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The Canadian Missionary Link

CANADA

INDIA

For the Gentiles Shall Come to Thy Light

And Kings to The Brightness of Thy Rising

IX-3

OCTOBER, 1894.

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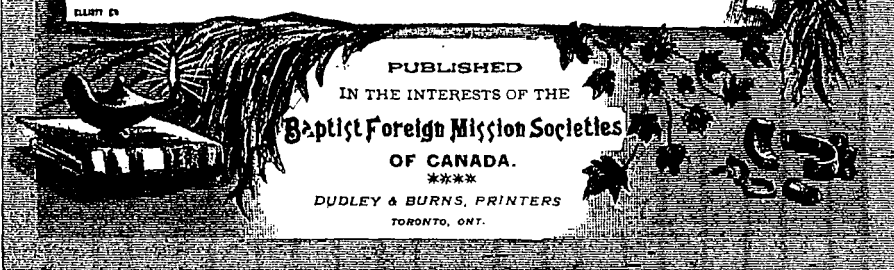
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■ VOL. XVII. ■

TORONTO, OCTOBER, 1894.

No. 2.

FOREIGN AND HOME CONVENTION NOTICES.

The Annual Meeting of the Woman's Baptist Foreign and Home Missionary Societies will be held in the Jarvis Street Church, Toronto, on the 16th and 17th of October. Each Circle is entitled, according to the Foreign Mission Constitution, to two delegates for a membership of twenty or less, for each additional twenty, 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 funds of the Woman's Foreign Missionary Society. All nominations must be made in writing and handed to the Corresponding Secretary.

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.

BILLETTS.

Delegates will please take notice that for this meeting no billets will be sent out. Those arriving on Monday are requested to go direct to the *Walker House*, corner of York and Front Streets, where a committee of ladies will be in attendance to give them billets. Those arriving on Tuesday will kindly go to *Jarris Street Baptist Church*, via Church Street and Rosedale cars, getting out at Gerrard Street.

BOARD MEETING.

A meeting of the Foreign Mission Board will be held in the Board Room, No. 9 Richmond Street West, on Monday, Oct. 15th, at 2 p.m.—not in Jarvis Street Baptist Church as stated in September Link.

No cards will be sent members of the Board.

ANNA MOYLE, *Rec. Sec., pro tem.*

Treasurer's books close Oct. 10th. There is pressing need that all moneys in the hands of Band and Circle Treasurers should be sent in before that date.

VIOLET ELLIOT, *Treasurer.*

A HEAVY DEBT.—It is to be feared that the obligation to give the gospel to the heathen does not rest upon the followers of Christ as heavily as other debts which they may owe; yet what debt can have greater claims? It is laid upon us by the last command and promise of our risen Saviour. This ought to be enough to rouse every Christian to eager activity in loving obedience to the great commission. But this is reinforced by the appalling needs of the heathen, who are sunken in ignorance and superstition, and without the gospel they have no hope for this world or the next. If we are blessed by the light of Christianity, the heathen need it, that they also may be blessed. The heavy debts of the missionary societies have awakened great concern the present year, but their chief importance is not because the societies owe so much money, but on account of the obstacles they place in the way of paying the larger debt Christians owe to the world. — *Missionary Magazine.*

EVERY church can give something—not much perhaps, but something—and the very effort to give something will be strengthening and helpful. Very few of our churches are filling full the measure of their ability in this matter, while many, alas! are doing nothing. He who gave the great commission to His people, to "go into all the world and preach the gospel to every creature," made obedience the test of their love. "If ye love Me, keep My commandments. If a man love Me, he will keep My words. Ye are My friends if ye do whatsoever I command you. And why call ye Me, Lord, Lord, and do not the things which I say?" How, in the light of these Scriptures, can one say he loves the Master and refuse to give anything to propagate His gospel? Is your church giving anything to missions? If so, our Lord has made it your duty to see that it "abounds in this grace"; if not, the Lord would have you to teach them their duty in this respect. Our pastors must lead if the work is ever done. Your obligations to God, to the church, to the world and to yourselves demand that you do this work. You cannot shift the responsibility without peril to yourselves and harm to the cause. Guided by the Holy Spirit, you are to lead God's people in the work He has given them to do.—*B. G. Tull, D. D.*

CHRISTIAN STEWARDSHIP.

An address delivered at the Elgin Association by Mrs. Laidlaw.

The message of this paper has an interest for you, Christian hearer, whether you are, or are not rich in this world's goods. To you there come the gracious words, "Come out from among them and I will receive you, and will be a Father unto you, and ye shall be *my sons and daughters* saith the Lord Almighty." (2 Cor. vi. 17, 18). Upon you rests a Father's claim. His message to you by His Son is, "Love ye your enemies, and do good, and lend, *hoping for nothing again*: and your reward shall be great and ye shall be called the *children of the highest*." (Luke vi. 35). The claim is upon you and it is upon your property. You recognize His right; you recognize your obligation: for God's claim on His children children's property needs only to be affirmed to be believed. He has created us, as well as this beautiful world, and he has not given up His sovereign right to all that his hand has made. "The earth is the Lord's and the fulness thereof: the world and they that dwell therein" (Ps. xxiv. 1). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. i. 10). "The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. ii. 8).

Not only is *His ownership* thus asserted but likewise *our stewardship*. Property and riches are from the Lord and are ours only to use. "Every man, also, to whom God has given riches, and wealth, and hath given power to eat thereof, and to take his portion and rejoice in his labor, *this is the gift of God* (Eccl. v. 19). We are but stewards and are entrusted with our Lord's money. "Occupy till I come" (Luke xix. 13), are words of temporary committal. We hold possession as they that give account. We are not trading with our own, for the business of life is carried on with borrowed capital and success in that business is owing to Heaven's blessings. "The Lord maketh poor and maketh rich" (1 Sam. ii. 7). A truth so often repeated in the revealed Word is surely significant. "Children" should be as much concerned for the use of, as for the attainment of a Father's gifts.

Consecration is an essential truth in the Divine economy. Favor confers responsibility. Consecration is not only of what we are, but of what we have. A setting apart of persons and possessions; not a partial transference, but entire and perfect renunciation. Consecration has largely lost its old significance: it was not so much a making over sacred, as a devotement, a making over to sacred use; and this, based not so much on law as on a recognized relationship. The idea of consecration is as old and widespread as the race. Earliest Scripture history records examples. Cain brought of "the first fruits of the ground" an offering unto the Lord, and Abel of

the "firstlings of his flock" (Gen. iv). The first impulse of Noah after his deliverance was to make offerings unto the Lord (Gen. viii. 20). The first mention of devoting to God a certain proportion of one's property was Abram's offering. "A tenth of the spoils" to Melchizedek, by virtue of his office as the Priest of the Most High God (Heb. vii. 4; Gen. xiv. 20). In like manner Jacob pledged himself to devote to God a tenth of all his income (Gen. xii. 12). The origin of these religious rites which were prior to the Law is unknown, but it is evident they were accepted as they were afterward required by express precept.

Again, consecration was the prominent feature in the Jewish life; with the growth of the nation, principles were formulated into laws. Precepts engraven on the heart were to be written on the statute book. The thing to be emphasized was Israel's relation to God. "I have brought thee out of the land of Egypt." A passive recognition was not enough, but consecration was demanded, and the command "to sanctify" extended to almost everything. The Israelites gave "the tithe" of the whole produce of the soil, for the maintenance of the Levites was but a small part of his contribution to religion (Deut. xiv. 28).

A ransom was paid for the first born male of every family and of the flock. The first fruits of the year was offered to God (Ex. 34). When the fields were reaped the corners were left untouched, that a remnant might be left for the poor; and whatever dropped from the hand was not gathered (Lev. xix. 9, 10). Every seventh year all that the land produced was common property (Ex. xxiii. 10, 11), and in this year all debts were remitted (Deut. xv. 1, 2). The half shekel for the sanctuary was a regular requirement (Ex. xxx. 31). The numerous offerings were an additional expense, and at the three annual pilgrimages to Jerusalem no one was to appear before the Lord empty (Ex. xxiii. 15). It has been estimated that the devout Jew gave to the support of religion and the relief of the poor, not less than one-third of his income.

When the tabernacle was to be reared an appeal was made for "willing" offerings, and the response was so liberal that "the people were restrained from bringing" (Ex. xxxv. 5; xxxvi. 6). When preparation for the building of the temple was being made a like liberality was shown and "the people rejoiced for that they offered willingly" (1 Chron. xxix. 9). The prayer of David makes manifest the deep spirit of consecration impelling the people. "For all things come of Thee and of thine own have we given Thee" (1 Chron. xxix. 14). We notice again that the gospel of Christ breathes the same spirit of individual consecration. Christ taught, that men must give up all to follow Him. Fatherly care in the smallest details of life is taught and the precept

enjoined, "freely ye have received freely give" (Matt. x: 8). The little apostolic company carried a "bag," which it is evident was drawn upon for religious and charitable purposes (John xiii: 19). Christ approved of the widow's mite (Matt. xii: 43, 54). He taught a gospel of unselfishness illustrated in his charge to the rich young man, "Go sell that thou hast and give to the poor" (Matt. xix: 21), and again, "Lay up for yourselves treasures in heaven" (Matt. vi: 26). The parable of the steward was Christ's utterance, and in it he settles for all time, our relation to our property, and God's claim on us as stewards (Luke xvii). The resources of the early disciples were small, but *all* was held in trust for the support of the Gospel and of the poor. After Pentecost, the necessities incident to the great revival were promptly met. "And all that believed had all things common and sold their possessions and goods and parted them to all as every man had need" (Acts ii: 42, 45). Nor was this display of beneficence exceptional, the principle was wide-spread in the church. "Neither said any of them that aught of the things which he possessed was his own." It was voluntary sacrifice; land and houses were cheerfully sold and laid down at the apostles' feet (Acts iv: 32: 37). So general was the disposition to beneficence, that unwilling ones like Ananias were compelled to act the hypocrite. The appointment of the deacons was for the dispensation of charity. When report was brought to Antioch of the distress at Jerusalem "the disciples, every man according to his ability determined to send relief unto the brethren" (Acts xi: 29). The church at Macedonia was commended by the apostle for the "riches of their liberality" (1 Cor. viii: 2), and "love to all the saints shown by Ephesians" (Eph. i: 15), was likewise spoken of. The charge to Paul and Barnabas was, that they "should remember the poor." In his letter to Timothy special injunction was given, that the matter of charity be kept before the church (1 Tim. vi: 17-19). The references in the Acts and in the Epistles are many.

The church of the Old and New Testament practised beneficence because it believed in it. It was not an expedient, but a vital principle of true religion. Christian stewardship needs emphasis in the church to-day. The church has not maintained the standard of beneficence that characterized the apostolic age. Christian charities have assumed great proportions, but the spirit of charity is not so all-prevalent. Giving is less a religious exercise; and church finances are with more regard to the world than to teachings of Gospel. *External influence is more potent than conscience.* Gifts for the Lord's treasury are too often extorted from men; too seldom the prompting of generous, dutiful impulse. God's claims need re-statement. Consecration must again become an essential principle in church life. For, be it remembered, God's claims have not changed. Your daily toil, your

productive farm, your prosperous business, your abundant income are as closely linked to Divine Providence as were the circumstances in the life of the humblest Israelite. The din of a busy world, the selfish striving of an unresponsive heart, may dull your ears to a Father's oft asserted right in you and in your hoarded gains, but he has marked a portion as His own and you do well to recognize his claim. "Will a man rob God?" (Mal. iii: 8). Alas! the Lord's treasury is scantily furnished for the carrying out His plan of evangelization of the world. Again, the world's needs have increased. It was a narrow horizon that shut in the early church. The "world" of the great commission has extended its borders to-day. Its present bounds were before the Lord's vision, but hardly conceived by those addressed. The fields of ripening grain upon which we gaze with indifference, would have deeply thrilled the early disciples. The millions of Asia, and Africa, and the Isles of the Sea would not long have appealed in vain to them for the Gospel. Ours is a magnificent opportunity. The unnumbered millions of Heathendom are at our very doors; barriers that so long hindered have been removed; the cross of Christ has access to every land and yet the great world is almost untouched. The missionary operations of the church are crippled from lack of funds.

Followers of Christ redeemed from everlasting death by the Saviour's death, will you not hear and make possible the Saviour's last command, "Go ye into all the world and preach the Gospel to every creature" (Mark xvi: 15)? As the needs to be met have increased, so our resources have multiplied. The past offers no comparison with the present in the facilities offered for money getting. Extremes of wealth and poverty were then as now, but never were the opportunities for honest industry so manifold, never so well rewarded.

The Christian church is wealthy; its temporal prosperity warrants larger gifts, greater outlay; commerce has opened avenues of trade; development of mineral resources, the growth of manufactories and consequent encouragement of agriculture, have made people of all classes and sections prosperous, as compared with the less favored brethren of former days. God's people are furnished means commensurate with the world's needs; and with the opportunity so great, their responsibility is equally great. "Shall we meet it?" Or shall we harden our hearts to the appeals from every side, and suffer the Lord to take away our stewardship? Consecration of our substance has been appealed for, upon the sole ground of our relation to Him and to His people. God's people should need no higher incentive. A Father's claim must be a sufficient warrant for a child's compliance. His will is revealed in His word; taught by example as well as precept. For those who need a precise rule in the matter of beneficence we observe the Scripture rule in giving, as in living, is a principle rather than a statute. The

Saviour's sanction of the tithe seems to warrant its continued imposition. The condemnation of the Pharisees was accompanied by commendation of tithe giving (Matt. xxiii: 23). That he did not expressly command it, is in keeping with his whole teaching; nor could it be the standard of the new dispensation. A tenth from some would be an offering large enough to secure a benediction, not so from all.

It is not what we can spare that is asked for, but *what we shall miss*. Individual conscience prompted by scriptural principles must determine the character of our giving. "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord" (1 Cor. i: 2), the rule is in these words—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gathering when I come (1 Cor. xvii: 2). Prayfully study it, personally apply it. The divine blessing is pledged to a faithful discharge of our trust. "Honor the Lord with thy substance, and with the first fruit of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii: 9-10). He whose notice extends to the cup of water, will have regard unto your greater service and the freeness of your gift will bring the fulness of His blessing. "Give and it shall be given unto you, good measure pressed down, shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete, withal shall it be measured to you again" (Luke vi: 38). "He that giveth unto the poor shall not lack" (Prov. xxviii: 2).

Child of God let the message of this paper find a lodgment in your heart. God's claims and your great obligation have not been unfairly stated. Lay your all upon God's altar, ask His direction in its disposal. Let this moment mark the beginning of a purpose that shall accord to Him His rightful due, and shall express your highest praise, your warmest gratitude. *What shall I render unto God for all His benefits to me?* (Ps. cxvi: 2).

HOW MISS LIZZIE HELPED.

F. E. R.

"Come this way, please, Miss Lizzie, and whit on Mrs. Grandison," said one of the partners of the firm of Mason & Co., to a thin girl leaning on the glove counter.

Miss Lizzie stopped forward. "I am needing some lilac ribbon," said the lady, "to put finishing touches to my new spring suit."

"What width, madam!" asked the young girl, producing various boxes.

"I ought to make this narrow do, I suppose," she said, rather musingly, "and give the difference to my mite-box, as we are requested to do in our spring shopping. There is such a talk about that debt of the Foreign Mission Board. One hears nothing else all the time. Julia Fitzadam is really a fanatic on the subject, and—oh! dear, yes, that is just the shade—a love of a piece. Never mind about the extra width and price, Miss Lizzie. It is just the thing, and I'll take it in my hand-bag, thank you."

Off marched Mrs. Grandison, wholly unconscious of

the fact that her words had been gathered up by the quick-witted "shop girl."

"I know Miss Julia Fitzadam," soliquized Miss Lizzie, as she mechanically replaced the Grandison-figured lilac ribbons, "for she is a member of our church. I wonder if I couldn't give my mite to help pay this debt of the Foreign Board? I am sure I am troubled enough with heathen at home to be interested some in helping the heathen abroad. I'll do what I can, anyhow," she added, hastily, as the call for "Miss Lizzie" was again sounded.

The week went busily by and it was not until late Saturday night that Lizzie Greene found time to revert to the subject in which she had become interested.

"Let me see," she said, poring over her weekly earnings, "I owe Mrs. Brown 84 for my board. My washing and other incidentals take 82. Six allowed up already, and I don't get but eight. I am bound to have a pair of shoes, and one dollar is bound to be set aside for that purpose. I was trying to save for a new hat and gloves, but dear, dear, I can do without them many weeks longer. Yes, I can give one dollar toward the payment of the Board debt, and I will." She lay down on her pillow with a calm, thankful heart, and dreamed that she was receiving from the Master's hand the wonderful "Inasmuch" blessing promised in the Bible.

The next morning a very radiant face appeared early at her place in the Sunday school. It had been vacant a great many Sundays of late, and the anxious teacher had been sadly troubled over this delinquency. Now, however, there was no brighter nor more earnest face in the class than was Lizzie Greene's. Self-sacrifice is a great stimulator.

When the school was dismissed, Lizzie found her way to the side of Julia Fitzadam, and slipping the dollar in her hand, said quite earnestly: "I learned accidentally about the Foreign Board debt. I want to help. May I not?" Julia Fitzadam pressed the hand from which the dollar had so generously slipped, and said: "Indeed, it is a help, my dear girl. Suppose all the girls of the Southland were to do as you have done this glad Sunday morning, how soon would our noble Board be rid of its debt incubus, and enabled to press on in the mighty work of giving the gospel to the nations."

There were tears gathering in the eyes of "Miss Lizzie" as Julia went on talking enthusiastically of the great needs crying every day for help, and she inwardly determined that this should not be the last of her helping. Nor was it. "Miss Lizzie" wisely went to doing the work nearest to her. She commenced by trying to interest all her co-laborers in this new and fascinating work. It would be folly to say that all became as interested as herself, but they all gave their "dollar" for the debt. By her unceasing interest and labors she at last formed a Missionary Alliance among the "shop girls" of the city, which not only proved a monthly debt de-cresaser for the Foreign Mission Board, but a most healthy increaser of missionary interest and information among the young people. Was not that a good way by which "Miss Lizzie" helped?

"S and still is dangerous ever,
Toll is meant for Christians now.
Let there be when evening cometh
Honest sweat upon thy brow
And the Master shall come smiling,
At the setting of the sun,
Saying, as Ho pays the wages,
Good and faithful one, well done""

—For. Miss. Journal.

Work Abroad.

CHICACOLE.

DEAR LINK.—I have a sort of feeling that the links are broken, or that the chain is twisted, or that something is so out of joint that writing to you is not the frequent pleasure it once was. But it is not because my interest in you and your many readers is less than formerly, and I am equally sure that you are not in fault.

Since my return to India my health has not always been good, and letters to you and to others, which I would gladly have written, have been crowded out.

Now that you are soon to have a birthday which will proclaim to all your friends that you are sixteen years old, memories of conversation with Mr. and Mrs. Timpany, on my first voyage to India, come over me, and I hear myself distinctly promising to write to you every three months.

How the little paper, which required such an effort to launch, has grown, and surely it is to be congratulated on the success which it has accomplished. There is always a warm, good wish in my heart for the LINK.

For the last few weeks I have been especially occupied in trying to get well, and this afternoon I am very thankful to record myself much improved and feel encouraged to believe that this part of the year, the rainy season, which is generally the most trying for me, is going to slip away more comfortably than some here.

When able for other duties I have been looking after our twenty-four boarding boys and girls, both in school and out, and perhaps they require as much attention as any twenty-four active girls and boys in Canada. I know they tax my ingenuity and sometimes my patience, which may not be very long.

We have four Bible classes in the school, and I teach two each day, and am quite sure that the life of the child Jesus in Nazareth is making some impression on the hearts of two or three. We are just now beginning a young people's meeting, and a very bright faced little fellow was in last meeting showing me what he had chosen as his subject for the first one.

The preparation of some S. S. lessons has also been claiming attention, and this afternoon I have sent off to the printer in Madras, the MSS. in Telugu for the second *Primary Quarterly*.

Had a busy time over the translation of a part of the *Advanced Quarterly* this morning, and now the copying is in progress in another room.

Mr. Archibald is away preaching here and there on this great field, sometimes visiting places which have not been seen for a year. Had we only the human side to look to how could we expect conversions; and though we, to some extent, realize that it is not by might nor by

power, perhaps we do not expect them as confidently as we should.

Trains are now daily running on the East Coast Railway from Madras, to a point a few miles north of us. Before very long it will be open to Tekkali, and we will feel that the world is getting nearer to us.

Next week all of our male missionaries who can get together are to meet at Tekkali to select land for a mission compound, and we hope some one at home is getting ready for these new premises that are to be. A small church is there and a large native population, and it is proposed that this shall be our next new station.

When Palaconda slips off on the one side, from the Chicacole field, and Tekkali from the other, the Chicacole missionaries will begin to feel that their field is measureable. Can you imagine, dear friends, how we yearn and pray for the manifestation of the power of God?

We greatly rejoice over our coming new workers, and are asking that they may be a great blessing to us all.

Miss Wright has just been to my table here saying laughingly that I should not be writing to the LINK, because I cannot get off a proper letter in the few minutes at my disposal. Well, my principle object in writing just now was to make an effort to straighten out the links and to open up again this line of communication between us and our people. I feel nearer to you with it open. I feel that your prayers do me and our work more good.

After heavy rain the beautiful sun is shining, and will you not all pray that the Sun of Righteousness may soon arise and fill all this dark country with His life-giving power!

In response to the rains and the sunshine, earth, trees, and shrubs have put on a dress that is lovely and refreshing to look upon. And so we want this people to respond to the call of God, to turn to Him with repentance, and to receive at His hands the spotless robes wrought out for them by the atonement made by the Lord Jesus Christ. This is what we ask you to pray for. Will you?

C. H. ARCHIBALD.

August 4th, 1894.

Work at Home.

BUREAU OF MISSIONARY INFORMATION.

Foreign Mission Leaflets.

INDIA.

India Leaflet 5c. (questions and answers on country and people), Mission Band Lessons (including the following subjects: First Work in India, Country and Customs, Woman's Work and the Telugus) 3c; How the Zenana Missions Began, 3c; The Hindu Child Wife, 1c; Little Men and Women of India, 3c; The Story of Atlix, 2c; The Lone Star Mission, 5c; Wm. Carey, 5c; Hindu Women and

Their Houses, 2c; A Hindu Widow's True History, 2c; A Heathen Woman's Story (prose) 2c; Mrs. Bartlett's Thank Offering, 2c; Story of Julia, 5c; Krishnalu, 3c; Lydia of Nellore, 3c (the last three, stories of converted Hindu women); Concert Exercise on India, 2c; The Bengalee Widow, 2c; The Ongole Girls' School, 2c; A Story of India for boys and girls, 1c; The Nations of India, 10c (a book recommended and sent out by Mr. Craig, India by Gracey, 10c; Woman's Missions, 25c; What is a Zensna and Who Lives in It—A Zensna party, 2c; Woman's Work in the Zennas of India, 10c (or one copy loaned one month, 3c); What a Pair of Slippers did for India, 2c; Telugu Maps, 25c and 5c; Studies in Baptist Missions, 3c.

BURMAH.

Mission Band Lessons, Nos. 1 and 2, at 2 cents each; Studies in Baptist Missions No. 1 (History of its Missions—The Karens), 3c; No. 2 (Woman's Work), 3c; No. 3 (Different Tribes of the Country) 3c; The Burmese Bible and Language, 1c; Adoniram Judson, 5c; Zathoe, 3c (a story for girls); Studies in Baptist Missions, Nos. 1, 2 and 3, 3c each; Woman of Burmah, 1c; Yunnan and Uchima (a sketch of two Karen girls) 3c; Light in Dark Places, 1c; Dr. Judson's Work at Ava, 3c.

CHINA.

China Leaflet (questions and answers on country and people) 5c; China Concert Exercise, 2c; Exercise on Chinese Missions, 5c; China by G. T. Gracey, 10c; The Chinese Kitchen God, 1c; Women in China, 1c; Mei, Mei Your Forgotten Sister, 1c; Who Will Open the Door to Lingte? 2c; Chih, The Little Chinese Girl, 2c; Sister Yonge's Family, 1c; Two Sunny Hearts, 2c (a hospital sketch); What My Becky Thinks about the Chinese, 5c; Sketches in Baptist Missions, 3c.

JAPAN.

Japan Leaflet (questions and answers on country and people), 5c; Some Curious Things About Japan, 2c; A Doll's Mission, 2c; Concert Exercise on Japan, 2c; I Belong to Heavenly Father, 2c; The Women of Japan, 3c; The Land of the Rising Sun, 10c; Studies in Baptist Missions, 3c; Japan as a Mission Field, 2c; Japan and its People, 1c; Japan for Christ, 2c; Japan the Sunrise Kingdom, 1c; The Empire of Japan, 2c; The Women of Japan, 2c; Religious Condition of Japan, 2c.

AFRICA.

Africa Leaflet (questions and answers on country and people), 5c; Woman on the Lower Congo, 1c; Concert Exercise on Africa, 2c; Women of Africa, 1c; Mothers and Homes of Africa, 1c; A Black Boy's Ideas, 1c; Martyr Seed and Martyr Fruit, 2c; Studies in Baptist Missions, 3c; Africa for Christ, 2c; The New Continent, 2c; Women of Africa, 1c.

CIRCLE READINGS ON GIVING.

Aunt Margaret's Experience, 2c; Five Cents in a Teacup, 5c; Mrs. Pickett's Mission Box, 2c; A Study in Proportion, 2c; Ezra, Me and the Boards, 2c; O.P.Y., 2c; The Missionary Baby, 2c; Mite Boxes, 2c; How Much Do I Owe, 1c; Giving Like a Little Child, 1c; A Suggestion from Dennis, 1c; Proportionate Giving, 1c; A Study of the Bees, 1c; Crete Blake's Way, 1c; Not for the Heathen Merely, but for Christ, 1c; That Missionary Box, 1c; The History of a Day, 2c; What Thomas Henry and I Learned at the Board Meeting, What is Telugu Mission's Rightful Share, 2c; Lands Yet to be Possessed, 3c.

MISCELLANEOUS READINGS.

How to Manage a Mission Meeting, 1c; Woman's Medical Missions, 5; Story of a Mission Circle, 2c; Aggression in Work for Missions, 2c; A Transferred Gift, 2c; The Voices

of the Women, 2c; Pitchers and Lamps, 2c; The Reasons Why I Should Belong to a Mission Circle, 2c; Why our Society did not Disband, 2c; The Beginning of It, 2c; The Bride's Outfit (poem), 1c; So much to Do at Home (poem), 1c; She Hath Done What She Thought She Could Not, 1c; Eleven Reasons for Not Going to a Missionary Circle, 2c; Why We Should Keep our Auxiliaries, 1c; How Mrs. McIntyre's Eyes were Enlightened, 1c; Will You Lead in Prayer, 1c; The Unused Power in the Church, 1c; One Woman's Work, 2c; Not Interested in Foreign Missions, 1c.

POETRY.

So Much to Do at Home, 1c; The Great Famine Cry, 1c; Waiting for the King, 1c; The Bride's Outfit, 1c; Thy Refuge, 1c.

MISSION BAND LEAFLETS—METHOD OF WORK FOR LEADERS.

The Story of a Mission Band, 2c; How Our Mission Band Learned to Pray, 1c; Boys' Mission Bands, 3c; Mission Bands, 1c; Helps over Hard Places, 2c; Ways of Working, 2c; Boy's Side of the Question, 2c; A Band Leader's Suggestions, 2c.

MUSIC, DIALOGUES, RECITATIONS AND CONCERT EXERCISES.

Mission Band Hymnal, 30c (loaned for two months, 6c); Little Gleaners, 15c; (Hymns for Mission Band Children); The Children's Crusade (music), 6c; Little Crusaders, 5c; Open Doors, 5c; Light of the World, 5c; Missionary Ships, 1c. All these exercises have good music.

DIALOGUES AND RECITATIONS.

Gospel in All Lands Collection, 15c; Mission Band Follies No. 1 and 2, 25c each; Gem Collection, 10c; How Four Little Girls Made Missionaries of Their Dolls, 4c; The Genius of Christianity, 2c; Helping Hand, 1c; Aunt Polly Joins the Mission Circle, 3c; Little Things, 2c; What Can Little Children Do, 1c; Mission Stars, 1c.

NOTE.—The first three under this heading (Dialogues and Recitations) are books containing both dialogues and recitations, the rest are all dialogues.

STORIES FOR GIRLS AND BOYS.

A Little Girl and her Mission Jug, 2c; Bob's and Bertha's Bricks, 2c; The Q. Q.'s (boys) 2c; Bringing the Hanks up to the Standard (boys), 2c; Preparing the Way, 2c; A Penny a Week and a Prayer, 2c; Silver Hasins of a Second Sort, 2c; Golden Days and Golden Deeds (boys), 2c; See if Aunt Mary Wants Water, 2c; How the Boys sent Themselves (boys), 2c; My Mission Box and I (a story book for girls suitable for reward or reading aloud during sewing in Band), 5c.

CIRCULATING LIBRARY.

The following books will be sent to the address of any of our sisters in Canada on receipt of 5c. (to cover postage), and may be retained for two months.

BOOKS ON INDIA.

Serampore Letters (about Carey), Wm. Carey, Heroines of the Mission Field, Lady Missionaries in Foreign Lands, Everyday Life in India, Hindu Women, From Darkness to Daylight (Hindu tale by Dr. Clough), The Unfulfilled Commission (Hindu tale by Mr. Stillwell), Telugu Scrap Book, Lone Star Mission, India by G. T. Gracey, India—What It can Teach us, In Brightest Asia, World Tour of Missions, Our Gold Mine, Woman's Medical Work in Foreign Lands, Decennial Missionary Conference at Calcutta, Prize Essay on Missions, Missionary Sketches, Our Eastern Sisters, The History of the Telugu Mission (Dr. Downie), Four Heroes

of India, The Brahmin's Plot, One Hundred Years of Baptist Missions (Stillwell), Report of Canadian Telugu Mission, 1893, The Story of the Two Hindu Friends, The Miracles of Missions, John Thomas.

CHINA.

The Crisis of Missions, Pagoda Shadows (Chinese tale), Days of Blessing in Inland China, In Brightest Asia, World Tour of Missions, Heroines of the Mission Field, Lady Missionaries in Foreign Lands, Our Gold Mine, Women's Medical Work in Foreign Lands, Prize Essay on Missions, Missionary Sketches, Our Eastern Sisters, Griffith John. (Founder of the Hankow Mission), Robert Morrison (Pioneer of Chinese Missions), The Miracles of Missions, In the Far East.

BURMAH.

Heroines of the Mission Field, Lady Missionaries in Foreign Lands, In Brightest Asia, World Tour of Missions, Our Gold Mine, Prize Essay on Missions, Women's Medical Work in Foreign Lands, Missionary Sketches, Our Eastern Sisters, History of our Baptist Missions in Burmah (by Mrs. S. G. Titterton), The Miracles of Missions, My Child Life in Burmah.

AFRICA.

Robert Moffat, David Livingston, Samuel Crowther, Thomas Comber, Mackay of Uganda, Work on the Congo River, Lady Missionaries in Foreign Lands, Missionary Sketches, World Tour of Missions, Heroines of the Mission Field, Our Eastern Sisters, Prize Essay on Missions, Thomas Birch (Missionary to Gold Coast), Alfred Saker, The Miracle of Missions.

JAPAN.

In Brightest Asia, World Tour of Missions, Missionary Heroines, Our Eastern Sisters, Missionary Sketches, Prize Essay on Missions.

MISCELLANEOUS.

Do not Say, Self-Giving, Missions in Greece and Palestine, Bright Bits (Collection of choice missionary readings and recitations), History of our Baptist Missions in Europe and South America, James Calvert, or, From Dark to Dawn in Fiji, Henry Martyn, his Labors in India and Persia, John Williams, the Martyr Missionary to Polynesia, Bishop Paterson, the Martyr of Melanesia, James Chalmers, Missionary of New Guinea, Hans Egede, Missionary to Greenland.

MISSION BANDS.

Children of India, Children of China, Children of Madagascar, Children of all Nations, Children's Work for Children, Mission Band Folios Nos. 1 and 2, Concert Exercises, etc., Nos. 1 and 2, Mission Band Hymnal, Bright Bits (Collection of choice missionary readings and recitations).

Address all orders to Miss Stark, 64 Bloor Street East, Toronto.

EXCHANGE DRAWER—FREE.

The following papers have been written at different times by our sisters, for conventions, associational meetings, etc., and will be found helpful and profitable for Circle meetings. Will the presidents of our Circles and our sisters in general promote the usefulness of this "Exchange Drawer" by sending to it (or induce others to) papers read at our meetings which you have enjoyed, that others may profit by them.

1 Woman's Work in the Church for Foreign Missions; 2 Kesab Chander Sen; 3 Some Facts and Figures Concerning Our Telugu Mission; 4 Madagascar; 5 The Hermandsburg Mission; 6 Woman's Work in Missions; 7 The Telugu Mission; 8 Christian Activity; 9 Sketch of the W. M. A. Society of the Lower Provinces; 10 Christ's

Dominion on Earth; 11 Africa; 12 Rivers of India; 13 Missionary Colloquy between Pleasure and Philanthropy, Missionary and Telugu; 14 Telugus and their Country; 15 Sketch of Telugu Mission; 16 Caste in India; 17 China and Her Mission Fields; 18 Lines on the Death of a Telugu Pastor; 19 Weighed in the Balance and Found Wanting; 20 Why We Work; 21 Lutchee's Nose Jewel; 22 Some Inmates of an Indian House; 23 A Hot Day in India; 24 Telugu Land; 25 Reasons Why We Should Make the Missionary Meeting Interesting.

These papers will take on an average five minutes to read. Numbers 1, 4, 5, 6, 7, 9, 11 and 17 will take ten minutes. Numbers 12, 21, 22 and 23 three minutes. Number 2 is in the life of a Hindu gentleman of renown. Number 5, The history of a Mission founded and stationed in Africa, by a small German village. Numbers 8, 10, 19, 20 and 25 are not dry. Numbers 4, 17 and 11 are full of interesting, well condensed matter. Numbers 7, 14, 15, 16 and 24 will be read with special interest, and all will repay reading.

FOR BAND LEADERS.

Letters from a Student in India, Missionary Games on Carey, Judson and Comber.

Address all orders to Miss Lottie Stark, 67 Bloor St. E., Toronto.

Kindly make Post-office orders payable at the Yorkville Post-office.

OUR NEW INDIAN MISSION.

It lies to the south-west from Portage la Prairie, Man., covering three reserves—Long Plain, Indian Gardens, and Swan Lake; having about 250 Indians without teacher or missionary. Comparatively few bands of North-West Indians are in such destitute and needy condition.

These Indians are entirely heathen, having a heathen religion with medicine men and regular dog-feasts, dancing and howling and beating of drums. They cling tenaciously to these heathen and ancestral forms of worship.

We are now laboring among the "heathen of Canada," and to win their confidence is most necessary. Tangible kindness appeals to them most powerfully. The word without the deed counts for little. Contributions of clothing, etc., addressed to me at Portage la Prairie, Man., would be most thankfully received.

The Indians are beginning to listen; some good meetings have been held, and God's assurances are comforting—that His word will not return to Him void, and that the Gospel is the power of God unto salvation to every one that believeth.

B. DAVIES.

NEWS FROM CIRCLES.

WILKESPORT.—The Women's Mission Circle held its annual meeting on the evening of July 30th. Our pastor, Rev. H. Story, acted as chairman. Good addresses were given by Rev. S. J. Farmer, of Wallaceburg, on Home Missions, and Rev. J. Smithers, of Courtright, on Foreign.

A missionary dialogue was given by six young ladies, and a duet, "Jesus bids us shine," by two little girls, members of our Mission Band. The choir rendered some very suitable missionary music.

The evening's entertainment was very pleasing and profitable to all. A collection was taken at close. On August 21st we had the pleasure of listening to our Director, Miss Her; we all enjoyed Miss Her's talk to the Circle. Miss Steer, of Wallaceburg, gave a very interesting talk to the Mission Band. These public meetings help us in our work, we are very grateful to those who come and assist us in this way. The past year has not been so fruitful as we had wished, but we are looking forward to brighter times this coming year. The Circle has commenced an Autograph quilt: some of our members are able to do work in this way, who are not able to give in any other.

As there are so many open doors, may we by God's divine help be up and about our Master's business, knowing that soon the night cometh when no man can work.

MARY R. B. SELMAN, Sec.

BEAR RIVER, N. S. — It is our privilege to look back upon the past year as one of some progress and success. Our Circle meets every month with a small attendance, but we are thankful to say our financial report is encouraging, our offering amounting to \$24.68. During the year just closed, Aug. 1st, we had as our President, Sister Lizzie Dunn, who has taken a warm interest in the work. She brought before the Society the need of trying to raise some special offering for the debt which was burdening our F. M. Board. So we made a self-denial offering, amounting to \$5.35. The *Tidings* are read monthly, from which we get a good deal of information regarding our missionaries and their work. At each of our meetings we usually have some short selection read. The first Sabbath evening in July we held a public missionary concert in aid of the Grande Ligne Mission. A number of the Girls of my Mission Aid recited Mrs. Archibald's dialogue, which was very interesting. These young girls are working to support one of the native children at school. The W. B. M. U. met with us in connection with the Maritime Convention this year, and we trust that after hearing our sisters tell the needs of the home and foreign fields we may have larger gatherings at our meeting, and that our offerings may be larger, too.

Yours in the work,

M. A. NOBLES.

EAST OXFORD. — Our Home and Foreign Mission Circle was organized about seven years ago with a membership of twelve, and although our members have not largely increased, yet we believe the interest in the work has been growing with the years. Our monthly meetings are very well attended, and during the winter months

are held at the homes of the different members, which living so far apart. Once a quarter we usually have a five o'clock tea (after the Circle meeting) at which each person present contributes ten cents; and we find this quite a help to the mission fund. There are a number of LINK and *Visitors* taken, which help to maintain the interest among our members. Last December we held a public meeting at which Miss Hatch (our returned missionary) was present, and spoke of the work in India. We believe as a result of this meeting, many hearts were stirred up to a more earnest consecration to God, that we may do all that lies in our power to help on the work of carrying the Gospel to the dark places of the earth.

L. N.

NEW SARUM. — The anniversary of our Mission Circle was held in the church on Tuesday evening, Aug. 7th, the President, Mrs. Emery, presiding. After devotional exercises an excellent programme was given, consisting of addresses and papers by Mrs. Welter, Director, Miss Smiley, Miss Cloes and our Pastor Rev. Mr. Gray. Music was furnished by Miss Secord and the church choir. The report of the Sec. showed \$61.72 raised for missions by the Circle during the past year with a membership of thirty.

A. S. NEWCOMBE, Sec.

TRINITY CHURCH, GUELPH. At the monthly meeting of the Mission Circle, the following was carried unanimously

Resolved. That we express our regret as a Circle, at the departure of Mrs. Freeman from amongst us, and also our hope that in the new home to which she goes, she may have great encouragement in the mission work in which she has shown so much interest.

L. EVANS, Sec.

September 6th, 1894.

SAWYERVILLE, QUE. — The Circle is mourning the loss of Mrs. L. Munn, for years the efficient Secretary and Treasurer, a woman full of good works, faithful, kind. Her death was sudden, only a few days ill; many mourn her loss.

NEW CIRCLES

Four new Bands are reported by the Director of the Whitby and Lindsay Association, as follows — Cannington, organized March, 1894, President, Mrs. Moyle; Goodwood, organized May, 1894, President, Mrs. Whittleton; Fenelon Falls, organized May, 1894, President, Mrs. James Fraser; Port Perry, re-organized March, 1894, President, Miss Dryden, Greenbank.

MABEL STARK, Sec., M. B.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM AUG. 18 TO SEPT. 17, 1894, INCLUSIVE.

FROM CIRCLES.—Cultus, \$2; Brooke and Enniskillen, \$3; Port Colborne, \$10; Wingham, \$3.34; Parry Sound (special), \$2; St. Catharines (Lyman Street), \$3.35; Cheapside, \$11; Hillsburgh, \$3.66; Lindsey (\$4 special for Miss McLeod), \$16.25; Peterborough, \$11.12; Attwood, \$2.45; Brighton (extra 10c. collection, \$1.40), \$3.40; Toronto (Walmer Road), \$12.70; Zone, \$4; Daywood (extra), \$1.45; Decewville, \$2.85; Chatham (for Veeraman, Bible woman), \$28.50; Freeton, \$2.70; Glamis, \$5.50; 1st Houghton, \$1.50; Toronto (Bloor Street), \$45.78; Selkirk (\$2, special for Miss McLeod), \$5.45; Woodbridge (\$1.50, special for Miss McLeod), \$4.76; Brooke (for Miss McLeod's expenses), \$3; Pine Grove (\$10 for Miss McLeod's expenses), \$2. Total, \$194.62.

FROM BANDS.—Toronto (Walmer Road), for Gynadagulu Restnabah, at Akidu school, \$6.90; Toronto (Sheridan Ave.), per mite boxes, \$6.31; Attwood, 75c.; Selwyn, \$1.05; Selkirk (\$2.45 from mite boxes), \$3.45; Freeton, \$1.65; Hartford, \$9; Peterborough (Murray Street), \$3.35; Beamsville, for a student, \$20. Total, \$52.46.

FROM SUNDRIES.—Belfountain Ladies' Aid Society, \$2.50; M. F., for the present emergency, \$100; E. P., \$134; Mrs. L. G. Carter, Port Colborne, per Mrs. Robertson, \$5. Total, \$241.80. Total receipts, \$488.58.

DISBURSEMENTS.—To General Treasurer, September 1st, on account regular remittances, \$232.91; September 15th, balance of regular remittances, due September 1st, \$247.25. To home expenses, one-half Directors' expenses, Peterborough Association, \$2.25. Total disbursements, \$482.41.

CORRECTION.—In the list from July 18 to August 17, the total from Circles should read, \$156.02, instead of \$159.02, and the total receipts should be \$298.80, instead of \$200.80.

Treasurers will please remember that my books close on October 10th, and act accordingly.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

Through the gloom cast by our debt have come notes of encouragement, which have greatly cheered the Treasurer. One writes: "Thirty four dollars of this is real self-denial. I had promised myself a new dinner set, but have concluded to do without. The \$100 is part of what I lay by for the Lord's work."

"Another, who also gives a large amount, says that she does not wish her name published, as people would think that she must be wealthy, and her income is not large; but this is a part of her capital which was free at the time. Others have no doubt made special sacrifices, though their gifts may not sound as large in our ears—but the spirit of love is the same.

Circles are urged to send in all funds possible, as the treasury is in great need.

MARY A. SMITH, Treas.

8 Thistle Terrace, Montreal.

Will the Treasurers of Circles send in all moneys immediately as there is great need in the treasury.

W. B. M. W.

Motto for the year, "Be strong and work for I am with you."

Prayer Topic for October. For our work in the North West, that every month may witness souls won.

For our Monthly Leaflet-Tidings—that it may be the means of greatly extending the work. Ps xxvi: 7.

It was a great disappointment that the notes of our annual meeting did not reach Toronto in time for the September number of the LINK. The parcel was mailed as we thought in time. Notes of the meetings have already appeared in our "Column," so that they need not be repeated here. They would be very old.

It is gratifying to learn that the programmes for the monthly meetings have been appreciated, and that the sisters miss them when they do not appear.

It seems as though the programmes for October will be almost too late for the Aid meeting, still it may reach some.

Will the sisters be very earnest in remembering the prayer topics. Each field and worker has been reminded as far as possible. Why not plead for these blessings each month not only in the Aid Society meeting but at the family altar, in the Sunday School, and at the prayer meeting?

Our first quarter will close the end of this month. Treasurers of Aid Societies and Mission Bands will remember that at the annual meeting, it was resolved that we send our remittances to Mrs. Smith, quarterly. Some of our Societies have been in the habit of sending their money half-yearly, or yearly. Remember the salaries must go to India quarterly. Even if the sum is small send it.

"THE MASTER CALLS."

Saved one, hear thy Master calling
He has work for thee to do;
Precious souls around are dying,
Some are very dear to you.
Father, mother, held in bondage;
Sister, brother, wife, or child,
Hasten, help them! strong your courage,
Leave them not by sin defiled.

Jesus gives to each his labor,
No one else your work can do;
See! 'e'en now doth darkness gather
O'er the fields yet kept for you.
Hark, the Master calls for reapers,
Now he calls for you and me;
Only who the harvest gathers
Harvest-home at last shall see.

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM JULY 23RD TO SEPT. 15TH, 1894.

Arkona (from a friend), \$95; Kingsley Falls, \$17; Eastern Association College (less expenses), \$1.85; Olivet, \$14; Perth, \$10; Brockville, \$8; Papineauville, \$16.50; Cornwall, \$10; Kingston, \$2; Carleton Place M.B., \$6; Toronto (Emmanuel church), per V. Elliott, \$3.65; Pt. St. Charles M.B., per W. E. Watson, \$18; Miss Barlow, Nova Scotia, \$5.50; Sherbrooke, \$20; Westport, \$5; Athens, \$10; Lan. rk, \$5; Sawyerville M.B., \$27; Inlet, \$14.25; Drummond, \$3; H. Morton, E.-q., Montreal, per Mrs. Claxton, \$10. Total, \$315.25.

Hasten, brother, do not linger,
 Wait, O wait not clearer call;
 Now thy field of labor enter,
 Consecrate to Christ thine all.
 Harvest's Lord still waits to greet thee,
 Waiting for the heathen lands,
 Ever will he help and guide thee,
 "He will hold thee in his hands."

Haste in Jesus' name, delay not,
 Roar the gates are open wide;
 Now he calls, O soul, refuse not,
 Since for these the Saviour died.
 Every moment souls are dying,
 Who through Jesus can be saved;
 Rescue those in darkness lying,
 Leave them not by sin defiled.—Sel.

THINGS WE NEED TO REMEMBER.

(Culled from the meetings at Bear River.)

"If there is not the success you look for on the Foreign field, look at yourselves." "You need patience, what is twenty years in establishing a Mission in a country like India." "Let your money for Foreign Missions be given to the Lord Jesus Christ Himself."

Mr. and Mrs. Corey and Miss Clark, sail for India the end of September. They will need our sympathy and prayers. They are our representatives. We are sending them out to do the work which we would do were it in our power to go. Let them have just the same support in every way which we would want for ourselves.

If your Society or Band sent in to the Treasury last year, \$10.00, see if it will not be possible to double that amount this year.

Suggested Programme for October Meeting of the Aid Society.

SUBJECT: The North-West.

Opening prayer.

Hymn.

Reading of Scripture—Haggai, ch. 1.

Remarks by the leader on this passage.

Hymn.

Prayers for our Missions in the North-West; for the Superintendent of Missions there, and for Prince who is working among the Indians.

Reading of Tidings.

Reading of extracts on this work from *Messenger* and *Visitor* and *N. W. Baptist*.

Hymn.

Short paper, subject, What is our duty towards our North-West Mission?

Discussion on this paper, and also what is our share of the \$900 to be raised this year for the North-West?

Minutes of last meeting.

Closing prayer.

"Bits" for reading culled from back numbers of the *N. W. Baptist* may be had from Miss Johnstone, Dartmouth, N. S.

MISSIONS.*

Do you read the letters of our missionaries and do you accept their statements as positive facts?

A few years ago I was deeply impressed on reading Mr. Churchill's report in the *Year Book*, with the pitiful destitution of the heathen under our care and the tremendous responsibility that rests upon the Baptists of the Maritime Provinces. He had been touring for three months and in that time had preached the Gospel to the Telugus of ninety-nine different villages. That startled me. The awful magnitude of the work and the shameful insufficiency in the supply of workers began to dawn upon me. Ninety-nine different places in three months? Not averaging one whole day to each place, and those people had never before heard any hint of salvation from sin. They were utterly ignorant of God their Creator, Father, and Saviour. They knew nothing of His love for them or of their duty to Him. Ninety-nine different places in ninety days? But that is not the worst of it. Even then he was not able to reach all the people who were depending on him and him alone for their first word of Gospel truth. At the end of three months he must be back to the mission station, and he dare not think of the thousands beyond who had never heard of Jesus the Friend of sinners, the Saviour of mankind.

One would suppose that during the years since the Maritime Baptists assumed the responsibility of the evangelization of 1,700,000 Telugus, great advancement would have been made; but strange to say, the letters of our missionaries in the *Messenger* and *Visitor*, and the reports in the *Year Book*, read much the same to-day as they did ten years ago. Mr. Shaw writes of his work in 1892, that in February he preached in thirty-eight villages, and in March twenty-one. Then followed three months of close study of the language; then three of systematic preaching in the streets of Vizianagaram, and in the months of October and November the Gospel was preached in forty-eight different places in thirty days making a total of one hundred and seven different places in eighty-eight days. In December, five days were given to Gospel work in the city of Vizagapatnam and six in Vizianagaram, the remainder of the month being spent in giving necessary attention to buildings at the mission station. What a year's work! How would we like to have it duplicated in our case?

This report of Mr. Shaw's may be taken as a fair specimen of the work done by each man in his appointed place during all the years that our missionaries have been in the field. Now let us pause to take in the full significance of these figures and also the fact that in three fields, Palconda, Kimediy, and Chicacole, there are more than one million people. That means that for a population exceeding that of the Maritime Provinces

* A paper read by Miss Steadman, Western Association, June, 1894.

there are but three mission stations and five mission-aries! Now let us try to comprehend this fact.

What if, in all the Maritime Provinces, there were but five preachers and three ordained ministers of any Christian denomination? What if, in the City of Halifax or St. John, there were but one, and he not able to spend more than three months in the city? What if, when Mr. Mills left Halifax, he had left no followers of Christ except the recent converts to Him, and all the rest of the city steeped in wickedness, the heart of every man fully set in him to do evil and persecute to the bitter end those who had repudiated the teachings of their priests and avowed allegiance to a new religion? What chance would these converts have to grow in grace and the knowledge of their Lord and Saviour? What if the people in our towns and villages could have the Gospel just once a year—only once! The heart faints at the thought of such dearth in our own case, yet how complacently we view the situation of our spiritual wards across the sea!

And yet if every minister of the Gospel should leave Nova Scotia to preach to a more needy people the unsearchable riches of Christ, our condition would not compare with that of the Telugus to-day, for we should still have our prayer-meetings, our Sunday schools, our Sabbath, our Bible and our God, with countless other blessings of which the heathen know nothing.

Here are two pictures: On one hand millions starving for the Bread of Life, holding out their hands to Christendom, praying for help; on the other, thousands counting themselves the elect of God, enjoying (!) spiritual dyspepsia from over-abundance, with Gospel-hardened sinners deliberately choosing the bread which perisheth, and refusing the Bread of Life because it is not moulded after the fashion to suit their prejudices. On one hand, lost souls groping in darkness crying for light, on the other, self-made heathen shutting their eyes to the light around them. Now over these pictures let us write certain words of Christ and learn from them how they look to Him and what He would have us do. If He had ever said, "Look out for Number One," "Seek first the things of this world and then the kingdom of God," "Provide Gospel privileges lavishly for yourselves and those near and dear to you, and then if you have time and can do so without inconveniencing yourselves, send a few crumbs to others," they would have been strikingly appropriate. But instead we find, "Whatsoever ye would that men should do unto you, do ye even so to them," "Thou shalt love thy neighbor as thyself," "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you."

Have we been carrying on our mission work in accordance with the Golden Rule? Would we be willing to have the Gospel meted out to us in the same manner

that we have given it to the Telugus? Have we provided for them just exactly as we have for ourselves? Only six, or at most seven ordained ministers for a population of 1,700,000 heathen, and fully seven hundred in the Maritime Provinces with a nominally Christian population of scarcely 1,000,000! In the face of these facts, how dare we pray, Thy Kingdom come?

Six mission stations from which to evangelize 1,700,000 people sunk deep in the degradation and darkness of absolute heathenism! Only one man for every 283,333 people.

Do you say, Oh, the missionaries have native helpers, preachers and Bible women, it is not so bad as it seems? Do not our ministers have their native helpers too? Think of our church officers, Sunday school superintendents, and teachers, not to speak of the influence of Christian homes and religious papers and books. And we must remember, too, that the native helpers in India are often as great a source of anxiety as of help to the missionary.

But in our field there is but little chance for native help as yet. What can you expect when, out of 1,700,000 people, there are not more than 200 church members. Not more than 200, and perhaps that is more than there would be if the Telugus knew how abundantly we have supplied ourselves with preachers, while so niggardly with them.

It is sometimes asked in that far off land, "How long have your people known about God? How many teachers have you in your country? Why did not you or some one of God's people come before?" But they are not encouraged to make such enquiries; the missionaries do not love to dwell upon these themes. I have seen it stated as one of the hardships of a missionary's life, that he must conceal, if possible, from his people, the true state of affairs in this matter. Surely we are all wrong, and there is but one thing to do, and that is, begin now and obey the word of our Lord and Master, "Thou shalt love thy neighbor as thyself." The parable of the Good Samaritan teaches that any one who is in distress, any one who needs our help, is our neighbor from a Divine point of view, even though he be one with whom we have no dealings. Therefore the Telugus are our neighbors, and it is the will of God that we make their Gospel privileges up to ours, and that we do it right away. We might lose no time for our own sakes as well as theirs.

"Go ye into all the world and preach the Gospel," is a command with promise, "Lo, I am with you always," and that promise is fulfilled to us in so far as we obey the command. Are there not times when we cannot feel that Christ is with us as a church, when many stay at home on Sunday; when the prayer-meeting is thinly attended, and so dull that the only appropriate hymn is "Dear Lord, and shall we ever live, at this poor dying rate," when discord and hard feelings arise between

church members; when the Sunday school languishes for want of teachers or funds; when the treasurer feels like going around the corner when he sees his pastor coming, and the only way to pay church debts seems to be through the very questionable agency of tea-meetings, basket socials and the like. Christ is not with us always as He might be, because we have not obeyed His command. He is not with us as He longs to be, because our sins in this particular have separated us from Him.

We say we love our Lord. He says, "If ye love Me, keep My commandments." Dear sisters, have we kept them? Once let those commands first referred to be obeyed and our churches would be thronged with eager worshippers, and hosts of sinners, being at last persuaded that we ourselves believe what is preached from our pulpits would come in answer to our many prayers, asking, "What shall I do to be saved?" Our prayer-meeting rooms would be filled, and we would sing with happy hearts,

"Oh, praise the Lord with heart and voice.

Let God's own words your doubts destroy.

Let those that trust in Him rejoice,

Yes, let them shout for joy."

There would be a constant surplus in the Lord's treasury, "and meat in His house." Then would the promise of Mal. iii: 10, "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," be fulfilled as it never has been since it was made.

Arthur T. Pierson, editor of the *Missionary Review*, estimates that if one missionary were sent out for every 400 church members, all the world might be evangelized in twenty years, that is, every inhabitant might have the opportunity of hearing the Gospel at least once in that time.

How can we rest satisfied with doing any less than that? Are we ready to do our part? Are there any to say that we cannot do any more than we are doing? Then let me say that what ought to be done can be done. God has given no command that cannot be obeyed. It is high time that we stopped playing at mission work, and make it the business of our lives to send the Gospel to as many as possible.

Let us see what others have done—the Moravians of Europe, numbering 30,000 members, send 353 missionaries to other lands, more than one for every 100 members. If we should do as much as that, the 44,000 Baptists of the Maritime Provinces would be represented in the foreign field by at least 600 missionaries! Perhaps we cannot do quite so well as that at present, but there is one thing we ought to do now, and that is, divide evenly with our Telugu neighbors, so far, at least, as the number of preachers go, and that, though our Sunday schools want libraries, our churches carpets, and even ourselves pastoral care.

In India we now have at most, ten missionaries, at home we have about *two hundred pastors!* If a division were made there would result one hundred and five for India, say one hundred. The ninety to balance should leave our shores this very year, and could; and would go if only our hearts were in accord with the Spirit of Christ.

Mr. Higgins writes, February, 1894: "We find that the people need to be told over and over again; even then they amaze us by their ignorance. The worst difficulty, I sometimes think is, that in so many cases we can visit a village only once or twice, and then do not see it again for a year perhaps. Such work, I fear, is largely time and strength wasted. When we can get missionaries enough, so that each man can see all the villages on his field once or twice a year, and visit them on each occasion four or five times, I think we would be in a position to make our work tell. Humanly speaking, we have been largely wasting our powder by scattering it too much. But what can we do with these enormous fields?"

Now, if we should furnish one hundred missionaries instead of ten, the reasonable wish of Mr. Higgins might be gratified, for then we should have one missionary to every 17,000 people, and each man might be able to preach in every village on his field four or five times a year. When shall this be done? "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Have we not proven the truth of the second clause of this text, and shall we fear to put the first to the test?

C. A. STEADMAN.

FROM THE AID SOCIETIES.

EAST POINT, P. E. I. The Associational meeting was held in the Hall, July 2nd. Meeting conducted by Mrs. Spurr, opened with singing and prayer. Reports were read. Mrs. Jackson read a letter from Mrs. Archibald, which was very interesting. Mrs. Corey read a paper by Miss Wright. Mrs. Spurr gave a short address. Miss Mary Davis was re-elected to the office of Provincial Secretary, Miss Maggie McLeod as County Secretary.

The Aid Society at East Point have just held their annual meeting, and elected officers as follows: President, Mrs. Elijah McVane; Secretary, Mrs. A. McLean; Treasurer, Mrs. Alex. Scott. The Society mourns the loss of their former President, Miss Jessie Fraser, one much beloved and esteemed. The funds for "Home Missions" are collected by the Mite Society, which meets every two weeks and has a tea, each one present paying five cents.

J. McL.

CANNING, N. S. — On Friday evening, July 27th, our Aid Society held a public meeting in the audience room of the church. The pastor presided, and led the opening devotions. Mrs. Kempton, the Cor. Sec., said a few words, explaining the aims of the Aid Societies, and urging the women of the church to rally to the work. Mrs. Churchill followed with an address full of informa-

tion about the condition of the Telugus, and the progress of our Mission; and Mrs. Boggs stirred our hearts by a most interesting address along similar lines. The exhibition of various native costumes and the singing of hymns in the Telugu language by Mrs. Churchill and Mrs. Boggs, lent variety and interest to the occasion. A collection was taken for missions. The meeting was voted a success.

CHEVERIE.—Our Society numbers twenty-three members, and the interest in mission work is increasing. We hold our meetings the first Tuesday in every month alternately at Cheverie and Brookville.

One circumstance in connection with our Society is worthy of mention. Our President's daughter, Maud Greeno, was dying with consumption. She was not a member either of the church or Aid Society, but had always contributed to missions. A few weeks before her death her father gave her a lamb. She asked him to give the proceeds of the sale of the wool every year to the Aid Society for Foreign Missions. This year we received \$1.25 for the sale of the wool from Mrs. Greeno.

We have sent to the Treas. W. B. M. U. this year (ending July 31st, '94), \$75.27 for Home and Foreign Missions. We hope to do as well in the future as we have in the past. E. A. Rose, Sec.

WESTPORT.—At the July meeting of our Aid Society, we met by invitation at the pleasant home of Mrs. E. Davis.

As it was the last meeting before the closing of the financial year, a programme was arranged, including a mite box opening.

Meeting opened by singing, prayer, and responsive reading of the Scripture. An account was then read of the "Inception of this branch of the W. A. S." which took place twenty years ago, followed by reading "Tidings" Nos. 4 and 7, also an article entitled "India's Needs," remarks by President and others; then an article from the LINK called "Women as Helpers in God's Kingdom," followed by reading "Tidings" No. 8, written by Dr. Boggs. The mite boxes were then opened and found to contain the sum of \$12. This, with the membership fees, amount to \$34, and when we add the proceeds of a thank offering service, held last Thanksgiving Day, this society of 25 members have contributed \$65 this year to the mission fund.

So with grateful hearts we close another year's work as a society, with the firm determination that the coming year shall be marked by greater zeal in the Master's work.

Meeting closed by singing "God be with you till we meet again."

ANNAPOLIS.—The Convention of the Woman's Missionary Aid Society for Annapolis County, convened in the Baptist Church at Lawrencetown, on August 1. The societies of the county were well represented. The afternoon session opened by singing. The President, Mrs. J. T. Eaton, read the 46th Psalm, and Mrs. North, of Nictaux, offered prayer. After singing, prayer was offered by Mrs. S. N. Jackson, of Clarence. The President then read a letter from Miss Bancroft, County Secretary, who was unable to attend. Reports were listened to from the societies at Bridgetown, Lawrencetown, Clarence, Nictaux, Brooklyn, Springfield, Falkland Ridge and Centreville; these showed that good work is

being done by these societies. One question, however, seemed to present itself to all, "Why are not more of the women of the church interested in the work of the Society, and how shall such be reached?" It was unanimously voted that the officers for the ensuing year remain unchanged, viz.: President, Mrs. J. T. Eaton; Secretary-Treasurer, Miss L. O. Bancroft.

It was our privilege to have with us the returned missionary, Mrs. Churchill, of Bobbii, India, who addressed the meeting, encouraging the sisters to prayer for the missionaries and mission work by relating two instances in her own experience when prayers by sisters here had been answered over the ocean wave; she also inspired us to greater zeal in our work by comparing our homes with those of heathen lands, and showing that it is the Gospel that has given such joy to us.

Mrs. J. T. Eaton offered prayer, and the session closed with singing "God be with you till we meet again."

The evening meeting was entirely devoted to an interesting as well as profitable address by Mrs. Churchill. An important feature of the evening was the display of several of the native costumes. Mrs. Churchill also sang and repeated the Lord's Prayer in Telugu. A collection was taken in the interest of missions.

The meeting of the Aid Societies in connection with the churches of the Eastern Association of Nova Scotia, was held in River Hebert, Cumberland County, on Saturday afternoon, September 15th. The meeting was presided over by the Prov. Secy; and was largely attended. A number of Societies were heard from, but the reports were all verbal. Our sisters are to be congratulated on this. The meeting is less formal, and much more interesting than when the reports are read.

The exercises were largely devotional and lasted for nearly two hours, yet no one appeared weary.

The second meeting was held with the Association on Sunday afternoon, and was led by the Prov. Secy. Addresses were given by Mrs. McDonnell, Mrs. Gunn, Mrs. Christie, of River Hebert, and Mr. Estabrooks, the latter on Home Missions. Miss Maud Harrison of Maccan, also addressed us, speaking of her desire to go to the Foreign field, and of her intention to prepare herself for the work by a course of study in Chicago. Our sister asked the prayers of the Association, and every heart was touched, and may we not hope led to consecrate themselves anew to the work.

Mrs. Blackadar sang a solo very impressively, and the choir helped us not a little.

The church was filled, and from what was heard afterwards, we think the Master was honored. Now for results.

Young People's Department.

"JACK."

Well do I remember my first view of this splendid little beast as he was led before the verandah of my bungalow in Cooanada, with his forelock tossing up and down like the plume of General Ney, his bright eye glancing as he moved here and there in obedience to the command of his dyce, with the quick nervous step which is characteristic of a Pogu pony.

Jack was always ready for a race in fact he had been

on the course for a short time, and so he seemed to think that his one aim in life should be to beat anything and everything that travelled on the road. He would race with a cow, or a buffalo, a donkey, or a pig, and on one occasion he sped after that rushing wind, the Indian antelope, but nothing roused the spirit of this pony so much as another horse that might come alongside. It was then that he would jump, and prance, and trot, and gallop with the one object to win the race.

He knew very well when he had reached the last stage of a week's tour. No doubt it was the stable and grass and grain which were better at home than elsewhere that inspired him. The roads might be rough or smooth but "Jack" would go. On one occasion when coming from Anavarum to Tuni he made the first five miles in half an hour, which was very good for such a pony as "Jack" when he had 175 lbs. on his back. In fact it was very exciting to see how quickly those mile stones did slip-by on that memorable ride.

Now this horse was accustomed to the country, and the beating of tom toms, or flaring of torches could easily frighten him, for he would put down his head and quietly walk past hundreds of people in the crowded streets when a marriage procession was passing by and crackers and other fireworks were going off on every side, he would patiently draw the carriage with an expression which seemed to say, "really I don't see what all this fuss is about."

"Jack" believed that he had his rights, for even a horse may realise this, "don't you know," and when "Resinante" came into our compound "Jack" fought him several times so that they had to be tied in separate corners. Then when I rode him out to the villages this pony always wished me to dismount whenever the village was reached, so that if I persisted in sitting in the saddle he would try and bite my foot.

Often times it was not so easy for this animal when on tour, for then he was tied under a tree, and if it rained of course he would get wet, and then the nights in January would be cold for an Indian horse—however "Jack's" hair grow long in the cold season so that he got along very well.

This horse had a blanket, but I am afraid that the dyce used it more than the horse did. Night after night when he was tied near the tent I would hear him eating his grass, it would often be the last sound I heard before dropping off to sleep. Never did he break his tether and run away, and even if his rope became loose in the night "Jack" was always near the tent in the morning.

Once and again I have seen this beast thoroughly frightened. One morning especially he caught sight of the horns and eye of a cow just as it appeared from behind a tree, and thinking it to be some wild beast he certainly did jump and nearly threw me. Though not successful on that occasion yet on five other memorable times he did land me on the ground, these were not intentional however, but were caused by the roughness of the road over which he was flying at a good pace. He always waited until I got up and limped or walked stiffly towards him, when he would look at me as much as to say, "I sympathize with you my lord, it was as much a surprise to me as it was to you, I hope you're not hurt much."

On these occasions I never struck him, why should I have done so?

You can imagine that such a fine little horse became a great pet. After a ride he would always expect a banana or a piece of bread, which he generally obtained. On one occasion we actually saw him in our dining room, whether he had gone to look for the banana himself.

Sometimes when he had not been ridden far, for some days, he would race around our compound at the top of his speed. Once he jumped the thorn hedge and ran down the highway towards the village, followed by the cow and calf, with the servants and others bringing up the rear. In one of these mad freaks, just as he was turning the corner of a house in the compound he came full upon a little naked native child about two years old. The mother was stooping for a basket of bricks at a short distance. The child stood with its back to the oncoming horse, and it seemed as if nothing could save it, but by one supreme effort the horse stopped and then turned slowly around and walked away.

After these escapades, this impudent pony would walk meekly up to the verandah, and wait for a banana, thinking, no doubt, that he had fully earned it by his performance.

In the many helps to spread the gospel in the Tuni district, "Jack" held a most important place, for he carried me long distances through rain and mire. Last year I travelled more than one thousand miles on his back, and found him just as willing at the end of the year as at the beginning.

Dear, good little horse! I hope that those who have you now, whoever they may be, will treat you well.

The Bucephalus of Alexander the Great, the noble Ukrainian steed of Mazeppa, Napoleon's white horse, and Wellington's prancing charger, all may be noted in their own time and place, but high above them all do I place my gallant Pegu pony "Jack."

R. GARNIE.

CHILDREN'S WORK.—HOW TO USE THE SOCIAL ELEMENT.

BY MRS. MARY C. LEONARD.

Children, like their elders, are social by nature. They love parties. How, then, can we use this love to further the end we have in view? Perhaps you have found it difficult to get the children together after the summer vacation. If you have, try this plan: Give out notice that all the members of your Band, and all who desire to become members, are invited to come to the church parlors, with their lunch baskets, next Saturday afternoon; and see if all your old members are not presents with many new ones. The leader and teachers will be there to meet them, of course. Some of the teachers will take the baskets and prepare the supper, while the leader and one or two of the teachers will see that the children play the games children love to play. The leader will also take a few minutes to tell about the next meeting, describing in a lively, bright way, its programme, and promising a very nice story. About half-past four o'clock serve the supper. This may seem early, but it is none too early for the "real party" to begin, as one of the little boys in my Band called it this year. Taking hold of my dress, he said, "Mrs. L., when will the real party begin?" "It has begun now," I said; "we are having it now, in these games we are playing." "But I mean the real party, the eating party," he said. The lunch baskets, supplemented by the teachers with cocoa, fruit and candy, furnish a very inviting supper, and as the children with beaming faces depart, you can feel that your Band is successfully started in its winter's work.

The Band having been thus successfully started, and having studied for about three months, about Turkey, for instance, let the oldest class in the Band (which gives

due importance to age) invite the rest of the Band to a Turkish Social at the next meeting. At the social they must seat the boys first (according to Turkish custom) upon four pew cushions arranged to form a square, and serve them with what purports to be Turkish sweetmeats, made of three or four kinds of jam and candy mixed, and served upon square hoda wafers for plates. After the boys are served, then the girls receive their share. This simple affair has been found very taking with the children, and as they eat their craker plates there is no after-work for the teachers.

A China tea also follows nicely after a course of study upon China. The tea may be preceded by a China match, conducted like a spelling match, only instead of spelling words each member gives a fact about China, and if a new fact cannot be given the member loses his place. For the tea, arrange upon a small table a few Chinese decorated teacups, with a dish of small rice balls, a dish of animal crackers, and a dish of Chinese nuts, if they can be procured from some friendly laundryman. Let a few of the older girls serve the Band, group by group, as at a reception. If very weak tea is served in the decorated cups, and the rice balls are eaten with chopsticks, and some of the queer nuts are given to each child, they will think they are having a very nice time indeed. While the groups are being served the rest of the Band can be entertained by missionary stories about China, or by games.

In many Bands there is an annual entertainment held upon the birthday of the Band; that is, upon the date of its organization. In my Band we have held a great variety of entertainments upon its birthday,—sales of dolls' clothing, which were always very profitable, stereopticon shows, entertainments consisting of tableaux, songs and drills, home-made candy sales. Last year we had an entertainment consisting of tableaux, with home-made candy for sale, and a Little Helpers' Cook Book, which we compiled from choice recipes contributed by our church ladies, and which netted us \$55. This year we are planning a Japanese tea, which, as we intend to invite the public, will be a more elaborate affair than the Chinese tea before mentioned.

These social meetings should be held with the idea of associating good times and Mission Bands together. The idea that a missionary meeting can be poky should never be allowed to enter the minds of the rising generation.

Elyria, Ohio.

A YOUNG CONFESSOR.—Lord Bennet, writing recently of some meeting he and others had been engaged in, says:—"There was one very touching incident. A little child of eight and a-half years came up after an open air meeting, and said she wanted to give her heart to Jesus." Mrs. Davidson said, "Will you tell Him so now," and without any prompting she knelt down before them all and prayed, "Lord Jesus, I want to give my heart to you and be your own little lamb forever." It was a reproof to us all. For to whom has not "the fear of man" been a snare at times?

God only knows how blessed He could make us if we would but let Him.—*Geo. McDonald.*

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