command to Paul that he would witness before kings and rulers for His Name's sake, so when I appear before the people,

although I have no strength in myself, the Lord gives me courage to witness for Him. The Lord has put me under a yoke to do His work, not only us, but all who love Him, and we must do it, knowing that He is seeing us and will judge us at the last day. But how shall we obtain strength to bear this yoke? We must pray for the Holy Life. Praying for the Holy Life, reading His word and ruminating upon it as the ox does his food, until it becomes part of us, making us strong and healthy.

"To those who pray for the Holy Life, the Lord will give the robe of His righteousness. When He gives, He tells us not to pollute it by our sins and shortcomings, and we promise. And who will give us the power of keeping unsoiled this robe of His righteousness? The Holy Spirit only.

"Our Lord Jesus Christ, when He came to the earth, conquered all things. And how did He conquer? By fulfilling the will of God. He conquered the world, put down Satan and rose victorious over the tomb. His disciples also received great power in prayer, and if we too pray we may receive like power and like blessing. The soul that calls upon the name of the Lord shall be saved, shall never die, shall never see hell. 'I will dwell in those who believe on me. I will be in them and they will abide in me,' He has said. Sisters, only think of what good qualities would flourish and grow if the Lord has lodging there. The soul in which He dwells will always seek for justice and righteousness. He will make such to be a sweet-smelling savor to both believers and unbelievers. Sisters, I have written these few words by the Lord's help. I had not thought of anything myself, but He has helped me, and I pray that you may all pray that I may be one who always seeks Him.

"Miss Hatch and I are now on tour, although the hot season is coming on, we still are going on with the work. The people are coming in *heaps* to hear us, as we proclaim the Gospel. If we go into a house also, where the women are not permitted to come out, the women outside follow us in until the house is full. When I see the crowd, I pray to God to give me help to speak to them, and the strength comes like the rushing of a wind. At such times the Lord gives me words to speak and I can scarcely tell afterwards what I have spoken. The Lord gives us strength to glorify Him by the power of His word. A great many hear with a spirit of piety and fear, and ask us to teach them to pray, and to teach them more about those things. When they ask this, we teach them chiefly of the death on the cross. You must pray that such as these may come unto the Lord and give themselves to Him. Although Miss Hatch cannot stand the sun, still she girds up her loins and out into the sun she comes with us and talks to the women. Although she has left home and friends, and gardens and lands, she looks for the manifold blessings from above and so labors looking forward.

"I hope you will pray that this work may go on without hindrance. He bends His ear to hear us when we pray. He has stretched out His hand to save us. There is no want to them who seek Him. 'Cast all your care upon me.' 'Come unto me all ye that are weary and heavy-laden and I will give you rest.' As He calls, let us come unto Him, and not draw back."

S. I. HATCH.

MISSION COMPOUND, VUYURU,  
Kistna District, March 10th, 1895.

*My dear Link,* I have long thought of writing, but the time has passed without my having done so. Now I am settled in my new home in Vuyuru, and thinking some of my experiences of the past few weeks may not be uninteresting to your readers, have decided to delay no longer in writing.

After watching the old year out with friends in Cocanada, I started for Vuyuru three hours after the dawn of the New Year. Although travelling alone by night in India was a new experience to me, I had a sweet realization of the presence of Him who says, "Lo, I am with you always."

The journey by rail continued until noon the next day, when, after breakfast in Bezvada, I started out to search for the bandies from Vuyuru, that were to meet me here and take my "saman" (or goods), which, having been shipped a few days before, was awaiting my arrival at B. Presently a native stepped up and handed me a note from Mr. Brown. The man was one of Mr. Brown's servants, and he proved an invaluable aid to me afterward. We then called the carts and proceeded to the goods shed where I superintended the loading of my furniture. There was the usual army of self-employed coolies on hand, who succeeded admirably in making a deafening noise, but so far as I could see, rendered no assistance; indeed, they rather hindered our progress, although after a little more than an hour's time, when all was finished and we were about to start, they thought it very unjust that I did not give them each, at least a half day's coolie. At a little before five o'clock I entered my "palace car" and the caravan began to wend its way slowly out of the town.

I feel entirely unable to giving an adequate description of the procession, but shall do my best. It consisted of four ox-carts, the first two, which were drawn by two oxen, were piled high with furniture; the third, also a double ox-cart, contained my humble servant, the fourth was a single ox-cart containing a lighter load. The third cart was, of course, the centre of attraction. It was a high, two-wheeled cart, so high that a native seeing my unsuccessful attempts to climb in, brought me a high stool which I mounted and accomplished the rest with ease.

However ungainly the outward appearance may have

been, after my bedding was spread upon the rush mat, which covered the abundance of straw with which the cart had been supplied, and a pillow placed at the front, it was a very snug nest indeed. As a protection from the sun, an arched covering of rush mats had been made.

At last we cleared the town and were in the open country. I was so completely shut in that it was with difficulty I got a glimpse of the country through which we were passing; but the peeps I did get amply repaid me for the inconvenience it cost. The road over which we were travelling was wide and on each side was a row of beautiful trees, in some cases banyans. The country, which was all under cultivation, appeared to be most fertile. The rice crop was being harvested, some of the "cool wind crops" were just appearing above the ground, while others were more advanced.

At last the sun sank behind the mountains in the west and the stars appeared. The new moon waxed and waned, but still we travelled on. The stillness was only broken by the tinkle of the bells of the oxen and the occasional shouting of the drivers, except when the drivers went to sleep and the snail-like pace of the oxen betokened the fact that they were fast following the example of their master, then there rang out a female voice from within the mat-covered "palace car." At that sharp "tocu" or "drive on" the pace of the whole caravan was quickened. The hands of my faithful little clock, the gift of the dear home friends, pointed to nine, ten, eleven and as they neared twelve it was announced to me that we were nearing Vuyyuru, where, upon I endeavored to arrange my andly disarranged toilet, but with little success, as a jolting ox cart is not the most convenient of dressing rooms.

At last we turned into the Compound and in a few minutes I was being welcomed to my new home by Mr. and Mrs. Brown. The next day was spent in getting settled in my new home. My rooms which are on the east side of the bungalow are very pleasant, I have the benefit of a beautiful sea breeze every day. When Mr. and Mrs. Brown came here, there being no bungalow, they had no such pleasant home to come to, but had to endure much hardship, at one time even living in a palmyra leaf roof shed, until the bungalow was ready for occupation. I feel thankful to the dear Father for going before and preparing the way for me.

Since coming to Vuyyuru I have read Tupper's poem, entitled "Now," and have been much impressed by the following lines:

Now, is the constant syllable ticking from the clock of time,  
Now, is the watchword of the wise,  
Now, is on the banner of the prudent,  
Cherish thy to-day and prize it well, or ever it be gulphed into the past.  
Husband it, for who can promise, if it shall have a morrow.  
Behold thou art,—it is enough, that present care be thine,  
Leave thou the past to thy Redeemer, entrust the future to thy Friend.  
But for to-day, child of man, tend thou charily the minutes,  
The harvest of thy yesterday, the seed corn of thy morrow.

A man's life is a tower, with a staircase of many steps,  
That as he toleth upward, crumble successively behind him  
No going back, the past is an abyss, no stopping, for the present per-  
isheth.  
But ever hastening on, etc.

Since the dawn of '65 my prayer has been, "So teach me to number my days that I may apply my heart unto wisdom." Oh, that every moment of this year may be redeemed, that I may never for a moment forget "whom I am and whom I serve," that the fact that thousands of women are waiting to hear the Word of Life from me directly or indirectly may ever be before my mind: May the Lord never have it to say of the women on the Vuyyuru field, "I sought for one among them that should make up the hedge and stand in the gate before me for the women of the land, that I should not destroy them, and found none."

I have seen a little, but a very little, of the need of the land. Miss Stovel very kindly came in with her boat and took me to visit a few of the villages on this field.

Into not one of the eight villages which we visited had a white woman ever entered with the Gospel for the women. In some of them were Christians, in some none.

How eagerly many of the women heard; some were very loth to part with us. When we entered a village, Miss Stovel showed wonderful tact in gaining the confidence of the women, who in some cases came flocking about us, and equal tact in other cases in attracting women who otherwise seemed suspicious of us and our object in coming, and who from this reason were slow in assembling.

In one village a peculiar tree afforded a topic of conversation. With what earnestness were its peculiar flowers, pods and its uses discussed. This was followed by our being led, not to one of their houses, no, not confidence enough for that, but to a cow-shed that had evidently been inhabited during the past night, and was not yet entirely vacated, for a calf remained tied in one end. One or two of the women set to work and swept the place up, but did not disturb the calf, then brought a couple of native stools, the like of which you have never seen and never would dream of the possibility of sitting upon one for two or three hours consecutively for they are only about an inch and a half high, are oblong in shape and most uncomfortably narrow. However, we seated ourselves and the women began to assemble. The men came also to see that their wives did not receive foul play at our hands, but men are not a desirable element in women's meetings, the women fearing to show interest if their husbands are near, so Miss Stovel managed to persuade them to retire to a little distance, as they seemed disinclined to absent themselves entirely. Then Miss Stovel and Annamma lifted up Christ earnestly and faithfully for about two hours. The women appreciated much an illustration of the necessity of



inward cleansing and the inability of water to cleanse sin. It was something as follows:

A washerman, very early one morning was taking his bundle of clothes to the river to wash them by beating over a stone according to the custom of the country, when he overtook a Brahmin. Upon the washerman asking the Brahmin whether he was going, the Brahmin replied that he was bound for the Ganges to bathe in its meritorious waters for the removal of sin. Whereupon the washerman said that he had always been under the impression that sin was an inward impurity, but if what the Brahmin had said were true, he did not see why he need untie his bundle of clothes and beat them as was his custom. So saying he placed the bundle in the water, and invited the Brahmin to wait and witness the result. For an hour they waited, then the bundle was lifted out of the water and opened, but lo! while some of the clothes, although wet, were just as soiled as before, others were not even wet.

We believe that the message delivered that day to those women will bear fruit, and that in the day when the Lord makes up His jewels, some of the women of that village will be among them. Many of them followed us to the boat for medicine, and with great curiosity examined as far as was possible from the outside our floating palace.

In another village we discovered a potter who was about to begin his day's work. As he did not object, we entered the shed in which he was at work, seated ourselves upon the kind of stools already described, and watched with great interest. He first set in motion a large wheel which lay horizontally upon the ground, then taking a small bit of clay worshipped it and placed it upon the centre of the wheel. He next took a large lump of clay, after stamping upon and beating it well placed it upon the revolving wheel and deftly worked it up into a conical shape. He then flattened the top into a saucer-like vessel and severed it from the lump by means of a wire. These little vessels are used as lamps by pouring oil into them and placing a wick in the oil. As a feast was approaching he made many of these. As we watched and admired we thought of the passage, "We are the clay and Thou art our potter, and we all are the work of Thy hand." We longed to be as plastic as the clay. In the meantime, just as desired and expected, the women came flocking to see us, and after giving them time to overcome their timidity, Miss Stovel and Annama began and preached to them Christ as the Saviour of the world. How well they listened, especially one woman, and we believe they had an intelligent idea of what it all meant. It was one o'clock when we reached the boat, and I assure you we had good appetites for the breakfast which was awaiting us.

I must now close this long letter. There is much more to be written about my tour of six days, but I must

not weary you. In closing I would quote the words of the Master. "The harvest truly is plenteous but the laborers are few (and are growing fewer on our field). Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Pray that every worker may receive the baptism of the Holy Spirit for "it is not by might nor by power, but by my Spirit saith the Lord of Hosts."

Yours in His service,

ANNA MURRAY.

#### EXTRACTS FROM LETTERS AND REPORTS FROM INDIA.

Miss Murray writes:

"Our first examination in the language is over, and I have the great pleasure in informing you that the examiners did not see fit to pluck me. But although more than a year has been spent at the language and the first examination passed, I feel that I have only begun to learn. Especially since coming to Vuyyuru have I experienced this. In Cocanada more time was spent on the grammatical construction and translation, in other words, laying a good foundation, than on the practical, but Vuyyuru affords plenty of opportunity for practice. There are no other English in the place, so that we hear nothing but Telugu; then the Christians are continually coming from the villages, and, of course, I am anxious to make their acquaintance, and, if possible, give them a lift in their spiritual life, so that I have a good deal of practice.

"A few days after I arrived, the preachers, teachers, and Bible women came in for the regular monthly workers meeting, and we had very interesting meetings, indeed I am sure they returned to their fields of labor much stronger men and women, spiritually, than when they came. I was much interested in learning their names and villages, and something of their work; and I think they were a little interested on seeing the new 'Miss Anna.' Between meetings my room was scarcely ever free from visitors."

"But I must tell you about Vuyyuru. I left Cocanada three hours after New Year dawned, and spent my New Year's Day in travelling, reaching Vuyyuru at 12 o'clock on Tuesday night, where I received a cordial welcome from Mr. and Mrs. Brown. I like the plan of the bungalow. My rooms, a bed-room and sitting-room in one, dining and bath-room, are situated on the cascade of the bungalow, and are very pleasant."

"The discomforts necessarily attendant upon opening up a new station, are to a great extent past now, particularly as the compound wall nears completion. Until now there has been nothing to prevent cattle and buf-

falco roaming over the premises at their own sweet will. One great sacred (?) bull of somewhat cultivated tastes, perhaps, considered among the natives as the incarnation of some great Brahmin, one afternoon took up its abode in Mrs. Brown's bed room. Thus you see a wall is quite a necessity, scarcely a luxury."

"I do pray that I may be all that the messenger of the Lord should be in this great field. I need your daily prayers, that I may completely master the language, that I may faithfully represent Christ by word and deed, and that no moment may pass unimproved."

Miss Murray speaks highly of the kindness of Mrs. Brown towards her, and gives an account of Conference meeting already published in THE LINK.

Miss Rogers writes in reference to the Tum Girls School.—

"You will want to hear about the school. When the school was dismissed before Mrs. Garside left, I think there were fifteen girls; one failed to come back, and the two eldest girls, Susie and Sanyasia were sent to Cocanada since to be trained for a Bible-woman, and Sauyasia for a teacher. Six new girls have been taken into the school, all of them small, so that all the year since the school came into my charge the average has been eighteen.

"A few days before I came out (I am on a tour), one of the girls, B. Amelia, was married. It was the first wedding we have had in the new church, and was quite a festive occasion. She is a dear girl, and her husband seems to be a suitable person. They are living in the compound I, and I am going to try to take her out some time and get her interested in Christian work."

After speaking of a case of discipline, she continues

"But God always gives more of the sweet than the bitter, and on the whole I have been very much pleased with the conduct of the girls. The three who were baptized are showing good evidence of a growth in grace, and several others are asking for baptism. Some of them are, I think, really converted, but I think it is just as well to wait for a time, as they are quite young."

"Both Miss Priest and Miss McLaurin are with me, and have got on so well with the language that the school can be left in their charge while I tour. My tent is pitched in a delightful place under the shade of some tamarind trees; the hills are all about us, and the road by which we came was just about as nature left it. As you measure the road by ox bandy we are twenty miles from Tunni, that means, that we wore ten hours in getting here. The village is a large one. In the morning we go out to the villages around, and in the afternoons visit the women here. We try to reach all within three miles. When we get through here we will move on to another

large village. They say there are 300 villages on the Tunni fields. I am doing all I can to find them, but can hardly hope to reach them all."

Miss Rogers also sent these names of girls in the Tunni school.

*Fourth Standard.*

T. Atchamma.  
K. Dalama.  
D. Mary.

*Third Standard.*

G. Uppabama.  
T. Martha.  
N. Ruth.

*Second Standard.*

N. Sarah (Mackam.)  
M. Paddama.  
H. Annama.

*First Standard.*

B. Chellamer.  
G. Bennama.

*Infant Standard.*

R. Subudrama.  
G. Kandama.  
D. Kemema.  
D. Ruth.

*Head Teacher.*

R. Beniah.

*Primary.*

D. Susia.

*Matron.*

Ereakama.

EXTRACTS FROM BIBLE WOMEN'S REPORTS

Miss Beggs writes

"The year that is past has been one full of blessings to our work, not indeed visible, not indeed in baptisms, but in many ways in which we, who are engaged in the work, see gratefully that God has 'blessed the work of our hands.' Many of them we feel sure, know how utterly false and comfortless their religion is, as some of them told us that they had thought a great deal about all religions and could not find any comfort in Hinduism."

"The other day when I told some of the women whom I visit, that I was going to write a report, in which I would make mention of them, they were greatly delighted, and said, 'Oh! do write to the good ladies all about us and please send our kind regards and salaams; tell them that we love their Saviour, and to pray for us.'"

"While speaking about the love of Jesus, a woman said, 'Now I know Jesus Christ the Saviour, and He will give me salvation. What a shame that we should ever give up the good way which leads to salvation, and run after idols. I know that the Son of God will forgive me all my sins, and this is enough.'"

"Again, 'I was reading to a dear woman about Christ's death and ascension, when I asked her, what must we do to show we love Him who has done so much for us? She answered, 'We must believe, and have faith in Him.' This woman is, no doubt, a secret follower of Christ."

"Again, I have two Mohammedan houses; the women are loving, and seemed pleased to see us. It is sad to see

how satisfied they are with their own religion, and when we speak of Jesus they say they believe in Him too, that He was a prophet, but they will not acknowledge Him as their Saviour and their Lord."

A very interesting case from Miss Gibson's report is as follows:—

"A woman whom I mentioned in my former report as confessing faith in the Saviour, is still true. I first visited her some two years ago, a confirmed opium eater, taking it twice a day. She testifies now to the power of Christ in setting her free from this powerful habit. She professes to keep the Sabbath, making no purchases on that day. She listens gladly to the word of God, her soul appearing to feed on the truth. During the rains she was much exposed to the wet, owing to the unkindness of her husband who would fain see her dead, but she told me she trusted in God, her Father, and continued in prayer during the trying time, and how God heard her and made provision for her. She often repeats that verse, 'The Lord is my shepherd, I shall not want.' The thought of the suffering of Christ brings the tears to her eyes, and she said that the thought of His sufferings helped her to bear her's without murmuring. When reading to her about the Last Supper and speaking of the ordinance as observed by Christians, she begged that I would bring her a crumb from the Lord's Supper, that she might thus remember His death. When told, however, that baptism comes first, she said, that she is waiting for the Lord to open the way to her. She herself is ready. She needs our prayers in this thing, that she may be willing to give up all to follow the Saviour in His own appointed way."

Mrs. DeBeauvoir writes

"One day as I was leaving a house, and the woman was assuring me that she believed more in me and what I taught her, I said, you must believe in the Lord. I tell you about a girl playing in the yard said, 'Jesus Christ is the one you must believe in.' I looked with surprise at the girl, and then found that she had been to our caste girl's Sunday school. This same woman got into an argument with a man about the sun not being a god, and need not be worshipped as such; she had read in her third reader the truth, and now she made use of it. The man told her she was a stubborn widow to talk so."

"I find the greatest difficulty to convince these people that they have a soul capable of enjoying God and living with Him forever, and that they are responsible to secure this for themselves. They believe to a great extent that we cannot retain our soul, we cannot be responsible for it after it has left our bodies. When will the darkness be taken from their minds and the light break in?"

N. E. GREEN.

Unselfish love is the only thing that can be truly great.

## Work at Home.

### NEWS FROM CIRCLES.

ST. CATHARINES. —A most successful thank-offering service, under the auspices of the Mission Circle of the Queen Street Baptist Church, was held on Thursday evening, March 21st. There was a large attendance, and a choice programme of readings, recitations and music appropriate to a missionary meeting was thoroughly enjoyed. The envelopes were opened, and found to contain choice texts of Scripture, as well as a substantial offering for missions. \$26 50 was received. This amount was divided between Home and Foreign missions.

Mrs. JESSIE GIBSON, Pres.

BRANTFORD, FIRST CHURCH. —On Thursday, March 7th, a most successful gathering of the Brantford Circle was held in the First Baptist Church. The afternoon meeting was largely of an impromptu character, with no set programme, the time was occupied with prayer, short addresses, a letter from our own Miss McLeod, the rehearsal of some mission incidents, the reading of an extract, Scripture quotation and singing. We warmly commend this style of meeting to those who have never tried it. Fully eighty ladies remained and partook with us of a plain tea. At eight o'clock our large basement was filled to listen to one of the finest programmes ever presented at our union meetings. We were fortunate in having with us Mrs. Emerson, of Onondaga, who read a most interesting and carefully prepared paper on Thibet—the last of the nations to open up to the Gospel. Mrs. Cline, of Paris, held the audience between smiles and tears, as with brief, graphic touches she gave "The autobiography of an autograph quilt." Well appreciated solos were given by Mrs. (Rev.) Banton and Miss Davidson.

It was a very great pleasure to have with us Aylmer's new pastor, the Rev. C. H. Kimball. For almost an hour he thrilled the large audience with his earnest, powerful utterances. Evidently gospel missions lie very near his heart. The collection amounted to \$31, while many regretted that they had not come prepared with a larger offering—a regret in which we sympathised. A number of gentlemen, in impromptu speeches at the close, testified to their appreciation of the meeting and the great good arising from union Circle meetings. The universal verdict—the best meeting yet. Next!

ST. THOMAS. —On Wednesday afternoon, March 20th, the Women's Mission Circle of Centre St. Baptist church, St. Thomas, held their annual business meeting in the church. Owing to the change of time in Convention, it was thought advisable to have an election of officers:

the old staff were all re-elected. We then had a roll call of all the members, when quite a number responded to their names. Prayer by several ladies was offered, that the deficit might be wiped out. Some interesting readings were given on different missionary subjects. This brought onr afternoon meeting to a close, when the unite boxes, collection and the collection books were handed in. From 6 to 7 tea was served, and at 8 o'clock a public meeting was held. A good programme was presented, consisting of addresses, music and reading. The evening collection, together with the money raised since October, amounted to \$65.45 for Foreign, and \$80.77 for Home Missions, making a total of \$146.22. We feel encouraged in the work, and thankful to God for the way He has led us and blessed us. We also feel in the little we have done for others, we have been abundantly blessed.

K. McCALL, Secy.

**REPORT OF UNION MEETING.**—A most enjoyable meeting was held in the parlors of the First Baptist Church, Montreal, on the afternoon of April 2nd, 1895, being a union gathering of the various Baptist Mission Circles of the City. Mrs. Frank B. Smith, President of the First Church Circle, occupied the chair. Miss McLaren presiding at the organ. The programme opened with the hymn, "The Light of the world is Jesus"; reading of Scripture by Miss Barker; Mrs. Graham, President of Grace Circle, leading in prayer.

The report of last year's meeting was then read by Mrs. Smith, of the Olivet Circle. An address from Mrs. Claxton, giving an outline of our work on the Telegu field from its commencement, showing how hard had been the struggle to implant the Truth, and how many had fallen in the conflict, of whom we can truly say they rest from their labors, and now to day in the flourishing state of our Mission, we see indeed that their works do follow them. We then had much pleasure in listening to the little girls of Miss Sim's class singing "Speed away." Miss Green read extracts from letters of our lady missionaries, also portions of Bible Woman's report, showing both the amusing and pathetic sides of life in India. A most able paper was given by Mrs. Walford, Jr., on "French Evangelistic Work."

Miss Gilmour then spoke a few words on Mission Bands showing how short a time forty minutes once a month is to train the little ones in mission work, and earnestly asked the parents both by precept and example to do their best to infuse a love for the work in their children. After singing the hymn, "Far, far away in Heathen Darkness Dwelling," Miss Whitam gave a reading how to "Kill a Missionary Meeting," followed by Miss Brown, from (Western Australia), with a helpful paper, entitled, "How to write a Missionary Paper." Miss Wells in giving her paper on North West Indian Missions, pointed out the great needs of the Mission, making our hearts sad, with the little we seemed able to do,

in proportion to the great need. A charming solo by Miss Willshire, and the singing of Dr. Gordon's hymn, "My Jesus I Love Thee," brought the meeting to a close, and I think we all came away strengthened and encouraged, resolving to do more in the future than we had done in the past, that at the last it might be said of each, "She hath done what she could."

ANICE VASS, Secretary.

## ASSOCIATIONAL MEETINGS.

THE Annual Meeting of the Circles of Middlesex and Lambton Association will be held with the Circle in Strathroy on Tuesday, May 21st. The afternoon meeting at 2.30, the evening public meeting at 8 p.m.

L. M. D. WELLS.

St. THOMAS. The annual meeting of the Elgin Association of Mission Circles will be held at Springfield on Wednesday, June 5th, commencing at 10 a.m. Mr. Stillwell will give an address on Foreign Missions. All the branches of our woman's work will be represented, and as our meetings grow better every year, we hope this will be the very best.

F. WELTER.

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

RECEIPTS FROM MARCH 1STH, TO APRIL 17TH, 1895, INCLUSIVE.

FROM CIRCLES: Burbrock, \$4; Bracebridge, \$2; Hillsburgh, \$3 10; Lindsay, \$26; Toronto (Tecumseth St.), \$3 50; Calvary (\$2 for Miss McLeod fund), \$8; Chatham, \$5; Blenheim (\$5 from a member), \$11; Bobcaygeon, \$1 70; London (Adeleide St.), \$9 50; Peterborough, \$12 92; St. Thomas, \$13 towards a Life Membership, and \$25 from Miss Haight to make Mrs. Proffer a Life Member, \$52 45; Beachville, \$1 82; 2nd Markham, \$2 50; St. Catharines (Queen St.), \$26 00; Bloomburg, \$6; Hamilton (James St.), \$26 30; Parkhill, \$2; Sheddin, \$5; Sidney, \$9; Woodstock (First Ch.) to make Mrs. V. H. London a Life Member, \$29; Belleville, \$4 45; East Flamboro, \$6; Lakeshore, Calvary (union of Berean and Jubilee), \$12 25; London (Grovour St.), \$1 90; Paris, \$24; St. Marys, \$2 25; Toronto (Dovercourt Rd.), \$13; Toronto (Walmer Rd.), \$7 15; Toronto (Lansdowne Ave.), \$7 44; Toronto (Moulton College), \$1 50; Barrie, \$9 30; Beamsville, \$11 50; Brantford (Dark Ch.), for Miss P. Beggs, \$30; Brooke, \$6; Forest, \$2; St. George, \$21; Toronto (Ostington Ave.), \$2 85; Toronto (Sheridan Ave.), \$5 70; Toronto (Blor St.), \$17 from Mrs. Brown for a special little girl, \$18 45; Toronto (Blor St. Auxiliary), \$15 50; Wingham, \$2 70; Aylmer (\$20 towards a Life Membership fee), \$43 31; Toronto (Blor St.) to make Mrs. O. C. S. Wallace a Life Member, \$25; Colchester, \$2; Claremont; \$10; Freeton, \$3; Port Arthur, \$8; Port Burwell, \$2 00; Toronto (Beverly St.), \$13 00; Woodstock (First Church), \$12; Wyoming, \$7 40; Clinton, \$1; Gladstone, \$3; Cobles, \$11; Hamilton (Victoria Ave.), \$4 35; Georgetown, \$5 40; 2nd Onondaga, \$3 50; Parry Sound, \$3 50; Flesherton, \$2; Owen Sound, \$6; Toronto (Jarvis St.), \$65 75, spcl., \$99 15; C'bridge, \$4 50; London (Talbot St.), \$22; Orangeville, \$2; Patrola, \$8; 2nd Southwold, \$2; Thaidford, \$2; Toronto, (Walmer Rd., thank offering), \$8 50; Tiverton, \$6; Woodstock (Oxford St.), \$6 44; Brooklin, \$5 25; Grimsby, \$5; Port

W. B. M. W.

Hope, \$5.25; New Sarum, \$4.50; Strathroy, \$17.25; Walkerton, \$9.18; Gilmour Memorial Ch., \$14; Guelph (First Ch.), \$14.68; Hageraville, \$7; Norwich, \$5; Norwood, \$2.45; Port Perry, \$2.30; Toronto (Tecumseh St.), \$1.75; Wheatley, \$4; Woodstock (First Ch., thank offering), \$5; Brantford, \$5; Burgessville, \$8; London (Adelaide St., Young Ladies), \$30; Salford, \$8.80; Sparta, \$5.81; Waterford, \$5; Wariaton, \$2.75; Rlytheswood, \$3.22; Colborne, \$1; Danfield, \$10; Lakefield, \$9.60; London South, \$13.60; Pine Grove, \$2; Oshawa, \$3; West Toronto Junction, \$2.63; Bethel, \$8.97; Cheltenham, \$5; First Houghton, \$1; Louisville, \$3; Ridgetown, \$8.25; Dresden, \$62; Hamilton (Herkimer St.), \$17; Hamilton (Wentworth St.) \$4; Mount Forest, \$6.48; Paisley, \$2.57; Simcoe (\$4 for Miss McLeod), \$10; Toronto (Immanuel C.), \$16.30; Westover, \$2; Brantford (Calvary Ch., \$25 from Miss French to make Mrs. J. C. Yule a Life Member), \$34; Brantford (First Ch., for Miss McLeod), \$50; Ayr, \$3.00; Zone, \$4; 1st Houghton (additonal), \$1.50. Total from Circles, \$1,162.26.

FROM BANDS.—Beamsville, for Netala Nukamma, \$7; New Sarum, for Busi Adomma, \$11; Toronto (Parliament St.), for Murde Sarah, \$2.08; Peterboro' (Park St.), for Sheikhally Nathaniel, \$8.50; Wolvarton, \$1.80; Brantford (Calvary Ch.), for Kommugiri Philomon, \$15; Hamilton (James St.), for Chinamma, \$9; Paris, \$4.70; Freelon, \$1.50; Gilmour Memorial Ch., for Lydia, \$3; Hamilton (Wentworth St.), for Maddukuri Annamma, \$17; Lakefield, \$3; 2nd Onondaga, 75c; St. George, for Thuluru Esther, \$5; Baker Hill, \$1.12; Lobo, for Koti Nathan, \$1.30; Norwich, \$7.25; Walkerton, \$2.87; Forest, \$1.80; Port Perry, \$4c; London (Adelaide St.), Junior, \$9.35; Toronto (College St.), Young Women, for Pappala Subudramma, \$6.15; Claremont, for Bonu Jennie, \$17; Danfield, \$3.71; Georgetown, \$2.50; Gobles, for Ella Jonah, \$25; London South, \$11.00; Norwood, \$1.61; Parry Sound, \$1.25; Port Arthur S. S. Band, for Nicodemus Gabriel, \$8.50; Toronto (Bloor St.), \$9.34; Toronto (Sheridan Ave.), 88c; Toronto (Immanuel Ch., Girls), for D. Susi, now at Cocanala, \$4; Waterford, for ———— \$10; Brantford, (Park Ch.), \$7; Brantford (First Ch., Girls), \$8.50 for Thalla Seramma, \$13; Hamilton (Victoria Ave.), for Maggan Ramaswami, \$12.51; London (Adelaide St.), Young People's, for Pantokan Golliah, \$12.50; Port Hope, \$3.50. Total, \$253.19

FROM SUBSCRIBERS—Toronto (Jarvis St.) B. Y. P. U., for Kordali David, \$25; Galt B. Y. P. U., for Mare Mary, \$13.25; Holmdale Mission, Primary Class, \$5; for "Lillie Grimaby," \$17. Total, \$60.25. Total receipts, \$1,475.70.

DISBURSEMENTS.—To General Treasurer, balance due for our regular work, \$44.16, special, from Mrs. Brown, \$17. \$61.16.

To Home expenses.—Stamps for Miss Buchan, \$3; 500 post cards for Recording Secretary and printing, \$5.75; 700 receipt cards for Treasurer and printing, \$8; Mission Band Secretary's account, \$1.54. Total, \$18.29. Total disbursements, \$79.45.

Total receipts to date, \$3,746.87; total disbursements to date, \$4,373.22.

CORRECTIONS.—In last list, from Gilmour Memorial Church M. B. for Lydia, the amount received should read \$3 instead of \$5. The total receipts for the month should be \$506.02, not \$481.27.

VIOLET ELLIOT, Treasurer.

100 Pombroke St., Toronto.

### ARROW TIPS.

Yesterday is gone. To-morrow is God's; only to-day is yours.

In God's world, for those who are in earnest, there is no failure.

MOTTO FOR THE YEAR: "Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded."

PRAYER TOPIC FOR MAY.—For Miss Grey, her native helpers, and her school, that power from on high may rest upon them.

### WHAT CHRIST SAID.

GEO. MACDONALD.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

I said, "But the skies are black;  
There is nothing but noise and din."  
And He wept as He sent me back:  
"There is more," He said, "there is sin."

I said, "But the air is thick,  
And fog's are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered, "Choose to-night  
If I am to miss you, or they."

I pleaded for time to be given,  
He said, "Is it hard to decide?"  
It will not seem hard in heaven  
To have followed the steps of your Guide."

We do not remember to have seen the above lines by Geo. MacDonald until the April number of *Woman's Work for Woman* came to hand, from which we copy them. They contain a sermon. Perhaps a special message to some one.

To many of us, the words of the late Dr. A. J. Gordon have been an inspiration. Many a lift onward and upward (all unknown to himself), has he given us; there fore we cannot do better than take the readers of THE LINK four extracts from his "Pastoral Letter" to the members of his church, January, 1895.

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service.

Therefore:  
"Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person,

"Inquire diligently what blood-mortgage there is upon your property in the interests of foreign missions—how much you owe to the heathen, because of what you owe to Christ, for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth invested in superfluous luxuries, or hoarded up in needless

accumulation instead of being sacredly devoted to giving the Gospel to the lost.

"But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that He may work in you that consecration of heart and life on which so much depends."

### THE FIELD IS THE WORLD.

"Thy Kingdom come."

The Parsees of India number 90,000, of whom 80,000 live in Bombay Presidency. They generally read English and are among the noblest types in India. No direct missionary effort has been made for them.

### THE MANGS COMING IN.

"You will be glad to know," says Mr. Wilkie in writing of the movement which has for some time been going on among the low caste people of Indora, that it "gains in strength and influence day by day. We have baptized fifteen in the last two weeks, and we are likely to receive a very much larger number next Sabbath. The wives of those we previously received are now asking to be received too. The leading woman in the opposition to Christianity, and one that has done not a little to hinder the work, was baptized last week. At the same time, a Mohamedan family that a year ago were a great source of trouble to our poor Christians. A high caste neighbor was baptized last week, who, by these poor new Christians was first led to know the truth as it is in Jesus. To-night five men of another caste came to the college to talk with me, as they wish to be baptized. I had to put them off till to-morrow, as I was at that time, six p.m., so completely fagged out that I could not do for them what I wished. They went off, however, quite kindly and I shall meet them again." *Pres. Rec.*

### TIDINGS FROM MR. UP-CRAFT

It takes about three months for news to get to us from our Western China missions, so that the last news to arrive is dated the end of November. Mr. Upcraft details how he and Mr. Oppenshaw carried the gospel in Bible, tract and preaching yea, and in medicine too, right to the edge of Tibet. There was a deal of roughing it. Sleeping on beds made of boards covered with straw, covered with a rush mat, covered with an oiled sheet (as a sanitary precaution), and then a cotton quilt and traveling rug over all. For food, rice, tea, a little vegetable oil, an unripe squash, some green peppers, and number two beans. For the bed, a cent and a third a night is paid. Ponies are used wherever possible. Mr. Upcraft reports that all the way from Ya (Chow to Da Jien Lu, the end of the journey, "the folk are most friendly, hardly ever using a word of disrespect or showing an inconvenient curiosity." In the Tibetan inn, the missionaries soon came in contact with Chinese and Tibetans. Just outside the city is a large Lamasery, where a hundred or more Lamas (priests), old and young, reside. Mr. Upcraft by the use of a simple remedy, speedily cured a sick Lama, after which they were troubled by the visitors crowding on them. The missionaries gave little picture cards or booklets, and in cases of sickness some medicine. There were abundance of chances for preaching, which the missionaries seized. Mr. Upcraft has the chance to

get a house in Da Jien Lu, but has not money enough to secure it and transport the workers to this furthestmost point.

In India there is one foreign ordained missionary to 325,000 people. If each male and female missionary had a parish of 50,000, 200,000,000 would be untouched. Nepal and Bhutan, and the countries bordering on India (except Siam) are still unoccupied.

Christian Japanese have been appointed chaplains of the troops, the first instance of the kind among Asiatic nations.

### OUR OWN MISSIONARIES.

"What I do thou knowest not now but thou shalt know hereafter. These words come to us as we learn that "Mrs. Archibald has been ordered by the doctor to take perfect rest or the results will be most serious," and that Miss Higgins has been laid aside; Mrs. Shaw's illness necessitating their leaving India is another blow. Are we reading the lesson? Ought we not to be so carrying on the work that our substitutes might have a chance to rest, and so avoid the breakdown which is inevitable from overwork?"

Our Prayer Topic is for Miss Grey and her workers. Members of the W. B. M. U. wonder if in *Tidings* for May there should be a clause added for Home Missions.

The committee on Home Missions have asked for *May Tidings* in order to bring Home Mission work before our sisters. If, as sometimes happens, the letter from the foreign field is late in reaching here, Home Missions will take its place, and the added clause in the prayer topic.

This explanation is given simply that our three roads by which we reach our workers may not seem to cross, said roads being *The Column, Link and Tidings*.

### THE EARLY DAYS OF OUR WORK IN THE MARITIME PROVINCES.

"Who hath despised the day of small things?"

Perhaps this glance we are taking at the early days of our women's work in these Provinces may prove an incentive to greater zeal.

We walk in a narrow circle, the "love of many seems to wax cold," and we grow discouraged, forgetful of the fact that we are building a work at which those who come after us will gaze, and gazing receive an impetus backward or forward, according as we build now.

To show that these workers of long ago build faithfully, and, in order that we, from our backward gaze, may be roused to greater effort, we take the following from "Remarks" in the Associational Records of 1831: "One of the most effectual means and one that we would warmly recommend to our churches, is the formation of Mite Societies among the female members. In reference to the minutes of the year 1819 we observe that from such societies alone, in the counties of Annapolis, Lunenburg, Cumberland and King's, the Mission Board received the sum of £67, 17s., 6d., within £10 or £12 of the whole amount of missionary collections from all the present year (1831), although their number is nearly doubled since that time."

In the Associational Minutes of the same year, (1831), we find: "The subject of Foreign Missions in one that, in our present state, we can hardly venture to speak on, and yet we feel deeply concerned that in proportion as we water others we ourselves shall be watered; and it has ever been found that where a lively feeling for the lost and destitute state of the heathen world has pervaded any religious society, in the same degree has there been an increased spirit of devotion among its members, and Christian liberality, instead of impoverishing has ever been evidently blessed of God in the increases of temporal means."

If these early fathers were in the right, then it is not hard to account for the low state of religion in many churches to-day.

It is amusing, in face of the opposition to woman's work of late years, to read the following resolution, passed at the Association held at Cornwallia, June 25th, 1832.

"Resolved: That any Ladies' Mite Society contributing to the object of either Home or Foreign Missions, may likewise be an auxiliary to this Society, and entitled, if they please, to name a person to represent them in the general meeting of the Society."

And this from the *Circular Letter*, to the churches, June, 1832: "We recommend the females in each district to imitate the good example already set—to form separate societies, and to appoint their own officers for the promotion of this humane object (Missions) among themselves."

Not to make this paper too long we will close with a letter to the editor of the *Baptist Magazine*. It is dated Bawdon, N. S., July 25th, 1831.

"Dear Sir:—The duty devolves on me to transmit to you an account of the formation of a Female Society in this place to aid in a small way the American Baptist Mission to the Burman Empire. I have, therefore, taken the liberty of forwarding you our rules. We are not very sanguine in our expectations, but we hope to number upwards of fifty members. The committee will canvass their districts, and solicit from all without distinction. It is a glorious object to promote the spread of the Gospel of Jesus, and there is abundant reason to expect a blessing on the cause. God has said in His Word, that He will give the heathen to Christ for His inheritance, and the uttermost parts of the earth for His possession, and He will assuredly perform it in His own time.

We do not make this communication from any ostentation, but (conceiving it a high privilege to be permitted in any way, however small, to contribute to so good a work) we hope it may be the means of inducing other churches to take encouragement and also to make a trial.

"Yours very respectfully,

"JANE GAULD, *Secretary.*"

The officers chosen at the meeting held at the Baptist meeting-house at Bawdon by the friends of the Burman Mission, were: President, Mrs. Barry Knowles; Treasurer, Mrs. Stevens; Secretary, Mrs. Gauld. Mrs. William Casey, Miss Mercy Whitear, Phoebe M. Parker, Sarah Ann Parker, and Catherine Gauld, Committee.

We will give the rules of this society in our next issue.

Never be afraid to use the highest motives in doing the smallest deeds.

No one is useless in this world who lightens the burden of it for anyone else.

## Young People's Department.

### LIST OF SAMALKOTTA SEMINARY STUDENTS.

1895. Theological School.

*Second Year.*

- |                        |                                 |
|------------------------|---------------------------------|
| 1. Toditi Abraham.     | M. B., 1st. Ch., Woodstock      |
| 2. Padola Meshesh.     |                                 |
| 3. Uba Appaswami.      | M. B., Bloomsburg.              |
| 4. Paritakan Golliah.  | Y.P.M.B., Adelaide st., London. |
| 5. Kurnuguri Philemon. | M. B., Calvary Ch., Bradford.   |
| 6. Korati Isaac.       | Three Cousins, Woodstock        |
| 7. Galli Reuben.       |                                 |
| 8. Tandu Lazarus.      |                                 |
| 9. Karo Sanyasi.       | M. B., Brooklin.                |
| 10. Pantakan Mary.     |                                 |
| 11. Tarapilli Mary.    |                                 |

*First Year.*

- |                     |
|---------------------|
| 1. Pukalla Samuel.  |
| 2. Surla Kannayyah. |

*Women's Class. Students' Wives.*

- |                        |
|------------------------|
| 1. Kurnuguri Ruth.     |
| 2. Korati Mahalakshmi. |
| 3. Badda Appalamma.    |
| 4. Padola Tamar.       |
| 5. Uba Atchamma.       |
| 6. Surla Yerramma.     |
| 7. Surla Kattamma.     |
| 8. Palings Sarah.      |

Boarding School.

*Second Form.*

- |                         |                                      |
|-------------------------|--------------------------------------|
| 1. Nicodemus Abel.      | M.B., St. Alban's Mills.             |
| 2. Toditi Philemon.     | S.S. Beverley St., Toronto           |
| 3. Palavarti Daniel.    |                                      |
| 4. Manga Venkatarreddi. |                                      |
| 5. Nicodemus Ishmael.   | Infant class, Grosvenor Ch., London. |
| 6. Jangam Jacob.        |                                      |
| 7. Karri Krupanandam.   |                                      |
| 8. Karri Pramanandam    |                                      |

*First Form.*

- |                          |                            |
|--------------------------|----------------------------|
| 1. Bellam Nukish.        |                            |
| 2. Maggan Ramaswami.     | M.B., Victoria Ave., Hamil |
| 3. Vinukoti Vuggia.      | Miss Jeanie Hendry. [ton   |
| 4. Merugumalla Luke.     | M.B., Osnabruck            |
| 5. Kotam Samuel.         | M.B., Orangeville.         |
| 6. Sheik Ali Nathaniel.  | M.B., Park St., Peterboro. |
| 7. Koti Nathan.          | 1st Lobo.                  |
| 8. Edla Abraham.         | Y.P.M.S., Talbot St., Lon- |
| 9. Sadi Prakasham.       | M.B., Schomberg [don       |
| 10. Talluri Cornelius.   | Y.P.A., Tecumseth Street,  |
| 11. Arla Suriah.         | Toronto.                   |
|                          | Mrs. John Carswell, Platts |
| 12. Darise Yosudasu.     | [villo                     |
| 13. Paunamalla Davadasu. | Cheapside.                 |
| 14. Kali Sriramulu.      | M.B., Kingston.            |

15. Jangam Abraham.  
16. Edla Jonah. M. B., Goblos.  
17. Arja Joseph.

*Fourth Standard.*

1. Mungumuri Jacob. A Friend, Canada.  
2. Pata Lazarus.  
3. Gudavalli John.  
4. Katari Davanandam.  
5. Mudi Appanna.  
6. Mudi Rajanna.  
7. Mantada David.  
8. Chavala Daniel.  
9. Dukka Darmadasu.  
10. Sampara Davadasu.  
11. Nalli Peter John.  
12. Boddu Satyanandam.  
13. Nicodemus Gabriel. M. B., Port Arthur.  
14. Verasala Appanna.  
15. Tandru Elizabeth.

*Third Standard.*

1. Gurrala Abraham. M. C., Beverley st., Toronto.  
2. Sardi Raghuel.  
3. Sanassi Jacob.  
4. Kodali John.  
5. Kodali Jacob.  
6. Kokali Samuel.  
7. Todeti Isaac.  
8. Todeti Sarah.  
9. K. Jacob.

*Manual Training Department*

1. Chiripurapi Pentiah.  
2. Kadukuri Reddi.  
3. Mornmpudi Venkabas wami.  
4. Bodda Nerillu. Boys M. B., 1st Ch., Brant  
5. Surla John. [ford  
6. Palinga Abraham.  
7. Pendurti Reuben.

*Girls Supported*

*Whom By.*

- Teacher, Gutla Milcah. Miss Harlow, Boston, Mass  
1. Varasala Tamar. Walmor Rd. M. B., Toronto.  
2. Konati Mary. McPhail Memorial M. B.,  
Ottawa.  
3. Tadépalli Esther. Mission Band, Osgoode  
4. Bandala Mary. M. B., Pt. St. Charles, Q.  
5. Pallem Miriam. Annie Cole, Carleton Pl., O.  
6. Karaturi Denamma. Mission Band, Quebec City.  
10. Karaturi Mary. Mis. Band, Sayorsville.  
12. Tumeti Sundramma. M. C., Weidman, Ont.  
ADAH S. CRAIG

Akidu, March, 12th, 1896.

LIST OF PUPILS IN THE AKIDU BOARDING SCHOOLS, 1895.

Teachers.

1. Vanga Samuel. 3. Gutla Milcah.  
2. Palukurti Moses. 4. Vanga Ratnamma.

Girls.

- Fourth Class.* *Second Class.*  
1. Varasala Tamar. 14. Pallem Denamma.

2. Konati Mary.  
3. Tadépalli Esther. \*16. Sordagudi Martha.  
4. Bandala Mary. 17. Gatala Milcah.  
5. Pallem Miriam. \*18. Mortapilli Naomi.  
6. Karaturi Denamma.  
7. Pulavarti Ellamaudala.

*Third Class.*

*First Class.*

8. Valagapalli Minnie. 19. Garikimukkala Dhar-  
9. Nagadi Lydia. mavati.  
10. Karaturi Mary. 20. Pasala Susanna.  
11. Kokkeragadda Anna. 21. Dabattina Kartamma.  
12. Tumeti Sundramma. 22. Garikimukkala Ven-  
13. Kondabattina Dēvaka kamma.  
23. Valagapalli Ruth.  
24. Merugamalla Rachel.  
25. Tumeti Krupavati.

Infant Class.

26. Bandaguri Shantamma. 34. Pudeti Mary.  
27. Putti Susanna. 35. Kailē Martha.  
\*28. Sordagudi Santosham. 36. Tokala Miriam.  
\*29. Kordali Sarah. [ma. \*37. Bandala Veeramma.  
\*30. Bolarapu Rosina. \*38. Pagula Ruth.  
31. Taluri Rachel. 39. Valaba Akamma.  
32. Palipe Mary. 44. Palaru Basavamma.  
33. Kakula Kantamma.

Girls from the Vuyuru Field

Boys

*Third Class.*

*Second Class.*

1. Allamuri Yēsudasu. 4. Donapati Simon.  
2. Tamrapalli John. 5. Pamu Samuel.  
3. Chuntala Gabriel. 6. Gudavalli Yakobu.

*First Class*

*Infant Class.*

7. Maddarah Joseph. 14. Karaturi Lazarus.  
8. Bupatti Samuel. 15. Karaturi Yēsudasu.  
9. Bolarapu Isiah. 16. Palukurti Isiah.  
10. Bandakuri Yakobu  
11. Tamrapalli Joseph.  
12. Netala Yakobu  
13. Pitala Venkayya.

Names of students not given in above list.

- Epuri Joseph  
Epuri Martha  
Davarapalli Reuben  
Davarapalli Sarah.  
Kuchipudi Peter.  
Kuchipudi Mary.  
Patchinalla Sirapanayam.  
Patchinalla Gangamma.  
Tarapalli Appanna.

These four men graduated in Theology and went with their wives to their respective fields.

- Kanchurla John. Preaching in Samalkot, will  
Kanchurla Lydia. return in '96.  
Parasa John. Preaching in Bimlipatam  
Parasa Martha. field with her husband.  
Gandham Malliah. On Vuyuru field.  
Dundi Mamiah. Preaching, will return in '96.  
Dundi Gauna Ratnamma. Left because of ill health, now  
on Poddapuram field.

- Addipalli Reuben. Not been in school since I  
Chetti Samuel. took charge.  
Fell into sin and did not  
return.



Kordah David.	} Died.
Kordah Martha.	
Tumapudi Bushnam.	} Went home.
Tumapudi Rachel.	
Sompongu Abraham.	} Working on Vuyyura field.
Pasapalatu Navayanawani.	} Teaching school in Chicacole.
Kumuguri Samuel.	
Kumuguri Karanamma.	} Went home on account of ill health.
Palakurti Moses.	
	} Graduated, teaching in Akidu.
Chowdari John.	
	} Graduated, teaching in board- ing school.
Morta Prakaasam.	
Barnabas Baruabas.	} Studying in Serampore Col- lege.
Tallari Solomon.	
	} Teaching in Ramachandra- puram.
Moampudi Michael.	
Palavarti Samuel.	} Teaching school, Akidu field.
David Smith.	
Katuri Peter.	} Did not return after holidays.
David Leslie.	
Pabbarti David.	} Drowned during holidays
Kordali Anandam.	
Garikumukkula Robert.	} Whereabouts unknown.
	} Teaching school in Vuyyura.
Nunna Solomon.	
	} Failed and is no studying in Cocanada School.
	} Left school before I took charge.
Gummedi Isaac.	
Kollo Joseph.	} Died.
	} Failed and is now studying in Peddapuram.
Motukuri John.	
Tallari Mariah.	} Ran away.
	} Left school before I took charge.
Ejji Yeesadasu.	

This year the Second Standard was struck off, and so those who failed to pass the third, are studying in station boarding schools. We have no third form this year, and the boys who would have been in that class are out teaching. Also our third year in theology was so small that we thought it wise to let the two men in it go out and preach and join the class again in '96. J. E. DAVIS.

### NEWS FROM BANDS.

FOREST. Although you do not very often hear from Forest Mission Band or Circle, we are still in existence, and trying to do a work for our Master and for Home and Foreign Missions. Last September our Mission Band lost a very efficient worker when our pastor's wife, Mrs. A. P. McDonald, left us. She had been our President, and her kind advice and cheerful face have been very much missed. Last month we suffered another loss by the removal of Mrs. J. P. Burns and her daughter Ada, to Parkhill. Since the Band was organized, Ada has been a great part of the life of it, and her place will be hard to fill. For nine years, Mrs. Burns was President of our Circle, and in our Band work she was ever ready to help us, and oftentimes encouraged and cheered us when cast down and weary because of the heat and burden of the day. Although they have gone from us, we know that the Mission cause in Parkhill will be strengthened and helped by their presence. Our work here is going on, and the children keep up a very good interest, and are at present making a scrap-book for India and some sailor's bags.

Forest, April 8th, 1895.

J. K. M.

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